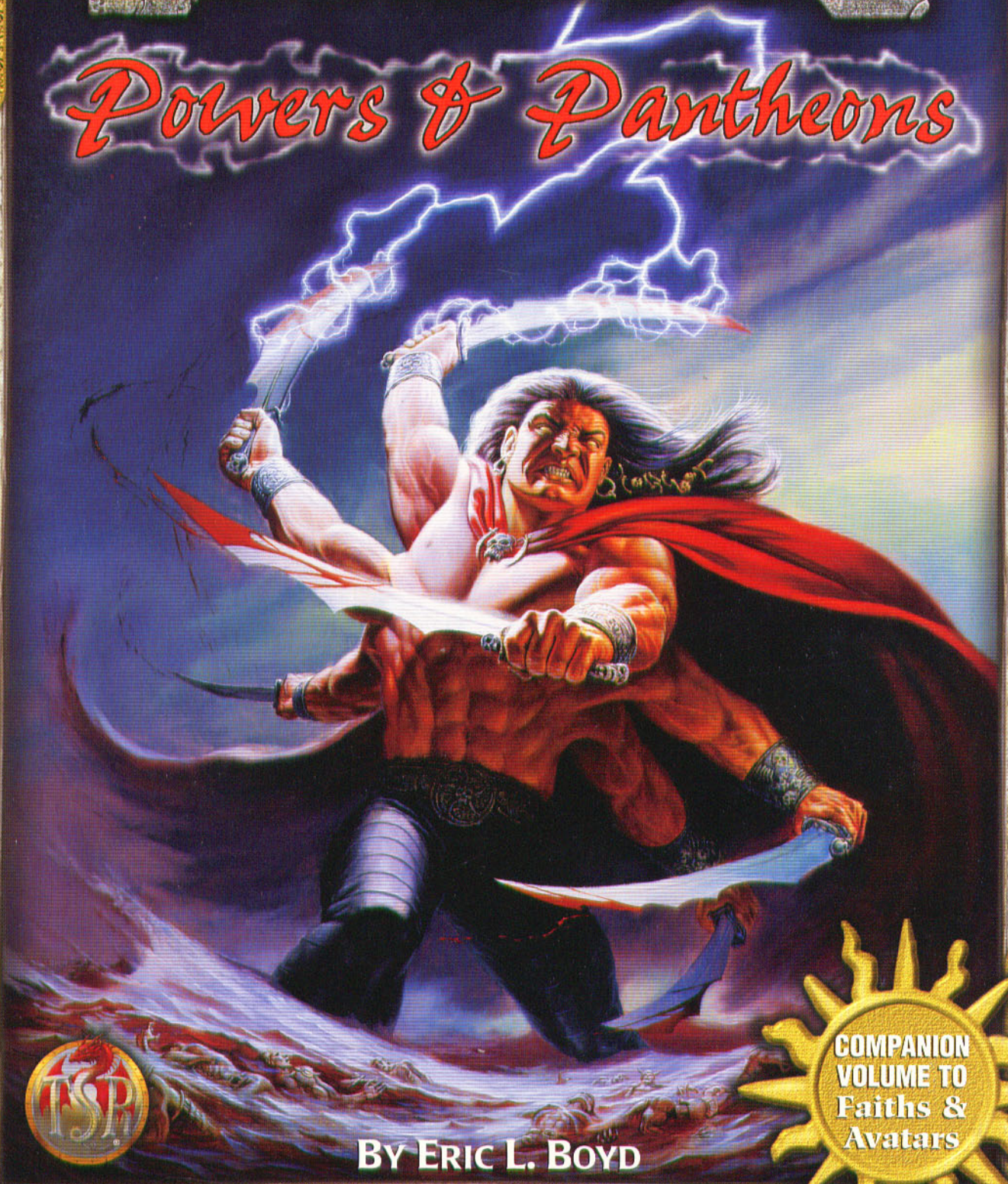
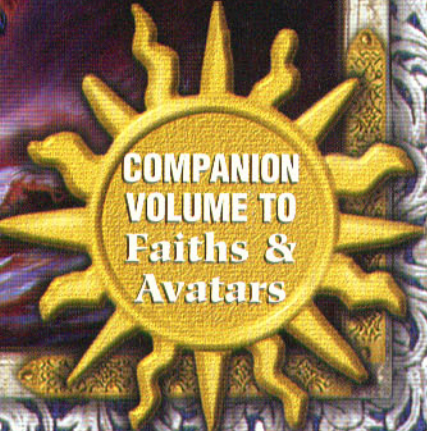


FORGOTTEN REALMS
CAMPAIGN EXPANSION

Powers & Pantheons



BY ERIC L. BOYD



COMPANION
VOLUME TO
Faiths &
Avatars

POWERS & PANTHEONS

By Eric L. Boyd

Contents

The Dawn of Time	2	Cloister of St. Ramedar	142
About This Product.....	3	The Flaming Brazier	147
Format of Deity Entries	4	House of the Moon.....	154
Extended Calculated THAC0s Table.....	6	Citadel of Black Ash	165
Extended Priest Spell Progression Table.....	6	Appendix 1: Aliases	179
Extended Wizard Spell Progression Table	6	Appendix 2: Locations	180
Extended Bard Spell Progression Table	6	Appendix 3: Spell Index	183
Faerûnian Pantheon (Demipowers)	14	Appendix 4: Monsters	187
Finder Wyvernspur	14	Divine Minion	187
Garagos	18	Elder Eternal Evil (Dendar, Kezef, Ityak-Ortheel).....	188
Gargauth.....	22	Shade	192
Gwaeron Windstrom.....	26		
Hoar	28		
Jergal	31		
Karsus.....	35		
Lurue.....	36		
Nobanion.....	41		
Red Knight.....	44		
Savras.....	47		
Sharess	51		
Shiallia.....	55		
Siamorphe.....	58		
Ulutiu.....	62		
Uthgar.....	66		
Valkur	72		
Velsharoon	76		
Chultan Pantheon	80		
Eshowdow	80		
Sseth	84		
Ubtao	88		
Mulhorandi & Untheric Pantheons	94		
Anhur	96		
Geb	99		
Gilgeam.....	102		
Hathor.....	106		
Horus-Re.....	109		
Isis	114		
Nephtys.....	117		
Osiris.....	120		
Sebek.....	124		
Set.....	126		
Thoth.....	129		
Tiamat.....	133		
Prominent Temples	138		
Cathedral of the Emerald Scales	138		

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To Letitia for seeing me through, and to Julia, Thomas, and Bruce for giving me the opportunity.

Special thanks for reviewing this manuscript to Robert H. Nichols.

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9563XXX1501

ISBN 0-7869-0657-X

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THE DAWN OF TIME

The following preface is excerpted from the (somewhat rambling) introduction to the multivolume Encyclopoedia Deifica: Tales of Divinities, Both Living and Dead, Extracted Through Studious Cross-Faith Comparison and Revealed By the Hand of Oghma by Jenelle Einhorn, Acolyte of Learned Father Hasicor Danali of the Leaves of Learning Temple and Library (1370 DR edition):

The origins of the deities of Faerûn are lost in the mists of passing time. Of the earliest days of Toril, we know only—and the fervent controversy that surrounds much of what follows must be acknowledged, for many folk have very different views of what befell in the Dawn Days—that at some point intelligent life on Toril came to be dominated by five creator races.

Supreme among these were the dragons, who soon came to dominate the surface world. First to rise to dominance, but also first to fail, was a dinosauroid race that survives today only as the divergent species of lizard men, nagas, and other reptilian creatures. This race's growth was mirrored in the seas of Toril by an aquatic shapeshifting race that became amphibious and supplanted the dinosauroids. This amphibious race was the builder of proud cities on land—only to degenerate and fall back into barbarism much later under pressure from sahuagin, merfolk, and tritons. This race survives today only as the nonshapeshifting marine peoples of the locathah and the tako, and the land-dwelling, shapeshifting dopplegangers and greater dopplegangers. The fourth of the creator races was a sylvan people whose descendants are the sprites, korred, and many other small woodland folk of today. The humans were the last and most primitive of the creator races, but they have always been the most adaptable and ingenious, so their rise, when at last it came, was astonishing in both speed and plan-
etwide efficiency.

The most advanced of the creator races all mastered magic enough to begin interplanar travel and to create gates linking what has come to be called Realmspace with other crystal spheres—but so did the inhabitants of other spheres, and waves of migration into Toril began. Dwarves, treants, elves, and illithids (in that order) appeared in Faerûn, as the might of the dragons rose to the point where their power struggles began to wane, and they divided most of the surface world into recognized territories.

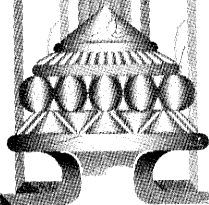
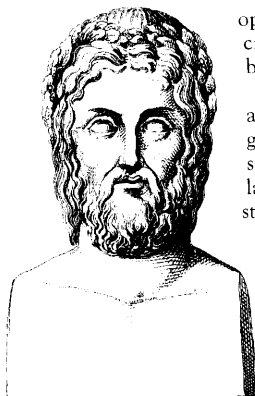
Halflings, gnomes, and merfolk then appeared, and the mountain-dwelling humans (spurred on by contact with dwarves) began to make strides towards civilization (forming clans, using fire, forging weapons). Giantkin, titans, and tritons were then seen in Faerûn for the first time. It is also thought that the sharn and phierimm appeared in the Realms at about this time, though most other creatures did not know of their presence. The giants, in particular, created realms and fought the ruling dragons.

Much later, goblinkin (orcs, hobgoblins, and their lesser kin such as kobolds and goblins) entered Faerûn, as did human peoples from other spheres, moving to settle in what we now know as Kara-Tur, Maztica, and Zakhara.

A few centuries later, the floodgates of transpheric migration opened, and Faerûn saw its first beholders, lesser dragon races, leucrotta, centaurs, satyrs, wemics, and the like, while the giant realms became empires and the power of the dragons began to visibly wane.

Pegasi and humanlike winged races entered the Realms in numbers, and then several human migrations brought mature societies and religious faiths to the Realms: an influx from a land of desert governed by the seasonal pulse of a mighty river; then an influx from two neighboring lands—one a land of glory and empire, the other a patchwork of city-states and bold philosophies—whose pantheons reflected, but did not precisely duplicate each other; followed by folk from a more rugged land tied to nature, the sea, and the warrior history of its dozen-king greater god. At about this point, what would become Netheril began to rise, spurred by humans who learned magic from the elves, only to swiftly outstrip their teachers in magical experimentation and innovation.

Soon the fledgling realm of Netheril mastered or defeated dragons for the first time.



The Gods of the Netherese were the first organized pantheon of deities to achieve widespread importance in Faerûn. (The deities of the so-called "Old Empires" followed soon after.) In Netheril, the citizenry came to be dominated by a few extremely powerful wizards—god-kings—who worshiped nothing but their own power. These religious of these archwizards was the Pursuit of All, the achievement of all-encompassing personal magical power and immortality. Lichdom was one experimental path to this, and achieving a state like unto the creatures known as watchghosts was another. Many archwizards looked to the sharn as being a superior, further-evolved magical race, and some present-day sharn may be former Netherese humans who took or attained sharn form rather than perish in despair or embrace unlife.

However, in Netheril a tiny, ambitious middle class venerated Amaunator, the sun god of rulership, civilization, and progress. The lower class worshiped the Earthmother Jannath (Chauntea), who had a far wilder aspect than her present-day face would belie; Garagos (also known as Targus), the god of war and victory over beasts—especially dragons; Mystyl, worshiped by would-be mages rather than those in power; Moander, god of rot and corruption; Selûne, the gentle, loving goddess of prophecy, renewal, and purification; Shar, the alluring goddess of mystery, evil, forgetfulness, strife, tyranny, darkness, and monsters; Talos, the lord of storms, pestilence, and destruction; and Tyche, the fickle luck goddess who oversaw luck, fortune, fate, and beginnings. It can readily be seen that some of the deities known in ancient Netheril survived to contemporary time, albeit changed, and that others have dwindled or vanished altogether.

At least a millennia after Netheril fell, another brief wave of immigration brought yet more cultures and religions to Toril from two lands of harsh cold and long winters that bred stout and clever warriors of a sea-going and raiding tradition.

One notable recent change in the divine ranks was the cataclysm of 1358 DR, variously known as the Time of Troubles, the Fall of the Gods, the Time of the Avatars, the Intervention of Ao, or the Godswar. During this year of catastrophes and odd magical aberrations several gods were destroyed and new deities arose to assume their powers.

It can readily be seen that, down through the ages, the relative power of deities has always depended on the numbers and influence of their mortal worshippers in Faerûn and that this is an ever-changing, not a static, thing. It is also important to remember that in any discussion of deities and priesthoods, much must remain mysterious and even seemingly imprecise. In part, this is due to divine influence and desires and also to the pragmatic and creative clergy of Faerûn, who are always devising and proclaiming new rituals, customs, titles, observances, and rules for themselves and for the lay worshippers they guide and serve. Some priesthoods are notable for the energy and unceasing nature of their internal power struggles, which give rise to schisms, covert factions, and a variety of rituals and behaviors. An observer in Faerûn must not be surprised to encounter beliefs, ceremonies, and religious courtesies that are omitted, slighted, or seemingly contradicted in this volume.

The gods of the Abeir-Toril are real beings. They grant magic to their worshippers and grow or diminish in personal power in relation to the number of mortal worshippers they possess. Priests in the service of a god advance in rank only if they please their deity by remaining faithful to their power's aims and rules and behaving as their deity wishes. Most folk in Faerûn consider it wise to know the religious affiliations of persons they must trust, do business with, or adventure with—but they take care when seeking to learn such things, since it is often an affront of the highest order to ask about religious beliefs openly. Some folk have been known to attack individuals inquiring (even obliquely and with the greatest politeness) as to their faith.

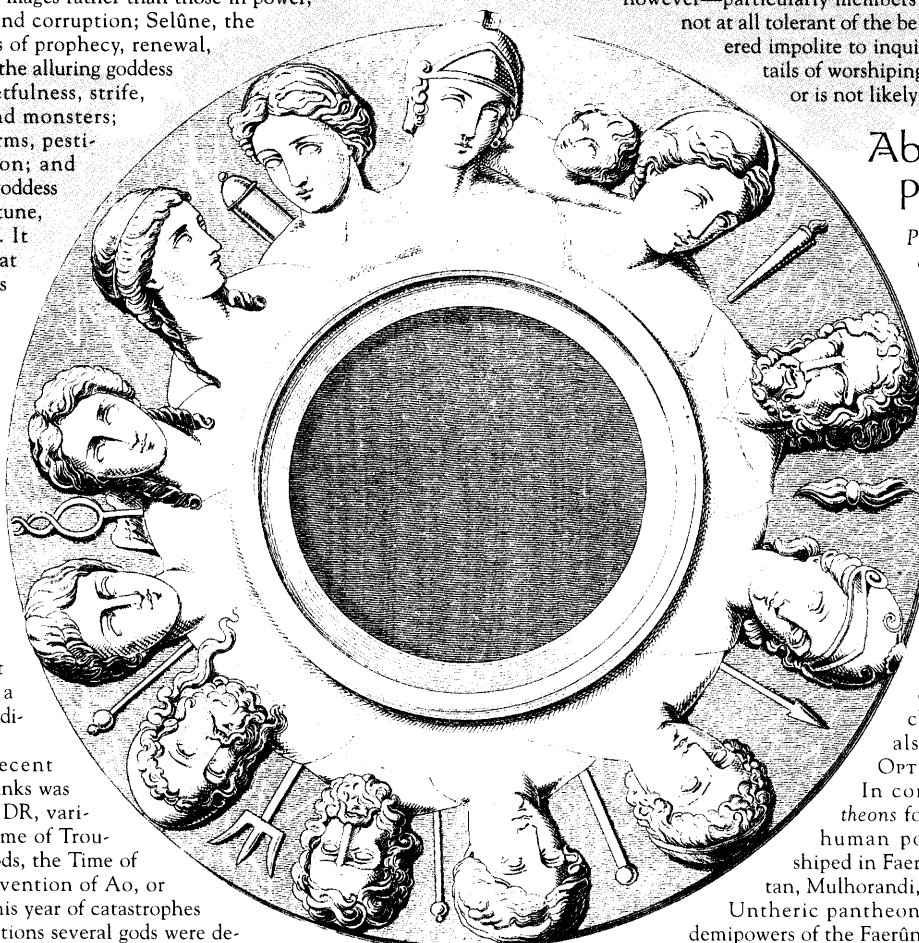
The plethora of divine beings and the wide variety of portfolios which they represent or epitomize has led to general tolerance of the beliefs and worship of others in the Realms. Among the general populace, this extends to all who do not break the law (but human sacrifice is generally considered murder, and the unauthorized use of another's goods as offerings is theft and in some cases also wanton destruction). Individuals, however—particularly members of a priesthood—may be not at all tolerant of the beliefs of others. It is considered impolite to inquire too deeply into the details of worshiping a god one does not serve or is not likely to venerate.

About This Product

Powers & Pantheons is a companion product to *Faiths & Avatars*. In the FORGOTTEN REALMS® campaign setting, the gods and goddesses of the Realms are referred to as *powers*, and they are grouped into collections of gods referred to as *pantheons*. *Faiths & Avatars* gave a great deal of general information on powers, detailed the greater, intermediate, and lesser powers of the Faerûnian pantheon, and defined several new priest classes (many of which can also be found in *PLAYER'S OPTION™: Spells & Magic*).

In contrast, *Powers & Pantheons* focuses on the remaining human powers commonly worshipped in Faerûn and details the Chultan, Mulhorandi, and what remains of the Untheric pantheons in full, as well as the demipowers of the Faerûnian pantheon.

Ownership of the *Player's Handbook*, the *DUNGEON MASTER® Guide*, and the *Tome of Magic* are required to use this product. While this product can be used without them, ownership of *Faiths & Avatars*, *Pages From the Mages*, *Prayers From the Faithful*, the *MONSTROUS MANUAL™* tome, the assorted *MONSTROUS COMPENDIUM® Annual* volumes (thus far, three have been published), and the four volumes of the *ENCYCLOPEDIA MAGICA™* tome is strongly encouraged and would supplement the information presented here. Without them, DMs will be forced to substitute their own information for some heavily referenced material. Other products from the AD&D® game rules supplements, the FORGOTTEN REALMS campaign setting line, and other *ADVANCED DUNGEONS & DRAGONS®* game worlds are mentioned in this book but are of tertiary importance; information referenced from them is summarized in this volume or may be omitted completely without significantly influencing the flavor of the entries presented here.



To avoid excessive duplication between the two supplements, only an overview of the format of each deity entry is repeated in *Powers & Pantheons*. For a general overview of divine powers in the Realms, the reader is referred to *Faiths & Avatars*. For details on the new priest classes referred to in this supplement, such as the monk, crusader, mystic, and shaman, the reader is referred to *Faiths & Avatars* or **PLAYER'S OPTION: Spells & Magic**, which covers the crusader, monk, and shaman, but not the mystic.

Format of Deity Entries

The entries for the powers detailed in *Faiths & Avatars* follow a standard format. Notes on that format are given here in a format mimicking that used in the text:

Name of Deity

(Common Title and Epithets)

Power Ranking of Plane Name, Alignment

Alignment abbreviations used throughout each deity's entry are: LG=lawful good, NG=neutral good, CG=chaotic good, LN=lawful neutral, CN=chaotic neutral, N=true neutral, LE=lawful evil, NE=neutral evil, CE=chaotic evil.

PORTFOLIO:	These are the topics, things, ideas, or emotions over which the deity has dominion, power, and control and about which the deity is concerned.
ALIASES:	Other names the power is known by are given here. These may be "puppet gods" the deity has wholly subsumed, regional names, older names, or simply alternate names.
DOMAIN NAME:	The layer of the plane the deity's domain is found on is listed here, followed by the domain's name. If the plane the domain is on is undivided, the plane name is repeated. (Note that some planes also have layers with the same name as the plane they are part of.)
SUPERIOR:	If the deity takes orders from another power, that power is listed here.
ALLIES:	Traditional allies are given here.
FOES:	Traditional foes are given here. Powers the god rivals or competes with are not foes. These are discussed in the text, not here.
SYMBOL:	A brief description of the deity's symbol is given here.
WOR. ALIGN.:	The alignments required of dedicated worshipers of the deity are given here. Powers generally try to be as liberal as possible to attract as much worship as they can.

This introductory paragraph describes the way a power is generally depicted (or actually looks) if it is different from the deity's avatar form. It details additional titles and epithets the power is known by, common worshipers of the power, and the qualities attributed to the deity, such as its general demeanor, bearing, and personality. It also discusses any relations between the power and other powers not covered by the "Allies" and "Foes" entries above.

Deity's Avatar

(Character classes and levels)

This paragraph describes the avatar's appearance and the schools or spheres of magic from which it may draw spells. When discussed in this avatar section, a deity's avatar is spoken of as the deity, not as "the avatar of so-and-so," to economize on space. The avatar's statistics use this format and these abbreviations:

AC Armor Class; MV movement rate, Fl flying (maneuverability class is assumed to always be A), Sw swimming, Br burrowing; HP hit points; THAC0 To hit Armor Class 0; #AT number of attacks per round Dmg typical damage done per attack (weapon, if one is used, Strength bonus notation, weapon specialization notation)

MR magic resistance; SZ Size notation (size in feet)

STR Strength score, DEX Dexterity score, CON Constitution score, INT Intelligence score, WIS Wisdom score, CHA Charisma score
Spells P: number of priest spells per spell level including Wisdom spell bonuses, W: number of wizard spells per spell level
Saves (saving throws) PPDM poison, paralyzation, or death magic saving throw; RSW rod, staff, or wand saving throw; PP petrification or polymorph saving throw; BW breath weapon saving throw; Sp spell saving throw

Special Att/Def: This entry discusses any special attacks or defenses the avatar has, its magical items of note, and any particularly distinctive tactics it tends to use.

Other Manifestations

This section discusses other manifestations of a power aside from its avatar. These manifestations are much more commonly encountered than the actual avatar of a deity. They often convey benefits to the faithful or indicate favor, direction, danger, agreement, or disagreement by the deity. Sometimes they are merely used to comfort and assure their worshipers that they are aware of a situation or appreciate their followers' devotion.

The Church

In the headings in this section, the following abbreviations are used for character classes: C=cleric, Cru=crusader, D=druid, SP=specialty priest, Mon=monk, Mys=mystic, Sha=shaman, F=fighter, Pal=paladin, R=ranger, W=all wizard classes, M=mage, Abj=abjurer, Con=conjurer, Div=diviner, Enc=enchanter, Ill=illusionist, Inv=invoker, Nec=necromancer, Tra=transmuter, Spell=spellsinger, T=thief, B=bard. Note that the spellsinger wizard character class is described in *Wizards and Rogues of the Realms* and the mystic, monk, and shaman classes are found in *Faiths & Avatars*.

CLERGY:	The different character classes open to members of the clergy are listed here. Always remember that a religion can have lay members of the clergy who have no character class. They are treated as 1st-level fighters unless otherwise specified.
CLERGY'S ALIGN.:	Members of any class who belong to the clergy must be one of these alignments (within the constraints of the alignments to which the class is restricted). The allowed alignments of specialty priests are specifically noted in that section.
TURN UNDEAD:	Abbreviations for all character classes of clergy and whether they can turn undead
CMND. UNDEAD:	Abbreviations for all character classes of clergy and whether they can command undead

Bonus proficiencies or other game-relevant material applicable to all priestly members of the religion's clergy are presented in this introductory paragraph.

Following paragraphs in this overview of the church discuss the regard of the public for the religion, typical details of temple or shrine construction, names different forms of the clergy call themselves by, distribution breakdowns of kinds of character classes within the clergy, church hierarchy, and titles of different ranks of clergy. Further information on the church is broken down into subheadings:

Dogma: Here are detailed the beliefs, tenets, doctrines and sayings of the religion.

Day-to-Day Activities: Typical activities of the church are described here. This entry covers what the church does, as opposed to what the religion believes. This entry also discusses what believers and priests of the religion are expected to tithe or donate to the church or sacrifice to the deity.

Important Ceremonies/Holy Days: Important ceremonies and major holy days in the religion are discussed in this entry.

Major Centers of Worship: This entry describes major centers of the deity's worship. These may be the largest temples of the god, those with the most far-reaching influence in the religion, or those of historical importance in the religion.



Affiliated Orders: Knightly and military orders affiliated with the church are briefly discussed in this entry. They are named and the character classes their members belong to are mentioned. The functions and duties of these orders and other information pertaining to their relationship to the church are also touched on briefly.

Priestly Vestments: This entry describes the ceremonial vestments of priests of the deity and any differences between the vestments of different kinds of priests who serve the deity.

Differences in garb according to rank or in different regions are also discussed here. Typical coloration or construction materials of symbols and holy symbols of the god are mentioned here if they are important.

Adventuring Garb: This entry describes the typical priest's adventuring garb. It also discusses any differences between the adventuring garb of different kinds of priests who serve the deity.

Specialty Priests (Class name, if applicable)

The experience progression table for all priest types is found in *Faiths & Avatars*.

REQUIREMENTS:	Minimum ability requirements for this type of specialty priest
PRIME REQ.:	Abilities that must have a score of 16 or above for the character to receive a 10% experience point bonus
ALIGNMENT:	Specialty priests must be the same alignment as their god, unless specifically noted differently here.
WEAPONS:	Types of weapons specialty priests are allowed to use
ARMOR:	Types of armor specialty priests are allowed to use
MAJOR SPHERES:	Spheres of priest spells to which specialty priests have major access

MINOR SPHERES:	Spheres of priest spells to which specialty priests have minor access
MAGICAL ITEMS:	The kinds of magical items specialty priests are allowed to use
REQ. PROFS:	Nonweapon or weapon proficiencies specialty priests must purchase with proficiency slots at 1st level
BONUS PROFS:	Nonweapon or weapon proficiencies specialty priests receive without spending a proficiency slot. Specialty priests may spend additional slots as normal to improve their skill.

- If any races other than human are commonly allowed as specialty priests by the power, a bullet point in this section notes this.
- This section contains a list of special powers granted to specialty priests of this god. Clerics do not receive these abilities unless that fact is specially noted. (Usually changes to other priest classes of a deity are noted earlier in the first text paragraph of the description of the church.)
- Spell-like abilities are often expressed in terms of the spells they are similar to. When specialty priests receive such an ability—often expressed in terms such as “the priest is able to cast *light* (as the 1st-level priest spell) once a day”—it is usable *in addition* to their normal spell complements. It should not be read as a restriction on the number of times that the priest can cast the comparable spell per day or per tenday. Such spell-like abilities require no verbal, somatic, or material components to use, and function as innate abilities in combat (discussed in the Innate Abilities subsection of the Special Attacks section of the Combat chapter of the *DUNGEON MASTER Guide*). They have an initiative modifier of +3, no matter what the casting time of the spell they resemble is.

Spells

Here are listed the religion-specific spells of a faith. Unless the Dungeon Master makes an exception or an exception is noted, only priests of the religion where the spell is listed are allowed to cast these spells. Priests (clerics, specialty priests, druids, mystics, crusaders, or shamans) of a particular religion can always cast these religion-specific spells, even if the spells do not fall within their normally allowed spheres of access. Note that when used as a material component, holy symbols are never consumed in the casting of a spell.



Extended Calculated THAC0s

Group	Level																			
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Priest	20	20	20	18	18	18	16	16	16	14	14	14	12	12	12	10	10	10	8	8
Rogue	20	20	19	19	18	18	17	17	16	16	15	15	14	14	13	13	12	12	11	11
Warrior	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1
Wizard	20	20	20	19	19	19	18	18	18	17	17	17	16	16	16	15	15	15	14	14

Group	Level																			
	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40
Priest	8	6	6	6	4	4	4	2	2	2	0	0	0	-2	-2	-2	-4	-4	-4	-6
Rogue	10	10	9	9	8	8	7	7	6	6	5	5	4	4	3	3	2	2	1	1
Warrior	0	-1	-2	-3	-4	-5	-6	-7	-8	-9	-10	-10	-10	-10	-10	-10	-10	-10	-10	-10
Wizard	14	13	13	13	12	12	12	11	11	11	10	10	10	9	9	9	8	8	8	7

Extended Priest Spell Progression

Extended Wizard Spell Progression

Expanded Bard Spell Progression

Level	Spell Levels							Level	Spell Levels									Level	Spell Levels						
	1	2	3	4	5	6*	7**		1	2	3	4	5	6	7	8	9		1	2	3	4	5	6	7
1	1	—	—	—	—	—	—	1	1	—	—	—	—	—	—	—	1	—	—	—	—	—	—	—	
2	2	—	—	—	—	—	—	2	2	—	—	—	—	—	—	—	2	1	—	—	—	—	—	—	
3	2	1	—	—	—	—	—	3	2	1	—	—	—	—	—	—	3	2	—	—	—	—	—	—	
4	3	2	—	—	—	—	—	4	3	2	—	—	—	—	—	—	4	2	1	—	—	—	—	—	
5	3	3	1	—	—	—	—	5	4	2	1	—	—	—	—	—	5	3	1	—	—	—	—	—	
6	3	3	2	—	—	—	—	6	4	2	2	—	—	—	—	—	6	3	2	—	—	—	—	—	
7	3	3	2	1	—	—	—	7	4	3	2	1	—	—	—	—	7	3	2	1	—	—	—	—	
8	3	3	3	2	—	—	—	8	4	3	3	2	—	—	—	—	8	3	3	1	—	—	—	—	
9	4	4	3	2	1	—	—	9	4	3	3	2	1	—	—	—	9	3	3	2	—	—	—	—	
10	4	4	3	3	2	—	—	10	4	4	3	2	2	—	—	—	10	3	3	2	1	—	—	—	
11	5	4	4	3	2	1	—	11	4	4	4	3	3	—	—	—	11	3	3	3	1	—	—	—	
12	6	5	5	3	2	2	—	12	4	4	4	4	4	1	—	—	12	3	3	3	2	—	—	—	
13	6	6	6	4	2	2	—	13	5	5	5	4	4	2	—	—	13	3	3	3	2	1	—	—	
14	6	6	6	5	3	2	1	14	5	5	5	4	4	2	1	—	—	14	3	3	3	3	1	—	—
15	6	6	6	6	4	2	1	15	5	5	5	5	5	2	1	—	—	15	3	3	3	3	2	—	—
16	7	7	7	6	4	3	1	16	5	5	5	5	5	3	2	1	—	16	4	3	3	3	2	1	—
17	7	7	7	7	5	3	2	17	5	5	5	5	5	3	3	2	—	17	4	4	3	3	3	1	—
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40	13	13	13	12	12	11	11	40	9	9	9	9	9	9	9	8	8	40	7	7	7	7	6	6	3

* Usable only by priests with 17 or greater Wisdom.
 ** Usable only by priests with 18 or greater Wisdom.



Priest of
Gwaeron
Windstrom

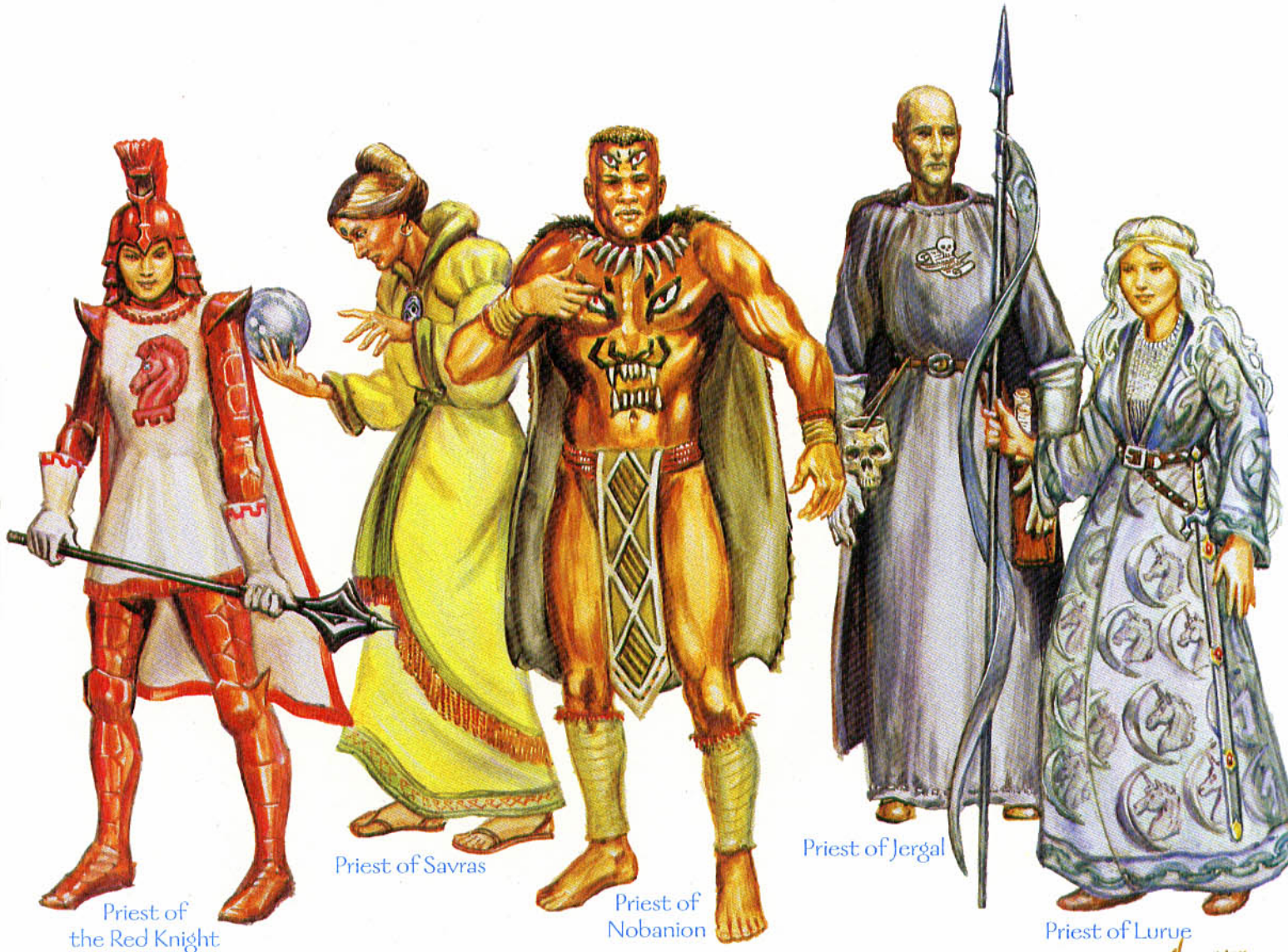
Priest of
Garagos

Priest of
Finder Wyvernspur

Priest of
Hoar

Priest of
Gargauth

J. Cameron



Priest of the Red Knight

Priest of Savras

Priest of Nobanion

Priest of Jergal

Priest of Lurve

Jameron



Priest of
Sharess



Priest of
Ulutiu



Priest of Bast
(Sharess)



Priest of
Shiallia



Priest of
Siamorphe

Jameson



Priest of Eshowdow

Priest of Uthgar/Gray Wolf

Priest of Sseth

Priest of Uthgar/Sky Pony

Priest of Ubtao

Jim Lee '01



Priest of Hathor

Priest of Anhur

Priest of Horus-Re

Priest of Geb

Priest of Isis

J. M. H. P.



Priest of Nephthys

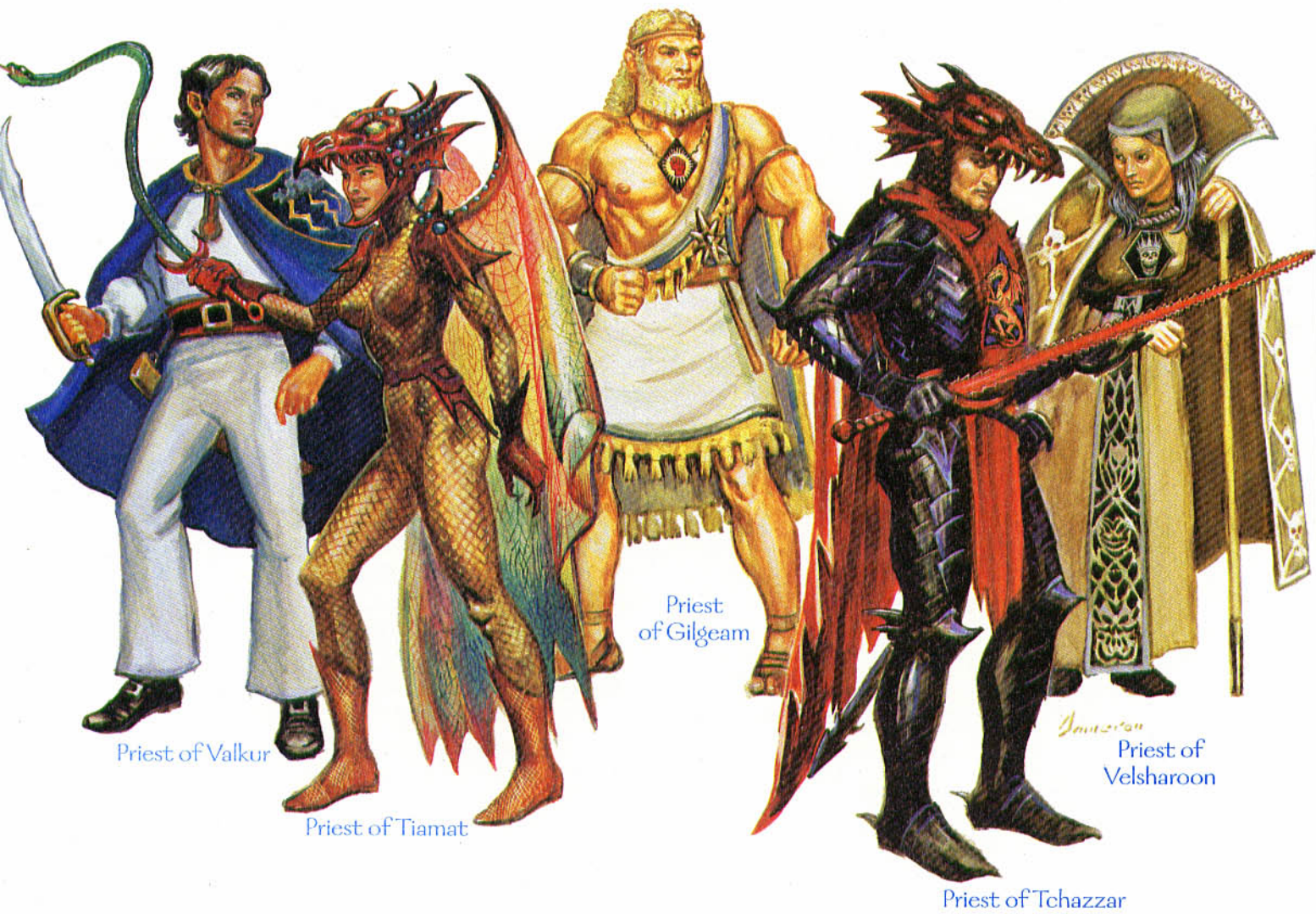
Priest of Thoth

Priest of Osiris

Priest of Set

Priest of Sebek

Jameson



Priest of Valkur

Priest of Tiamat

Priest of Gilgeam

Jannorian
Priest of Velsharoon

Priest of Tchazzar

FAERÛNIAN PANTHEON (DEMIPOWERS)

The Faerûnian pantheon is a fractious amalgamation of powers drawn from myriad cultures, races, and beliefs whose geographic and racial spheres of influence continue to expand. Much of this vibrancy and growth is attributable to its oft-ignored demipowers. (The greater, intermediate, and lesser powers of the Faerûnian pantheon are detailed in *Faiths & Avatars*.) In general, the current status of demipowers in the Realms is far more fluid than the more powerful members of the pantheon. At any given time, each demipower's star is ascendant or descendant in the Realms. Most gods of this rank rise to the status of a lesser power or dwindle into death within a few centuries of becoming—or being reduced to being—a demipower. As a result, most demipowers are either so obscure that few mortals in the Realms have ever even heard their name or so active that their followers exert a short-term impact on the unfolding history of the Realms far out of proportion with the relative size of their faiths.

While many demipowers of the Faerûnian pantheon are primarily residents of the Prime Material Plane, including Gargauth, Gwaeron Windstrom, Karsus, Lurue, the Red Knight, Siamorphe, and Ulutiu, others make their homes in the Outer Planes alongside the more powerful members of the pantheon. As a group, however, the demipowers of Faerûn cling much more to the Prime Material than higher-status powers and are far more likely to exhibit characteristics and traits reminiscent of mortals than their more powerful associates. As a result, the demipowers of the Realms are frequently depicted by bards in songs and tales as individuals rather than as the embodiments of their portfolios. While greater, intermediate, and lesser powers are intimately bound to the world view defined by their portfolio, demipowers have a greater capability to adapt and evolve over time.

The demipowers of the Faerûnian pantheon fill several important niches amongst the faiths of the Realms. Demipowers such as Gwaeron Windstrom, Shiallia, and Velsharoon serve (or began their tenure as divine beings by serving) greater and intermediate powers directly. Some demipowers, such as Garagos, Jergal, Hoar, and Savras, are gods who time has passed away. Others, such as Finder, the Red Knight, Valkur, and Siamorphe are up-and-coming powers new (or relatively new) to the pantheon.

Some demipowers, such as Sharess and Hoar, are interloper gods who have migrated from other pantheons and who even yet stand with one foot partially in another pantheon. Gargauth was a Lower Planar being who sought the status and power of divinity. Many demipowers were once mortal, including Finder, Gwaeron Windstrom, Karsus, Siamorphe, Uthgar, Valkur, and Velsharoon, and have ascended to godhood through a variety of methods, each unique.

The Realms is rife with minor cults and obscure sects. Many of these appropriate their gods or the representative forms of their deities from animals. Two current members of the Faerûnian pantheon—Lurue and Nobanion—served as deities to nonhuman creatures but have since developed substantial human followings as the principles they represent (or are thought to represent) have become commingled with the creatures they protect. Two other deities, Uthgar and Ulutiu, both powers serving very clan-oriented, tribal societies, have allowed for the their people's individual clan's original concepts of the divine to continue to be expressed as beast cult totems that serve the two of them. These beast cults may, in fact, have originally been local demipowers of the clans, but now they are extremely strong extraplanar servants of their over-seeing patron deity, and what worship the totems garner feeds the demipower that controls them.

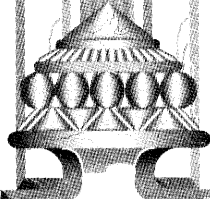
Overall, the Faerûnian demipowers are an incredibly diverse assortment of deities. Those looking for a unifying thread to hold this contingent of the Faerûnian pantheon together will be frustrated at its total absence. However, among this contentious and oft-times petty group the peoples of Faerûn frequently find powers with which they can identify on a more personal level—and powers that they are actually likely to meet face-to-face while yet alive.

Finder Wyvernspur

(The Nameless Bard)

Demipower of Arborea, CN

PORTFOLIO:	The cycle of life (rot to rebirth), transformation of art, saurials
ALIASES:	None
DOMAIN NAME:	Olympus/Fermata
SUPERIOR:	None
ALLIES:	Tymora, Selûne
FOES:	Moander (dead)
SYMBOL:	A white harp on a gray circle
WOR. ALIGN.:	NG, CG, N, CN





Finder Wyvernsbur (FIND-er WIHV-urn-spur) recently ascended to godhood by slaying the evil god Moander on its home plane in the Abyss. Finder was a founding member of the Harpers in the Realms, but he was later judged to have betrayed the ideals of that secretive organization when his overweening pride resulted in the death of one apprentice and the suicide of another. Finder was imprisoned in the Citadel of White Exile until he was

freed by the sell-sword Alias and her companions. Finder was later instrumental in the destruction of Moander and his minions, thereby freeing the saurials who had been enslaved by the Darkbringer in the Lost Vale. Finder bequeathed his *Harper pin* to Olive Ruskettle, the first true halfling bard (or so she claims). It was Olive, who loved Finder, and Alias, his daughter and creation, who were chiefly responsible for helping Finder begin the redemption of his soul.

Finder has a dual aspect as a divine being. Rot and corruption (a remainder of Moander's portfolio) represent Finder's excessive pride, arrogance and vanity. Rebirth and renewal from rot and corruption symbolize Finder's transformation into hero, savior, and deity.

Finder is a new god and has yet to completely settle on a new home on the inner or outer planes. Though it is rumored he has been seen in Arborea in the company of Tymora and once in Ysgard entertaining Selûne, he seem inclined to settle in Arborea on Olympus in his own Realm, which he has tentatively named Fermata. Selûne, a patroness of both the Wyvernsbur family and the Harpers, has long enjoyed Finder's music, especially those songs he has written in her honor. Tymora has been the bard's patroness in recent years, most notably in the creation of his daughter Alias and in appealing to Ao to allow Finder to absorb Moander's power in lieu of being destroyed by it. It is believed that Lady Luck aided Finder in part to seek revenge for Moander's corruption of Tyche centuries ago. Finder is not yet comfortable in the company of other gods, unnerved by finding himself a small fish in a big pond.

Under the prompting of his followers and friends, both mortal and immortal, Finder is slowly shifting toward responsible actions and good deeds. It is liable to be many generations, though, before he can shed the reputation he acquired in his lifetime as a selfish and vain man. Many in the Heartlands still invoke his name as a warning in such expressions as "an ego the size of Finder's" and "Finder's Pride." Although Finder was officially pardoned by a Harper tribunal, many bards still relate a tale of excessive pride known as "Finder's Fall." Finder works not only to spread his songs among bards of the Realms, but to encourage all artists and prod them to grow by changing, transforming, and recreating their medium. This is a radical departure for the being who once went to elaborate lengths to ensure the immutability of his own songs.

Finder Wyvernsbur's Avatar (Bard 25, Mage 18, Priest 14)

Finder sends his avatar to the Realms in the guise of an ordinary bard dressed in simple but elegant traveling clothes and, occasionally, leather armor. Usually he appears just as he did in the last days of his mortal life—an attractive, robust, tall, dark-haired man of 60 years of age—but if a situation warrants it he can also appear younger or older. He prefers to travel incognito, so he also disguises his features and coloring when there is someone present who knew him as a mortal. He draws his spells from any school or sphere, but prefers to use enchantment/charm or illusion/phantasm magics or spells that draw upon a musical metaphor when possible.

AC -2; MV 15; HP 148; THACO 8; #AT 1
Dmg 1d8+5 to 1d8+8 (*Sword of Songs* +4 to +7 [bastard sword, one-handed], +1 STR)
MR 60%; SZ M (6 feet) or L (10 feet)
STR 16, DEX 22, CON 18, INT 24, WIS 16, CHA 33
Spells P: 8/8/6/5/3/2/1, W: 5/5/5/5/4/3/2/1
Saves PPDM 5, RSW 4, PP 7, BW 9, Sp 5

Special Att/Def: While Finder fights bravely enough when there is a purpose to combat, there are very few situations which in his opinion warrant coming to blows. Ordinarily he just retreats by use of *teleport without error* or *plane shift* (two abilities he can use at will). Should he need to hold his ground to protect many followers or their lands, he uses all the means at his disposal to negotiate an amicable truce. These means include, but are not limited to, exerting his charisma, casting magical *charms* and *suggestions*

and, should all else fail, inventive bluffs and deceptions. Finder can continue to cast either a *charm* spell (of any sort) or a *suggestion* spell once a round even after he runs out of his normal number of spells (given above). Should hostilities persist he resorts to combat magic until enemies close on him. Then, depending on what the drama of the situation calls for, he either changes shape into some fearsome monster (a *shapechange* ability he can also use at will) or draws his sword.

Finder's *Sword of Songs* is a magical silver bastard sword that is a *sword of dancing* with all the powers of a *singing sword* as well. (See *The Magister* or the *ENCYCLOPEDIA MAGICA* volumes for the abilities of a *singing sword*.) It strikes as a *sword of dancing* +4 to +7 unless magically silenced, whereupon it is reduced to a *sword of dancing* +1 to +4. The *Sword of Songs* sings constantly when drawn and can sing any song Finder knows, upon Finder's command, in Finder's voice, even while it is in use. If Finder wishes, this penalizes an opponent's morale by -2. The sword conveys upon Finder, as part of its *singing sword* abilities, immunity to *charm* (all nondivine types), *command*, *confusion*, *fear*, *friends*, *repulsion*, *scare*, and *suggestion*, and allows only the rage result of *emotion* (directed at the caster of the *emotion* spell). It can use its song to still shriekers, negate the song effect of harpies, and entrance intelligent creatures of up to 2 Hit Dice (not including undead or creatures from other planes). If such creatures fail a saving throw vs. spell, they are subject to a *suggestion* from its wielder.

Once in a fray Finder is a determined and assured opponent. He is an inspiring leader, so any followers fighting beside him are automatically under the effects of a *bless* spell, and their morale is modified by a +3 bonus. Finder may often unnerve his enemies by carrying on spirited banter criticizing their abilities and motivations, especially during those rounds when his *sword of dancing* is fighting on its own. This banter forces Finder's opponents to make morale checks every round and can be combined with the penalty imposed by the *Sword of Songs* if it sings.

Other Manifestations

Finder occasionally manifests as a beacon of light indicating the direction to head when someone has lost something or someone near and dear to their heart. He sometimes manifests, visible only to a single being, as a radiant nimbus that appears around an object or being that will fulfill the viewer's deepest wish.

The Nameless Bard has appeared to Olive Ruskettle on at least three occasions as a daisy that goes through its entire life cycle in just a few minutes yet is incredibly beautiful throughout the entire process. Others who have been present during these displays have reported hearing the distant braying of an ass during these manifestations.

Finder sometimes works his will through the actions of faerie dragons, firestars, parrots, various song birds, talking owls, and bhaerghals. He indicates his favor with artistic works by the discovery of Laeral's tears (a type of gem) that appear to hold a representation of his symbol within them.

The Church

CLERGY:	Clerics, specialty priests, bards, spellsingers
CLERGY'S ALIGN.:	NG, CG, N, CN
TURN UNDEAD:	C: Yes, if good, SP: Yes, B: No, Spell: No
CMND. UNDEAD:	C: Yes, if neutral, SP: No, B: No, Spell: No

All clerics and specialty priests of Finder Wyvernsbur receive religion (Faerûnian) as a bonus nonweapon proficiency.

Finder is still slowly establishing his power and as yet has few true worshippers in the Realms. His followers are currently limited to a few young bards and artists, particularly arrogant prodigies, as well as some of the saurials of the Lost Vale, a few music aficionados, and Olive Ruskettle, the halfling bard and Harper.

Finder often helps new talent find a good venue—a tavern willing to let a young bard perform, a shop to carry a struggling sculptor's work, a festhall needing a new dancer—then he leaves the artist to sink or swim. For most artists such opportunities are more than enough to earn their gratitude. Many younger bards and artists have begun to privately invoke Finder's name as they struggle to make a name for themselves in the Realms. This practice has been strongly discouraged by the clergies of Oghma, Milil, and Lathander, who see increasing worship of Finder as a threat to their gods' power. (It is unclear how these deities view Finder's ascension to godhood.)

Finder is also venerated among many saurials of the Lost Vale as their patron and protector and is respected by those among them who do not

share the alignments of his worshipers. He does keep an eye on the Lost Vale, even when his daughter Alias is not residing within, in gratitude to her companion, the saurial Dragonbait, who has served as her protector since her birth.

People who knew FINDER in mortal life, save for Olive and Alias, are generally amused by his having attained godhood, noting that when he was mortal FINDER always acted as if he thought he were a god. Generally such people are friendly to FINDERites, seeing them as entertaining and useful. Sworn enemies of the Harpers are liable to treat the bard's followers with hostility, as will ruling members of rigid societies who come into conflict with FINDERites' dogma of change, individual freedom of expression, and personal choice.

FINDER's actual clergy is currently limited to a saurial priestess in the Lost Vale and a rebellious young bard from Berdusk who is presently adventuring in the Heartlands. FINDER's clergy is likely to expand rapidly during the next few decades, and be composed of approximately 44% specialty priests, 10% clerics, 44% bards, with a handful (about 2%) of spellcasters.

Some saurials believe that FINDER is responsible for the beleaguered tribe being blessed with an unprecedented number of soul singers in the younger generation—six saurials, and Alias a seventh. Saurial soul singers, being mystically linked to the spiritual health of the tribe, strengthen the tribe's understanding of itself and help warn of dangers threatening it. (Treat soul singers as a variant of the bard class with spiritual overtones to their abilities and a focus on spells from the school of divination.)

FINDER's divinity is new enough that his followers have not yet settled on a standard type of temple, but common themes are likely to include large performance areas, good acoustics, and the capacity for dramatic worship services with musical accompaniment or interludes.

Dogma: FINDER's followers have taken to heart the lessons it took FINDER all his life to discover. Art that is forced to remain immutable is a sign of stagnation and spiritual rot. In order to thrive, people must be willing to change and transform their art so they can be renewed by it. FINDERites also recognize the power of art to influence people and politics. Although that should not be its sole use, if art can be used to keep people free and independent from social or political tyranny, it is most proper that it be used so. FINDERites do not recognize a difference between secular and religious art—all art is pleasing to their god. Artistic expression should also be encouraged in all—children and adult, amateur and professional. While those persons who have learned and mastered disciplines of expression are much to be admired, FINDERites also recognize the importance of natural talents.

Day-to-Day Activities: FINDER's saurial priestess of the Lost Vale, named CopperBloom, divides her time between several duties. She trains young and interested saurials in music, most especially the tribe's soul singers. She composes her own music and verse and is considered accomplished in those fields by both saurials and humans. She is also charged with welcoming followers and curiosity seekers who have made the pilgrimage to the place where FINDER Wyvernspur spent his last mortal days in the Realms. Embracing change, CopperBloom has learned to read, write and understand the common tongue of the region, although she cannot speak it. She also shares responsibility for rearing her three hatchlings with her mate, the saurial paladin Dragonbait. Dragonbait, a paladin of Tyr, does not worship FINDER himself, but respects his mate's religion.

FINDER's other clergy member, the young bard from Berdusk, goes by the title of the Rebel Bard, consciously mimicking FINDER's previous alias. The son and grandson of well-known and respected bards, the Rebel Bard was steeped in bardic tradition from birth and studied at Berdusk's Twilight Hall. He was considered an arrogant, albeit brilliant, prodigy. Upon receiving his master's certificate, the Rebel Bard was invited by several renowned bards to remain at Twilight Hall to compose and teach, but the young man fled from the city like a horse from a burning barn. Frustrated by the constraints his teachers had placed on musical composition and anxious to study more exotic forms of expression, the Rebel Bard took to the adventuring life. There are unconfirmed rumors that he fled under a shadow—a theft, a broken engagement, or an insult to a high-level priest—which is why he goes by an alias.

FINDER took an interest in him soon after his precipitous departure, saving his life and befriending him. Thereafter the young man took up the task of teaching FINDER's music and views to the world outside the Lost Vale. He is especially fond of encouraging young people in their art, but his habit of singing witty songs critical of powerful persons has made him a wanderer by necessity.

Aware of the power a higher profile will give their religion, both priestess and bard are eager to help arrange music and other entertainments at political ceremonies as well as those of other gods of neutral or good alignment. Clergy and followers of FINDER are expected to create or perform in honor of their god. Donations of gold are not refused, but artistic endeavors are considered a much more proper form of tithe. Consequently, while the church is not wealthy, it can lay claim to a burgeoning amount of art, some of which, no doubt, will one day be considered priceless.

Holy Days/Important Ceremonies: Humans as well as saurials celebrate the 20th of Marpenoth (Leafall), the day FINDER destroyed first Moander's avatar in the Realms and then the evil god's true form in the Abyss. Saurials are most grateful for their emancipation from Moander's enslavement and stress this in their prayers. Humans, while recognizing Moander's death as a good thing, tend to think of this day in terms of it being the occasion when FINDER realized even his own music could be improved by change. The day is celebrated with music, dancing, plays, and the unveiling of more static art forms. Some of FINDER's songs are usually sung, often with varying arrangements.

Major Centers of Worship: FINDERites of the Lost Vale (also known as Tarkhaldale) have claimed the Singing Cave as their temple. The caverns within have wonderful acoustics and the passages are lined with art pieces donated by followers. The Rebel Bard has done his part to see that several shrines are consecrated to FINDER throughout the Western Heartlands. Some are open areas of great beauty or geographic anomalies perfect for performing. Others are small open-sided shelters featuring statuary or paintings for all comers to see. Sometimes visitors are invited to add to or change the work of art and the Rebel Bard has tended to stress interactive and participatory art that involves the audience.

Affiliated Orders: The Shrine Keepers are small pockets of followers who live near shrines established by the Rebel Bard. They tend the shrines, preparing them for performances, tidying them, and seeing that they are not defiled.

Some people consider the saurial soul singers an order of FINDERites, but, while they are trained by his priestess, not all of them are followers of the Nameless Bard.

Priestly Vestments: CopperBloom and the Rebel Bard both dress as does FINDER, in simple but elegant clothing, believing it is better not to distract the audience from their performances. Future clergy members, however, might have good reason to dress in more elaborate costume should their particular talents call for a showier look. The church has not established a standard holy symbol, but the symbol of FINDER displayed in some fashion or carved into a piece of jewelry or a musical instrument is likely to become the holy symbol of the faith.

Adventuring Garb: On the road both priestess and bard dress in practical, sturdy traveling clothes. CopperBloom does not wear armor, relying as do most saurials on the protection of her scales. The Rebel Bard wears leather armor. Priests of FINDER do not like to sacrifice their grace and dexterity by wearing anything heavier than chain mail. They may go armed as they choose.

Specialty Priests (Finders)

REQUIREMENTS:	Wisdom 11, Charisma 15
PRIME REQ.:	Wisdom, Charisma
ALIGNMENT:	CN, CG
WEAPONS:	Any
ARMOR:	All armor types up to and including chain mail; no shield
MAJOR SPHERES:	All, charm, divination, elemental, travelers
MINOR SPHERES:	Creation, healing
MAGICAL ITEMS:	Same as clerics and bards (not including items restricted to wizards only)
REQ. PROFS:	Artistic ability (any) or musical instrument (any)
BONUS PROFS:	Direction sense, singing, musical instrument (harp)

- Saurials and halflings can be finders.
- Finders can select nonweapon proficiencies from both the priest and rogue groups with no crossover penalty.
- At 2nd level, finders are able to *charm person* (as the 1st-level wizard spell) once a day.

- At 3rd level, finders are able to cast either *ghost pipes* or *dispel silence* (as the 3rd-level priest spells) up to twice a day. That is, they can invoke this ability twice a day to cast either spell, for a total of two *ghost pipes*, two *dispel silences*, or one of both.
- At 5th level, finders are able to cast *slow rot* (as the 3rd-level priest spell) twice a day.
- At 7th level, finders are able to cast *find the path* (as the 6th-level priest spell) once a day.
- At 10th level, finders are able to cast *Melisander's Harp* (as the 5th-level priest spell) once a day.
- At 13th level, finders are able to cast *starharp* (as the 6th-level priest spell) once a day.

Finderite Spells

All of these spells are both wizard and priest spells; they work identically for either class, with the exception of their casting times. The casting times for the wizard versions are noted in parentheses next to the priestly casting time.

3rd Level

Dispel Silence (Pr 3; Wiz 3; Abjuration, Alteration)

Sphere: Combat
 Range: 0
 Components: S, M
 Duration: 1 round/level
 Casting Time: 6 (3)
 Area of Effect: 10-foot/level radius
 Saving Throw: None

This spell is the priest version of the *dispel silence* spell presented in *Pages from the Mages*. This spell negates the effect of magical silence within the area of the *dispel silence* for the duration of the spell. Following the casting of *dispel silence*, all spellcasting, speaking, and actions can proceed normally.

For the duration of the spell, the area protected by *dispel silence* is proof against *silence* spells; they do not function within the area of the *dispel silence*. The area of effect is immobile, however, and does not move with the caster.

The material components of this spell are a pinch of powdered diamond worth at least 50 gp that is flung into the air and the holy symbol of the casting priest.

Ghost Pipes (Pr 3; Wiz 3; Alteration, Illusion/Phantasm)

Sphere: Charm
 Range: Touch
 Components: V, S
 Duration: Permanent
 Casting Time: 1 round (1 round)
 Area of Effect: 10-foot/level radius
 Saving Throw: None

When this spell is cast, the caster can cause any one nonmagical musical instrument to play itself. The instrument must be whole and in playing condition. It need not be an instrument that the caster can play, but she or he must be able to softly whistle or hum the desired tune. This tune can be no more than one minute long.

Upon releasing the instrument, it glows as if limned with *faerie fire* and levitates at the level it was released. The various parts of the instrument (keys, valves, strings, etc.) move under the control of the magic. Upon reaching the end of the song, the instrument repeats the tune over and over until stopped.

The *ghost pipes* stop playing when any living creature touches the instrument. The radiance fades and the instrument slowly settles to the ground.

This spell is the priest version of the *ghost pipes* spell presented in *Pages from the Mages*. This spell was originally created by Vangerdahast of Suzail, currently royal magician to King Azoun IV. It was made available through the Council of Mages. Royal scuttlebutt claims firmly that the august and puissant Vangerdahast is deeply embarrassed by this early attempt at spell research and would have banned it completely except that His Majesty enjoys the spell as a novelty. The throne room is often filled with an orchestra of levitating, glowing instruments. Finder Wyvernspur learned the spell some time ago and taught it to his bardic followers because of its occasional usefulness and to gently needle Vangerdahast. He has granted this parallel version to his priesthood.

5th Level

Melisander's Harp (Pr 5; Wiz 5; Alteration)

Sphere: Charm, Combat
 Range: 10 feet/level
 Components: V, S, M
 Duration: 1 round/level
 Casting Time: 8 (5)
 Area of Effect: 60-foot radius
 Saving Throw: Neg.

This spell creates the spectral, shadowy illusion floating in midair of a harp that plays by itself. The harp can appear anywhere the caster desires up to 10 feet per level distant. The caster has near total control over the initial position, movement, and playing of the harp. The powers of a harp cannot pass through magical barriers (such as a *wall of force*), and a spellcaster cannot cause the harp to come into being beyond or to move through such a barrier.

If the caster is within 10 feet per level of the harp, she or he can move it up to 10 feet per round as willed. This movement does not require the caster's constant attention, and the caster may take other actions while the harp plays.

The tune or tunes that the harp plays are the ones the caster listed in mind during the spellcasting, and the harp plays them in order at normal tempo, repeating them from the beginning of the list when it completes all tunes selected, until the spell's duration ends. The harp's playing can be turned on and off instantly and repeatedly by the silent will of the caster, and this does not affect spell duration. While the harp is playing, it has the following effects:

- All normal sound is hushed (but not negated) and available light, even magical light, dims.
- All creatures and objects within 60 feet of the harp are affected as if by a *feather fall* spell with no saving throws (rendering most missiles useless).
- All creatures of 4+4 HD or less within 40 feet must make a successful saving throw vs. spell or be affected as if by a *sleep* spell.
- All creatures within 20 feet of the harp except the caster are *slowed* (no saving throw).

Melisander's harp is unaffected by *dispel magic* or *silence* spells, nor can it be damaged by physical or magical attacks. A *limited wish* or stronger spell is required to dispel it before it expires normally.

This spell is the priest version of the *Melisander's harp* spell presented in *Pages from the Mages*. The spell is named for its creator, the elf mage and Harper hero known to Realmslore as the Last Lonely Harpist. Finder learned it and teaches it to his bardic followers, as well as granting its use to his church.

The material components of the spell are a silver harp string and at least three tears from an elf, a maiden who sings, a harpist (or other musician), or the caster. Tears from different individuals can be combined in the casting.

6th Level

Starharp (Pr 6; Wiz 6; Alteration, Necromancy)

Sphere: Healing, Protection
 Range: 0
 Components: V, S, M
 Duration: 1 round/level
 Casting Time: 9 (6)
 Area of Effect: 2-foot/level diameter sphere
 Saving Throw: None

Starharp creates a blue-white, glowing image of a harp floating in the air above the caster's head. The harp plays by itself, echoing and elaborating on whatever tune the caster sang or hummed during the casting, and emits little stars of twinkling radiance as it does so.

All creatures within a sphere 2 feet in diameter per level of the caster centered on the harp (an area of effect which moves with the caster) are instantly freed from any existing natural or magical pain, nausea, *charm* spells or effects, *hold* spells or effects, *fear*, stunning, and *repulsion* spell effects. These effects do not return after the *starharp* fades away. In addition, the caster may concentrate on any one being within a 2-foot-diameter sphere per level of himself or herself during spellcasting. That being is magically

cured of 2d4 points of damage as soon as the *starharp* appears. If no being is chosen, this healing power is lost; it cannot be saved for later.

This spell cannot be disrupted by attacks against the caster or the harp image. Magical darkness of any sort cannot form or persist within the *starharp's* area of effect.

Once the spell is cast, the creator of a *starharp* is free to fight, sleep, cast spells, and engage in other activities without affecting the *starharp*. If the caster is slain, the *starharp* continues to function but turns blood-red in color, its tune becoming sad.

This spell is the priest version of the *starharp* spell presented in *Halls of the High King*. This powerful spell has been customarily known only to Harpers, in particular the traveling bards among them, but it is now known also to the clergy of Finder Wyvernspur.

The spell's material components are a tear from the caster and a tiny carved harp of wood, bone, or ivory.

Garagos

(The Reaver, Master of All Weapons, Lord of War)

Demipower of Pandemonium, CN

PORTFOLIO:	War, skill-at-arms, destruction, plunder
ALIASES:	Targus
DOMAIN NAME:	Cocytus/Battle Garde
SUPERIOR:	None
ALLIES:	None
FOES:	Tempus, Red Knight
SYMBOL:	A five-armed tentacus (a pinwheel of five black, snaky arms spinning counterclockwise, each arm ending in an identical sword)
WOR. ALIGN.:	LN, N, CN, LE, NE, CE



Some legends claim Garagos (GAH-rah-gohs) was the primary war god in western Faerûn until he was overthrown by the upstart Tempus. Certainly Garagos was worshiped in Westgate and the Vilhon Reach during the days of Myth Drannor, and his faith was strong long before that time—reportedly even in ancient Netheril. He was thought killed by Tempus, as he is recorded as slain, but either this means that he was destroyed as the primary war god of Faerûn, a position which Tempus took from him as the spoils of their one-on-one battle, or he was resurrected by some of his diehard cultists along the southern coast of the Sea of Fallen Stars, in the Vilhon Reach, or in the Border Kingdoms. He is most certainly not dead, but alive.

Garagos is associated more with the rampaging destruction and plundering of war than tactics, strategies, or armies. The Reaver is linked with the mad bloodlust that overtakes some warriors, resulting in horrifying carnage. (Followers of Tempus claim their god destroyed Garagos by using the Reaver's berserking fury against him.) The scarlet cloak he is portrayed as wearing in religious art is one made of the blood of his foes, and in recent times he is often shown wading through a blood-red sea—again, the blood of his slain enemies.

In 1368 DR, Garagos reappeared to crush an impostor, the marilith Glackzana, a tanar'ri who had been attempting to start a cult in his name using her powers to present herself in a form like that of his avatar. He demolished the temple built to her at the ruined village of Gosra, located in the Fields of Nun of central Chondath, and ordered it reconstructed in a more grand manner and rededicated to his worship.

Garagos himself scorns the use of armor (though he does not care if his priests wear it) and admires those who give in to battle-lust and merciless destruction in conflict, destroying all that lies in their path and taking no prisoners. He is blood-thirsty and single-minded. He angers quickly and cools down from an emotional boil very slowly. He is feared for the damage he can do and the uncontrolled nature of his fury.

Garagos was more even-tempered and less prone to explode of old, but since his defeat by Tempus his fuse has gotten shorter, and he has lost all sense of mercy once he becomes caught up in a battle. With the change in his disposition, he no longer felt comfortable in his former abode in Limbo and moved to Pandemonium. Some say that he moved to his new abode when his heart grew hard upon finally giving up all

hope for attaining his secret love. Others say this is so much poppycock, and speculate that Garagos is finally going over the edge to outright evil he has been teetering on for so long.

Garagos's Avatar (Fighter 25, Crusader 25)

Garagos prefers to appear as a rugged-looking, scarred, half-naked giant of a man wielding a different weapon in each of his many hands. He can grow arms out of his massive shoulders at will, and he never has fewer than five. He is surrounded by a misty cloud of red blood droplets that stream from his weapons. Within this cloud of blood a faint, continuous wailing can be heard. Priests of Garagos say this sound is "the lament of the lost, as their essences flow out of them into the blood sea of battle." Garagos draws his spells from the all, astral, chaos, charm, combat, creation, divination, guardian, healing, necromantic, protection, thought, travelers, war, and wards spheres.

AC -3; MV 15; HP 201; THACO -4; #AT 13/2
Dmg 1d8+19 (scimitar +3, +14 STR, +2 spec. bonus in any melee weapon)
MR 55%; SZ H (15 feet)
STR 25, DEX 20, CON 24, INT 15, WIS 15, CHA 19
Spells P: 11/10/9/9/8/4
Saves PPDM 2, RSW 5, PP 4, BW 4, Sp 6

Special Att/Def: Garagos likes to fight. He attacks with *scimitars* +3 that he wields in his many arms, though he may use any weapon he wants to with proficiency and any melee weapon with specialization. The number of attacks listed above combine the five attacks he receives every two rounds with the four "off-hand" attacks he takes per round with his extra arms. This number should be modified by the number of additional arms Garagos grows. It takes him a round to grow a new arm to replace a severed one or add another to his arsenal. He can never have more than 10 arms at once. When Garagos casts spells, unlike most other avatars, he must use a somatic motion of one of his many arms, which also serves to limit his attacks.

In addition to the fearsome whirlwind of steel created by Garagos's numerous attacks, Garagos is able to generate up to two *blade barrier*-like missile attacks each round. Every one of these attacks he launches further restricts the number of limbs available in a round for him to attack with by one. Each missile thrown is actually a 10-foot-diameter globe of whirling, slashing swords conjured from thin air. Each globe inflicts 8d8 points of damage to a target it successfully hits. Targets are entitled to a saving throw vs. spell to only take half damage. (Garagos must make a successful attack roll to hit with these sword globes.) Beings standing in the straight flight path of the globes between Garagos and his target take 4d4 points of damage unless they make a successful saving throw vs. spell, in which case they are uninjured. These globes have a maximum range of 240 yards.

Garagos is unaffected by spells, magical effects, or abilities that affect the emotions or dominate or control the mind, except for those that create feelings of love. His mind is not difficult to probe, but rather it is impossible to sway from the course of action he has set for himself, which is usually to mince something into very small pieces. He is unaffected by illusions, and all normal animals are terrified by his very presence and bolt and run unless they have been specially schooled for war.

Other Manifestations

The most common manifestation of Garagos's manifestations is the Blood of the God, a fist-sized mist of glowing crimson droplets of blood (often collected reverently by worshipers) that is accompanied by a faint wailing and an intense feeling of danger. These droplets may poison enemies of the Garagathan faith or provide healing, protective magics or a boost in morale and the removal of fear (similar to the effects of *remove fear* and the *prayer* spell) to Garagathans themselves.

Garagos also manifests as the clash of many furiously wielded weapons, and this manifestation may be accompanied by real strikes from unseen weapons upon creatures threatening favored worshipers of Garagos or upon worshipers who have behaved against the tenets of the Garagathan faith. Garagos also works his will through berserkers, both alive and dead, and through inspiring a berserk frenzy in a being. Garagos also acts or shows his favor through the appearance or presence of wolverines, weasels, *aurumvora*, worgs, dire wolves, and red-and-black hued gemstones.



Demipowers of Battle and Death: Garagos, Jergal, and the Red Knight

The Church

CLERGY:	Clerics, specialty priests, crusaders, shamans
CLERGY'S ALIGN.:	N, CN, NE, CE
TURN UNDEAD:	C: No, SP: No, Cru: No, Sha: No
CMND. UNDEAD:	C: Yes, SP: No, Cru: No, Sha: Yes

All clerics, specialty priests, crusaders, and shamans of Garagos receive religion (Faerûnian) as a bonus nonweapon proficiency.

Garagos attracts to his priesthood those with a cruel, destructive, reckless streak. Berserkers and sadists who eschew mercy and enjoy causing destruction and eradicating opposing forces often call on Garagos for extra aid even when they profess to worship another deity such as Tempus or Talos. The Reaver has also become something of a fashionable god among brigands, outcasts, and those who regularly raid other peoples or settlements for plunder.

The Garagathan faith is not really organized overall. It exists as a number of independent churches with individual hierarchies. Two rival churches fight each other for dominance in Amn and Tethyr. Another in the Sword Coast North is seeking to expand its sway over all the Sword Coast and the trade routes that connect to it, and ultimately into Cormyr.

The oldest church, in Westgate, has always been split into warring cults. The currently predominant clergy members in that church are based in Yondath, and two eastern organizations battle with them for control of this branch of the faith. One of these is located in the Great Dale and is seeking to expand into Damara and Thay; the other has established itself in Raurin and is spreading agents both south and west.

In the wake of the construction of Garagos's new temple at Gosra, the established independent churches of Garagos have all sent representatives to help form the hierarchy of the new temple. They are, of course, devoting quite a bit of their efforts to in-fighting in order to determine which church of Garagos the Gosran temple will ultimately belong to, but they have also been forced into rapid preparations for the defense of the new facility as the established churches of Tempus are rumored to be hiring a massive army of mercenaries to destroy the new temple.

Overall, the clergy of Garagos is composed of about 45% clerics, 40% specialty priests, 10% crusaders, and 5% shamans. The organized churches have no shamans in their ranks; the shamans are primarily found in more primitive cultures where berserk raiding is practiced. Garagos used to have many shamans, but his worship has waned in favor of that of Tempus, and their numbers are dwindling.

Garagathan clergy members address each other as "Bloodbrother" and "Bloodsister," adding "High" as a mark of respect if they are speaking to a priest of four or more levels greater than their own. They eschew formal titles beyond the rough rankings of Supplicant (novice), Priest/Priestess of the Blood (full priest), Reaver Lord/Lady (senior priests), and Favored (veteran senior clergy of ruling rank). This last title is added to whatever fanciful, self-styled rank the senior priest wishes to assume, such as Favored High Reaver Ounadar the Blood-Drenched or Favored Storm of Battles Athaghton Master of Reavers. When attached to a military forces (a rare thing), priests may also hold a rank within that force.

Dogma: Garagathans believe that peace is for weak fools. War makes all who fight strong, and only in head-to-head conflict is honor satisfied. Only cowards avoid battle. Any who strike down a foe from ambush or from behind are to be scorned as the cowards they are. Retreat is never an option, even in the face of a greater foe, for if a warrior's heart is focused on Garagos, he will provide the strength to conquer any foe. Diplomatic solutions are for fools, the soft, and the dishonorable; the only true answer lies in battle. A warrior's word is his or her bond to a friend, and no one can be trusted more than shield companion, but warriors should not concern themselves with keeping a pledge to cowardly dogs or the enemy. Battlelust is a gift from Garagos; with it the faithful find the focus and the strength to defeat any enemy and refuge from the confusion and pain of the battlefield.

The charge given to novices in the faith of Garagos is: "Bow down to me, and triumph in arms. Seek to awaken bloodlust and reaving everywhere, and take part in these sacred things whenever prudent or possible. Always go armed in readiness for shedding blood. Do battle at least once a tenday for the greater glory of Garagos and shed blood even if you cannot slay. Spread fear of Garagos, and the message of his power that guides and assists believers in every land you enter. At least once a year challenge and slay a greater foe than yourself for Garagos so that you test always the limits of your skill and press it to increase." This last is usually interpreted to mean killing a powerful monster or a priest of another deity of higher level than the Garagathan.

Day-to-Day Activities: Priests of Garagos spend their days fomenting strife wherever they go in Faerûn, seeking to cause battle so that bloodlust (the Sacred Goal) is born and wanton destruction begins. Some of them are sly manipulators who deal in intrigue, thievery, and subtle diplomacies to ensure their own enrichment and continued anonymity or at least lack of public connection between them and the troubles they instigate. Others are unsubtle, violent brigands who start tavern brawls and use very public marketplace assassinations and similar crude means to spread Holy Reaving throughout the lands.

Senior clergy of the Reaver are charged with renewing and expanding an ever-growing network of informers, agents, sympathizers, and faithful warriors—and of training and disciplining such folk. The performance of a priest's charges reflect on the priest, for good or for ill, so they often set spies upon their agents, and activate back-up teams to carry out a mission if the first team fails. At the highest levels, Garagathan priests spend their days in ruthless power plays against rival senior clergy members seeking to become head of one of the various independent churches of Garagos.

Holy Days/Important Ceremonies: Garagos demands to be worshiped in two ways: A believer who slays any foe in battle can shout out the power's name over the body of his or her victim to dedicate the death to Garagos as an offering. The second way to worship him is at a stone Blood Altar in one of his shrines or temples. Prayer to Garagos at a Blood Altar must begin with drops of blood being spilled into troughs in the stone altar. Then the devout entreats the Reaver to hear, promises to perform some act of battle valor involving death and destruction, however small, and then calls on the Master of All Weapons for aid, strength, or guidance.

There are no calendar-related Garagathan religious rituals. Any gathering of seven or more priests may call a Blood Festival. A Blood Festival involves a feast wherein at least some of the food must be butchered at or next to the table and subsequently devoured while still bloody (that is, not fully cooked). Initiations of priests to the Full Blood, the ceremony by which novices are made into full priests, must take place at a Blood Festival. Initiation into the Full Blood involves dipping the supplicants' hands into fresh blood and then painting their cheeks with the symbol of Garagos with blood. The blood used must be that of one or more monsters (dangerous creatures) slain by the supplicants to be initiated and full priests of Garagos with no other assistance.

Major Centers of Worship: Garagos's greatest worship occurred in the area of what is now Westgate. The sewers and underground passages of that city are rife with his old altars and symbols. That Inner Sea city still boasts an important underground temple to Garagos, the House of Steel, where an ambitious priestess, Chaless the Cruel, leads a congregation of murderers, outlaws, and half-orc brutes. The House of Steel is defended against nonbelievers by many animated swords.

However, the House of Steel is not currently the largest or most prominent center of the Garagathan faith. That honor is held by the Vale of the Reaver in Yondath. The Vale of the Reaver is the valley below the headwaters of the Thornwash River, between the western Cloven Mountains and the Thornwood. It is located north of Saelmur and Ankhapur and south of the Deepwash. In this valley, Ounadar the Blood-Drenched has recently risen to power, gathering berserkers, criminals, and disaffected and violent folk of all sorts to follow the faith. He and his congregation have been practicing slaughter on the creatures spawned from several captive deepspawn in caves above the valley. Ounadar dreams of capturing and ruling the city of Westgate.

Another venerated Garagathan site is Godswalk Keep in the Barony of Great Oak in the Border Kingdoms. It is said to have been a proud fortress-city in the days when Netheril was in proud ascendance. On certain nights, for unknown reasons, an avatar of Garagos walks in the ruins, slaying all creatures he finds. This event is called the Meeting of the Three, or the Howling (after the sound Garagos makes), because avatars of Jergal and of Sharea appear at the same time, and Garagos howls madly upon meeting them because he cannot slay them.

Affiliated Orders: The few crusaders of the Garagathan faith all belong to the Brothers of Blood, an order dedicated to crushing the foes of Garagos. Its members unfortunately tend to die young, however, as making constant attacks on the church of Tempus tends to make anyone's life short and bloody. The various independent churches of Garagos have ties to the Red Wizards, the Zhentarim, the Iron Throne, and the Shadow Thieves, though none of these connections are very strong. For unknown reasons, Garagos forbids acting against the church of Shar, though he also does not allow his churches to ally with hers.

Priestly Vestments: Priests of Garagos wear the best armor they can obtain, though it is usually extremely battle-worn. Many clergy members wear red boots and gloves. High priests usually wear scarlet or crimson over- robes or tabards. Specialty priests often have embroidery or ruby ornaments on their ceremonial robes in the shapes of teardrops of blood. Garagathan clergy members may have belt buckles or cloak pins fashioned in the shape of the tentacus of Garagos or even bear daggerlike belt weapons sporting a basket hilt in the shape of a whirlwind of five blades.

Most clergy of Garagos carry a tentacus as a symbol of their faith and are skilled in its use as a weapon. A tentacus does 1d4+2 points of slashing and piercing damage to small or man-sized creatures and 1d3 points of slashing and piercing damage to L-sized or larger beings when held or thrown. It has a speed factor of 3, is size S, and weighs 1 lb. It has a range of 1/2/3.

Adventuring Garb: Priests of Garagos wear almost the same outfits in the fields as they do to ceremonial functions, sporting armor, red boots and gloves, crimson capes, and decorative ornamentation in the shape of the tentacus. They carry a tentacus as their holy symbol.

Specialty Priests (Bloodreavers)

REQUIREMENTS:	Strength 13, Constitution 11, Wisdom 9
PRIME REQ.:	Strength, Wisdom
ALIGNMENT:	CN, CE
WEAPONS:	Any
ARMOR:	Any
MAJOR SPHERES:	All, chaos, charm, combat, divination, law, protection, travelers, war
MINOR SPHERES:	Creation, guardian, healing, necromantic, thought
MAGICAL ITEMS:	Same as clerics
REQ. PROFS:	Endurance, tentacus
BONUS PROFS:	Blind-fighting, chariotteering

- Bloodreavers are immune to magical commands of less than divine or semidivine power (such as those given by powers, avatars, divine manifestations, greater tanar'ri and baatezu, tanar'ri and baatezu lords or princes, divine proxies or messengers, and like beings). *Taunt, forget, suggestion, domination, geas, demand, succor, command, enthrall, quest, exaction*, and other spells that place a direct verbal command upon a single individual automatically fail when used upon them.
- Bloodreavers are immune to the effects of a great many magical items that play upon the emotions or loyalties. They are not affected by *rods of beguiling, rods of rulership, rods of splendor, rods of terror, staffs of command, rings of contrariness, rings of delusion, rings of human influence, or wands of fear*. However, they save at a -4 penalty against the effects of *philters of love* (or similar magical effects) or *philters of persuasiveness* used against them.
- Bloodreavers can incite a berserker rage in themselves. The rage lasts for 1 turn. During this time, the bloodreaver has a +2 bonus to attack, damage, and all saving throws and a +1 bonus to initiative rolls. A bloodreaver may use this ability once a day. The berserker rage lasts a full 10 rounds. If the bloodreaver runs out of enemies to fight, she or he must attack the closest living target in the area (even a friend).
- Bloodreavers receive Constitution hit point adjustments to their Hit Dice as if they were warriors.
- At 5th level, bloodreavers have the ability to cast *chaotic combat* (as the 4th-level priest spell) once a day.
- At 7th level, bloodreavers have the ability to cast *blood mantle* (as the 4th-level priest spell) once a day.
- At 7th level, bloodreavers can make three melee attacks every two rounds.
- At 9th level, bloodreavers have the ability to cast *whirlwind of steel* (as the 5th-level priest spell) once a day.
- At 10th level, bloodreavers cast all spells from the combat sphere at double damage and at a -2 penalty to their targets' saving throws, when saving throws are allowed.
- At 13th level, bloodreavers can make two melee attacks per round.

During the time of Netheril, Garagos could grant the following two abilities to his high-level bloodreavers. Since his reduction in status to the level of a demipower, he has not done so. It is unclear whether this is a consequence of his loss of status or an intentional decision on his part:

- At 15th level, bloodreavers are able to cast *blade barrier* (as the 6th-level priest spell) once a day.
- At 20th level, bloodreavers automatically are under the benefits of a double-strength *prayer* spell whenever they engage in combat. This condition works just as if a bloodreaver has cast a *prayer* spell, but it takes no time to come into effect nor does it count as an action on the part of the bloodreaver. This ability combines with a *chant* spell in the same way as a cast *prayer* spell. This ability does not work if a bloodreaver's opponent is unaware, helpless, or unarmed.

Garagathan Spells

4th Level

Blood Mantle (Pr 4; Alteration, Necromancy)

Sphere:	Protection, Necromantic
Range:	0
Components:	V, S, M
Duration:	5 rounds/level
Casting Time:	7
Area of Effect:	The spellcaster
Saving Throw:	None

This spell enshrouds the priest in a cloak of swirling blood-red droplets. This magical mantle seems to shimmer and swirl, even if there is no wind present, and moves to interpose itself between any attack and the priest. Any weapon used to strike the priest seems to impact an iron wall as the ferrous droplets momentarily coagulate to form a bulwark against the imminent attack.

While protected by a *blood mantle*, the spellcaster has a +3 bonus to his or her Armor Class and a +3 saving throw bonus against fire and cold (magical and nonmagical). *Blood mantle* are particularly conductive to electrical attacks, however, and bearers of the *blood mantles* receive a -3 penalty to their saving throws vs. lightning and electricity (magical and nonmagical) while protected by this spell.

In addition, the caster can remove the *blood mantle* and hurl it up to 10 feet away to form a 10-foot-square curtain of droplets. Once it reaches its desired position and configuration (mentally selected by the spellcaster as the *blood mantle* is hurled), the curtain is immovable until the spell expires. In this form, the *blood mantle* acts as a wall of iron identical in effect to the barrier created by the 5th-level wizard spell *wall of iron* except that it is impervious to the attacks of rust monsters and similar corrosion attacks, is much smaller in area of effect, and is of limited duration.

The material components of this spell are a ruby or other red gemstone of at least 24 gp value and the priest's holy symbol.

Blood Rage (Pr 4; Enchantment/Charm)

Sphere:	Combat
Range:	10 yards
Components:	V, S, M
Duration:	Special
Casting Time:	7
Area of Effect:	One creature
Saving Throw:	Neg.

This spell imbues a living, sentient being with the battle rage and blood lust of a berserker. Although it can be cast on the spellcaster or his allies, many priests of the Reaver enjoy surreptitiously casting this spell on an opponent in a group of his friends and then quietly leaving the scene. All attacks by the target creature are made in a mad frenzy with no thought to tactics, personal risk, or the consequences of any action. Unlike a true berserker, the target of a *blood rage* spell has no ability to tell friend from foe. While under this spell's effects, a creature frenetically attempts to shed the blood of any being it encounters, moving from one opponent to the next based on proximity and noticeability. (For example, the target of a *blood rage* spell would ignore a pixie 5 feet away in lieu of attacking an ogre 10 feet away, but if the ogre was 50 feet away, the pixie would be attacked first.) Aside from the situations mentioned below, a *blood rage* spell ends only when the target goes three continuous rounds without a warm-blooded creature within 50 yards to attack.

While in a *blood rage*, beings have phenomenal resistance to pain and some forms of magic. They are immune to the wizard spells *charm person, friends, hypnotism, sleep, irritation, ray of enfeeblement, scare, geas*, and similar incantations. They are immune to the clerical spells *command, charm person*

or *mammal*, *enthral*, *cloak of bravery*, *symbol*, and similar magics. They receive a +4 bonus to saving throws against the wizard spells *blindness*, *Tasha's uncontrollable hideous laughter*, *hold person*, *charm monster*, and *confusion*, and the clerical spells *hold person* and *hold animal*. The *emotion* spell has no effect unless the *fear* result is chosen. In that case, if enraged beings successfully save vs. spells, they are unaffected, but if they fail, the *blood rage* spell immediately ends. The effects of a *finger of death* spell, whether the saving throw is successful or not, are delayed until the *blood rage* ends. In addition, while in a *blood rage*, beings receive a +1 bonus to their attack rolls, a +3 bonus to damage, and 5 phantom hit points that are subtracted first when damage is suffered (and then disappear when the spell ends if not used).

Entering a *blood rage* has numerous disadvantages as well: Targets of this spell have no real sense of how much damage is being taken. (The DM keeps track of how many hit points a being has left, not any player.) They cannot use ranged weapons and cannot take cover from ranged missile fire. Spells such as *bleed*, *cure light wounds*, *aid*, *cure serious wounds*, *cure critical wounds*, *heal*, and *regenerate* are delayed from taking effect until after the *blood rage* ends. The *taunt* spell is automatically successful. And at the *blood rage's* conclusion, its targets automatically suffer from complete exhaustion—an effect identical to that of a *ray of enfeeblement* spell.

Unwilling targets are unaffected by the spell if they succeed at a saving throw vs. spell. The spell can be dispelled prematurely with a successful *dispel magic* or a successful spell or spell-like effect that removes mind-affecting magics. This spell has no effect on berserk berserkers, enraged dwarf battleragers, berserk bloodreavers, or other blood-crazed warriors who have already entered a state similar to that created by this spell.

The material components for this spell are a bloodstone or pieces of bloodstone and the priest's holy symbol.

5th Level

Whirlwind of Steel

(Pr 5; Conjuration/Summoning, Evocation)

Sphere: Combat
 Range: 5 yards/level
 Components: V, S, M
 Duration: 1 round/level
 Casting Time: 8
 Area of Effect: Special
 Saving Throw: ½

This spell creates five phantom arms wielding scimitars. Both limbs and weapons are magical constructs and not actual, tangible things. The floating, flying limbs hack silently at targets until they are dispelled, warded away by magical barriers, or willed out of existence by the caster. They strike twice per round at THAC0 8. Each scimitar inflicts 1d8 points of slashing and piercing damage but is considered a +2 enchanted weapon for purposes of determining what it can hit.

When *whirlwind of steel* is cast, the caster irrevocably chooses one of two missions for the scimitars: They either remain within a stationary 10-foot cube whose center is seen and chosen by the caster at the time of casting and attack all creatures entering that area, or they attack a single target creature, moving to accompany that creature at MV Fl 18 (B) and revert to the first type of mission only if the target is slain or teleports away. (The stationary 10-foot cube in this case is either centered 5 feet above where the target falls dead or 5 feet above the floor at the spot from which the target teleported.)

All creatures are allowed saving throws for half damage against every scimitar strike from a *whirlwind of steel*. The caster always successfully makes such saving throws if she or he is hit by a scimitar. (The caster is not immune to the scimitars' attacks.)

The material components for a *whirlwind of steel* is a fragment of a metallic bladed weapon.

Gargauth

(The Outcast, the Lord Who Watches, the Tenth Lord of the Nine, the Lost Lord of the Pit, the Hidden Lord)

Demipower of the Prime Material Plane, LE

PORTFOLIO: Betrayal, cruelty, political corruption, ill council, self-serving advisers, political puppetmasters, powerbrokers, powermongers

ALIASES: Gargoth, Astaroth
 DOMAIN NAME: Toril/Faerûn
 SUPERIOR: None
 ALLIES: Beherit (dead), the Lords of the Nine
 FOES: Bane (dead), Bhaal (dead), Cyric, Iyachtu Xvim, Loviatar, Shar, Siamorphe, Talona
 SYMBOL: A broken animal horn
 WOR. ALIGN.: LN, LE, NE



An evil power whose foul nature was too much even for others of his ilk, Gargauth (GAR-goth) was cast out of his palace in Baator and condemned to wander the Prime Material Plane. Gargauth embodies the inevitable decay and corruption that accompany all self-serving, greedy, and power-hungry leaders and groups. Few individuals worship Gargauth for fear that he will drop in for a visit, but a few foolish mortals with dreams of conquest and power turn to

the Lord Who Watches for his assistance in exchange for a price—a price they later find too dear to pay.

Gargauth's malevolence and cruelty are made all the worse by the veneer of civility and compassion he wears when first encountered. Gargauth holds to the letter of any agreement, not the spirit, and relishes betraying anyone with whom he forges a pact by twisting the contract to serve his own ends. Gargauth is a master strategist, and his sense of humor moderates his temper. He can be erudite, charming, and genteel, but his true nature always reveals itself eventually. In truth, the Lord Who Watches is utterly depraved, the incarnation of evil most foul.

Gargauth is also known as the Outcast, and ancient texts imply that Gargauth (as he was then known) was once a member of the august body known as the Lords of the Nine who rule the Nine-Layered Pit that is the plane of Baator and the baatezu who inhabit it. The reason for Gargauth's exile has been lost in the mists of time. Some sages claim he challenged the Dark Lord of Nessus and was driven into exile; others say he left upon the destruction of his closest ally, Beherit, at the hands of the Dark Lord.

Regardless of the facts behind his banishment, Gargauth apparently bears little animosity for his former peers, maintaining his closest ties with the Dark Lord, and he seems to have served the Lords of the Nine as an ambassador plenipotentiary of sorts for eons. He has wandered all the planes freely, except for Baator (from which he is banned with the threat of permanent destruction should he ever return) and the Upper Planes, but he has expended much of his effort and time in the Prime Material Plane, particularly on the world of Abeir-Toril. At one point during his travels, Gargauth defeated Astaroth, a tanar'ri lord of great power, and the Outcast then appropriated the worship of that fiend's few surviving cultists in the Realms, giving Gargauth his first taste of godhood.

A complete chronicle of Gargauth's journeys as an emissary of the Lords of the Nine is known to exist in journal form. The original copy of Gargauth's journal resides in Oghma's library in the Outlands, but other copies may exist. Whether copies of Gargauth's journal bear any malignant enchantment is unknown, but enspelling them with a panoply of foul curses would be in character for the Outcast.

The contents of the travelogue are unknown but are believed to include numerous ancient magics of unspeakable evil and descriptions of creatures of incredible vileness. For example, while hunting for Kelemvor's soul, Cyric consulted the original copy in Oghma's possession for an enchantment to see through all divine barriers and godly deceptions. The required ritual inspired Cyric's mad plan that eventually destroyed Zhentil Keep.

Gargauth has appeared in the Realms on numerous occasions, often at the bequest of some powerful and evil individual or a cult of some dark power. For example, Gargoth was the "wild baatezu" who appeared at the bequest of the followers of Bane in Sembia to attack the Sign of the Silver Harp, an inn located west of the Bridge of Fallen Men on the edge of the Tunlands. The Silver Harp was the common destination of Harpers after the organization was refounded in the Year of the Wandering Wyvern (1022 DR). Gargoth fled the massive trap that Elminster had laid there, and the Banites were subsequently routed. (For more on this, see the discussion of the history of the Harpers in the *Code of the Harpers*.)

Gargauth's exile may have been in fact somewhat voluntary; since his banishment from Baator he has striven to become a divine power and apparently views ascending into and within the Faerûnian pantheon as an avenue that will eventually enable him to surpass his former peers in power.

Tyranny, Betrayal, and Death in the Year of the Dracorage

Sometime after the battle at the Sign of the Silver Harp, Gargauth became a demipower in his own right. He accomplished this feat after centuries of effort in part by permanently destroying numerous baatezu whose essences were completely in the Realms (because they had been stranded after entering in person) and then absorbing their power, while at the same time accruing an increasing cult following.

Gargauth's cult blossomed in the Realms during the Harpstar Wars while the Harpers' attention was directed elsewhere, and his followers fought their way to power in numerous realms and cities. During this time, Gargauth nearly ascended in power to the ranks of a lesser power, but an alliance of the Dark Gods (Bane, Bhaal, Loviatar, and Talona) thwarted his plans and crushed his followers.

Gargauth has been attempting to rebuild his flock ever since his defeat by the Dark Gods, and he plots to eventually recover all his lost lands and followers. In particular, the Lord Who Watches seeks the method by which Toril was sealed from the other planes during the Time of Troubles, believing that he could seize a great deal of divine power if the other powers were cut off from the Realms. As part of his research, he has scoured many ancient ruins of the Imaskari Empire, whose wizards managed long ago to partially bar the Mulhorandi and Untheric pantheons from entering the Realms.

Gargauth's Avatar

(**Age 23, Cleric 20, Rogue 20, Fighter 18**)

Gargauth is said to appear as a charismatic, reasonable sage. He is reputedly handsome, 8 feet tall, and of indeterminate mature age. He has noble features, a soft, low voice, and a mustache. Gargauth has appeared in the guise of a variety of races, but the Outcast only rarely appears as a female. (The dwarves, for example, tell a tale entitled "The Legacy of Astaroth" in which the Outcast appeared as a dwarf.)

Gargauth typically wears swash-topped boots, jerkins with slit and puffed sleeves, velvet-lined cloaks and similar finery, and usually carries huge sparkling knuckle rings, pendants, buckle ornaments, and cloak pins. Sometimes he adopts the guise of a nondescript trader or old pilgrim. Regardless of his original form, as Gargauth spends more time in one place, his true nature becomes apparent as his flesh and clothing rot and twist, horns and jagged shards erupt from his face and back, and he grows claws and fangs. By this time, though, those under his influence are usually enspelled so as to be unaware of his deadly nature.

Gargauth favors spells from the astral, charm, combat, divination, and law spheres and the schools of abjuration, alteration, enchantment/charm, and invocation/evocation, although he can cast spells from any sphere except summoning and any schools except conjuration/summoning.

AC -3; MV 15; HP 177, THAC0 3; #AT 5/1 (dagger) or 2/1
Dmg 1d4+13 (dagger +3, +8 STR, +2 spec. bonus in thrown daggers)
MR 65%; SZ M (6 feet) or L (8 feet)
STR 20, DEX 16, CON 19, INT 24, WIS 19, CHA 20
Spells P: 12/11/11/9/7/5/2, W: 5/5/5/5/5/5/3
Saves PPD 2, RSW 3, PP 4, BW 4, Sp 4

Special Att/Def: In his voluminous sleeves, Gargauth carries an infinite number of throwing daggers +3, and he can juggle these with a showman's skill and flair if he wishes. He is specialized in hurling such daggers, which then vanish within seconds of striking. Gargauth is also proficient in the use of all melee weapons, and he has been known to employ a rapier on occasion.

Gargauth has numerous spell-like abilities he can employ at will, once per round, in lieu of spellcasting. In addition to those powers common to all baatezu (*advanced illusion, animate dead, charm person, infravision, know alignment* [always active], *suggestion, and teleport without error*), Gargauth's abilities include *comprehend languages, dispel magic, detect lie, detect magic, detect invisibility, ESP, eyebite, fireball, geas, ice storm, know alignment, read magic, tongues, identify, charm monster, pyrotechnics, produce flame, raise dead, shape change, wall of fire*, and (fulfill another's) *limited wish* (each usable up to once per round except fulfill another's *limited wish*, which is usable once a turn). The Lord Who Watches can create a *symbol of insanity* or *pain* once per day. He can also *transmute metal to gold* once per day by touch. By means of this power, he can transform up to 600 gp worth of any metal except silver into gold. Gold created by this power is very pure, but also very soft. Artifacts and relics are unaffected by this power, but magical metal items lose their dweomers upon transformation if they failing their saving throw vs. spell.

Sammaster, fallen Chosen of Mystra, taught "[D]ead dragons shall rule the world entire. . . . The Followers of the Scaly Way created their first dracoliches in the Year of the Queen's Tears (902 DR), but it was a slow process and the prophesied time of the Night Dragons seemed but a far-off dream.

In the Year of the Awakening (1001 DR), Tuelhalva Drakewings, Keeper of the Secret Hoard and Member of the Purple, was sent south to Peleveran to investigate reports of an ancient undead dragon that lurked in the catacombs of the capital city, Peleveria. While Tuelhalva found no sign of an undying wyrm, he did discover a gathering evil in the deepest caverns. From the depths of an endless pit, a reptilian voice whispered promises of absolute power if only the ancient wards that prevented his entry into the world were sun-dered.

For nearly two decades Tuelhalva labored with ancient magics until finally he could cast the mighty incantations that the voice revealed to him. With the casting of his last spell, a great fiend arose from the pit. In exchange for his release, the diabolical lord summoned forth an army of fiends to serve the archmage's whim. Tuelhalva and the horde of hellspawn marched forth and the throne of Peleveran was his within a fortnight.

As Peleveran fell to the armies of baatezu, the great fiend of the pit flew north. The whispering voice told the leaders of the Cult of Tuelhalva's fate and how the archmage had destroyed an ancient undead dragon king he had found. Enraged, 21 mages of the cult summoned a flight of dragons and dracoliches. Within a month of Tuelhalva's coronation, a Rage of Dragons descended on Peleveran, and when it had passed not a trace of that nation nor Tuelhalva remained.

And in a distant city, the exiled baatezu lord known as Gargauth—he who had been trapped in the pit—laughed evilly at foolishness of power-hungry humans.

Gargauth is a loner. His few servants are undead and other creatures he can control with his *charm monster* ability, such as snakes and blue dragons. He is often encountered astride Rathguul, a great blue wyrm with maximum hit points who serves as his steed as part of an ancient contract, and bearing one or more poisonous snakes wrapped around his arms that he hurls at opponents.

Gargauth is immune to all enchantments from the school of enchantment/charm or the sphere of charm. He can breathe underwater, is immune to all poisons, is immune to fire and magical fire, and takes only half damage from cold attacks and from gas attacks. He regenerates 2 hp/round. His one vulnerability is to silver—mere contact with silver does him 1d3 points of damage. A bag of silver pieces hurled at him once did serious damage, and he now often protects himself with a *protection from normal missiles* spell, if at all possible, before entering combat.

Gargauth radiates a permanent *mass charm* effect. This powerful enchantment quickly enspells all who come into contact with the Outcast to believe he is the most charismatic, witty, wise, and intelligent being they have ever met. This enchantment is not affected by *dispel magic* or similar spells, nor is it affected as Gargauth's appearance begins to twist into a horrid apparition of evil (a process that takes about one to four months after Gargauth arrives in a region). Only someone who enters a region (such as a town or valley) in which Gargauth is visiting after Gargauth's transformation has become visible recognizes the Outcast for the creature of evil he is.

Finally, Gargauth has a unique power he keeps absolutely secret. The Lord Who Watches can fully absorb the power of any baatezu he utterly destroys while in the Realms. Hence if Gargauth slays a baatezu who has been summoned to the Realms, he gains no benefit, but if the fiend is physically present on the plane (perhaps having entered via a magical gate), he can absorb its power. It is through this ability that Gargauth has become a demipower and eventually hopes to become even more powerful. If the Lords of the Nine found out about this power, they would be forced to ally against Gargauth and destroy him before he could destroy them.

Other Manifestations

Gargauth manifests as an amber radiance around anyone who calls upon his aid. This wavering nimbus is tainted with an aura of incredible evil; it serves to seal the unholy bargain between the mortal and Gargauth and also has the effect of a *spiritual corruption* spell.

Gargauth sometimes manifests as a solitary horn that grows from the head of an animal. The curved, bony protrusion can be used as a weapon if the animal charges, inflicting 1d6 points of damage on a successful hit. Any animal tainted by Gargauth's touch becomes increasingly foul-tempered and malicious. After about 10 days, the horn falls off and breaks into two pieces, and the animal sickens and dies shortly thereafter. If both pieces of the broken horn are treated with a *bless* spell, Gargauth and his minions are barred from entering the vicinity (approximately a 10-mile radius from the casting of the *bless* spell) for one year. If, however, a priest of Gargauth retrieves the broken horn first, it can be used as the major component of a *call upon Gargauth* or *mask of Gargauth* spell with all the attendant horrific results.

Gargauth rarely works through servant creatures, although it is believed that flocks of simpatheatics or thick carpets of thousands of serpents or poisonous insects passing through a region herald his imminent arrival.

The Church

CLERGY:	Clerics, specialty priests
CLERGY'S ALIGN.:	LN, LE, NE
TURN UNDEAD:	C: No, SP: Yes
CMND. UNDEAD:	C: Yes, SP: Yes

All clerics and specialty priests of Gargauth receive religion (Faerûnian) as a bonus nonweapon proficiency.

Few beings in the Realms know of Gargauth's existence, but those who do dare not speak his name for fear he may come for a visit. However, Gargauth's name (or one of his aliases) appears in a few cautionary tales of overweening pride, insatiable greed, or overwhelming lust for power among every race of the Realms. For example, the dwarves tell a tale of entitled "The Legacy of Astaroth." In that legend, a dwarf minstrel by the name of Astaroth arrived one day at the gates of a dwarven hall built above a rich vein of iron. He began to perform a variety of showman's tricks and thoroughly enchanted the dour dwarves. The normally suspicious dwarves invited him in for the evening meal, which Astaroth graciously accepted. As their guest ate, the dwarf king and his retainers noticed that every piece of metal Astaroth came into contact with (his plate, his utensils, a door knob, etc.) turned to gold. However, Astaroth seemed completely unaware of this effect. After the meal, the dwarf king slyly invited Astaroth on a tour of the subterranean city. The dashing minstrel was encouraged to pick up and examine every piece of metal the dwarves could find, even touching the veins of iron not yet mined from the earth. When the minstrel finally left, the dwarves were incredibly rich—so much so, the king promptly renamed the city the Hall of Pure Gold. Within 24 hours of Astaroth's departure, a horde of orcs and giants attacked the dwarven hold. The dwarves who had held their relatively poor hold for centuries with steel found their armor, their weapons, and their defensive structures had all been transformed into very pure, soft gold. The Hall of Pure Gold fell within a fortnight, and the dwarves of that hall were completely eradicated save for one who survived to tell the tale. It is from this tale that the dwarven expression "Gold makes one rich, but steel makes one richer" is derived.

Gargauth has very few temples dedicated to his name, but those few he does have are typically located beneath large cities and are accessed by a deep pit. Within the temples, scenes of Baator line the walls and the priests wear masks carved to resemble various types of baatezu. Sulfurous incense and flaming braziers and fire pits burn throughout such complexes, and huge brazen altars form the focal points of their sanctuary chambers. Temples of Gargauth are located beneath the streets of Baldur's Gate, Bezantur, Laothkund, Myratma, Sheirtalar, Teziir, and Waterdeep, and several dozen others are rumored to be scattered throughout Faerûn.

Gargauth's clergy is split evenly between clerics and specialty priests, but the balance is slowly shifting toward the latter, known as malefactors. The Lord Who Watches believes that he gains more benefit from specialty priests than clerics. All clergy are regimented in a strict hierarchy with corresponding titles. Novices are known as Supplicants. In ascending order, Gargauth's clergy are titled Lord of the First Pit, Lord of the Second Pit, etc. Priests of 9th and higher level are known as Lords of the Ninth Pit. Higher-ranking priests often have individual titles as well. Such titles typically include a variant of the true name of at least one baatezu that Gargauth has destroyed in the past.

Dogma: Life is all about the accumulation of power. Civilization is a thin veneer over the base desires that make up the core of every living

being. Those who wish to survive and prosper must recognize this truth and concentrate all their resources on the pursuit of power.

High moral principles are complete hypocrisy. All beings act in their own self-interest at all times; some just prefer to cloak their actions in sanctimonious philosophies. To achieve power one should use one's charms and honeyed words or a barbed and bloody dagger as appropriate for the situation. When in doubt, the ruthless exercise of power is the safest route to the further accumulation of power and the maintenance of one's position. It is more important to rule than to sit on the throne; often the being behind the king has the true power.

All beings are regimented in a strict hierarchy governed by the politics of power. Those who try to avoid the rules of the game are destined for powerlessness, to be cast in the dust of history and ground beneath the heels of the powerful. Keep to the letter of any agreement and the rules established by those more powerful, but be prepared to twist any contract or stricture so as to maximize the benefit you receive.

Day-to-Day Activities: The clergy of Gargauth tend to keep their faith secret, although there are significant exceptions. Priests work to increase their personal power, the power of the church, and, by extension, the power of Gargauth. Priests of the Lord Who Watches are expected to be Gargauth's eyes and ears throughout the Realms. They are to entice and corrupt (particularly through the careful application of *spiritual corruption* spells) powerful individuals and leaders in communities throughout Faerûn and bind them into strict contracts favorable to Gargauth's goals.

Gargauth's clergy seek to seize positions of power for themselves whenever possible and integrate their positions into the secretive hierarchy of the faith. Gargauth has decreed that for the time being his priests should work to undermine rival powers and faiths to gain more like-minded converts to Gargauth's church before attacking diametrically opposed factions. Hence, Gargauth's clergy are more concerned with undermining the faiths of Iyachtu Xvim, Cyric, Shar, and Loviatar than with expending valuable energy in conflict with the priests of Lathander and Tyr.

Holy Days/Important Ceremonies: Gargauth's clergy celebrate the Unveiling every Midwinter night. This horrific ceremony, believed to involve many gruesome sacrifices, heralds the imminent unveiling of the Lord Who Watches as the Lord of All. The church believes this long-anticipated time will begin when Gargauth seizes the Realms as his unholy kingdom and transports all of Faerûn to Baator to form the basis of a new layer.

The Binding is celebrated on the eve of the Feast of the Moon. It is a personal ritual in which each priest renews his eternal contract with Gargauth, trading absolute fealty for increased power. This unholy ritual is believed to involve personal sacrifices of money, magic, and hoarded knowledge and the casting of variant *spiritual corruption* and *mask of Gargauth* spells.

Gargauth's clergy mark all agreements with signed contracts consecrated in the name of the Lord Who Watches. Priests of Gargauth believe that their lord enforces the letter of any agreement and his divine wrath will be visited on any who betray the it. On the other hand, breaking the spirit of any agreement is acceptable and encouraged if it benefits the priest and the Hidden Lord.

Major Centers of Worship: Gargauth is venerated in a vast subterranean temple built beneath the long-forgotten ruins of the capital of Peleveran. Peleveran was located in the triangle formed between present-day Torsch and Hardcastle and the Great Rift. Its capital, Peleveria, was built into the side of the Landrise. The kingdom was destroyed in the first great schism of the Cult of the Dragon. The archmage Tuelhalva Drake-wings broke from the Cult, possibly at Gargauth's suggestion, and seized the throne in 1018 DR, the Year of the Dracorage. His rule lasted barely a month before 21 mages of the Cult called down a flight of dracoliches and dragons on the beleaguered land. Only a handful of ruins survive of that long-forgotten kingdom. What was once a tree-cloaked, fertile land is now barren, open, stony country.

The Dark Pit of Maleficence was built by Gargauth's clergy more than 50 years after the destruction of Peleveran on the supposed site of Gargauth's first appearance in the Realms. The subterranean fortress is accessed via a large cavern tunneled into the Landrise that served Peleveria as a huge granary. The temple is constructed on the cavern floor and is intertwined with and between the vast stalactites and stalagmites that have grown since its founding. The temple is built on top of an incredibly deep

pit rumored to connect with the plane of Baator. Over 250 lay worshipers and 100 priests tend the vast fungal farms and herds of deep rothé, some of which are tainted by Gargauth's touch, in the surrounding caverns. Many of the tribes of nomads in the vicinity have slowly fallen under the influence of the priests of the Dark Pit and serve as scouts and mercenaries for the priests of that fell place in the surrounding lands.

Affiliated Orders: Gargauth has no true knightships dedicated in his name, although he sponsors a handful of cults, secretive fellowships, and forgotten wizards' cabals throughout the Realms. The Lord Who Watches exerts little direct influence in the activities of these varied groups, and typically members (and even leaders) of the groups often do not know the identity of their divine patron.

The most prominent organization in which Gargauth has a hand in western Faerûn is the Knights of the Shield. This group of merchants, nobles, and other individuals is located throughout Amn, Tethyr, Calimshan, Baldu's Gate, and the trading cities of the Western Heartlands and the Dragon Coast. They seek to manipulate the politics and money of the Sword Coast to their advantage.

The group now attributes its name to a shield discovered in an ancient tomb in the Fields of the Dead. This artifact is of uncertain origin but it is incredibly old: No legends or bard's tales that survive in the modern era even hint of its existence. The *Shield of the Hidden Lord*, as it is known to the Knights, is inlaid with hundreds of tiny diamonds, emeralds, rubies, and sapphires. The total worth of the gems would be equal to several small kingdoms if the jewels could be removed. The stones are arranged so as to form a snarling face.

The Knights of the Shield are secretly governed by the Shield Council. The Hidden Lord of the Shield is the true ruler of the Council, but he rarely speaks and then only through *The Shield of the Hidden Lord*. Lord Inslm Hhune of Tethyr has recently risen to the position of First Lord and leads the Shield Council. Ghantuz the Cloaked (a priest of Gargauth), serves as Second Lord. Ghantuz's allegiance to Gargauth is his secret, and he serves as the Outcast's day-to-day voice on the Council. Other members of the Shield Council include Lord Nadlok Bormul of Athkatla (formerly Crimmor), the adventurer Tuth of Baldu's Gate, and Helanna Darkstorm (who claims to be a mage from Chondath, seems to be more than she lets on, and used to be consort of Astaroth), and at least two others. Perhaps but two people know for sure that the Hidden Lord is Gargauth: Lord Hhune and Ghantuz. Gargauth can cast any spell or manifest any power through the shield that he is capable of in avatar form, though he has not done so in recent memory.

Gargauth's plans for the Knights of the Shield in the future are unknown, but they probably include elements of his long-term plan to conquer the Lands of Intrigue, the Western Heartlands, and eventually all of western Faerûn, and enslave them under his diabolical leadership. Recent activities of the Knights of the Shield have included an attempt to unmask some of the hidden Lords of Waterdeep in the Year of the Wave (1364 DR) and place one or more of their number on that secretive ruling council. Although this attempt was thwarted, primarily through the efforts of the Harper Danilo Thann, the Knights have continued to plot to gain an inroad to power in the City of Splendors. (Details of these activities are described in the novel *Elfshadow* and in *City of Splendors*.)

Priestly Vestments: During their formal ceremonies, priests of Gargauth wear blood-red robes lined with ermine. Junior clergy wear flesh-colored skullcaps studded with a broken horn over the brow. Senior clergy wear or hold before their faces distorted carnival masks or malefic masks carved to resemble various baatezu or gargoyle. These masks are enameled or painted with vibrant, gaudy pigments. All clergy bear daggers and the holy symbol of Gargauth, a necklace set with two halves of a broken animal horn or featuring a broken horn in its design.

Adventuring Garb: Gargauth's clergy garb themselves in a wide variety of costumes when adventuring. Priests of the faith may disguise themselves as scholarly sages, devout pilgrims, or swashbuckling dandies. Clothes are a weapon and a tool—careful selection of one's attire can allay an opponent's suspicions at a crucial moment or create a convincing costume for a deception. However, none of the clergy risk going completely unarmed or unprotected, and all are fond of hidden daggers, rings with poison needles or poison-holding compartments, lightweight or easily concealed armor, and magical items that provide protection, such as bracers, amulets, brooches, and rings.

Specialty Priests (Malefactors)

REQUIREMENTS:	Intelligence 16, Wisdom 9
PRIME REQ.:	Intelligence, Wisdom
ALIGNMENT:	LE
WEAPONS:	Any
ARMOR:	Any
MAJOR SPHERES:	All, astral, charm, combat, law, necromantic, protection, thought, travelers
MINOR SPHERES:	Creation, divination, healing, numbers, sun, time
MAGICAL ITEMS:	Same as clerics
REQ. PROFS:	Throwing dagger, etiquette, reading/writing (Common)
BONUS PROFS:	Modern languages (pick any three), reading/writing (Thorass)

- Malefactors are able to cast *charm person* (as the 1st-level wizard spell), *command* (as the 1st-level priest spell), or *friends* (as the 1st-level wizard spell) once per day.
- At 3rd level, malefactors are able to cast *enthrall* (as the 2nd-level priest spell) or *forget* (as the 2nd-level wizard spell) once per day.
- At 5th level, malefactors are able to cast *charm monster* (as the 4th-level wizard spell) once per day.
- At 7th level, malefactors gain a natural Armor Class of 5 due to internal skeletal and almost-imperceptible skin changes caused by increasing corruptions of their normal form brought on by their long-term loyalty to Gargauth. They also gain one physical anomaly of a nuisance nature that looks fiendish and will scare the superstitious and uneducated away from them, such as a slightly hunched or twisted back, reddish eyes, slit pupils, or clawlike, twisted hands.
- At 7th level, malefactors are able to cast *mind fog* (as the 5th-level wizard spell) once per day.
- At 10th level, malefactors are able to cast *mental domination* (as the 4th-level priest spell) three times per tenday.
- At 10th level, malefactors are able to cast *exaction* (as the 7th-level priest spell) once per month.
- At 13th level, malefactors are able to cast *spiritual corruption* (as the 6th-level priest spell) once per tenday.
- At 15th level, malefactors are able to cast *plane shift* (as the 5th-level priest spell) once per day.

Gargauthan Spells

Gargauth is perfectly happy to grant three of the following unique spells to priests of other faiths foolish enough to call upon him: *Astaroth's augmentation*, *mask of Gargauth*, and *Call Upon Gargauth*. Few such individuals find themselves pleased with the results of employing such magics.

3rd Level

Astaroth's Augmentation (Pr 3; Alteration)

Sphere:	All
Range:	0
Components:	V, S, M
Duration:	Permanent
Casting Time:	1 round
Area of Effect:	The caster
Saving Throw:	None

This spell enables spellcasters to draw upon Gargauth's divine power to permanently augment their abilities. In exchange for this beneficence, Gargauth extracts a dreadful price, and due to the price he requires, the casting of this spell is a patently evil act.

When cast, this spell permanently raises one ability score (or two sub-ability scores if the optional rules from **PLAYER'S OPTION: Skills & Powers** are employed) by 1 point, to a maximum of 18. To maintain this *augmentation*, the spellcaster must corrupt one individual in a position of power or sacrifice one helpless sentient every quarter (three months) in Gargauth's name. If this diabolical contract is ever broken for any reason, the spellcaster immediately loses 3 points in the augmented ability (or subabilities), for a net loss of 2 points in the ability (or subability) score(s).

Multiple castings of *Astaroth's augmentation* can be used by the same spellcaster. *Dispel magic* and similar spells have no effect on the *augmentation*. No one short of a demipower and nothing short of a *wish*, artifact, or

relic can end this spell's contract without causing the increased ability score loss above and beyond the spell-given gain. Users of *Astaroth's augmentation* often fall into a trap of casting this spell, failing to fulfill the contract, and then having to cast the spell twice again just to regain their original abilities. If any ability score falls below 3 due to the cumulative accumulation of this spell's penalties, the spellcaster is immediately transformed into a lemure (the lowest form of baatezu) and transported to Baator. The spellcaster is then irrevocably dead, short of a *wish*. All such victims' items are randomly teleported about the plane of their death upon their demise.

The material components of this spell is the priest's holy symbol (not necessarily one consecrated to Gargauth), three yellow feathers, and a ruby worth at least 25 gp.

Mask of Gargauth

(Pr 3; Alteration, Enchantment/Charm)

Sphere: Charm
 Range: 0
 Components: V, S, M
 Duration: 1 day/level
 Casting Time: 6
 Area of Effect: The caster
 Saving Throw: Special

This spell is a priestly variant of the 2nd-level wizard spell *alter self* with a significantly longer duration. When this spell is cast, spellcasters can alter their appearance and form—including their clothing and equipment—to appear taller or shorter; thin, fat, or in between; human, humanoid, or any other generally man-shaped bipedal creature. Casters' bodies can undergo limited physical alterations and their sizes can be changed up to 50%. If the forms they select have wings, the priests can actually fly, but only at one-third the speed of true creatures of that type and with the loss of two maneuverability classes (to a minimum of E). If the forms have gills, the casters can breathe under water as long as the spell lasts. However, casters do not gain any multiple attack routines or additional damage allowed to assumed forms.

Casting priests' attack rolls, Armor Classes, and saving throws do not change. The spell does not confer special abilities, attack forms, or defenses. Once a new form is chosen, it remains for the duration of the spell. Casters can change back into their own forms at will; this ends the spell immediately. Casters who are slain automatically returns to their normal forms.

This spell has a peculiar curse associated with it as well. For every day this spell is employed without recasting it, the spellcaster's true appearance becomes more an more diabolical in appearance. Although this transformation provides no new abilities or defenses, for every three days this spell is in effect without being recast, the spellcaster's Charisma permanently drops by 1 (except with respect to other worshipers of Gargauth) to a minimum of 3. This drop in Charisma is not noticeable until the spell expires. Further applications of the *mask of Gargauth* spell cloak any drop in Charisma attributable to this spell but do not stop further decreases from occurring.

The material components of this spell are an unblessed broken horn manifested by Gargauth (as described above in Other Manifestations) and the priest's holy symbol.

6th Level

Spiritual Corruption (Pr 6; Enchantment/Charm)

Sphere: Charm
 Range: Touch
 Components: V, S, M
 Duration: Special
 Casting Time: 8
 Area of Effect: One living creature
 Saving Throw: Special

This spell is an insidious enchantment that tempts the heart and soul of any victim subject to its degenerative effects. The effects of a *spiritual corruption* spell can only be ended by a *limited wish* or *wish* spells or the actions of a deity, artifact, or relic. *Dispel magic* and similar spells have no effect. The casting of this spell is an evil act.

The target of the spell is entitled to an initial saving throw vs. spell to avoid the effects of *spiritual corruption* entirely. Good-aligned beings receive a +4 bonus to their initial saving throw, neutral-aligned beings (with respect to good and evil) receive no bonus or penalty, and evil-aligned creatures are unaffected by this spell.

Once under the effects of a *spiritual corruption* spell, a victim's moral fiber is severely tested. Within one day of the casting of this spell, a victim is tested by a minor moral dilemma, selected by the DM. If the victim fails a saving throw vs. spell (secretly rolled by the DM, and the above-mentioned modifiers do not apply), she or he chooses the morally suspect option. If the victim succeeds at the saving throw, the victim is no longer under the effect of the *spiritual corruption* spell. Saving throws can, of course, be voluntarily forgone.

If the saving throw is failed on the first day, the victim is tested again by a more significant moral dilemma on the second day. Again a saving throw is required, this time with a -1 penalty. If the saving throw succeeds, the victim is tested again the following day by a less significant moral dilemma, but with no penalty to his or her saving throw. If the saving throw fails, the temptations increase, and a third test occurs on the third day, with a -2 penalty.

This series of temptations fluctuates in degree and penalty indefinitely until the victim either makes his or her saving throw on a day with no penalty or until the victim fails a saving throw vs. spell with a -7 penalty. In the former case, victims are no longer under the effect of the *spiritual corruption* spell, but they still have to deal with the consequences of their moral failures and may need an *atonement* spell. In the latter case, the spell also ends, but the victim's alignment irrevocably shifts to evil (their alignment with respect to law and chaos remains unchanged), and they feel strongly drawn to the worship of Gargauth.

The material component of this spell is a piece of fruit that looks delicious on the outside, but which is completely rotten within.

7th Level

Call Upon Gargauth (Pr 7; Conjunction/Summoning)

Sphere: Summoning
 Range: Special
 Components: V, S, M
 Duration: Special
 Casting Time: 1 hour
 Area of Effect: The spellcaster
 Saving Throw: None

This spell enables the spellcaster to contact Gargauth, wherever he is on Toril, in Realspace, or on the Outer Planes, and request his assistance. Gargauth is by no means obligated to respond to the request, and he is not under the command of the spellcaster, but if the situation catches his interest or the bribe offered is enticing, the Outcast commonly appears on the scene in avatar form and acts as he wishes. Gargauth sticks to the letter of any agreement reached, but he violates the spirit of any agreement to his own advantage whenever possible. Gargauth delights in disseminating disinformation about this spell by inaccurately describing the situation of the caster as somehow being in control of Gargauth. He often deliberately deludes casters into obtaining particular items that he desires by spreading word that possessing them and casting this spell will place him at the caster's beck and call, and then seizes the items when a spellcaster calls.

The material components of this spell are an unblessed broken horn manifested by Gargauth (as described above in Other Manifestations) and the priest's holy symbol.

Gwaeron Windstrom

(Master of Tracking,
 Master Interpreter of Woodland Signs, the Tracker,
 the Tracker Who Never Goes Astray, Mouth of Mielikki)

Demipower of the Prime Material Plane, NG

PORTFOLIO: Tracking, interpreting woodland signs, rangers of the North
 ALIASES: None
 DOMAIN NAME: Toril/Faerûn
 SUPERIOR: Mielikki
 ALLIES: Arvoreen, Baervan Wildwanderer, Lurue, Femarel Mestarine, Mielikki, Shaundakul, Shiallia, Nobanion, Solonor Thelandira
 FOES: Malar, Vaparak
 SYMBOL: A dark red "S" overlaid with a small, five-pointed, white star on its top half and a large, four-clawed animal print in brown on its bottom half
 WOR. ALIGN.: LG, NG, CG



Gwaeron Windstrom (GWAIR-on WIND-strahm) embodies the skills of tracking and understanding woodland signs. Gwaeron roamed the North as a mortal ranger many centuries ago, and he was elevated to the ranks of demipowers by the sponsorship of the Lady of Forests after successfully stalking and slaying at least one avatar and several manifestations of Malar in quick succession. This accomplishment has earned him the undying enmity of the Beastlord

and resulted in an unending battle between them that was continued during the Time of Troubles when Malar appeared in the North after his defeat by Nobanion. Malar, the Lord of Beasts, was relentlessly pursued throughout the North by Gwaeron and could not shake the Master of Tracking from his trail.

Gwaeron serves Mielikki along with Lurue and Shiallia. He aids Mielikki on some missions and teaches her rangers the way to read forest signs. Gwaeron is rare among the Faerûnian powers in that he has forged alliances with the deities of the elven, gnome, and halfling pantheons whose portfolios most closely match those of Mielikki, Silvanus, and his own. His quiet, reclusive demeanor allows he and Fenmarel Mestarine to get along better than Fenmarel does with most members of the Seldarine. When Mielikki has to ask a favor of a deity from one of these pantheons, Gwaeron is naturally the messenger she sends. Gwaeron also acts as Mielikki's intercessor with mortals in the North in his role as the Mouth of Mielikki. He speaks to most mortals on her behalf if direct speech is necessary.

Gwaeron is normally taciturn, and when he does speak, he speaks in terse sentences and with little visible emotion. The Master of Tracking is slow to anger, but, once ignited, his rage is a fearsome thing. He utterly loathes trolls and considers them the kin of Malar and a blight on the land that will inevitably upset the Balance in the long run. In addition to being regularly spotted near Triboar, in the High Forest, and in Cormanthor, Gwaeron is known to stalk the Evermoors and the rest of the North hunting the Undying Ones.

Gwaeron's Avatar (Ranger 25, Druid 14)

Gwaeron appears as a tall and physically impressive human male dressed in clothing suitable to walking in the wilds. He is always seen stripped to the waist and is massively muscled. His flowing white hair and long white beard whip around in the wind of his travel as he *wind walks* about. Gwaeron draws his spells from the all, animal, astral, charm, combat, creation, divination, elemental, healing, plant, protection, sun, travelers, and weather spheres. He also has minor access to the necromantic sphere.

AC -2; MV 15; HP 192; THAC0 -4; #AT 5/2 (two-handed sword) or 2/1 (composite long bow)

Dmg 1d10+14 (two-handed sword +1, *flame tongue**, +11 STR, +2 spec. bonus in two-handed sword) or 1d8+16 (composite long bow +3, sheaf arrow or arrow of slaying, +11 STR, +2 spec. bonus in composite long bow)

MR 55%; SZ M (6½ feet) or L (10 feet)

STR 23, DEX 13, CON 23, INT 19, WIS 21, CHA 17

Spells P: 9/9/9/7/4/2/1

Saves PPDM 3, RSW 5, PP 4, BW 4, Sp 6

**Flameheart* is +2 vs. regenerating creatures, +3 vs. cold-using, inflammable or avian creatures, and +4 vs. undead.

Special Att/Def: Gwaeron is specialized in the use of the two-handed sword and the composite long bow; he is considered proficient in all other weapons. Gwaeron is typically seen stalking the North wielding a massive *two-handed sword* +1, *flame tongue* called *Flameheart*. Gwaeron embodies the concept of a species enemy in his hatred of trolls. He is +4 to his attack and damage rolls against the spawn of Vaparak, and his magical blade does additional damage to trolls as well, like all *flame tongues*.

Gwaeron also carries a *composite long bow* +3 and a quiver of *arrows of slaying* and normal sheaf arrows on his back. Gwaeron's *arrows of slaying* affect sentient, mortal creatures who have ever desecrated a forest without atoning for their misdeeds, and his quiver seems to produce an inexhaustible supply of both *arrows of slaying* and normal sheaf arrows. Gwaeron occasionally give one such *arrow of slaying* to a ranger on a specific quest to protect a forest from a particular foe, but otherwise his arrows retain their enchantment only in his hands.

Gwaeron tracks as a 40th-level ranger with a 25 Wisdom. He can even track creatures that are flying, that teleport, or that have entered another

plane of existence, such as the Ethereal or the Astral Planes, and can *plane shift* (himself only) at will to follow the spoor of such creatures. Unfortunately, the trail of those who shift planes, fly, or teleport grows cold quickly, and even he cannot follow such a trail more than a month old.

Gwaeron can *wind walk* at will. He can cast *shroud of flame* (as the 5th-level wizard spell found in *Pages From the Mages*) once per round as an 18th-level wizard in addition to his normal actions. His touch can imbue a recipient with *natural attunement* at will.

Gwaeron is immune to any spell, ability, or spell-like effect that would cause him to become lost, and only divine forces can actively make him lose a trail once he acquires it.

Other Manifestations

Gwaeron occasionally manifests as a nimbus of *faerie fire* around a woodland sign that could serve as an obscure clue when trying to track some being or creature. Gwaeron also sometimes appears as a deer, a boar, or some other woodland creature. The Master Interpreter of Woodland Signs often does this as a means of instruction. Soon after a novice ranger discovers a spoor that he is unfamiliar with, Gwaeron appears as the corresponding creature, enabling the ranger to make the appropriate induction.

Another of Gwaeron's manifestations is as the print of a bare human foot with a faint impression of his symbol recognizable in the heel print. He may manifest in this fashion when a devout worshiper loses a trail. By looking in the direction indicated by the anomalous print, a ranger can often pick up the lost trail again. Occasionally Gwaeron manifests as a footprint a split second before a being steps in the depression. Beings so favored automatically receive the effects of a *natural attunement* spell.

Gwaeron is served by a wide variety of naturally appearing forest creatures. Herds of herbivores move to obscure a trail at his command, and various birds, particularly crows, magpies, and blue jays, may move to obscure or reveal clues indicating a trail to disguise them from a foe of one of his followers or make them readily apparent to a favored tracker. Faerie dragons and pseudo-dragons are also favorites of his.

The Church

CLERGY:	Rangers
CLERGY'S ALIGN.:	LG, NG, CG
TURN UNDEAD:	R: No
CMND. UNDEAD:	R: No

All rangers of Mielikki (including those sworn to Gwaeron's service) receive religion (Faerûnian) as a bonus nonweapon proficiency.

There is not an organized Gwaeronian faith distinct from the church of Mielikki. Instead, Gwaeron is venerated by rangers and trackers of the North who seek to interpret woodland signs and to track outlaws or game. The Master of Tracking is served in particular by an order of rangers known as the Fellowship of Stalkers of the Silent Path who are drawn from the ranks of Mielikki's clergy.

In the North, temples and shrines of the Lady of Forests, such as the shrine found in the hamlet of Mornbryn's Shield, often include a small shrine or side altar to the Master of Tracking within their confines. Shrines consecrated in Gwaeron's name are typically simple altars made of a single boulder inscribed with Gwaeron's symbol and are mainly found within the High Forest and Cormanthor.

Dogma: Gwaeron's teaching mirror those of Mielikki, whom he serves. Intelligent beings can live in harmony with the wild without requiring the destruction of one in the name of the other. Gwaeronians are taught to embrace the wild and not fear it, because the wild ways are the good ways. They are to keep the balance and learn the hidden ways of all life. They should not allow trees to be needlessly felled or the forest to be burned. They are to live in the forest and be a part of the forest, not dwell in endless battle against the forest.

Stalkers of the Silent Path must protect forest life and strive to keep the balance that indiscriminate fire-users, woodcutters, and hunters break. They are to live in harmony with the woods, to teach others to do



so, and to punish and frustrate those who hunt for sport (not food) and who practice cruelties upon wild creatures. Gwaeronans are to take their roles as protectors very seriously and to keep in check the numbers of sentient, generally malicious wild creatures and humanoids who would distort the Balance just as much as incursions from civilized, careless and thoughtless humans.

Day-to-Day Activities: Stalkers of the Silent Path walk the trails and wilderness of the North practicing their craft, becoming attuned to their environment, and observing the activities of the "monster" races. When called upon by the church of Mielikki or hired by local rulers, they track down fugitives from justice, elusive predators (both human and beast), or lost travelers. Some join militias, mercenary companies, or adventuring companies where they typically serve as scouts. In times of famine, Stalkers travel to regions where game is scarce and the inhabitants are in danger of starving and use their skills to provide food.

Holy Days/Important Ceremonies: Gwaeron has no special holy days outside of those commonly celebrated by the faith of Mielikki. After a successful "stalk," Stalkers of the Silent Path and any would-be tracker who invokes Gwaeron's name are expected to leave a circle of six footprints in the ground with their right foot, the heel of each print nearly touching and the toes facing outward.

Major Centers of Worship: Gwaeron is said to sleep in a stand of trees just to the west of the town of Triboar, known as Gwaeron's Slumber. On rare occasions he can be seen walking into or out of the trees. Rangers who venerate Mielikki often visit Gwaeron's Slumber to pray, but there is no shrine there and Gwaeron never appears to those who come seeking him. It is said that worshippers of Mielikki who sleep in this wood receive in their dreams some hint of what the goddess wants them to do. If such a worshiper is not a ranger, the person gains a once-in-a-lifetime, day-long ability to track as a ranger does. To avoid angering Gwaeron, there are laws in Triboar against cutting any wood from these trees or hunting any creature in the woods. The local militia patrols the forest to prevent orcs, trolls, and other such creatures from camping there—but less intelligent monsters have never been seen in Gwaeron's Slumber.

Affiliated Orders: As discussed above, those rangers of Mielikki's clergy who are specifically sworn into Gwaeron's service are members of the Fellowship of Stalkers of the Silent Path. This informal order (composed exclusively of single-classed human and half-elven rangers) focuses on the interpretation of woodland signs and tracking all manners of beings and beasts. Members retain close ties to the regular hierarchy of Mielikki's faith and are considered regular members of that church as well as of the fellowship. They serve as the tracking, scouting, and hunting arm of Mielikki's faith, much as Gwaeron serves Mielikki.

Priestly Vestments: Stalkers of the Silent Path dress practically for their environment, preferring clothing made of supple, sturdy leathers and comfortable boots. They let their hair and beards grow freely, but keep them neatly combed and arranged in practical styles. Female Stalkers of the Silent Path wear their hair in a long, loose braid down their back. Male Stalkers rarely go bald and can always grow beards. All Stalkers wear a patch or sport embroidery on their formal vestments displaying Gwaeron's symbol and respect the seasonal colors of Mielikki's clergy's ceremonial raiment in the dyes used to color their formal clothes. Many Stalkers choose to tattoo a blue or brown five-pointed star on themselves in honor of their dedication to the order of the Silent Path.

Adventuring Garb: Gwaeron's followers dress practically when adventuring, in clothing very similar to their formal garb, but not as colorful. Stalkers pay respect to the seasonal colors of Mielikki's clergy's garb in their trim or accessories while in the field, but not so as to make targets of themselves in incompatible-colored terrain. When the weather permits, male Stalkers like to work bare-chested, and both male and female Stalkers prefer working barefoot or in soft moccasins when practical.

Specialty Priests (Rangers)

REQUIREMENTS:	Strength 13, Dexterity 13, Constitution 14, Wisdom 14
PRIME REQ.:	Strength, Dexterity, Wisdom
ALIGNMENT:	LG, NG, CG
WEAPONS:	Any
ARMOR:	Any (penalties to some special abilities accrue if wearing heavier armor than studded leather)
MINOR SPHERES:	Animal, divination, plant, travelers

MAGICAL ITEMS:	Same as rangers
Req. Profs:	Survival (woodland)
BONUS PROFS:	Animal lore, herbalism, hunting, set snares, modern languages (elvish), modern languages (gnome), modern languages (halfling) (pick three)

Gwaeron is venerated by an order of elite trackers drawn from the ranks of the single-classed rangers in Mielikki's clergy. The order is known as the Fellowship of Stalkers of the Silent Path. The abilities and restrictions of members of this order, aside from the changes noted above and below, are identical to those of all other rangers in the clergy of the Lady of Forests as detailed in the *Player's Handbook* and *Faiths & Avatars*.

- Stalkers of the Silent Path receive a +1 bonus for every three levels of experience (round up) to their hunting and tracking proficiencies, to a maximum of +5.
- Stalkers of the Silent Path lead solitary, lonely lives and, as a result, do not attract followers at 10th level except for a single bloodhound of maximum hit points (who can never be replaced).
- At 3rd level, Stalkers of the Silent Path can cast *natural attunement* (as the 2nd-level priest spell) once per day. At 6th level they can cast this spell twice per day, and at 9th level and above, they can cast it three times per day.
- At 14th level, stalkers of the Silent Path can *wind walk* (as the 7th-level priest spell) once per day.

Gwaeronan Spells

Note that all clergy of Gwaeron also gain access to the applicable religion-specific spells of Mielikki.

2nd Level

Natural Attunement (Pr 2; Enchantment/Charm)

Sphere:	Animal, Plant
Range:	Touch
Components:	V, S, M
Duration:	1 round/level
Casting Time:	5
Area of Effect:	One living creature
Saving Throw:	None

This spell enables the recipient to become fully attuned to the surroundings, to notice every detail of the environment, and to parse which facts are important and why. This spell provides the recipient with a +2 bonus to surprise rolls, a +1 bonus to initiative, and a +1 bonus to saving throws for its duration. If the recipient does not have proficiency in tracking, the ability is conferred for the spell's duration. Recipients who are nonrangers proficient in tracking can track as a ranger for the duration of the spell (in other words, without the -6 penalty). Recipients who are rangers can track common trails with a +3 bonus for the duration of the spell. They can even track "impossible trails," such as those left by flying or incorporeal creatures, but with a -6 penalty. If a trail is ever lost during the spell's duration, ranger recipients are allowed a second chance to find the trail again.

The material component of this spell is a handful of dirt that is smeared on the spellcaster's palms.

Hoar

(The Doombringer, Lord of Three Thunders, the Poet of Justice, Hurler of Thunders)

Demipower (formerly Lesser Power) of Mechanus, LN

PORTFOLIO:	Revenge, retribution, poetic justice
ALIASES:	A'ssuran (Unther, Chessenta)
DOMAIN NAME:	Mechanus/Doomcourt
SUPERIOR:	None
ALLIES:	Beshaba
FOES:	Anhur, Ramman (dead)
SYMBOL:	A black-gloved right hand holding a coin with a two-faced head or three lightning bolts or three deep rolls of thunder
WOR. ALIGN.:	LG, NG, LN, N, LE, NE



Hoar (HORE) the Doombringer is not often actively worshiped in set services, but his name is invoked by those seeking vengeance. When a guilty party falls prey to fate (such as when a murderer is killed accidentally just after the murder is committed, particularly if the accident—for example, slipping to his death—was initiated by the murderer himself), the hand of Hoar is given credit. Hoar has a more benign aspect in the North, where he is seen less as a god of vengeance and more as a god of poetic justice. Many bounty hunters and some assassins propitiate the Doombringer before commencing a hunt, the truly faithful among them seeking to capture their quarry in a suitably ironic style.

Hoar is actually an ancient Untheric deity worshiped in the Inner Sea Lands as Assuran, Lord of Three Thunders. He and his worship were driven from that land in centuries past by priests of Ramman around the same time that Hoar battled and lost to that Untheric god of war, thunder, rains, and storms in a tumultuous conflict.

Although worship of the Lord of Three Thunders dropped off rapidly in Unther (to the point where Assuran was no longer considered part of the Untheric pantheon), the cult of the Doombringer remained strong in Chessenta for many years, particularly in the cities of Akanax and Mourktar. In the past century, Assuran's worship again declined precipitously in size when Chessentan mercenaries returning from Mulhorand brought with them the faith of Anhur. Although the officers remained loyal to Assuran, many soldiers converted to the faith of the Mulhorandi god of war.

During the Time of Troubles, Hoar/Assuran took as his mortal avatar the body of King Hippartes of Akanax. After traveling to Thay to obtain a cache of weapons he had hidden in the Thaymounts (and narrowly evading the plots of a Red Wizard known as the Masked One), Hoar commanded the army of Akanax and several hired mercenary companies into wars against the neighboring cities of Cimbar, Soorenar, and Luthcheq in revenge for ancient insults. The Doombringer incited several long-simmering conflicts between those cities as well, plunging most of Chessenta into war. After a string of victories against ancient foes of Akanax and himself, he forged an alliance between Chessenta's fractious cities. He then turned Akanax's armies against Unther and against the church of Ramman in particular. Ramman's avatar met him face-to-face and toe-to-toe, and in an act of poetic justice, the Doombringer wove a powerful spell that slew Ramman by causing a bolt of lightning to rebound after the Untheric storm god's third thunderous lightning attack. However, once again Assuran lost out when, before he could seize Ramman's portfolio, the Untheric lord of war passed it on to Anhur, war god of Mulhorand, and left the Realms permanently. The revitalized Mulhorandi god of war led his troops to Unther's defense and routed the Chessentan mercenaries, many of whom defected to his side. The Doombringer was once again driven from Unther in defeat. (After the Godswar, the alliance of city-states quickly disintegrated, as most such alliances in Chessenta seem to do.)

Although his worship had been spreading slowly throughout the Heartlands prior to the Time of Troubles, Hoar's direct action in the Realms has not been felt since the Time of Troubles, and his sign (three deep rolls of thunder) has not been heard in the Inner Sea lands for a decade. Although some speculate that he died during the Time of Troubles, the truth is that he has retreated into himself and cut off many of his routine activities to plot his revenge against Anhur. Combined with the massive defection of worshipers from his faith in battered Chessenta, the Lord of Three Thunders has found himself reduced to demipower status throughout the Realms in the aftermath of the Godswar.

Hoar is a moody power, prone to violence and with a penchant toward bitter humor. He alternately curses Tymora for his fate and attempts to unctuously wheedle her for better luck, treating her at times as an enemy and at others as a friend. He seeks to aid the Maiden of Misfortune in unleashing bad luck on the deserving. He has a dry, hollow chuckle, a haunted appearance, and a morbid fascination in the plight of doomed mortals. It is said that both Tyr and Shar contest for Hoar's tormented soul. Shar seeks to twist the Doombringer into a servant of blind vengeance and bitterness, while Tyr seeks to unlock his bittersweet humor and shift his portfolio towards irony and poetic justice, but to this date he serves no one's interests but his own.

Hoar's Avatar (Thief 23, Fighter 20, Cleric 18, Mage 18)

Hoar appears as a tall, dark, gaunt man with dark, long, ringleted hair and a pointed goatee. His eyes are jet black, and he wears the garments of a noble

or rich merchant, most often of Unther, but sometimes of Chessenta or western Faerûn. He usually appears tired and battered, sporting several poorly healed, serious cuts attributed to Ramman or Anhur, depending upon the time period. Hoar wields a massive broad sword, but wears no armor save for a pair of golden bracers. He carries a quiver of javelins on his back. The Doombringer can cast spells from any sphere or school, but favors those from the weather and charm spheres and the illusion/phantasm school, as careful application of such spells facilitates the implementation of a suitably ironic fate on his victims.

AC -2; MV 15; HP 190; THAC0 1; #AT 5/2 or 7/2
 Dmg 2d4+14 (broad sword +3, +9 STR, +2 spec. bonus in broad sword) or 1d6+29 (javelin of lightning, +9 STR, +20 electrical damage)
 MR 55%; SZ M (6½ feet) or L (10 feet)
 STR 21, DEX 19, CON 21, INT 23, WIS 18, CHA 16
 Spells P: 10/10/9/9/6/4/2, W: 5/5/5/5/3/3/2/1
 Saves PPD 3, RSW 4, PP 4, BW 4, Sp 5

Special Att/Def: Hoar normally attacks with his magical broad sword, *Hand of Retribution*, wielded in his right hand. Against opponents susceptible to electrical damage, in addition to his attacks with his sword, he hurls with his left hand one *javelin of lightning* per round from his seemingly inexhaustible quiver (it magically replenishes itself and seems to always hold a half dozen or so javelins). Javelins that miss dissipate in a harmless bolt of lightning.

Hoar prefers to cast the *Bigby's hand* spells or related spells like *Caligarde's claw* or *Geirdorn's grappling grasp*. He can maintain up to three such spells at a time while continuing to cast spells and fight in melee. The Doombringer can also cast any wizard spell of an electrical nature (such as *lightning bolt*) at will, once per round, and can continue to cast such spells once a round even after he runs out of his normal number of spells (given above).

If the Doombringer claps his hands together or stomps his foot on a solid surface, it generates a sonorous, thundering boom equal in effect to a *great shout* (as the 8th-level wizard spell from *Pages from the Mages*). Hoar can create up to one such thunderclap per round in addition to all his normal attacks. If the Lord of Three Thunders creates three such thunderclaps, one in each of in three consecutive rounds all directed at the same opponent, that being immediately suffers a fitting punishment for the greatest as-yet-unpunished injustice it has ever committed, as adjudicated by the DM.

Other Manifestations

Hoar's commonly manifests as three deep rolls of thunder when a guilty party falls prey to a suitable, often ironic, fate. Occasionally the Doombringer manifests as a ghostly hand seen only by the one being punished (and possibly that one's victim's loved ones). Such manifestations are only seen in the process of delivering an appropriate punishment. For example, the spouse of a murdered man might see the hand of Hoar push her husband's murderer—who is afraid of heights—off a cliff.

Hoar's favor is seen occasionally through the discovery of red tear-shaped gems; his displeasure is indicated by the discovery of a powdered Laeral's tear gem. The Doombringer works through aerial servants, cursts, feyrs, harllas, haunts, invisible stalkers, justice incarnates, keres, living steels, revenants, lhiannan shee, and maruts.

The Church

CLERGY:	Clerics, specialty priests, crusaders
CLERGY'S ALIGN.:	LG, LN, LE
TURN UNDEAD:	C: Yes, SP: No, Cru: No
CMND. UNDEAD:	C: No, SP: Yes, as described below, Cru: No

All clerics, specialty priests, and crusaders of Hoar receive religion (Faerûnian) and religion (Untheric) as bonus nonweapon proficiencies.

Hoar is propitiated more than he is worshiped. Inhabitants of the Realms commonly attribute fitting acts of justice to the Lord of Three Thunders, and some beings (particularly the helpless and the weak) go so far as to entreat the Doombringer to deliver their vengeance, but few actually worship him on a regular basis in set services held in shrines or temples.

The few temples of Hoar found scattered throughout the Realms are plain, even severe, stone edifices. Most are built in high, hidden places where their inhabitants can secretly brood and plot vengeance against all who have slighted them.

Approximately 40% of the clergy of Hoar are clerics, 30% are crusaders, and 30% are specialty priests (doombringers). As could be expected, the clergy is splintered into a multitude of backstabbing factions with centuries-old hatreds and constantly shifting alliances. Commonly used titles vary from faction to faction, but in the Heartlands, priests of Hoar are known as (in ascending order): Eye of Irony, Hand of Doom, Fist of Vengeance, Claw of Revenge, Fateful Eye of Irony, Fateful Hand of Doom, Fateful Fist of Vengeance, and Fateful Claw of Revenge. Senior priests are known as Lords of Thunderous Vengeance.

Dogma: Hoar charges his clergy to uphold true and fitting justice and to maintain the spirit of the law, not the letter of the law. Fitting recompense will always accrue for one's actions. Violence will meet violence and evil pay back evil, but good will also come to those who do good. One must be careful to walk the line of Hoar's teachings, to seek retribution, but to fall not into pursuing evil acts for evil's sake, for that way is seductive and leads only to one's downfall. Vengeance must be sought for all injustices, and all punishments must fit the crime. Revenge is sweetest when it is sharpened with irony. All attacks must be avenged. Those who do not respond to attacks against their person or that which they hold dear only invite future attacks.

Day-to-Day Activities: There are few actual temples of Hoar in the western Realms. Instead the Doombringer's priesthood is composed primarily of itinerant wanderers who travel from town to town agreeing to pray for Hoar's intercession on behalf of one who seeks or fears vengeance for some attack in exchange for a small fee. Charlatans masquerading as members of Hoar's clergy or priests who neglect the prayers they have promised to make receive a fitting punishment by Hoar's hand.

In addition, Hoar's clergy seek out victims of injustice, hear their stories, evaluate the veracity of their accounts, and track down the perpetrators in order to inflict a fitting form of punishment or "essential justice" as they like to think of it. No injustice is too large or too small for revenge to be sought and a fitting punishment meted out. Actions of this type have caused most town watches and Tyrists to brand priests of the Doombringer as vigilantes and raised the stature of the priesthood to that of champion of the downtrodden and underdogs in the eyes of the common folk.

Holy Days/Important Ceremonies: The clergy of the Doombringer celebrate few major holy days. Instead, each priest is encouraged to celebrate the anniversaries of his most fitting and sweetest acts of revenge. Each priest is also expected to mark the anniversary of each injury, insult, or slight as yet not avenged with quiet contemplation (many persons not of the faith would call it brooding) upon strategies for appropriately enacting that revenge. However, true members of Hoar's clergy are also to remember those who have helped them unselfishly, protected them from harm, or otherwise provided them aid and contemplate ways to reward them personally and lastingly, rather than with meaningless titles, shallow items of wealth, or faint and passing praise. Silent or thunderous praises (as appropriate) must be given to Hoar each and every time some form of vengeance is exacted by a priest of the Doombringer.

The Penultimate Thunder is celebrated on the 11th of Eleint with great feasts of game, bread, fruits, and mead. It marks the long-anticipated victory over Ramman by the Lord of Three Thunders. The Impending Doom is observed on the 11th of Marpenoth with daylong ceremonies of rumbling drums, vigorous oaths, and exhausting acts of purification. It celebrates justices yet to be meted out, revenges yet to be carried through with, and good deeds that call to the celebrants to be remembered.

Major Centers of Worship: In the South, two temples of the Lord of Three Thunders contest for leadership of the faith. The Thunderous Hand of Vengeance in Akanax is strictly loyal to the king of that city, and its priests run the city watch and the city courts with an iron fist. Priests of the Thunder Hand, as they are commonly known, make up a large percentage of the high-ranking officers in Akanax's armies.

The Amphitheater of the First Thunder in the independent city of Mourktar is a large, open arena where numerous gladiatorial combats take place between accusers and the accused instead of the more common court trials found elsewhere in the Realms. It is believed that Hoar intervenes directly in each bout, ensuring that fitting justice always enacted. The actual temple is located in the bowels of the arena. Since the Time of Troubles and the death of King Theris, the most prominent member of the faith, the influence of this temple has rapidly shrunk throughout the nearby regions of Threskel and Chessenta. Priests of the Doombringer have been shunted from most positions of power by the Banite clergy of the Black Lord's Cloak (discussed in the Bane entry in *Faiths & Avatars*).

With Assuran's declining influence in Chessenta, the Hidden Hand of Fate temple in the depths of the Arch Wood has risen to some prominence in the North. The inhabitants of Archendale have always been known for their short tempers, grudges, arrogance, and love of intrigue. In this environment, Hoar's worship has begun to take hold, and quite a few of Archendale's inhabitants clandestinely worship the Doombringer. The priests of the Hidden Hand of Fate sponsor a number of bards, bounty hunters, and assassins active throughout the Heartlands and coordinate a loose network of vigilantes dealing rough justice throughout the wilder stretches of the Dales.

Affiliated Orders: The Hunters of Vengeance are an informal order of bounty hunters and vigilantes active throughout the Heartlands and the North. Few in number, their actions are spoken of with admiration and dread long after they have moved on.

The Fellowship of Poetic Justices is an order of bards and crusaders founded in the aftermath of the Time of Troubles. Dedicated to both Hoar and Tyr and supported by clergy from both faiths, members of the fellowship seek to spread tales of ironic justice throughout the Realms and achieve through words and deeds what violence often fails to accomplish.

Priestly Vestments: The clergy of Hoar wear their ceremonial garb whenever possible except when they wish to conceal their identity while stalking a perpetrator of some injustice. Their ceremonial raiment always includes a black tunic over a long gray robe, soft, black leather gloves, and a surreal mask that covers their faces when they are officially on a "hunt" for vengeance. Priests typically keep small tokens of their successes on silver-bordered, dark red sashes slung from their waists. They carry curved daggers, and sport the symbol of Hoar worked into piece of jewelry as a holy symbol.

Adventuring Garb: When adventuring, priests of the Doombringer wear whatever garb is best suited for the mission. Typically they garb themselves in leather armor when stealth is required, and the heaviest armor available when a frontal attack is anticipated. While they can wield any weapon, Hoarite priests must carry at least one blunt, one piercing, and one slashing weapon at all times. When injured (or anticipating injury) by an opponent, Hoarite priests are expected to use a weapon of the same type or at least the same damage type in response, as such attacks are more fitting in their impact. Those who deserve death should be finished off with their own weapons.

Specialty Priests (Doombringers)

REQUIREMENTS:	Dexterity 10, Wisdom 9
PRIME REQ.:	Dexterity, Wisdom
ALIGNMENT:	LN
WEAPONS:	Any (if fitting, as described above)
ARMOR:	Any
MAJOR SPHERES:	All, charm, combat, law, guardian, necromantic, summoning, travelers, weather
MINOR SPHERES:	Creation, divination, healing, protection, time
MAGICAL ITEMS:	Same as clerics
REQ. PROFS:	At least one blunt, one piercing, and one slashing weapon as soon as possible, hunting
BONUS PROFS:	Blind-fighting, tracking, modern languages (pick two: dwarvish, elvish, gnome, halfling, orc, Untheric)

- Doombringers can incite a focused rage once a day in themselves. This rage allows them a +2 bonus to attack and damage rolls against a specific being or group of beings they are seeking to bring satisfactory justice against and a +2 bonus to all saving throws. It takes one full round to incite a this rage, which then lasts a turn or ceases earlier if all foes of the identified type are dead or unconscious. While in a focused rage, the recipient cannot flee from a fight against his or her targets. The target of the rage must be specific, such as "Therian Blackbeard," "this man before me identified as the murderer of an innocent child," or "the outlaws here of the Flaming Sword band." This cannot be applied to all creatures of a type, such as "all orcs" or "all thieves," and the group or individual the rage is focused on must be the target of a mission of righteous justice the doombringer is engaged in completing.
- Doombringers cannot turn undead, but if they make a successful attempt to command undead, they can order unliving creatures to seek out and attack their creators regardless of any commands (magical or otherwise) to the contrary, assuming the monsters did not seek undeath prior to their transformation. If an undead creature is nonintelligent, it

ceases to seek vengeance as soon as it is no longer under the control of the doombringer. Intelligent undead do not cease their quest for vengeance until they are permanently destroyed or their creator dies or is destroyed. When the creator is killed, his undead creations immediately collapse into dust, their vengeance spent.

- If a dying being begs for revenge against his or her killer or killers on his or her deathbed with a doombringer in attendance, the priest can say a special Prayer of Revenant upon the death of the luckless recipient. This increases the chance to 25% that, if the recipient's Constitution is 18 and Wisdom or Intelligence is 17 or greater, the deceased will rise as a revenant. The chance of a recipient of Hoar's Prayer of Revenant rising as a revenant if his or her ability scores do not meet the normal criteria for a revenant is 5%.
- If killed unjustly (as adjudicated by the DM) and not raised from the dead (or able to be raised), a doombringer always rises as a revenant. The weakness of this revenant is not always to fire, as is normal for a naturally-occurring revenant, and should be determined by the DM. For example, some such revenants have had to be immersed in fresh water for one turn or only been vulnerable to nonregeneratable damage after a particular item associated with them in life is destroyed in a particular way.
- At 3rd level, doombringers can cast *shocking grasp* (as the 1st-level wizard spell) once per day.
- At 5th level, doombringers can cast *lightning bolt* (as the 3rd-level wizard spell) once per day.
- At 7th level, doombringers can cast *hand of Hoar* (as the 4th-level priest spell) once per day.
- At 10th level, doombringers can cast *thunder staff* (as the 4th-level wizard spell) once per day.
- At 13th level, doombringers receive the benefits of a permanent *protection from normal missiles* spell.

Hoarite Spells

2nd Level

Scent of Vengeance (Pr 2; Alteration)

Sphere: Animal
 Range: 0
 Components: V, S, M
 Duration: 2 days/level
 Casting Time: 1 round
 Area of Effect: The spellcaster
 Saving Throw: None

This spell imbues the spellcaster with the ability to unerringly track any living creature who has directly caused insult or injury to a designated being (including the caster). This spell does not allow the tracking of undead creatures, and the name of the being who committed the action must be known for the spell to be effective. This spell can only be cast at the site of the offending insult or injury. The priest can follow the trail across any terrain by following the scent of his foe, even underwater or through the air if she or he can swim or fly.

The only way for the quarry to throw the pursuit from the trail is to *teleport*, employ a *gate*, shift to another plane or employ some other, similar form of magical transportation. Even if the quarry employs such forms of magical transportation, the tracking priest can continue to follow the trail until the point of magical departure, at which point the spell ends.

The material components of this spell are a small token once possessed by the quarry and the priest's holy symbol. Neither is consumed in the casting.

4th Level

Hand of Hoar (Pr 4; Abjuration)

Sphere: Law
 Range: Touch
 Components: V, S, M
 Duration: Special
 Casting Time: 7
 Area of Effect: One intelligent creature
 Saving Throw: Neg.

This spell (also known as *divine justice*) inflicts a fitting punishment for an act of cruelty upon a single living and intelligent recipient of the spell that cannot be ended by *dispel magic* or other magical effects. It lasts until the *hand of Hoar* has struck the spell's recipient or the recipient is dead.

Upon casting the spell, the priest of Hoar must touch the spell's recipient and then verbally accuse the creature of some particular injustice committed that caused harm (DM's discretion) to some other creature or to the spellcaster. If the target fails a saving throw vs. spell, is actually guilty of committing the named injustice, and can understand the priest's accusation, then the spell takes effect. Note that the priest has no way of knowing if the spell has actually taken effect except to hypothesize if a fitting response occurs following the casting of the spell.

The vengeance of the *hand of Hoar* is swift and harsh. For example, if an assassin kills the wrong target and is then subject to the effects of Hoar's divine justice, it is likely the assassin will die while unintentionally foiling a rival assassin's attack on the original target. If a mage *imprisons* an innocent rival and is then subjected to the effects of the *hand of Hoar*, it is likely that mage's next spellcasting attempt will take effect within the radius of a spontaneously-appearing wild magic region. The resulting miscast spell might result in the mage being *imprisoned*. The effects of the *hand of Hoar* vary on a case-by-case basis, and must be adjudicated by the DM, but should be suitably ironic—a punishment to fit the crime.

The material components of this spell are a small token once possessed by the one who committed the act of cruelty and the priest's holy symbol. Neither is consumed in the casting.

6th Level

Revenance (Pr 6; Necromancy)

Sphere: Necromantic
 Range: Touch
 Components: V, S, M
 Duration: Special
 Casting Time: 1 round
 Area of Effect: One corpse
 Saving Throw: None

When cast on the corpse of any sentient being killed by another sentient being, whether the death was accidental or deliberate, this spell causes the corpse to rise as a revenant, as detailed in the *MONSTROUS MANUAL* tome, and to immediately seek out its killer. If the corpse's killer is already dead, this spell is has no effect and is wasted. There are no ability score requirements for the dead character as there are for naturally-occurring revenants, but a salvageable corpse (at least in good enough shape to transform into a skeleton or zombie if an *animate dead* spell were used) must exist for this spell to be cast on. The priest has no control over the revenant and may even be attacked by the undead creature if she or he interferes in its quest for revenge. The revenant tracks its killer until it destroys the killer or until 3–6 months pass, at which time its body disintegrates and its spirit rests in peace.

The material component for this spell is the priest's holy symbol and some token that was important to the deceased being (such as a favored scarf, locket, etc.).

Jergal

(Lord of the End of Everything, Scribe of the Doomed, Seneschal of the Crystal Spire, the Forgotten One, the Pitiless One)

Dempower (formerly Greater) of the Gray Waste, LN

PORTFOLIO: Fatalism, order in death, proper burial, guardian of tombs, protector of the names of the dead
 ALIASES: Nakas
 DOMAIN NAME: Oinos/Crystal Spire
 SUPERIOR: Kelemvor (formerly Cyric, and previous to that Myrkul)
 ALLIES: Amaunator (now dead)
 FOES: Cyric, Velsharoon
 SYMBOL: A jawless skull and a writing quill resting on a scroll
 WOR. ALIGN.: LG, NG, LN, N, LE, NE



Jergal (JER-gull), Lord of the End of Everything, is responsible for keeping records on the final disposition of all the spirits of the dead. He is the fatalistic undertaker who strives for order in death, anticipating the ever-encroaching termination of all things living. Jergal strives for an orderly accounting of the fate of the world as it slowly sinks into death. Few mortals are even aware of Jergal's existence except for a few sages studying ancient history.

Jergal was Myrku's predecessor as Lord of the Dead, although he apparently voluntarily relinquished that position to the Lord of Bones many centuries ago. Some sages believe Jergal held the portfolios of Bhaal and Bane at that time, as well, and was venerated as Nakasr by the Netherese survivor states. After stepping down from his position, Jergal became the Seneschal of Bone Castle, assisting Myrku in the execution of his duties. In the intervening centuries, Jergal has become the Forgotten One and faded into Myrku's shadow.

Jergal played no part in the Time of Troubles, but when Cyric succeeded Myrku as Lord of the Dead, the Scribe of the Doomed continued to serve as the Seneschal of Bone Castle. A core component of his very being makes Jergal absolutely loyal to the current Lord of the Dead, regardless of who holds that office. From Jergal's actions during Cyric's tenure, however, it is apparent that while Jergal is utterly loyal to the office of Lord of the Dead, he does have the freedom to subtly undermine the current officeholder if she or he is not true to the position's responsibilities.

Jergal seems to find working with Kelemvor, the new Lord of the Dead, much more to his personal satisfaction. The Forgotten One serves the Judge of the Damned as seneschal by maintaining careful records of all who enter the Crystal Spire, Kelemvor's new abode built on the rubble of the Bone Castle. It is possible that Jergal will regain some of his former prominence serving Kelemvor, but it is equally likely that the Seneschal of the Crystal Spire will pass on into death himself, having found a suitable successor to his old position. Regardless, the Scribe of the Doomed has little apparent interest in the living save for recording their final fates.

Jergal retains a fondness from Netheril's heyday for the long-vanished Amaunator, valuing that ancient sun god's adherence to law and order, but he otherwise has few allies aside from Kelemvor, and even fewer friends. Following the events of the Cyrinishad debacle, Jergal has nothing but scorn for Cyric, the former Lord of the Dead, considering him anathema to the orderly dissolution of the universe. In the aftermath of Velsharoon's divine ascendance, Jergal spends much of his efforts in the Realms combating the Necromancer's efforts to prolong life into undeath and to thwart the orderly procession of death in the Realms.

Jergal never angers, and always speaks with a disembodied, chilling voice that echoes with the dry whisper of a long forgotten crypt. His tone is always bland, his words fatalistic, and his demeanor excessively formal. Most mortals find the Forgotten One a shadowy, sinister figure who leaves a vague feeling of unease and enervation in his wake. Jergal is totally focused on death and perceives life as momentary existence before death's eternity. A few bards have noted that Jergal's philosophy and actions resemble a mortal attempting to tidy up his affairs and accounts before his imminent death.

This monstrous scribe is depicted in his religion's art as a smooth gray face holding no features other than a pair of bulging yellow eyes. His body is nothing but a shadow-filled gray cloak which rises and falls as if buffeted by an unseen wind, and he wears white gloves that are supported by invisible hands and arms.

Jergal's Avatar (Cleric 25, Necromancer 18)

Jergal appears as a wizened, insubstantial mummy of some ancient, alien race. His skin is gray and tightly drawn across his frame. His bulbous, yellow, lifeless eyes and insectoid mandibles resemble a cross between a humanoid and a preying mantis. His ears and nose are barely distinguishable from his elongated skull. Most of his body is covered with an utterly lightless cloak that seems to absorb the very atmosphere that envelops it. His white gloves cover elongated, claw-like hands and forearms. He always clutches a thick scroll covered with intricate, incomprehensible script and a freshly inked quill in his hands. Jergal draws his spells from the spheres of all, astral, law, combat, divination, elemental, guardian, necromantic, protection, thought, time, travelers, war, wards, and weather and

from all schools except illusion/phantasm and enchantment/charm. He has reversed access only to the spheres of animal, creation, healing, and plant, though he is able to use the positive spells from the healing sphere on his clergy only.

AC -3; MV 15; HP 156; THACO 4; #AT 2
Dmg 1d10+*enervation*
MR 60%; SZ L (10 feet)
STR 18, DEX 13, CON 20, INT 22, WIS 23, CHA 10
Spells P: 13/12/12/12/11/9/4, W: 5/5/5/5/3/3/2/1
Saves PPDM 2, RSW 5, PP 5, BW 8, Sp 6

Special Att/Def: Jergal never wields a weapon. The touch of either hand causes *enervation* (as the 4th-level wizard spell of the same name) in addition to his normal damage. If he successfully hits with both hands in the same round, in addition to the normal effects, he draws the victim through his noncorporeal body, inflicting an *energy drain* on the unfortunate victim (as the 9th-level wizard spell of the same name). The outer side of Jergal's cloak is itself a *gate* to the Negative Energy Plane, and anyone touching his mantle must succeed at a saving throw vs. death magic at a -3 penalty or be sucked into that plane of absolute nothingness and die.

In a single round, Jergal can, by looking into a being's face, read the entire tapestry of its life and death, regardless of any magical protections or psionic defenses, and then distill it to its simplest expression. During this probe, a being is utterly helpless and completely paralyzed. This extrasensory touch is perceived as something cold and inhuman slithering across the mind and burrowing into every memory. Simply by inscribing a mortal's name on his voluminous scroll, Jergal can inflict the target's fated demise immediately upon it. Such victims must make a successful saving throw vs. spell at a -2 penalty or be transported forward in time to the moment of their death. Thereafter, they are relegated to the afterlife for eternity, and may never be raised or resurrected.

Other Manifestations

Jergal can take the form of any undead creature, gaining all its innate abilities in doing so. He also retains his *enervation* and *energy drain* attacks, provided that they are not equaled or surpassed by the form he has taken. He can also take the form of a mortal man with a great white beard, bent with extreme age yet holding intelligence and a driving energy within his sunken eyes. Jergal's preferred manifestation is the sound of a heavy tome being closed with chilling finality. This manifestation often occurs upon the death of an exceptionally long-lived mortal, particularly one who has extended his or her life with *potions of longevity* and like magical manipulations—such as the magic of an archwizard.

Jergal is served by a wide variety of creatures seen as a harbingers of death in various cultures. For example, in Anauroch, the great white-bearded vultures known as N'asr's children (commonly thought to serve N'asr, an alias of Cyric) ferry spirits into the afterlife to their preordained realms at Jergal's bequest. The Lord at the End of Everything also exerts his influence through a variety of undead tied to the Negative Energy Plane, such as slow shadows, spectres, and wraiths as well as trillocks, wastrels, and xeg-yi. Jergal has somewhat de-emphasized his affiliation with undead that sap energy since Kelemvor's assumption of the position of Lord of the Dead, but he still is not reluctant to call upon them when their use most efficiently accomplishes a task his superior has set before him—he merely does not dwell upon their use when reporting to Kelemvor.

The Church

CLERGY:	Clerics, monks, specialty priests
CLERGY'S ALIGN.:	LN, LE
TURN UNDEAD:	C: Yes, if neutral, SP: Yes, at priest level +2, Mon: No
CMND. UNDEAD:	C: Yes, if evil, SP: Yes, at priest level +2, Mon: No

All clerics, specialty priests, and monks of Jergal receive religion (Faerûnian) as a bonus nonweapon proficiency.

Jergal has only a handful of living worshipers, but it is believed several score of his priests still survive as mummies and greater mummies in long-sealed tombs. These mummies still possess their living intelligence and can cast priest spells. While most are lawful evil in alignment, some favored few tend toward a stricter lawful neutral ethos.

Priests of Jergal existed historically only in very lawful and militaristic societies which did not venerate Deneir or any of the goodly gods. In addition to serving as scribes, funerary workers, and morticians, Jergal's priests kept careful records of births, deaths, and taxes for the kings and rulers they served. Jergal was perceived in such societies as a compassionless steward of death who would visit each mortal at their appointed time and transport them to the appropriate realm in the afterlife.

Jergal's few temples are typically lifeless stone mausoleums or dry, dusty crypts. Animals and plants never live long in these dreary, bleak houses of endless drudgery. Sentients who toil daily in Jergal's dusty temples quickly age and grow weak, yet never die before their appointed time, dooming them to a life of venerability. Rare visitors to such shrines find long rows of scribes dutifully recording the affairs and fates of the short-lived mortals in the surrounding lands.

The clergy of Jergal are known as the Scriveners of Doom. Within their ranks, the high priest of each temple is known as First Scrivener of Doom, but otherwise the faith eschews titles or ranks. The faith has always been evenly split between clerics, monks, and specialty priests, known as doomscribes.

Dogma: Each being has an eternal resting place that is chosen for him or her at the moment of creation. Life is a process of seeking that place and eternal rest. Existence is but a brief aberration in an eternity of death. Power, success, and joy are as transitory as weakness, failure, and misery. Only death is absolute, and then only at its appointed hour. Seek to bring order to the chaos of life, for in death there is finality and a fixedness of state. Be ready for death for it is at hand and uncompromising. Life should be prolonged only when it serves the greater cause of the death of the world. Undeath is not an escape or a reward; it is simply a duty of a chosen few who serve the Lord of the End of Everything.

Day-to-Day Activities: Mummified Scriveners of Doom are chosen priests who continue to serve their lord by delaying their eternal rest to bring order and regulation to the disposition of the dead. Buried in long-forgotten crypts, they do nothing but scribe the fate of all things living on cracked parchments. Some are served by zombies and skeletons, but never by sentient undead. For eons Jergal has whispered to his mummified clergy an unending litany of names and fates that they then dutifully record on scrolls until Jergal grants them eternal rest. It is said that when the world finally grinds to a halt and passes away, the last mummified Scrivener of Doom will lay down its pen and crumble to dust. Such undead priests sometimes attack and sometimes ignore interlopers who invade their dusty tombs, depending upon whether or not such beings have reached their appointed hour of death. They always attempt to drive off and if necessary destroy any being who disturbs their sacred tasks, since order in death is as important as death itself in the teachings of the faith.

The small cult of living Scriveners of Doom spend their days maintaining and extending vast archives of scrolls listing how sentients under their purview passed away and their destination in the afterlife. Despite their near hopeless task, they toil on undaunted, knowing they have eons to complete their appointed task. In Thay, where the tiny cult of Jergal is relatively prominent compared to elsewhere in the Realms, most members of Jergal's clergy are employed by individual Zulkirs or Red Wizards to oversee their slave records. In addition to fulfilling a necessary task for society, this gives the scribes crucial access to records detailing large numbers of sentient beings.

Holy Days/Important Ceremonies: Jergal's faithful have little patience or need for holy days or religious ceremonies, viewing them as unnecessary distractions. The one small ritual Jergal's priests are required to perform is called the Sealing. After recording each and every creature's demise, form of death, and destination in the afterlife, Scriveners of Doom are required to sprinkle a light dusting of ash and powdered bone over their inscribed words to blot the ink and mark another small step toward the world's end.

On the last night of the year, the 30th of Nightal, Jergal's clergy cease their endless toil for a full night. On this holy night, known as the Night of Another Year, the priests read every name whose death they have recorded from the scrolls they have carefully inscribed over the past year. With a cry of "One Year Closer!", all the scrolls are then burned, and work begins anew.

Major Centers of Worship: Jergal's cult has undergone a small renaissance in Thay where death is a daily fact of life. The Crypt of Imminent Death in Bezantur, Thay, is a small onion-domed structure of gold-veined black marble. Dyhna Zhyborrin, the temple's mistress, oversees the temple's small staff, leads worship services in the city, and maintains close ties with the clergy and worshipers of Kelemvor. Cultists of the Forgotten One journey throughout Thay recording deaths for the annals of the Crypt library.

Godswalk Keep in the Barony of Great Oak in the Border Kingdoms region has become a sacred site for a the church of Kelemvor as well as the scattered cultists of Jergal. The Meeting of the Three (also known as the Howling) happens at certain times during the year when Garagos the War God, the Dancing Lady (Sharess), and the Forgotten One (Jergal) all wander through the ancient castle. Jergal seems to wander the ruins aimlessly, ignoring Garagos's attacks and the Dancing Lady's alluring smile.

Affiliated Orders: The Jergali church has grown exceedingly small, and it no longer sees a need for a fighting branch of the faith or other affiliated orders. All creatures shall die at their appointed time whether or not the clergy of Jergal assists in that process or not, so the Scriveners of Doom spend their days toiling at the more important task of recording the fates of the dead rather than actively delivering death themselves.

Records of the Jergali church speak of two now-extinct affiliated groups: the Companions of the Pallid Mask and the Hand of Jergal. The Companions of the Pallid Mask were a group of Jergali priests who specialized in combating or commanding the undead. They eliminated undead creatures whose existence was not sanctioned by the church or who had proven to be troublesome. They also supervised nonsentient undead work crews that the church sometimes ran for profit long ago. The Hand of Jergal was an elite group of fanatic priests who led others under their command to avenge slights upon the church of Jergal at the direction of a high priest. They acted against those of other faiths who raised or resurrected someone without paying due tribute to Jergal or who violated or looted a tomb under the protection of the church.

Priestly Vestments: Jergal's clergy shave their heads smooth and garb themselves in unadorned gray robes and long, white gloves. At all times they carry a satchel of scrolls, inks, and quills. They also carry a desiccated human skull with the openings plugged that they use to contain the simple mixture of ash and powdered bones employed in Sealing rituals. This skull also serves as their holy symbol.

Adventuring Garb: Jergal's priests only very rarely adventure, and then only at Jergal's bequest. Adventuring Scriveners of Doom seek out those who attempt to prolong their lives beyond their appointed time through magic and then terminate their existence. Jergal's priests may wear any armor that they wish to protect themselves—it is irrelevant to the Lord of the End of Everything since every living being will die at its appointed time, regardless of what protections it takes to the contrary. Jergal's priests are trained in bludgeoning weapons so that they can powder the bones of their opponents for use in future Sealing rituals.

Specialty Priests (Doomscribes)

REQUIREMENTS:	Wisdom 9, Intelligence 11
PRIME REQ.:	Wisdom, Intelligence
ALIGNMENT:	LN, LE
WEAPONS:	Any bludgeoning (wholly Type B) weapons
ARMOR:	Any
MAJOR SPHERES:	All, animal, divination, law, necromantic, summoning, thought, time, sun
MINOR SPHERES:	Combat, elemental, healing (reversed only), war
MAGICAL ITEMS:	Same as clerics
REQ. PROFS:	Reading/writing (Common)
BONUS PROFS:	Reading/writing (Thorass)

- The number of doomscribes in existence is very small, and doomscribes never adventure except at Jergal's behest. Essentially, they are a non-player character class.
- Only humans can be doomscribes.
- When doomscribes successfully turn or command undead, they can double the number of creatures they affect up to three times a day.
- Doomscribes know a great deal about undead creatures and the ultimate destinations of the spirits of living creatures after they die. This knowledge is separated into two fields: necrology and netherworld knowledge. (These fields of knowledge are identical to the necrology and netherworld knowledge nonweapon proficiencies from the *Complete Book of Necromancers*.)

Necrology: Doomscribes are well versed in necrology, the lore of undead creatures. When checking their necrology knowledge, doomscribes make an ability check against their Wisdom score. Their knowledge may be used to help determine the probable lairs, dining habits, and history of such creatures (no ability check needed). Whenever

a doomscribe confronts an undead creature, she or he may be able to specifically identify the creature (discerning between a ghast and a common ghoul, for instance) with a successful ability check. In addition, provided the doomscribe makes another successful ability check, she or he recalls the creature's specific weaknesses and natural defenses or immunities. At the DM's discretion a failed ability check (in either of these cases) reveals misleading or even completely erroneous information which may actually strengthen or otherwise benefit the undead creature.

Netherworld Knowledge: Doomscribes learn about the cosmology and organization of the Outer Planes and how this specifically relates to the Realms, focusing primarily on the ultimate destination of spirits after death. In addition, doomscribes learn about the dangerous behavior of the creatures that inhabit the nether regions, including such fiends as tanar'ri and baatezu. When checking their netherworld knowledge, doomscribes make an ability check against their Wisdom score minus three. With a successful ability check, netherworld knowledge can reveal the specific weaknesses and natural immunities of beings from the Outer Planes. Netherworld knowledge can also be used to classify the exact type of extraplanar creature encountered with a successful ability check.

- Some doomscribes retain their abilities into undeath as mummies and greater mummies. Living doomscribes have no choice in the matter; Jergal decides, in some fashion inscrutable to mortals, at the moment of death whether a doomscribe's services will continue to be needed on the Prime Material Plane and she or he will then become a mummy in Jergal's service.
- All spells cast by doomscribes from the spheres of law and time are cast at double strength in all aspects.
- Doomscribes gain a saving throw vs. petrification against any form of energy-draining attack that could drain them of experience levels or hit points.
- Doomscribes can *feign death* (as the 2nd-level wizard spell) or cast a *ray of enfeeblement* (as the 2nd-level wizard spell) once a day.
- At 3rd level, doomscribes are able to cast *mummy touch* or *skull watch* (as the 3rd-level wizard spells from *Pages From the Mages*) once per day.
- At 5th level, doomscribes are able to cast *undead ward* (as the 5th-level priest spell) once a day. The ward they create turns undead creatures at the level of the doomscribe using this ability, rather than two levels lower.
- At 5th level, doomscribes become immune to one level of energy-draining damage per day. Thus, if they are struck by a creature that causes them to lose two levels of experience and they fail their saving throw vs. petrification, they lose only one level of experience. They gain another level of immunity at 10th level, and yet another (for a total of three) at 15th level.
- At 7th level, doomscribes are able to cast *enervation* by touch (as the 4th-level wizard spell) thrice per day.
- At 10th level, doomscribes are able to *animate dead* (as the 5th-level wizard spell) once a day. Since Kelemvor became the Lord of the Dead, the creation of additional undead by Jergal's clergy is discouraged. Nonetheless, creating nonintelligent undead is vastly preferable to the creation of sentient undead, and some priests continue to employ this ability.
- At 13th level, doomscribes can cast *age creature* (as the 6th-level priest spell) twice a day. This ability is not doubled in effect.
- At 20th level, doomscribes are able to *energy drain* (as the 9th-level wizard spell of the same name) by touch once per day.

Jergali Spells

1st Level

Detect Living (Pr 1; Divination, Necromancy)

Sphere: Divination, Necromantic
 Range: 0
 Components: V, S
 Duration: 1 round/level
 Casting Time: 4
 Area of Effect: 60-foot-radius sphere, centered on caster
 Saving Throw: None

This spell discovers emanations of life, making all living things within the area of effect glow with an easily discernible aura visible only to the caster. Intelligence is the main quality upon which the spell focuses, because more intelligent creatures glow more brightly. The spell does not allow direct mental contact and does not detect magically or psionically-shielded creatures or the

will of "not present" scryers such as wizards using *wizard eyes* or *crystal balls*. Beings hidden in extradimensional space are considered "not present." This spell can detect life that is invisible, concealed, disguised (even trapped within solid objects or magical forms), astral, or ethereal, but does not reveal the state of the life. This spell gives no hint of the nature, thoughts, or inclination (in other words, hostile or friendly) of the life detected.

This spell was developed by Scriveners of Doom who understood that mortals often flee from eternal rest, too blinded by fear and ignorance to realize that a priest is trying to help them. The spell also serves as a defense against living adversaries who might try to ambush the spellcaster.

3rd Level

Determine Final Rest (Pr 3; Divination)

Sphere: Divination
 Range: 10 yards
 Components: V, S
 Duration: 1 turn
 Casting Time: 6
 Area of Effect: 1 creature or 1 corpse
 Saving Throw: Neg.

This spell is similar to *know alignment* in that it enables the priest to read the aura of a living or deceased creature. However, this particular strain of magic is used to quickly determine the Outer Plane and the particular level within that plane (if it possesses more than one) to which the examined individual correctly should be consigned to after death (as determined by a being's religion, nature, and alignment, though the DM notes these are they are not revealed to the spellcaster). If a being has been sent to an incorrect final rest or redirected unwillingly en route, this spell notes that fact, but not the destination to which the being has been sent. Note that those spells and objects that would prevent a *know alignment* spell from functioning also inhibit a *determine final rest* spell. Corpses do not normally receive a saving throw vs. this spell unless they are actually undead creatures.

4th Level

Seek Eternal Rest (Pr 4; Alteration)

Sphere: Necromantic, Time
 Range: 0
 Components: V, S, M
 Duration: 5 rounds or until the caster attempts to turn undead
 Casting Time: 7
 Area of Effect: The caster
 Saving Throw: None

By means of this spell, the priest can augment his or her next attempt to turn undead. While empowered by the effects of this spell, priests who successfully turn undead on their next attempt to do so irrevocably dispel the undead creatures they turn. For example, if a 8th-level cleric attempted to turn a ghost and rolled an 19 after casting *seek eternal rest*, the ghost would be immediately destroyed.

Priests who are empowered by the effects of this spell and would automatically dispel the type of undead they are turning affect twice the normal number of undead. For example, if an 8th-level cleric attempted to turn a host of skeletons, she would automatically dispel 4d6+4d4 skeletons.

If the priest does not attempt to turn undead within five rounds of casting *seek eternal rest*, the spell ends with no effect and is lost.

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

5th Level

Jergal's Mind Probe (Pr 5; Divination, Necromancy)

Sphere: Divination, Necromantic
 Range: Touch
 Components: V, S, M
 Duration: Special
 Casting Time: 8
 Area of Effect: 1 creature
 Saving Throw: Neg.

This spell combines the effect of a the 3rd-level wizard spell *paralyze* with the 2nd-level wizard spell *ESP*. Upon casting this spell, the priest gains the ability to attack a single sentient being with the effects of this spell. The priest must roll a successful attack roll in order to strike an opponent and

deliver the spell effects. The priest can delay the attack indefinitely while trying to successfully complete an attack, but if he attempts to cast any other spell before successfully employing this spell, the previously cast but unused *mind probe* is immediately lost. Any sentient being touched by the spellcaster (other than himself or herself) following the casting of this spell is considered the target of this spell, even if the priest did not intend to attack that being.

When the priest touches a sentient being, the target must make a successful saving throw vs. spell to avoid the spell's effects. If the saving throw is successful, the spell ends immediately with no effect. If the saving throw is failed, the target is paralyzed for 2d4 rounds. Creatures that are immune to paralysis, as well as undead and unliving creatures such as golems, cannot be affected by this spell. Nonintelligent creatures are similarly immune.

While a being is paralyzed by the effects of this spell, the priest can probe every corner of its mind. This aspect of the spell is blocked by magical or psionic defenses to ESP, mind-reading magic, or similar protections. The only type of information the priest can determine is the professed faith of the victim of this spell, how true the victim has been to its professed faith, how well the victim has used its natural strengths over the course of its life, how well the victim has dealt with its weaknesses over the course of its life, the failures of which the victim is most ashamed, and the accomplishments of which the victim is most proud. One such nugget of information, in order, is learned per round that the paralysis is in effect.

The spell is ended immediately if the priest casts another spell, as stated previously, or ceases to concentrate on probing the mind of the spell's target. The casting of this spell is such a violation of a being's sense of self that most victims targeted by this spell build up a strong hatred for the casting priest during the spell's effects.

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

7th Level

Gate of Doom (Pr 7; Conjuraction/Summoning)

Sphere: Summoning
Range: 10 yards
Components: V, S, M
Duration: 1 round/level
Casting Time: 1 round
Area of Effect: 10 square feet per level
Saving Throw: None

This spell creates a wall of energy from the Negative Energy Plane that is actually a portal to that fell place. A *gate of doom* appears as a shimmering curtain of lightless black. Any mortal creature who touches a *gate of doom* suffers 2d6 points of damage and permanently loses one level of experience or Hit Dice per round of contact. Those foolish enough to pass through this curtain are instantly transported to the Negative Energy Plane, almost certainly causing their deaths, as no portal is created by this spell on that side by which to return.

The spellcaster may cast this spell in any loosely rectangular configuration that does not exceed the area of effect. Once cast, the location of the *gate of doom* is fixed and cannot be moved by the priest or anyone else until the effect fades. This spell cannot be cast on any living creature. Attempting to do so causes the *gate of doom* to appear nearby in a random location.

The spell *negative plane protection* provides complete immunity to this spell while it is in effect, including preventing an individual from passing into the Negative Energy Plane. All undead creatures except mummies (or any other type of undead tied to the Positive Energy Plane) may ignore this spell's effects as well.

Level-draining undead, *energy drain* spells, and *enervation* spells and similar effects and abilities cast or used within 100 yards of a *gate of doom* always operate at twice their maximum effect.

The material components of this spell are a small stick of black charcoal, a solid black gemstone of at least 50 gp value, and the priest's holy symbol.

Karsus (Dead)

(The Momentary God, The Archwizard)

Demipower of the Prime Material Plane, N

PORTFOLIO: Folly of overweening arrogance and ambition, unending hubris
ALIASES: None
DOMAIN NAME: Formerly: Toril/Faerûn; currently mired in the Dire Wood and tenuously adrift in the Astral Plane
SUPERIOR: None
ALLIES: None
FOES: Mystryl
SYMBOL: None
WOR. ALIGN.: LN, N, CN, LE, NE, CE

Karsus (KAHR-sus), the Momentary God, was a mortal who achieved divinity for but a brief instant before being destroyed by the folly of his own overweening arrogance and ambition. However, unlike most dead powers who are transported to the Astral Plane, the Archwizard exists as only a sort of divine, unmoving, unresponsive phantom on the Astral Plane and persists in a form of unlife within the heart of the Dire Wood. In a sense, he is bound to the moment of time at which he was destroyed by the twisted magic of the Dire Wood.

As a mortal, Karsus was a mentalist (one of three wizard classes found in Netheril) who created *Karsus's avatar*, a 12th-level spell that forever changed the way magic functions. This fantastic spell, the only 12th-level spell ever created, was designed to temporarily steal the powers of a deity, allowing the spellcaster to briefly become divine. When Karsus cast his incantation, he foolishly chose Mystryl, the goddess of magic, as his target. Knowledge has always outweighed wisdom in the minds of the ambitious, and Karsus was no exception.

After casting his spell, the body of the Archwizard swelled with the sudden influx of godly power, and his mind filled with unimaginable knowledge. Karsus instantly realized the horrible mistake he had made, but he knew there was nothing he could do to stop the inevitable. The Archwizard had stolen the mantle of divinity from the one power whose portfolio required her to constantly rework the Weave of magic—the Weave that Netheril and its glut of magic constantly threatened to unravel. When Mystryl lost her ability to maintain the Weave's integrity, Karsus was ill-equipped to serve in her stead. The Weave began to fluctuate wildly, and the lands of Netheril and beyond were inundated with a flood of raw magic which surged and ebbed with far greater power and destructive force than had ever been seen before.

Mystryl sacrificed herself to save the Weave before the damage became irreparable. This self-sacrifice temporarily held interaction with the Weave in abeyance, causing all magic to cease functioning for a few minutes. Without a steady infusion of magic, the floating cities of Netheril plummeted to the ground. Karsus was slain instantly when Mystryl sacrificed herself, as her action broke his link to her magic.

Upon his death, Karsus's power-engorged body immediately turned to red-hued stone, and the Momentary God plummeted from the heights of his floating city to the ground. As his body fell, Karsus replayed over and over in his mind the image of Netheril's cities plunging to the ground and shattering, a vision granted to him by his brief tenure as a divine being. Karsus's heart broke as he realized that his greed for the power of the deities themselves had caused the destruction of his home, his family, his friends, and his people. Even in his death, his heart still bleeds. Through the magic of the Dire Wood, Karsus is bound in eternal torment to relive repeatedly the moment he became aware of his folly.

Karsus's Avatar and Other Manifestations

Karsus, having only existed as a god for an instant, never created an avatar. If he had, it would have likely exhibited some of the powers he held as a mortal at the time of his destruction. He was a 41st-level mentalist wizard with the following ability scores: STR 18, DEX 15, CON 19, INT 22, WIS 19, CHA 23. (See the *Netheril: Empire of Magic* campaign expansion for information on mentalists, who are one of the precursor classes to modern mages and specialist wizards.)

Even in death, Karsus's undying spirit persists amidst the chaotic magic of the Dire Wood. The Archwizard's essence is ensnared in a single point of time by the magic of the lich Wulgreth, and it manifests in three separate

pieces. Each manifestation contains one portion of Karsus's tripartite spirit. It is believed that Karsus cannot depart from the Realms until his sundered spirit is reforged into one.

Karsus's mortal body survives as a tall butte of red stone embedded in the ground in the eastern reaches of the High Forest and eroded by the elements. This manifestation of his spirit radiates the sphere of *heavy magic* responsible for the creation of the Dire Wood and represents the ever-expanding magical chaos resulting from Karsus's folly. During the Time of Troubles, a powerful spellcaster, possibly Azuth, encircled the black, petrified trees that marked the boundaries of the Enchanted Wood with an outer ring of albino oak trees. As a result, the Dire Wood no longer expands, but it does persist.

Karsus's gigantic, ever-bleeding heart beats ponderously within the butte itself. This manifestation is essentially powerless, but it cannot be destroyed, even if its red stone prison were somehow sundered. Karsus's heart continuously radiates an enchantment similar to the sadness effect produced by the 4th-level wizard spell *emotion*. No saving throw to avoid its effects is permitted and magic resistance provides no defense against this effect. The radius of the *emotion*'s area of effect seems to fluctuate wildly from the immediate environs of the red stone butte to the entire Dire Wood.

Finally, an animate stone statue depicting Karsus in his original form resides in the temple built atop the red stone butte. This manifestation bleeds an ever-flowing stream of otherworldly bloodlike liquid from the gaping hole in its chest above its heart. This flow eventually mingles with the Heartblood River, giving it the color for which it is named within the confines of the Dire Wood. The statue itself is a stone golem created by Wulgreth to hold one part of Karsus's essence. If destroyed, it always reforms within 24 hours, emerging intact from the floor of the temple.

The Church

CLERGY: Lay followers of any class *except* priests, paladins, or rangers
CLERGY'S ALIGN.: LN, N, CN, LE, NE, CE

All lay followers of Karsus receive ancient history (the Shadowed Age of Netheril) as a bonus nonweapon proficiency if they are instructed by a well-established cult familiar with the era.

The tale of Karsus's folly has long been lost to time, and the Momentary God is all but unknown in the Realms today. The elves and half-elves of the eastern High Forest view the Archwizard as the embodiment of human arrogance and recklessness and a monument to humankind's foolishness. After the destruction of Netheril, many Netherese fled their nation's collapse to the lands claimed by the elves of Eaerlann by following a series of "dream visions." At the base of the red stone butte formed where Karsus fell, they built the city of Karse in -298 DR. The inhabitants of Karse created a cult to the fallen Archwizard that persisted for slightly more than a decade. Followers of the Momentary God clung to the mistaken belief that Karsus could somehow restore the people of Netheril to their former glory. With Wulgreth's hidden assistance, the cult was exposed as a sham lacking any divine patron. Karse was destroyed in the ensuing fighting and abandoned.

The misguided inhabitants of Karse built but a single temple to the Momentary God on top of the red stone butte that they believed imprisoned his essence. The cult included many individuals of various classes in its ranks, but most were minor magelings with little talent or ability. The cult died out before a formal hierarchy of titles could be established. Members of Karsus's clergy were known informally as Heartbloods.

Dogma: The cult of Karsus in ancient Karse taught that the fall of civilization (in other words, Netheril) was a result of humankind's folly and pride being punished by the wrath of the gods. Karsus in his arrogance had destroyed Netheril, but the very act which caused Netheril's collapse transformed the Archwizard into a being both human and divine. Karsus, they believed, would be reborn to lead humankind into a new age of magic built on the ashes of the old but tempered with experience.

Day-to-Day Activities: The cult of the Momentary God primarily consumed itself with the administration of Karse, the mining of rich metal deposits in the neighboring Star Mounts, and an unending series of unsuccessful rituals designed to reawaken Karsus and usher in the promised rebirth of Netheril.

Holy Days/Important Ceremonies: Karsus's followers performed an endless series of rituals designed to reawaken their god. These ceremonies were supposedly inspired by the "dream visions" of the cult leaders, similar

to those that had led the Netherese to Karsus's mortal form. Although the ceremonies changed from month to month, most involved extreme displays of various emotions and rolling chants synchronized with the endless beating of Karsus's heart.

Major Centers of Worship: The Shrine of the Undying Heart, located atop the red stone butte formed from Karsus's mortal form, is constructed from pink marble that has been stained a deep crimson hue. The temple consists of a circle of 36 pillars, each over 10 feet in diameter, with a total radius of 100 feet. A hemispherical roof, apparently hewn from a single stone, surmounts the circle of columns. In the center of the shrine stands a lifelike statue of a human heart that appears to undulate in harmony with the beat of Karsus's true heart and is covered with a continuously swirling sheen of blood.

At one time a ring of outlying buildings surrounded the temple proper, but they have long since vanished. No tunnels or chambers have been dug into the butte. Altering Karsus's earthly form was seen by the cult as an act of heresy deserving of immediate execution. A stone golem carved to resemble Karsus that contains one part of his essence aimlessly wanders within the temple's confines. It immediately attacks any intruders, a legacy of Wulgreth's corrupting influence.

Affiliated Orders: Wizards in the cult of Karsus formed the Order of Thaumaturgists. Many researched new spells in the wake of Mystryl's demise and the subsequent transformation of the nature of magic. Some of their long-lost spell tomes may still survive in shattered towers scattered about the confines of the Dire Wood.

Priestly Vestments: All Heartbloods were expected to garb themselves in blood-red robes with gold and silver filigree.

Adventuring Garb: The cult of Karsus forbade the use of any form of armor. Only staves, daggers, and darts were permitted to the clergy.

Karsite Spells

12th Level

Karsus's Avatar

(Wiz 12; Invocation/Evocation, Enchantment/Charm, Alteration)

Field: Mentalism
Range: Unknown, probably 0
Components: Unknown, probably V, M
Duration: Unknown, limited
Casting Time: Unknown
Area of Effect: The caster
Saving Throw: Unknown

The only 12th-level spell ever created, this incantation enabled Karsus to steal the power of a deity. All notes and information developed by Karsus regarding the casting of this spell were destroyed by Mystra, successor of Mystryl. Even if they were recovered, this spell could never again be cast, since Mystra has since changed the way magic works, making 11th and 12th level incantations impossible.

This spell required countless unique and currently impossible-to-acquire material components. For example, Karsus had to dip a gold dragon's gizzard in a brew of tarasque blood and bile from a 12-headed hydra just to enchant one of the many material components required to cast the spell.

Lurue

(The Unicorn, the Unicorn Queen, the Queen of Talking Beasts and Intelligent Monsters)

Dempower of the Prime Material Plane, CG

PORTFOLIO: Talking beasts and intelligent nonhumanoid creatures
ALIASES: Silverymoon, Luræ, Yathagera the Winged Queen
DOMAIN NAME: Toril/Faerûn
SUPERIOR: Mielikki
ALLIES: Chauntea, Gwaeron Windstrom, Mielikki, Nobanion, Shiallia, Selûne, Silvanus
FOES: Malar
SYMBOL: Unicorn head against the background of a silver crescent moon or a white unicorn rampant against a silver crescent moon
WOR. ALIGN.: LG, NG, CG, LN, N, CN



Lurue (Luh-RUE) the Unicorn, also known as "Silverymoon," is the goddess of talking beasts and good intelligent monsters. She is venerated by many sentient beasts who have inherited or magically acquired the ability to speak human and demihuman languages. While some entire species, such as unicorns, pegasi, and talking owls, venerate her as Queen, many of her worshipers are outcasts from their own kind due to their unique abilities.

Worship of the Lion and the Unicorn, as Nobanion and Lurue are often called, is frequently lumped into the catch-all category of "beast cult." These two deities, however, differ from the tribal totem great spirits of the Uthgardt and the Ice Hunters of the North, as those spirits are not divinities in their own right, serving rather as conduits for the actions of Uthgar or Ulutiu, respectively. Lurue is a deity in her own right, and always has been to the knowledge of her faithful. However, her primary group of worshipers is not human, or even humanoid, and most of them do not maintain written histories or even many oral traditions. Their religion is a personal and direct faith, and until Lurue began attracting human worshipers, her nature and the ways of her religion went unattended, unrecorded, and essentially unnoticed.

Lurue is said to be the daughter of Selûne, Lady of Silver and goddess of the moon. Some say she is also related to one of the Earthmother's children, Kamerynn the Unicorn, of the Moonshae Isles. Travelers from other crystal spheres have attempted to link her to Eachthighern, a male deity of unicorns and pegasi who is not worshiped on Toril, but she reacts only with puzzlement to mention of his name and claims no relation to him. Lurue is revered by the elves as Yathagera, the Winged Queen, the nominal ruler of the pegasi and unicorns of Evermeet. Lurue serves as Mielikki's ally, friend, and steed when the Lady of Forests needs her services. Lurue and Nobanion have a long-standing alliance and deep friendship that has stood for many centuries. Lurue detests the dark deity Malar, and battles with his avatar or his servants at any opportunity. Some indications seem to show she is preparing a realm on Karasuthra in the Beastlands in the Outer Planes to be relatively close to Nobanion.

The Queen of Talking Beasts and Intelligent Creatures is often taken with wanderlust. She can be whimsical but is infinitely loyal once she takes someone into her trust, and she never abandons her worshipers in times of need. When faced with no other option but combat, Lurue is a dedicated and intractable foe, but she prefers light banter, clever riddles, new discoveries, and the joyous exploration of life.

Lurue's greatest sorrow is the existence of the black unicorns created by the Red Wizards of Thay. These malevolent creatures are the offspring of true unicorns tainted with the blood of fiends. Lurue blames Malar for secretly assisting the Red Wizards in their magical research, and she seeks a method of redeeming their corrupted souls.

Lurue's Avatar (Mage 23, Cleric 19, Ranger 17, Bard 16)

Lurue appears as a gigantic, beautiful unicorn bathed in a silvery nimbus. (On Evermeet, as Yathagera, she appears in this same form with gorgeous silver-and-opalescent pegasi wings.) Her horn, known as the Argent Alicorn, is made of the purest silver tempered harder than the strongest adamantine. The Unicorn favors spells from the spheres of animal, divination, charm, healing, plant, and sun and the schools of abjuration, alteration, divination, enchantment/charm, and illusion/phantasm, although she can cast spells from any sphere or school except for harmful necromantic spells.

AC -3; MV 25, FL 72; HP 175, THACO 4; *AT 6
Dmg 2d6x2/2d6x2/2d12+5x2 (hoof/hoof/alicorn +5)
MR 80%; SZ L (10 feet tall at the shoulder) to H (15 feet tall at the shoulder)
STR 18, DEX 23, CON 19, INT 24, WIS 19, CHA 22
Spells P: 12/11/10/9/6/4/2, W: 5/5/5/5/5/5/5/3
Saves PPD 2, RSW 3, PP 4, BW 4, Sp 4

Special Att/Def: Lurue is incredibly quick and nimble in battle. She can trample with her forehooves (up to two targets, one per hoof) or kick with her rear hooves (both hoof attacks at one target) twice each per round. She can also thrust with her horn, which is treated as an *alicorn* +5, twice per round. The Unicorn Queen can charge into battle, using her horn as lance and strike for triple damage (6d12) once in a round, but she cannot use her hooves in the same round.

The touch of Lurue's horn to a mortal being acts as a *heal* spell, a *regenerate* spell, a *neutralize poison* spell, and a *silver tongue and starry eyes* spell if she so wishes. One side effect of this touch is that it bathes the recipient in a silver *faerie fire* radiance for 40 rounds and leaves a permanent silver tattoo of Lurue's symbol over the recipient's brow. The touch of Lurue's horn to any body of water is equivalent to that of a triple-strength *sweet water* potion.

Lurue can *teleport without error* at will. She can sprout or retract a pair of translucent, silvery wings at will, flying when they are displayed at 72 (A). Once per tenday she can speak a *holy word*, create a *forbiddance*, and *banish* an evil extraplanar being. Any female of pure heart and good alignment that Lurue allows astride her back (an extraordinarily rare and treasured gift) immediately gains two points of Charisma permanently.

It is said that if Lurue ever loses her horn, spring will never return to Faerûn, and the continent will perish beneath the icy claws of an endless winter.

Lurue is immune to all spells or spell-like effects from the school of enchantment/charm or the sphere of charm, to paralyzation, all poisons, and to all *hold* magics. She can only be harmed by spells and by +3 or better magical weapons.

Other Manifestations

Lurue often manifests at night as a silvery nimbus around Selûne visible to a few lucky individuals. Such individuals are said to receive Lurue's blessing, a +1 bonus on all saving throws until the following dawn.

The Unicorn Queen sometimes appears on the horizon as a ghostly silver unicorn leading the Silver Herd—12 unicorn stallions of maximum hit points—in a spirited run. If a devout worshiper of the Queen of Talking Beasts and Intelligent Creatures is under attack, the herd bears down on the attackers in a thunderous stampede led by their ghostly queen. This ghostly charge is usually enough to scare off most antagonists, but if not the unicorn stallions attack until their opponents are driven off. If any of the unicorn stallions is slain, he immediately evaporates into morning dew. If the entire Silver Herd is vanquished, Lurue's avatar calls the other nature deities to her aid, solidifies, and attacks without mercy.

Silverymoon is served by courage, hope, temperance, and wisdom minor incarnates, unicorns, faerie dragons, firestars, ki-rin, pegasi, pseudo-dragons, talking owls, giant lynxes, tressyms, and a wide variety of sentient, talking beasts. She is said to love flowers, from romantic white and red roses to simple daisies, and to have a persistent sweet tooth with a special fondness for mint and for honey wine.

The Church

CLERGY:	Clerics, specialty priests, crusaders, mystics
CLERGY'S ALIGN.:	NG, CG, CN
TURN UNDEAD:	C: Yes, SP: No, Cru: No, Mys: No
CMND. UNDEAD:	C: No, SP: No, Cru: No, Mys: No

All clerics, specialty priests, crusaders, and mystics of Lurue receive religion (Faerûnian), land-based riding (horses), and land-based riding (unicorns) as bonus nonweapon proficiencies. All of Lurue's priests must be female and may be human, half-elf, or elf.

Lurue is well-loved by the goodly races throughout the North and wherever else she is known. Sightings of any unicorn are considered lucky, and the appearance of the Unicorn Queen is a blessed event. Dour guardians of order and discipline view her as flighty and mischievous, but most sentient creatures admire her free spirit and unrestrained, rollicking joy.

Lurue is worshiped in sylvan glades and moonlit glens wherever unicorns tread. She has no temples dedicated in her name, choosing instead to be worshiped at sacred natural sites and holy groves. The banks of the Unicorn Run, the river which winds through the southern reaches of the High Forest, are representative of her holy sites. Unicorns are known to cavort and gambol along the Unicorn Run's banks, and they are an example of woodland nature in its purest and most unspoiled incarnation.

Priestesses of Lurue have no formal hierarchy of titles. Junior clergy are known as Sisters of the Moonlit Sky, and senior clergy are known as Sisters of the Silver Moon. Those priestesses lucky enough to have ever ridden a unicorn are forever after known as Ladycorns. The clergy comprises clerics, crusaders, mystics, and specialty priests, known as silvermaids. The breakdown of classes within the clergy is approximately 40%, 10%, 5%, and 45%, with little differentiation between the types in the respect they accord each other or their responsibilities.



Lurue has many beasts in her clergy as well. Most unicorns could be considered lay priests of Silverymoon, as might quite a few pegasi. Lurue grants any unicorn who worships her the power to cast one beneficial priestly spell of any sphere or level per day.

Dogma: The Unicorn is a symbol of hope, joy, salvation, and protection for the needy, forlorn, and forsaken. Life is to be relished and lived with laughter. Quests are to be taken on a dare and gifts are to be made on a whim. Impossible dreams are to be pursued for the sheer wonder of the possibility of their completion. Everyone, no matter how unique, is to be praised for their strengths and comforted in their weaknesses. Evil melts quickest in the face of a rapier wit and unshackled joy. Search for the unicorn and in the pursuit find happiness.

Day-to-Day Activities: Priestesses of Lurue spend their days providing aid and comfort to the needy, lending support to dreamers so that they can achieve their aspirations, and rescuing all who need aid from whatever assails them. Few stick to a single duty for any length of time, though they are very good about seeing a single particular task through to the end, and most are periodically struck with wanderlust. Many of Lurue's clergy are adventurers who travel about the Realms seeking wrongs to right and finding a good balance of merriment, new experiences, and self-improvement in such a profession.

Holy Days/Important Ceremonies: Lurue's twin holy days are Midsummer's eve and the Feast of the Moon. The former holiday is celebrated in a night-long festival of revelry, wild antics, and much hullabaloo. Such events are marked by wild rides through the countryside and sky, numerous theatrical skits, humorous oratories, mock duels, grand songs in which everyone joins in, and romantic declarations. Many unicorns take a mate for life on this night.

The Feast of the Moon is a quiet ceremony marking the onset of winter and serving as a time for remembering those who have passed away and now "dance with the unicorns." Many great works of art and epic song are unveiled during the Feast of the Moon to quiet applause, particularly in the city of Silverymoon, which celebrates its founding on this day.

Major Centers of Worship: Lurue's worship is scattered throughout the North, but her namesake, the city of Silverymoon, serves as the spiritual heart of her faith. The city is built along the banks of the River Rauvin at a site sacred to both Lurue and Mielikki. According to legend, these shallows were the site where Mielikki first encountered Lurue ages ago. The Unicorn Queen appeared on a shaft of moonlight, the newly foaled child of Selûne, while the Lady of Forests was quenching her thirst. Mielikki befriended the unicorn filly and taught her to run through the forests of the North chasing the moon, but the site remained holy to Lurue. Thereafter Lurue was seen on occasion in the vicinity of the Silver Ford as a glowing unicorn whose appearance was considered lucky.

The pair of goddesses returned centuries later disguised as a female ranger and her steed. They fell in love with the Moonsilver Inn and Silverymoon Town, which had been built on the site, since the inhabitants chose not to plunder the forests and destroy, but rather build in harmony with the land. The goddesses blessed the inn with their power, promising safety to all who kept goodness in their hearts.

Today, Lurue has no specific shrine or glade within the city. Rather every copse in the city is considered sacred to Lurue, and her avatar has been spotted in nearly every coppice, at least according to legend. Lurue's priestesses in Silverymoon commonly worship the Unicorn Queen in Mielikki's Glade or the Silverglen, sacred to Silvanus, but they may be found throughout the city ministering to the less fortunate. Almost all of the city's inhabitants venerate the Unicorn Queen as the sacred protector of their city and all they hold dear about it.

Lurue occasionally appears in a sacred grove that can only be found at night, located in the hills northeast of Leilon. It is known as the Place of the Unicorn. Wizards of the Sword Coast believe that it lies in another dimension, reached only by a *moongate* (a magical *gate* that operates only in moonlight). The Place is sacred to the Unicorn Queen and consists of a stand of trees whose leaves are brilliant blue, surrounding a bluegrass meadow. Beings who rest therein are healed of all diseases, poisons, curses, and insanity; unicorns (only) are healed of physical damage. Beings who have no faith or are wavering in their beliefs often see Lurue herself in the trees, and their reaction may reshape their lives.

Affiliated Orders: The Knights of the Unicorn began as a romantic, whimsical group of high-born adventurers from Baldu's Gate who roamed across the Sword Coast North seeking excitement and adventure wherever they wandered. Relatively early in their career, the Knights explored the legendary elven castle of El'lahana Raikeli at the heart of the Moonwood. During their explorations, the band confronted and overcame a series of puzzles with aplomb seasoned with a dash of whimsy. As they overcame each riddle, the image of a silver unicorn shadowing their progress slowly solidified. When they reached their goal, the long lost *Crown of Joy and Tears*, the Knights each in turn placed it on their brows and found themselves cavorting with elves and unicorns along the banks of a silver stream. When all had partaken of the crown's delights, the band returned the crown to its setting and took their leave of the elven castle in search of new adventures.

As the company strode through the gates into the moonlight, the leader of the knights, Javalar Roaringhorn, declared, "May none again find the *Crown of Joy and Tears* unless they enter with the heart of a child and the laugh of a dryad or wish to regain that which they have lost." Enchanted by the sense of whimsy and romance displayed by the Knights, an avatar of Lurue appeared to the adventurers outside the castle accompanied by the Silver Herd. The Unicorn Queen and her noble retinue took the Knights for the most exhilarating ride of their lives the length and breadth of the Moonwood that night. After their encounter with Silverymoon, the Knights chose their now-legendary name and pledged themselves in the service of Lurue. The Unicorn Queen found favor with their laughter and has gifted them ever since with an unending series of adventures to be had and wrongs to be righted.

Shortly after the Time of Troubles, the Knights had the opportunity to ferret out a group of bandits that operated along the Sword Coast. When the time came for the final assault on the bandit stronghold, the Knights gathered a small corps of mercenary infantry, including a number of rangers and rogues. After the successful raid, the Knights kept much of the band together (perhaps 50 people), most of whom worshiped or at least revered Lurue. The group operated as a mercenary company for a while doing good deeds, but eventually began to fragment as wanderlust, the desire to pursue individual goals, and the whimsical nature of the original Knights began to reassert itself. During an expedition into Shilmista, Forest of Shadows, the Knights caught sight of Lurue's avatar once again and gave chase. The Unicorn Queen led them on a merry ride for one enchanted eve until she vanished by racing up a shaft of moonlight. The winded Knights solemnly vowed to "chase the Unicorn until they could see the moonlight in her eyes."

Immediately thereafter, the senior knights reorganized the group into a loose collection of affiliated adventuring bands known as the Order of the Unicorn. Reaffirming their dedication to Lurue, each company of Knights wanders the Realms "chasing the Unicorn." On the way, they right any wrongs they discover and spread the tale of the chase. Each company of Knights is led by one of the original members or their henchmen, and Knights shift from company to company as needed or desired. Companies of Knights have begun to extend the range of the original group and have been seen as far afield as Tethyr, Myth Drannor, and Starmantle. Senior members include Javalar Roaringhorn (CG hm F19), Iallanara Moondust (CG hf P[Lurue]18), Plomdar the Bombastic (CG hm Enc18), Balanta Whiteshield (CG hf F16), Ventar Halfhuman (CG hem R15), Penegala Sashenstar (NG hf B14), and Jolboss "Stoutguts" Twylar (CG hm F14, of impressive girth and pompous manner).

Priestly Vestments: When priestesses dedicate themselves to Lurue, their irises change color to a deep shade of blue or purple. Priestesses of Lurue garb themselves in simple white robes of cotton, linen, or silk woven with threads of pure silver, often in form of Lurue's symbol. Most wear their hair long and free, dyed silver or bleached white. (Some say this is not artifice, but another manifestation of their holy calling.)

Adventuring Garb: Lurue's clergy garb themselves in relatively light armor, typically gleaming silver chain mail (or elven chain mail, for those so lucky) and a shield polished mirror-bright, and wield a lance and a long sword when expecting combat. The Lady Knights of the Silver Moon, as they are often called, rival Silverymoon's fabled defenders in martial skill and argent luster.

Specialty Priests (Silvermaids)

REQUIREMENTS:	Wisdom 13, Charisma 12
PRIME REQ.:	Wisdom, Charisma
ALIGNMENT:	CG
WEAPONS:	Any
ARMOR:	All armor types up to and including chain mail and shield
MAJOR SPHERES:	All, animal, charm, divination, healing, guardian, sun, travelers
MINOR SPHERES:	Combat, plant, protection, weather
MAGICAL ITEMS:	Same as clerics
REQ. PROFS:	Lance (any type), long sword, animal lore; singing or artistic ability (pick one)
BONUS PROFS:	Herbalism, land-based riding (horse), land-based riding (unicorn), airborne riding (pegasi)

- Silvermaids must be female and may be humans, elves (gold [high], moon [gray], or wild [wood]), or half-elves of any of the allowed elven types or half-drow.
- Silvermaids can *speak with animals* at will.
- Silvermaids are immune to all forms of poison and death spells, and they can never be *charmed* or *held* by magic.
- Silvermaids are able to cast *find familiar* (as the 1st-level wizard spell) at most once per year. If a familiar is acquired through the casting of this spell, it will be able to converse in the priestess's native language due to some magical transformation or inherited trait.
- At 3rd level, silvermaids are able to cast *cure blindness or deafness* (as the 3rd-level priest spell) once per day.
- At 5th level, silvermaids are able to cast *cure disease* (as the 3rd-level priest spell) once per day.
- At 7th level, silvermaids are able to cast *dance of the unicorns* (as the 4th-level priest spell) once per day.
- At 7th level, silvermaids are able to cast *negative plane protection* (as the 3rd-level priest spell) once per day.
- At 10th level, silvermaids are able to *neutralize poison* (as the 4th-level priest spell) once time per day by touch. They are able to do so twice per day at 13th level and three times per day at 15th level.
- At 10th level, a silvermaid of truly pure heart can summon a unicorn to serve as her steed. The unicorn is an exceptionally loyal mount and friend and serves the priestess for life as long as she never falls out of Lurue's favor. If the unicorn is ever killed for any reason or the priestess ever willfully violates Lurue's teachings, Lurue may or may not decide to send the silvermaid another unicorn mount even after she repents or makes amends.
- At 20th level, silvermaids are able to *teleport without error* (as the 7th-level wizard spell) once per day.

Luruean Spells

2nd Level

Alicorn Lance (Pr 2; Invocation/Evocation)

Sphere:	Combat
Range:	40 yards
Components:	V, S, M
Duration:	Special
Casting Time:	5
Area of Effect:	One creature
Saving Throw:	½

This spell creates a silver-hued, partially ethereal lance shaped in the form of an alicorn, the proper name for a unicorn horn. The *alicorn lance* hovers above the brow of the spellcaster for a maximum of 1 round per level of the spellcaster. By silent act of will, any time before the spell expires, the spellcaster can choose a target and the *alicorn lance* instantaneously fires at it, striking as a +1 magical lance (if the caster is less than 7th level) or a +2 magical lance (if the caster is of 7th or higher level) for the purpose of the types of creatures it can damage and inflicting 3d6 points of piercing damage. The alicorn lance never misses, but the target can partially avoid its effects (taking only half damage) by making a successful saving throw vs. spell.

After striking, an alicorn lance dissipates into nothingness, leaving only a silvery *faerie fire* radiance outlining the target, with all the attendant combat penalties of that spell, for 1d4 rounds. The material components for this spell are the priestess's holy symbol and a lock of unicorn mane.

3rd Level

Favor of Yathagera (Pr 3; Alteration)

Sphere:	Animal
Range:	Touch
Components:	V, S, M
Duration:	1 hour/level
Casting Time:	6
Area of Effect:	One equine
Saving Throw:	None

The equine target of this spell (typically a horse, but sometimes a centaur, unicorn, or pegasus) immediately sprouts a pair of wings similar to those borne by pegasi if it does not already have wings. The newly winged equine can fly with a movement rate of 48 and maneuverability class C (D if mounted). *Favor of Yathagera* makes the spellcaster (but only the spellcaster) proficient in aerial riding for the duration of the spell and enables the equine steed to maneuver and fly as if it were born with wings. As part of the magic of the incantation, any saddle, bit, or bridle placed on the target of this spell immediately slips off and falls to the ground; the winged equine must be ridden bareback. While under the influence of this spell, an equine can dive at an opponent from heights of 50 feet or higher and use its hoof attacks; each such attack roll is at a +2 bonus and does double damage.

If this spell is cast upon a pegasus or any other naturally winged equine, its movement rate while flying is doubled and its maneuverability class improves by one (to a maximum of A).

The material components for this spell are a feather from a pegasus (freely granted) and the priestess's holy symbol.

5th Level

Dance of the Unicorns (Pr 5; Alteration)

Sphere:	Combat
Range:	Touch
Components:	V, S, M
Duration:	6 rounds
Casting Time:	8
Area of Effect:	One sentient being
Saving Throw:	None

This spell is a priestly variant of the 7th-level wizard spell *teleport without error* and the 3rd-level wizard spell *blink*. Once per round, by silent act of will, the recipient can *teleport without error* with a range of 360 yards. Spell recipients can carry with them a maximum weight of 250 pounds plus 150 pounds for each level of experience of the casting priestess above 10th.

The teleportation effect can occur at the end of the round or at a random time during the round. In the latter case, the spell operates identically to a *blink* spell, but the range and direction are chosen by the spell recipient.

The material components for this spell are a small vial of clear fresh water from a river or stream stirred by a unicorn with its horn, and the priestess's holy symbol.

6th Level

Silver Tongue and Starry Eyes (Pr 6; Alteration)

Sphere:	Animal
Range:	Touch
Components:	V, S, M
Duration:	Permanent
Casting Time:	1 round
Area of Effect:	One creature of animal intelligence
Saving Throw:	Neg.

This spell, whimsically named *silver tongue and starry eyes*, enables a priestess of Lurue to add another potential worshiper to Lurue's herd. This spell is only effective on creatures of animal intelligence. If the target fails its saving throw vs. spell (which cannot be voluntarily forgone), its intelligence is permanently boosted by 2d6 points and it is permanently granted the capacity of speech intelligible to humans and demihumans, typically acquiring the common tongue of humans immediately through the magic of this spell (or possibly Elvish, if the caster is an elf or half-elf).

There is a 1% chance per level of the spellcaster that the increase in sentence and the acquired capacity for speech will breed true in succeeding generations. This chance is doubled if both parents have been similarly augmented.

The material components for this spell are the priestess's holy symbol and a small vial of water gathered from the River Rauvin at Silvermoon Ford within the past fortnight.

Nobanion

(Lord Firemane, King of the Beasts, King of Lions and Strong Beasts, the Lion King, Lord of the Gulthmere Forest, Guardian of the Vilhon Reach)

Demipower of the Beastlands, LG

PORTFOLIO:	Lions, good-aligned beasts, lammasu, wemics, werelions, felines, noble beasts, royalty
ALIASES:	None
DOMAIN NAME:	Krigala/Pridelands
SUPERIOR:	None
ALLIES:	Balador, Ferrix, Gwaeron Windstrom, Lurue, Mielikki, Sharess, Shiallia, Silvanus, Tapann, Torm, Tyr, Water Lion
FOES:	Malar
SYMBOL:	A male lion's head or a golden lion rampant on a green shield
WOR. ALIGN.:	LG, NG, CG, LN, N, CN



Nobanion (No-BAN-yun), the Lion God of Gulthmere, is viewed as the protector of that woods, the wild natives within it, and the nearby Shining Plains. He is typically portrayed as a great male lion or a majestic lammasu. He draws his power from the wild animals of the Vilhon Reach and Dragon Coast regions, particularly the great cats and the wemics of the Shining Plains.

Worship of the Lion and the Unicorn, as Nobanion and Lurue are often called, is frequently lumped into the catch-all category of "beast cult." These two deities, however, differ from the tribal totem great spirits of the Uthgardt and the Ice Hunters of the North which are the often cited as typical beast cult "deities," as those spirits are not divinities in their own right, serving rather as conduits for the actions of Uthgar or Ulutiu, respectively. Nobanion is a deity in his own right and always has been since he entered the Realms from another crystal sphere. However, his primary worshipers are not human, but rather animals, especially felines, strong beasts, and animals of regal bearing, and most of them do not maintain written histories or even many oral traditions. Their religion is a personal and direct faith, and until Nobanion began attracting human and humanoid worshipers, such as wemics, the ways of his religion went unrecorded and were little noticed.

Nobanion entered the Realms centuries ago through one of the many magical pools in the Weathercote Wood, each of which acts as a gate to another world on the Prime Material Plane. Lord Firemane stalked the length and breadth of the Realms for over a century before settling amidst the trees of the Gulthmere Forest with a pack of greater lammasu and claiming that land as his pridelands.

During the Time of Troubles, in a titanic combat known as the Roar of the Shadows, Nobanion and a handful of Emerald Enclave druid allies drove Malar the Stalker north and west from the region. Nobanion has since become something of a legend in the Vilhon Reach and Dragon Coast regions. After driving off Malar, Nobanion emerged from the Gulthmere Forest to roam the Shining Plains. Most of the Tenpaw Tribe of wemics joined Nobanion's Great Pride, as the Lion King's followers are collectively known, and Lord Firemane's faith rapidly spread south and west throughout the Shining Plains and beyond. (While the wemics revere him as a great warrior god, Nobanion has yet to make a significant impression on their neutral morals and ethics, though he is gradually swaying them.)

In the aftermath of the Godswar, Nobanion opened a permanent portal to the Beastlands in the heart of the Gulthmere Forest. The Lion King and his pride now split their time between their territory in the Outer

Planes and the lands under his dominion in the Realms. He holds court with representatives of all the beasts, great and small, in both realms, and he serves as king over those who accept his benevolent sovereignty.

Nobanion and Sharess get along well because of their mutual feline natures, but Nobanion finds himself frequently annoyed at Sharess's inability to focus on long-term plans and her constant innuendo-laden teasing. He is on good terms with most of the animal lords of the Beastlands, Water Lion, Balador (lord of werebears), Ferrix (lady of weretigresses), Tapann (god of korreds), and most of the nature deities of Faerûn. He hates Malar with a passion as the perversion of all that is noble and natural in beasts, and he would hunt Malar to extermination if he had the resources to do it. Gwaeron Windstrom and he share this hatred, and they sometimes coordinate their efforts against Malar.

Nobanion also gets along well with Torm and Tyr and sees himself as trying emulate among beasts what they strive for among humans; however, both these powers are too busy with human affairs to have developed a relationship with Nobanion beyond cordial acquaintance. Nobanion and Lurue have a long-standing alliance and deep friendship that has stood for many centuries, and their relationship is one that Nobanion counts upon most when he needs to get an outside viewpoint on a problem or is troubled or depressed.

Nobanion radiates both power and gentleness. His roar is deafening, and when he chooses to exert the full force of his charisma, his regal majesty is overwhelming, yet the tiniest creature who approaches him in good faith finds itself comfortable in his presence. He tries to lead his pride to do what is noble and right, but does not force his faithful to pursue that path. He deeply wants those under his rule to willingly choose good over evil, action over inaction, and order over chaos. He does not command from the rear and would never ask someone to do something he would not be willing to do himself, including laying down his life for another.

Nobanion's Avatar

(Paladin 23, Cleric 23, Ranger 19, Mage 10)

Nobanion appears as a great male lion of at least twice normal size. His coat gleams with the radiance of the sun, and his mane is incredibly thick and luxurious. Sometimes the Lion God's mane ignites in a nimbus of amber and golden fire, the origin of his title "Lord Firemane." At will he can sprout the wings of a gigantic eagle. He favors spells from the spheres of animal, combat, guardian, protection, and war, although he can cast spells from any sphere. He can cast spells from the schools of elemental fire (his favorite), abjuration, divination, invocation/evocation, and alteration.

AC -3; MV 15, Fl 48 (B); HP 183, THAC0 -2; #AT 4
 Dmg 2d6+2/2d6+2/8d4/2d12 (claw/claw/rear claws/bite)
 MR 75%; SZ L (12 feet long) to H (17 feet long)
 STR 23, DEX 18, CON 20, INT 19, WIS 23, CHA 22
 Spells P: 13/12/12/12/11/8/3, W: 4/4/3/2/2
 Saves PPDM 2, RSW 5, PP 4, BW 4, Sp 6

Special Att/Def: Normally, Nobanion pounces upon his prey and can attack every round with both forepaws and a rear claw rake as well as his bite. If he chooses not to jump or fly, he has only three attacks per round from his two forepaws and his bite. His jaws are so powerful that, once clamped shut, they cannot be opened by any force in the mortal world. If he wishes, he can bat with only his forepaws with his claws sheathed to do blunt subdual damage rather than killing damage.

The sound of Nobanion's roar is equivalent to a *roar of the king* spell with five times the normal effects. (The cone of noise affects creatures in its conical area of effect from his mouth up to 200 feet away with a 50-foot radius at the end. Creatures within the area of effect are deafened for 10d6 rounds and suffer 10d8 points of damage. No saving throw is allowed. It can be heard up to five miles away. Through his divine nature, Nobanion is also able to selectively avoid causing damage to his friends and allies with his roar. The vibrations from his roar can penetrate a *silence, 15' radius* spell, but without the deafening effect, to inflict half damage. In addition, Nobanion's roar is equivalent in effect to a *horn of blasting* within its entire area of effect.

If he chooses to ignite his mane, enemies (and only enemies) that come within a 40-foot radius of him sustained 2d6 points of heat damage per round, and those who hostilely touch or physically attack him sustain 3d8 points of additional fire and heat damage per round. Undead creatures of less than divine or semidivine status who enter the 40-foot radius of effect are instantly destroyed.

If he chooses to sprout wings, Nobanion can fly (somewhat awkwardly for a deity). He is able to *heal* at will by a lick of his rough tongue. He projects an *aura of comfort* in a 120-foot radius affecting only his friends and allies. He can cast *courage* at will and *cloak of bravery* once per round by touch. Any creature within 50 feet of the Lion God is immune to magical fear. Finally, the Lion God can summon any felines within 5 miles to do his bidding at will, provided they are not in the control of another deity.

It is said that if Nobanion ever dies the great cats of Faerûn will leave the Realms until his return, and only the tears of Lurue can bring him back to life.

Nobanion is immune to all spells or spell-like effects from the school of necromancy or the necromantic sphere that he does not wish to be affected by, to paralyzation, all poisons, and to all *hold* magics. He can only be harmed by spells and by +3 or better magical weapons.

Other Manifestations

Nobanion often manifests as a lion's roar that seems to emanate from everywhere and rumble across the landscape. If he so desires, he can create a *roar of the king* effect emanating from any feline, no matter how small.

Nobanion sometimes appears to his worshipers as a great lion's head outlined in a mane of amber and scarlet flickering fire. In this form he can also unleash the *roar of the king* effect discussed previously for his avatar.

Nobanion is served by good major incarnates and charity, courage, faith, justice, temperance, and wisdom minor incarnates, androsphinxes, dragonnes, lammasu, greater lammasu, and great cats of all sorts, including leomarhs, lions, mountain lions, sea lions, thylacines, and tigers. He is said to love fine poetry and song and to have a peculiar sentimental fondness for pastries and sweetmeats, cinnamon, rice candies from far Kara-Tur, and sweetened concoctions made from Maztican cocoa, cream, and butter, in addition to liking a good cut of meat.

The Church

CLERGY:	Clerics, specialty priests, crusaders, shamans
CLERGY'S ALIGN.:	LG, NG, LN, N
TURN UNDEAD:	C: Yes, SP: No, Cru: No, Sha: Yes, if good
CMND. UNDEAD:	C: No, SP: No, Cru: No, Sha: Yes, if neutral or evil

All clerics, specialty priests, crusaders, and shamans of Nobanion receive religion (Faerûnian) as a bonus nonweapon proficiency. In addition to becoming shamans, wemics in the service of Nobanion may become clerics, crusaders, or specialty priests. Nobanion is not served by any witch doctors.

Worship of Nobanion is scattered throughout the Vilhon Reach, Dragon Coast, and Shining Plains regions, but Lord Firemane is venerated primarily within the confines of the Gulthmere Forest, in the city of Nathlekh, and among the wemics of the Shining Plains. In the Gulthmere Forest, Nobanion is the much-beloved monarch of the beasts and the wild natives within. Those who serve another lord, such as the druids of the Emerald Enclave and the inhabitants of Cedarsproke, are expected to live in harmony with the Lion King's laws nonetheless. On the Shining Plains, he is honored as the titular ruler of the Tenpaw tribe. Across the Vilhon Reach region, he is seen as the great protector and the guardian against Malar the Stalker.

Aside from his temple in the city of Nathlekh, Nobanion is worshipped at simple shrines, not elaborate houses of worship. Shrines to the Lion God of the Gulthmere are often difficult to locate, since they are carried by nomads or tribes of wemics who migrate with the seasons (which makes it all the more difficult for Malar's clergy to seek vengeance for their god's defeat during the Time of Troubles). Such shrines are typically set up atop granite outcroppings or beneath solitary trees on the savanna.

Clergy of the Lion God, known as the Pride of Nobanion, are not given to elaborate titles. Specialty priests are known as firemanes and are commonly referred to as Lights of the Lion's Mane. Clerics and crusaders are known as Roaring Avengers, while shamans are addressed as Speakers of the Paw and Roar. Lammasu and greater lammasu are considered part of the clergy and are addressed as Elders and Reverend Elders, respectively.

Dogma: Hunt only when hungry and do not gorge without need. Waste nothing and all shall have plenty. The cycle of life links all living things into one being, and that being is life itself. The law of the jungle is that only the strong survive, but they survive best by being leaders, not tyrants, and by protecting the weak, not bullying them. All creatures have their strengths in their assigned roles and should be encouraged to find their

niche. From cooperation between beings of differing strengths comes the strength of teamwork and community, the strongest force of all. By demonstrating compassion and tolerance and living within the land, all living creatures may find harmony with nature and one another. By staying true to oneself and one's pride and conducting oneself with dignity and honor, the respect of one's peers may be earned.

Much of what is known of Nobanion's teachings has been filtered through the wemics and is colored by their racial tendencies into a harsher dogma than is presented above. Their interpretation of Nobanion's teachings is more along the lines of "Only the strong survive," "Live and let live unless provoked," and "Protect the pride and all its members, but if injury or illness bring one of them down, allow him or her a swift and painless end to suffering." Nobanion hopes that as more beings of other species flock to his church, his message will be more clearly transmitted.

Day-to-Day Activities: The Pride of Nobanion fill leadership roles in many communities where the Lion God is revered. Many serve as benevolent monarchs, judges, militia, constables, or as guardians against evil. The vanguard of armies loyal to Nobanion is typically filled with clerics and crusaders of the Lion King. Others teach their hunting or martial skills to the young, while passing along moral instruction and important traditions both by word and deed.

Among the wemic tribes of the Shining Plains, Nobanion's shamans are typically powerful leaders, second only to the chieftain or king. They are responsible for choosing which creatures to hunt, blessing the kill, and confirming the passage of young members of the pride into adulthood.

Holy Days/Important Ceremonies: Two major religious observances are held each year for Nobanion, and they are always exactly three and one half months apart. Their spacing is representative of the gestation period of the lion.

The Festival of the Pride normally takes place during the first week of Ches. This is a time for frolicking, dancing, courting a mate, lovemaking, and generally celebrating the bounty of life and its potential. Religious belief promises that a child/cub conceived this night will go on to become ruler of the church/pride.

The Newborn Celebration always takes place during the third week of Kythorn. This ceremony celebrates the birth (or rebirth—church teachings are vague) of Nobanion, the prominence of lions in the Vilhon Reach, and the importance of the hunt in the region. It is marked by a great hunt and a great feast. Newborns undergo the Rite of the First Bleeding where their right paw (or hand) is placed in the blood of the prey and blessed by a priest of Nobanion.

Major Centers of Worship: Deep in the Gulthmere Forest is the village of Gurnth, inhabited by human followers of the Lion God. The inhabitants live the "life of the cats," following the tenets of Nobanion. The villagers worship Nobanion at the nearby Machran Spire, a mountainous outcropping of granite from which Nobanion is said to have held court on numerous occasions. Lammasu and greater lammasu are said to reside on the Spire most of the year, and the priests of Nobanion in residence are believed to include numerous werelions among their ranks. Any worshiper of Nobanion who spends the night atop the Spire is said to receive the benefits of a *heal* or *regenerate* spell, as needed.

Nathlekh, City of Cats, is located at the western end of the Gulthmere Forest and the northern edge of the Shining Plains on the banks of the Lake of the Long Arm. Overrun with felines of all breeds, this city is loosely governed by the Council of the Cat Lords. Numerous wercats, werelions, and weretigers are citizens of Nathlekh in addition to the mysterious Cat Lords who rule. Twin temples of Nobanion and Sharess dominate the religious activity of the city, although a temple of Malar the Beastlord is rumored to exist in the city's catacombs.

The Pride of Nobanion, his temple in Nathlekh, is a vast pillared structure built on the city's acropolis. Constructed to evoke the impression that it is a natural extension of the granite plug extending up from the city's heart, this porticoed and colonnaded structure is festooned with statues of lions in various natural poses. Numerous real lions wander the temple's halls and gardens, but they never molest the citizenry unless provoked. Nathlekh's judiciary, a trio of greater lammasu, holds court within the Pride of Nobanion on a weekly basis.

Affiliated Orders: The Legion of Lions is a military order of wemic firemanes, clerics, and crusaders. In the aftermath of the Time of Troubles, this unorthodox fellowship of beast knights was founded by Karrlon, formerly a scout of the Mindulgulph Mercenary Company and now a crusader who

fighters for the Lion God's standard. Though small in number, this elite fighting company has quickly become the champion of good-aligned beasts throughout the Realms and the bane of Malarites everywhere. In addition to the main company, individual members often join adventuring companies of disparate races to see more of the world and spread the faith of Nobanion.

Priestly Vestments: Priests of Nobanion have little in the way of formal raiment. Typically they garb themselves in cloaks made from the hide of a gazelle or antelope and wear a necklace of the teeth and claws of vanquished opponents around their neck. Their symbol is a single, unblinking lion's eye which each priest paints on his or her forehead. Priests also often depict the face of Nobanion on their robes in stitchery, beadwork, or quillwork or on their chests in paints or as a tattoo.

Adventuring Garb: When adventuring, the Pride of Nobanion select armor and weapons as appropriate for the foe they expect to face. Although they may wear any type of armor available, many eschew armor altogether or wear hide armor fashioned from beasts they themselves have hunted. A few powerful wemic priests have commissioned (for a minimum of 1,000 gp) a hybrid plate mail and chain mail suit of armor that resembles conventional human armor for their upper half and barding for their lower half, giving them an effective AC of 4.

Specialty Priests (Firemanes)

REQUIREMENTS:	Strength 11, Wisdom 12, Charisma 11
PRIME REQ.:	Strength, Wisdom
ALIGNMENT:	LG
WEAPONS:	All bludgeoning (wholly Type B) weapons, spear, natural weaponry
ARMOR:	Any (usually hide or none)
MAJOR SPHERES:	All, animal, combat, guardian, healing, law, protection, summoning, war, wards
MINOR SPHERES:	Elemental, necromantic (no reversed), plant, weather
MAGICAL ITEMS:	Same as clerics
REQ. PROFS:	Fire-building, hunting, running
BONUS PROFS:	Animal lore, set snares, survival (forest or plains; pick one)

- Humans, wild (wood) elves, any sort of feline lycanthropes (werewolves, weretigers, werelions, werepanthers, etc.), and wemics can be firemanes.
- Any animal creature summoned by a firemane (including through the use of spells from the sphere of summoning) will be a type of feline or a partially feline being.
- Firemanes with a Strength of 18 are entitled to roll percentile dice for exceptional Strength as if they were warriors.
- Firemanes can select nonweapon proficiencies from both the priest and warrior groups with no crossover penalty.
- Nonwemic firemanes receive 5 extra hit points at 1st level. (Wemics receive 5 extra hit points at 1st level for their race, as noted in *The Complete Book of Humanoids*, and so they do not receive an additional 5 hit points beyond this.)
- Firemanes know a great deal about fighting in the style of beasts, particularly about the tactics of great cats in battle. This knowledge is separated into two areas: natural fighting and wild fighting. (These fields of knowledge are identical to the natural fighting and wild fighting non-weapon proficiencies from *The Complete Book of Humanoids*.)

Natural Fighting: This skill is usable only by firemanes who have assumed a partial or total feline form (such as the hybrid tiger/human form or the totally tiger form of a weretiger), including wemics in their natural form. The knowledge of natural fighting allows humanoids with natural weaponry (claws, fangs, tails, etc.) a +1 damage bonus on all natural weapon attacks. In addition, they receive a free natural attack beyond normal attacks they are allowed. When checking their natural fighting knowledge, firemanes make an ability check against their Strength score with a +1 bonus. A successful ability check must be made at the beginning of combat to gain the benefits of this skill. Failure indicates that the benefits cannot be used for the duration of the battle.

Wild Fighting: Firemanes can employ an extremely unorthodox and unpredictable fighting style. Wild fighting is ferocious and deadly, without any grace or discipline. It is also extremely tiring, as part of its nature is that it focuses every bit of energy a firemane has into the attack.

The benefits of wild fighting lie in the number of attacks a firemane gets and in the amount of damage attacks inflict. Wild-fighting fire-

manes get one more attack per round than they are normally entitled to. All damage rolls for attacks that hit receive a +3 bonus.

However, wild fight also has its detriments. When wild fighting, firemanes' attack rolls are reduced by a -3 penalty. Also, their Armor Class is penalized by -3, making it easier to hit them.

To use wild fighting, firemanes must make a successful ability check against their Constitution score at the start of combat. A failure means that a firemane receives only the penalties of the wild fighting and none of the benefits.

Wild fighting can only be used twice per day since it is extremely tiring. After a battle ends, firemanes must rest one hour before they can again call on the proficiency. Resting means doing nothing but resting or engaging in light travel (riding a slow-moving horse, etc.). If firemanes must walk, they cannot wild fight again until four hours have passed. Without this rest, firemanes suffer a -3 penalty to all proficiency checks, a -5 penalty to Armor Class, a -5 penalty to THACO, and a -3 penalty to damage rolls. These penalties remain in effect until the full resting period has elapsed.

- At 3rd level, firemanes can cast *lionheart* (as the 2nd-level priest spell) once per day.
- At 5th level, firemanes are immune to all forms of magical *fear*.
- At 7th level, firemanes can unleash a *roar of the king* (as the 4th-level priest spell) once per day.
- At 7th level, firemanes can make three melee attacks every two rounds.
- At 10th level, firemanes can cast *pride of Nobanion* (as the 4th-level priest spell) once per day.
- At 13th level, firemanes can make two melee attacks per round.
- At 15th level, firemanes can cast *feline form* (as the 7th-level priest spell) once per day.

Nobanionite Spells

2nd Level

Lionheart (Pr 2; Abjuration, Illusion/Phantasm)

Sphere:	Charm
Range:	10 yards
Components:	V, S, M
Duration:	Special
Casting Time:	5
Area of Effect:	One creature/3 levels
Saving Throw:	None

This spell is a more powerful version of the 1st-level priest spell *remove fear*, but, unlike that spell, it is not reversible. The priest casting this spell instills the courage of a lion in each spell recipient. Every creature affected by this spell is immune to magical *fear* attacks for one turn and need never check morale while under its effects. In addition, if the recipient has recently failed a saving throw versus a *fear* effect during the current day, the spell immediately ends the effect if it is still ongoing. For every three levels of the caster, one creature can be affected by the spell (one creature at levels 1 through 3, two creatures at levels 4 through 6, etc.). This spell has no effect on undead.

The material component for this spell is a tuft of hair from a lion or related creature (including wemics, werelions, lammasu, etc.).

4th Level

Roar of the King (Pr 4; Evocation)

Sphere:	Combat
Range:	0
Components:	V, M
Duration:	Instantaneous
Casting Time:	1
Area of Effect:	10-footx30-foot cone
Saving Throw:	Special

This spell is a priestly version of the 4th-level wizard spell *shout*. When a *roar of the king* spell is cast, the caster acquires tremendous vocal powers similar to those of a male lion. The caster can emit an ear-splitting roar that has a principal effect in a cone shape radiating from his or her mouth to a point 40 feet away. Any creature within the area of effect is deafened for 2d6 rounds and suffers 2d8 points of damage. A successful saving throw vs. spell negates the deafness and reduces the damage by half. Any

exposed brittle or crystal substance subject to sonic vibrations is shattered by a *roar of the king* spell, while those brittle objects in the possession of a creature receive the creature's saving throw. Deafened creatures suffer a -1 penalty to surprise rolls, and those that cast spells with verbal components are 20% likely to miscast them.

A *roar of the king* spell cannot penetrate the 2nd-level priest spell *silence*, 15' radius. Unlike the related wizard spell, there is no limit to the number of times this spell can be employed per day.

Finally, a *roar of the king* spell can be heard a mile away, if not farther. No words can be communicated via this spell, but it is an effective way of alerting distant allies.

The material components for this spell are a drop of honey, a piece of cinnamon bark, a small piece of meat, and a small piece of amber worth at least 20 gp.

Pride of Nobanion (Pr 4; Conjunction/Summoning)

Sphere: Animal, Summoning
 Range: One mile
 Components: V, S
 Duration: Special
 Casting Time: 7
 Area of Effect: Special
 Saving Throw: None

This spell is a specialized variant of the 5th-level priest spell *animal summoning II*. By means of this spell, the caster calls a number of great cats whose combined Hit Dice total 48 or less. If more than one species is available, the race with greater Hit Dice is summoned. Common lions are always summoned to the exclusion of all other great cats if they are available. Only great cats within 1 mile of the spellcaster at the time of the casting respond, but such felines include cantobeles, cath shee, cheetahs, dragonnes, jaguars, leopards, lions, mountain lions, spotted lions, giant lynxes, tigers, red tigers (snow cats), smilodons, and thylacines among others.

Unlike the *animal summoning II* spell, the caster can only make one call as she or he does not get to choose what form of great cat shows up, if any. The great cats summoned aid the caster by whatever means they possess, staying until a fight is over, a specific mission is finished, the caster is safe, they are sent away, etc.

7th Level

Feline Form (Pr 7; Alteration)

Sphere: Combat
 Range: 0
 Components: V, S, M
 Duration: 1 hour/level
 Casting Time: 1 round
 Area of Effect: The caster
 Saving Throw: None

This spell is similar to the 9th-level wizard spell *shapechange*, but it only allows the caster to assume the form of a feline or partial feline of any species. Those who cast *feline form* become the creatures they wish to and have all of their abilities save those dependent upon Intelligence, innate magical abilities, and magic resistance, for the mind of the assumed form is that of the caster. The caster can change into a tressym and fly away, then to a sea lion to dive into a lake, and then into a wemic or dragonne to run across the plains. The first form adopted has whatever hit points the casting priest had at the time of the casting of the *feline form* spell, and subsequent forms carry the current total hit points with them. Each alteration in form requires only a second, and no system shock survival roll is required.

A priest adopting another form also adopts its vulnerabilities. For example, a priest who becomes a sea lion still cannot breathe out of the water for more than 24 hours. Like the *shapechange* spell, a priest who is killed while in another form does not revert to his or original shape, which may disallow certain types of revivification.

The material components for this spell are locks of hair from three different species of feline.

Red Knight

(Lady of Strategy, Grandmaster of the Lanceboard)

Demipower of the Prime Material Plane, LN

PORTFOLIO: Strategy and planning
 ALIASES: None
 DOMAIN NAME: Toril/Faerûn
 SUPERIOR: Tempus
 ALLIES: Tempus, Torm, Valkur the Mighty
 FOES: Cyric, Garagos
 SYMBOL: A red knight chess piece with stars for eyes
 WOR. ALIGN.: LG, NG, LN, N, LE, NE



The Red Knight serves Tempus, the Lord of War, as the goddess of planning and strategy. She is portrayed as a dark-haired woman in blood-red armor, with a map of the Realms tightly clasped in her hands. The Red Knight keeps her true name secret from all but the Lord of Battles, as she realizes that if any power, mortal or divine, were to gain any measure of control over her, they would be privy to all the plots and stratagems of rulers throughout the

Realms and the powers throughout the planes.

The Red Knight is venerated by the Foehammer's followers in a secondary position to the Lord of Battles. Only since the Time of Troubles has a small priesthood distinct from that of the Foehammer arisen in her name. This small priesthood, owing its existence in part to the increasingly complex nature of war, is grudgingly tolerated by Tempurans and apparently encouraged by the Lord of Battles himself. Some sages speculate that Tempus has sponsored the Red Knight to the rank of demipower and encouraged her worship as a natural counterbalance to Garagos the Reaver, his mortal enemy.

The Lady of Strategy is calm and logical in demeanor, but displays a great wealth of compassion, though she is unafraid to send her worshipers to their deaths when necessary to secure the objective of a plan. She rarely raises her voice and is said to love a good joke and have a throaty laugh. She dislikes flighty behavior, and looks unfavorably upon those who switch alliances often or capriciously.

The Red Knight sees Tempus as father figure, and the two of spend a great deal of time together. They sometimes hunt together or exchange tales his feasting hall, but most often they are busy visiting the numerous fields of battle in Faerûn or reviewing battles of times past. The Red Knight sees Valkur as her best ally in the disposition of naval conflicts, though her expectations of him sometimes exceed his demonstrated level of commitment to all but the protection of sailors. The Red Knight and Torm are similar in disposition, and their interests in battle and the duties of warriors coincide well. She is known to be fond of him, but whether they are in love or merely close friends is a matter they have kept very private. The Lady of Strategy dislikes Garagos from what she has been told of his behavior by Tempus, though she personally has not come to blows with him. Her animosity is reserved for Cyric, who she despises as the utmost of traitors and liars and a poor planner besides.

During the Time of Troubles, the Red Knight was active in Tethyr defending the strife-torn nation against an army of monsters that threatened to surge forth from the Forest of Tethir. Her military genius was decisive in numerous battles where the small, but determined, Company of the Red Falcon overwhelmed numerically superior armies of beasts and humanoid.

Red Knight's Avatar (Crusader 25, Fighter 21)

The Red Knight always appears in blood-red full plate armor. Her long, dark braids stream out behind her, and her eyes sparkle like ruby stars. Her presence commands attention and respect. She often rides a red phantom charger of twice normal size and sometimes is accompanied by a red war hound of twice normal size. The Red Knight's standard is a plain white field adorned with her symbol. She favors spells from the spheres of combat, divination, travelers, and war, but she can cast spells from any sphere.

AC -3; MV 15; HP 179; THAC0 0; #AT 2/1 (heavy horse lance) or 5/2 (broad sword)
 Dmg 1d8+13 (heavy horse lance +5, +7 STR) or 2d4+11 (broad sword +3, +7 STR, +2 spec. bonus in broad sword)
 MR 60%; SZ L (10 feet)
 STR 19, DEX 16, CON 19, INT 23, WIS 23, CHA 22
 Spells P: 13/12/12/12/11/9/4
 Saves PPDM 2, RSW 5, PP 4, BW 4, Sp 6

Special Att/Def: In combat, the Red Knight wields a *lance* +5 or a *broad sword* +3, as appropriate. She is specialized in broad sword and proficient in all other weapons. Her shield, carved from a single *glassteed* ruby, acts as a *ring of spell turning* should her magic resistance fail. Once per round, the Red Knight can utter a *shout* (as the 4th-level wizard spell), and five times per day, a *great shout* (similar to the 8th-level wizard spell found in *Pages from the Mages*, but never having any detrimental effect on the Knight). Her touch can *heal* any allies who fight in common cause with her once per day. She can rally any forces she has sided with within 5 miles of her (as long as she is aware of their morale breaking) up to three times a day.

The Lady of Strategy can never be unseated from her steed involuntarily. Farra (Fortitude), as her horse is known, can attack up to twice per round using either her fore or rear hooves for 2d8 points of damage per hoof, but can only attack a single target per set of hooves. If she attacks with her fore hooves, she can also bite for 2d8 points of damage. She cannot be struck except by another deity while the Red Knight is conscious and present; at other times she is AC 2. She has 8+8 Hit Dice. Farra is very intelligent (INT 11), moves at MV 21, and can also sprout shadowy pegasus wings at will and fly at MV Fl 30 (B) with a rider. She allows others to ride her only if ordered to do so by her mistress or if the Lady is in distress and she believes someone will aid her. Paysar (Perseverance), the Red Knight's war hound, is a war dog of double normal size and Hit Dice who inflicts twice normal damage with her attacks and has an Armor Class of 4. She is of average Intelligence (INT 9) and is said to be able to track any who have fled a battle or betrayed a commander's trust.

The Red Knight always knows of a foe's plans ahead of time and so she is both never surprised and able to counter most plans used against her. She has an uncanny knowledge of how to use terrain to her advantage, and unfailingly is able to discern places or items camouflaged or hidden from common view and people disguised or altered in appearance from their natural form in any way. She is immune to all enchantment/charm spells and spell-like effects that she does not wish to be affected by and to all nondivine illusion/phantasm effects.

Other Manifestations

The Red Knight commonly manifests as a chess board on which various pieces are positioned. By discerning the most appropriate next move on the board, worshipers blessed with such a vision can intuit an appropriate strategy for the future for their current situation.

The Red Knight shows her favor by the discovery of small, red chess pieces carved from priceless rubies. She shows her displeasure by the discovery of similar pieces carved from crumbly white quartz. She also has been known to enable trained battle animals to perform feats of strength or intellect normally beyond their capacities in order to aid their owners. The Red Knight is served by einheriar, maruts, pers, and stone golems and stone guardians shaped in the form of chess pieces. More common creatures said to manifest her presence or interest include owls, eagles, falcons, elephants, pegasi, horses, and domestic dogs and cats, especially those trained for battle; most such creatures are of a ruddy hue.

The Church

CLERGY:	Clerics, specialty priests, crusaders, monks
CLERGY'S ALIGN.:	LG, LN, LE
TURN UNDEAD:	C: Yes, if good or neutral, SP: No, Cru: No, Mon: No
CMND. UNDEAD:	C: Yes, if evil, SP: No, Cru: No, Mon: No

All clerics, crusaders, monks, and specialty priests of the Red Knight receive religion (Faerûnian) as a bonus nonweapon proficiency.

Only in recent memory has the Red Knight emerged as a demipower in her own right, distinct from Tempus. Most folk still view her as a follower or aspect of Tempus, similar to Veiros and Deiros, the Foehammer's twin steeds. Although the Red Knight serves all sides in battle, villagers and city dwellers perceive her as an ally of civilization who enables small numbers of

brave defenders to triumph through superior intelligence and foresight against ravaging hordes of rapidly breeding humanoids.

The Red Knight has but a few shrines dedicated to her name, and all but one are found within temples of Tempus. Chapels of the Red Knight are dominated by images of chess pieces and the floor is inlaid with a chess board (also known as a lanceboard) of black and white or red and white marble. Typically they are guarded by numerous stone guardians of blood red and bone white hue, carved in the shape of various chess pieces.

The clergy of the Red Knight, known as the Red Fellowship, is an offshoot of a monastic order within the hierarchy of the church of Tempus that concentrated on planning and strategy. Evenly divided into clerics, crusaders, monks, and specialty priests (known as holy strategists), this relatively small priesthood has only organized into a distinct faith since the Time of Troubles and has been most active since after the end of the great crusade against the Tuigan Horde in the Year of the Turret (1361 DR). Regardless of class, priests of the Red Knight are regimented in a strict hierarchy with corresponding titles. In ascending order, these titles include: Page, Squire, Knight, Knight Quartermaster, Knight Commander, Knight Captain, Lord Knight, Lord Knight Commandant, and Lord Knight of the Red Standard. Higher-ranking priests precede their title with their relative rank within the clergy (for example, the eighth-highest ranking priest of the Red Knight's faith is known as the Eighth Lord Knight of the Red Standard), although this practice may be abandoned as the clergy grows in size.

Dogma: War is won by those with the best planning, strategy, and tactics, regardless of the apparent odds. Any fool can snatch defeat from the jaws of victory with fortune's aid. Only a master strategist can ensure victory and that it will last.

War is a series of battles. Losing a battle does not necessarily indicate the war is lost. Seek out your opponent's weaknesses and recognize your own; avoid an opponent's strengths and play to your own. Only by focusing one's own strengths on one's opponent's vulnerabilities can triumph be ensured.

In times of war prepare for peace; in times of peace prepare for war. Seek out your enemy's enemies as allies, and be prepared to compromise. Life is an endless series of skirmishes with occasional outbreaks of war. Be ready—and have a contingency plan.

Day-to-Day Activities: Members of the Red Fellowship serve in armies throughout the Realms. Many are high-ranking commanders, often of elite squads. Others are well-respected instructors in war colleges in kingdoms throughout the Realms. A few are quartermasters skilled at obtaining and managing supplies or establishing and maintaining supply lines over hostile territory.

Quite a few priests of the Red Knight have authored tomes on military strategy.

When not on duty, priests of the Red Fellowship are known for their love of gaming. Although they avoid games of chance that require the smile of Lady Luck more than the brilliance of the Red Knight, priests of the faith strive to constantly improve their skills in abstract games of all sorts to further challenge their development of parallel lines of thought and new stratagems and to sharpen their ability to read an opponent's intentions.

Holy Days/Important Ceremonies: In addition to observing the holy days and important ceremonies of the church of Tempus, the clergy of the Red Knight observe two important holy days themselves.

The Retreat is an annual event held every Midwinter's day. During this solemn ceremony, the clergy of the Red Knight assemble for a day-long retrospective on the previous year's campaigns. Strategies are discussed, battles are analyzed, and the accumulated lore is integrated into the church's teachings.

The Queen's Gambit is celebrated on the first day of Tarsakh. During this festival, the clergy of the Red Knights unwind with a day of feasting and gamesmanship. Day-long tournaments of chess and go (a game imported from Kara-Tur) are held, with the tournament victors receiving recognition, titles of merit, promotions, and, sometimes, a precious gift from the temple armory.



Major Centers of Worship: The Citadel of Strategic Militancy has arisen as the center of the Red Knight's faith outside of the aegis of the church of Tempus. Located at the juncture of the Coast Way and Thunder's Ride, approximately 40 miles north and east of Baldu's Gate, this small castle was the hold of the Bloodhawk clan, part of the minor, self-styled nobility scattered throughout the region encompassing the Fields of the Dead. The castle was built by Taric Bloodhawk over a century ago with money he plundered from an orc chieftain's secret horde during the battles of the Year of the Lost Lady (1241 DR).

During the night of the Fall of the Gods, Lady Kaitlin Tindall Bloodhawk, sole heir of Lord Ronlar Bloodhawk, was exploring the ruins enveloping the village of Tempus's Tears with the rest of her adventuring band, the Company of the Red Falcon. During the night, she was possessed by the Lady of Strategy to serve as her avatar host. The Red Knight forged the Company of the Red Falcon into a small, but powerful, mercenary company. She led the band south where the group was single-handedly responsible for eradicating an army of monsters that swarmed out of the Forest of Tethir and threatened to overrun the northeastern quarter of beleaguered Tethyr. The strategic genius of the Red Knight enabled the Company to triumph against overwhelming odds and forever earned them a place in Tethyr's history.

When Lady Kaitlin returned to her ancestral home at the conclusion of the Godswar, however, she found the lands pillaged, the castle a smoking ruin, and all of the inhabitants put to the sword. Broken-hearted, she vowed revenge, but she could never discover the perpetrators of the foul deed. In her family's memory, she rebuilt the castle and dedicated it as a temple to the Red Knight.

Today the Citadel of Strategic Militancy is a bastion of military might and serves as the home of the newly founded Red War College. This school caters to military officers throughout the Realms who are sponsored by their lieges to study strategy and planning. The Citadel's walls are checkered with red and white marble, and a blood red dome tops the central keep. The central chapel is a giant lanceboard on which the priesthood engages in strategic battles during religious ceremonies. Farmlands in a 20-mile radius are worked by peasants who gladly embrace the Citadel's expanding hegemony. The harvested land serves as a training field in the cold winter months. High Lady Bloodhawk administers the burgeoning complex in the name of her liege, the Red Knight, and serves as First Lady Knight of the Red Standard (high priestess) of the faith.

Affiliated Orders: The Order of the Red Falcon is a fellowship of crusaders, warriors, and a few paladins who serve the Red Knight and Lady Bloodhawk. Small in number, the elite knights of this order are dangerous opponents who have triumphed in the face of overwhelming odds on numerous occasions. Based in the Citadel of Strategic Militancy, many of the knights serve as instructors in the Red War College. Others serve stints in various armies throughout the Realms training the officers in military history. On rare occasions they are all summoned back to the Citadel and led into combat by Lady Bloodhawk herself.

Priestly Vestments: Clergy of the Red Knight wear blood-hued suits of plate armor or plate mail for ceremonial functions over which is worn a white tabard embroidered with the Red Knight's symbol. They are not forbidden to cover their faces with their helms like Tempuran clergy are, however, and so they often sport full helms when visibility is not a concern and they wish to convey a grand impression. When not armored, their clerical robes are red, although the shading varies slightly from darker to lighter with increasing rank. They wear the symbol of the Red Knight carved from a red-hued gemstone on a chain around their necks.

Adventuring Garb: Adventuring garb for priests of the Red Knight is the best armor they can obtain. Although their armor can be battle-worn, most priests strive to keep it polished and unmarred, as befits a commander seeking to inspire both his followers and the bards. All clergy of the Red Knight have a battle standard, paint their heraldic symbols (if entitled to one) on their shields, or display the symbol of the Lady of Strategy on banner or shield to form a rallying point for troops when they are going into organized battle. Covering or concealing such a standard generates no disapproval from the church, however, if a stratagem should require it.

Specialty Priests (Holy Strategists)

REQUIREMENTS:	Intelligence 13, Wisdom 13, Charisma 10
PRIME REQ.:	Intelligence, Wisdom
ALIGNMENT:	LN
WEAPONS:	Any
ARMOR:	Any (plate mail, field plate, or full plate preferred)
MAJOR SPHERES:	All, charm, combat, divination, healing, law, protection, travelers, war
MINOR SPHERES:	Creation, guardian, necromantic, thought, wards
MAGICAL ITEMS:	Same as clerics
REQ. PROFS:	Etiquette, heraldry, land-based riding (horse)
BONUS PROFS:	Engineering, gaming, hunting

- Holy strategists can cast spells from the travelers and war spheres as if they were twice their actual level. (Only the effect of the spells is impacted, not the number of spells available.)
- Holy strategists are resistant to illusions, and get a +1 bonus to their saving throws vs. spell against illusions for every three levels of their ability (rounded up) to a maximum of +5.
- Holy strategists can select nonweapon proficiencies from both the priest and warrior groups with no crossover penalty.
- At 3rd level, holy strategists can cast *clairaudience* or *clairvoyance* (as the 3rd-level wizard spells) once per day.
- At 5th level, holy strategists can cast *divination* (as the 4th-level priest spell) once per day.
- At 7th level, holy strategists can cast *consequence* (as the 5th-level priest spell) once per day.
- At 7th level, holy strategists can make three attacks every two rounds.
- At 9th level, holy strategists can cast *hallucinatory terrain* (as the 4th-level wizard spell) or *mass invisibility* (as the 7th-level wizard spell) once per day.
- At 10th level, holy strategists can cast wizard spells on scrolls from the schools of lesser or greater divination as a mage of the same level. They are automatically able to read such spells and only such spells.
- At 13th level, holy strategists can call for a war horse, similar to the fashion in which a paladin does. This animal need not be a horse, but it is always a steed of exceptional intelligence for its species and possessing maximum hit points. The holy strategist must find this animal in a memorable way, most often by a specific quest. Holy strategists have bonded not only with war horses, but pegasi, griffons, hippogriffs, wild tigers, and buffaloes.
- At 13th level, holy strategists can make two attacks every round.

Red Knight Spells

1st Level

Analyze Opponent (Pr 1; Divination)

Sphere:	Divination
Range:	10 yards/level
Components:	S, M
Duration:	1 round
Casting Time:	4
Area of Effect:	One creature/level
Saving Throw:	Neg.

This spell facilitates the quick analysis of a single opponent by the spellcaster. At 1st level, the priest can divine one salient weakness or strength of a single opponent. At 3rd level and every two levels thereafter up to 9th, the spellcaster can determine an additional strength or weakness. The target of this spell is entitled to a saving throw vs. spell. If the saving throw is successful, the spell is wasted and nothing is learned.

For example, if this spell was cast by a 5th-level priest on a troll, he might learn that trolls can regenerate (a strength), that they are particularly susceptible to fire (a weakness), and that this particular troll was partially blind in his left eye. The last nugget of information might translate into a +1 bonus to hit, at the DM's discretion, if the priest attacked so as to exploit the troll's weakness.

According to legend, one of the earliest priests of Tempus to win the Red Knight's favor employed this spell prior to battling a rakshasa. With it he divined that diabolical race's weakness to *blessed* crossbow bolts, a fact that is now known by many adventurers throughout the Realms.

The material component of this spell is the priest's holy symbol, which needs simply to be touched to cast the spell.

3rd Level

Knight's Move (Pr 3; Alteration)

Sphere: Combat
Range: 0
Components: V, S, M
Duration: 1 round/level
Casting Time: 6
Area of Effect: The caster
Saving Throw: None

This spell is similar to the 3rd-level wizard spell *blink*. In a fashion reminiscent of the chess piece of the same name, the spellcaster employing a *knight's move* can cause his or her material form to blink directly from one point to another.

Unlike the wizard spell, the spellcaster can control the timing, direction, and distance of a *knight's move* within certain constraints. The priest can *blink* at any time during a round in lieu of taking any other action. Alternatively, the caster may perform some other action at his or her normal initiative and then *blink* at the very end of the round after all other actions of other individuals have been taken.

The direction and distance of the *blink* are under the control of the priest, who can blink from his or her current location to any location in sight within 5 feet times his or her level to a maximum of 120 feet.

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

5th Level

Telepathic Broadcast (Pr 5; Alteration)

Sphere: Combat, Thought
Range: 10 yards/level
Components: V, S, M
Duration: 1 round/level
Casting Time: 8
Area of Effect: The caster's allies
Saving Throw: None

This spell puts the priest in one-way telepathic communication with all allies within range. No opponent hostile to the spellcaster can "hear" the *telepathic broadcast*. While this spell is in effect, the priest can telepathically broadcast instructions, orders, information, or anything else desired at will, so long as the information can be transmitted verbally. The priest cannot select which allies hear the message; anything chosen for broadcast is heard by all allied forces. This spell also does not allow the priest's allies to respond.

The caster must choose the language the broadcast will be sent in. Allies who cannot understand the language in which the caster is communicating hear the words but do not understand their meaning without additional magical aid.

The material components of this spell are the priest's holy symbol and a pinch of dust from the desiccated brain of a mind flayer or other creature with telepathic abilities or a drop of a *potion of clairaudience* or *potion of ESP*.

Savras

(The All-Seeing, the All-Seeing One, Lord of Divination Magics, He of the Third Eye, The Diviner)

Demipower (formerly Lesser) of Arcadia, LN

PORTFOLIO: Divinations, divination magic, diviners, fate, truth, truth-speakers
ALIASES: None
DOMAIN NAME: Buxenus/The Eye
SUPERIOR: Azuth, Mystra
ALLIES: Azuth, Mystra
FOES: Bhaal (dead), Bane (dead), Cyric, Leira (dead), Mask, Talos
SYMBOL: Crystal ball in which dance countless eyes of many different types
WOR. ALIGN.: LG, NG, LN, N, CN, LE

Foresight Forsaken

The Lady of Mysteries has long been an enigmatic figure worshiped throughout the Realms. To those who revere magic, there is none so beautiful as the Lady of Spells. In the wake of Mystryl's death and rebirth as Mystra, two rival spell-hurlers sought the favor (and some say even the hand) of the Mother of All Magic.

The younger of the two wizards was the brash and powerful Azuth, who delighted in the power and unbounded beauty of magic, while the older of the pair was the deliberate and introspective Savras the All-Seeing, who wasted nary a single spell and saw beauty in magic's precise application. For years the duo fought with neither wizard gaining the upper hand, but both steadily gaining in power. While Savras's careful preparation was initially enough to put Azuth on the defensive, the Lord of Spells battled back over time, demonstrating his superior mastery of the Weave. Azuth finally shattered his rival's defenses in a climactic battle that split a mountain and created a deep lake. He imprisoned Savras's essence within a magical artifact of his construction that came to be known as the *Scepter of Savras*. With this act he became the High One and the first Magister of Mystra, later to be sponsored by her to become a god.

Ever since Savras's loss, sages have speculated that the All-Seeing One must have foreseen his own defeat. If this is true, perhaps Savras planned his own defeat as a feint in a long-term ploy for victory. Only he can say, and he refuses to speak on it.



Savras (SAHV-ras) is believed to know all that has happened and all that will occur. Some claim that he guides the forces of fate, while others believe he is cursed to know all of history but is unable to affect its flow.

Savras was a long-ago god of the South who was worshiped in Halruua, Durpar, Estagund, Dambraith, and Var the Golden, with small pockets in Calimshan, Tethyr, and Amn. He was once as powerful as

Azuth and shared much of the same portfolio: mages in the service of Mystra, goddess of magic. The two contended during or slightly after the Dawn Cataclysm, and Savras fell. Azuth became the one god of wizards, and the All-Seeing One's essence was imprisoned in an artifact of Azuth's construction that came to be known as the *Scepter of Savras*. (See *Volo's Guide to All Things Magical* for details on this relic.)

The Lord of Spells, as Azuth was thereafter known, intended to keep the scepter in which Savras was imprisoned as his staff of office. Although reduced to demipower status, Savras was still powerful enough to block Azuth's divination abilities and teleport his prison into the Realms where it passed beyond Azuth's reach.

While the All-Seeing One was imprisoned in the relic, Savras's worshippers slowly dwindled, disheartened by the disappearance of their god and pilloried by the followers of Azuth. His final worshiper of note was Alaundo the Seer, to whom he revealed only visions that would come true, and thus Alaundo is the only true prophet of the Realms.

Eventually the *Scepter of Savras* past into the hands of Syluné Silverhand, one of the Seven Sisters. She employed the artifact for quite some time, ignoring Savras's entreaties to be freed. Syluné finally returned the *Scepter* to Azuth after uncovering secret doings of the gods that Mystra deemed it better for mortals not to know.

After reacquiring the relic, Azuth found himself troubled by Savras's long imprisonment. Following the Time of Troubles, the Patron of Wizards agreed to Savras's request to be released in exchange for a pledge of fealty by Savras to the High One. Today Savras is a demipower who serves Azuth, albeit uneasily. The two powers seem to be cautiously working toward friendship and a formal division of portfolios.

Some sages and devout defenders of the All-Seeing One believe that Savras deliberately lost his battle with Azuth, having chosen the more favorable outcome in the long-run. The followers of Azuth hotly contest any such implication. Some lorebooks recount that Azuth was the victor because his personal drive and passionate nature at the time complemented the restraint of Mystra, and she favored him over Savras, who was more cautious and distant like herself. Many sages who have studied the relationships of the powers in the past find this to be not an unlikely premise, since previous to his ascending to godhood Mystra had favored Azuth by naming him the first Magister.



The All-Seeing One is a cautious, logical power given to long intervals of meditative silence. He despises anyone or any power who would obscure the truth, and thus he opposes Cyric and Mask (and opposed Leira) at every opportunity. He also dislikes brutal destruction and killing for no end, and so Bhaal found him no friend, and Talos still does not. Bane's insufferable arrogance set Savras's teeth on edge (along with his evil behavior), and those who display overweening pride and arrogance still irk him. He serves Azuth to honor their agreement and a distant respect for their ancient rivalry and Mystra out of duty and a sort of misplaced affection, as the personality of the first Mystra, whose very presence warmed his spirit, is no longer.

Savras's statements are clear, precise, and rarely what the listener wants to hear. He always speaks the absolute truth, and in cases where the truth is a matter of perspective, he reveals all sides of the truth. There is little compassion or emotion in Savras's actions or demeanor, but sages speculate this seemingly emotionless facade is merely a front for a power who cares deeply about the fate of the Realms but finds himself relatively helpless to change its destiny. Savras almost never loses his temper, but when he does, his wrath is dreadful.

Savras's Avatar (Diviner 25, Cleric 25)

Savras appears as a human male of advancing years with a crystalline visage, clear to all who see him. A third crystalline eye winks with an inner light on his smooth brow. A sort of hush follows him about, and extraneous noise seems to fade into the background in his presence. The All-Seeing One favors spells from the spheres of divination, numbers, and thought and the school of divination, although he can cast spells from any sphere or school.

AC -2; MV 15; HP 166, THAC0 4; #AT 1
Dmg 1d10
MR 70%; SZ L (10 feet)
STR 13, DEX 19, CON 22, INT 24, WIS 24, CHA 15
Spells P: 13/12/12/12/12/10/4, W: 6/6/6/6/6/6/6/5*
Saves PFD 2, RSW 3, PP 5, BW 7, Sp 4

*Numbers assume one extra divination spell per spell level.

Special Att/Def: Savras can maintain any spell from the school of divination or sphere of divination indefinitely after casting it. Savras's crystal ball, *Truthseer*, resides both in Mystra's library (even when Savras is not there) and in Savras's home domain, The Eye (on Buxenus), simultaneously. It can reveal anything to Mystra that Savras knows or can determine if asked by her or Azuth. The privilege of looking within *Truthseer* has sometimes been allowed by Savras to mortals especially devoted to him or on a mission for himself, Azuth, or Mystra. What is seen by mortals within its depths has never been spoken of by those who have gazed within it, but it has always changed their lives.

Savras can see any event in that occurred in the past and all possible futures. There is a 75% chance that he can anticipate any opponent's actions far enough in the future to counter them. This enables him to automatically dodge missile attacks, the first melee attack in a round, or spell effects (effectively always making his saving throw vs. target effects and area-of-effect spells that there is any room to escape and taking only one-quarter damage in cases where a saving throw is for half damage). He is also easily able to exploit an opponent's weaknesses and gains a +1 bonus to his attack and initiative roll for each consecutive round he has engaged an opponent after the first.

At his will, the touch of the All-Seeing One paralyzes mortal opponents with indecision (in addition to inflicting damage, if Savras wishes) as they are overwhelmed with all alternate futures that may result from any decision they reach. This effect lasts 2d6+2 rounds and no saving throw is allowed. During this time, the victim of Savras's touch is helpless to attack or defend himself or perform any other mental or physical activity.

Savras is immune to all charm-type and illusion/phantasm spells or spell-like abilities, even of a divine nature.

Other Manifestations

Savras commonly manifests as a single unwinking eye that always seems to stare directly at anyone viewing it. Savras can cast any spell or create any spell-like effect available to his avatar from this manifestation. The All-Seeing One sometimes manifests as a vision of the future or the past. Such visions always contain some pearl of insight, but their meanings are typically uncertain and obscure.

Savras shows his favor through the discovery of water opals, white pearls, or blue quartz and his displeasure through the revealing of powdered psaedros (a substance worthless in most divinations). The Lord of Diviners is served by demaraxes, pers, spectators, spellhaunts, and wizshades, and by normal-seeming animals that mysteriously speak, especially calico and all-gray house cats, lap dogs, fish, and birds.

The Church

CLERGY:	Clerics, specialty priests, diviners, monks
CLERGY'S ALIGN.:	LG, LN, LE, NG, N
TURN UNDEAD:	C: Yes, if good or neutral, SP: Yes, Div: No, Mon: No
CMND. UNDEAD:	C: Yes, if evil, SP: No, Div: No, Mon: No

All clerics, specialty priests, and monks of Savras receive religion (Faerûnian) as a bonus nonweapon proficiency.

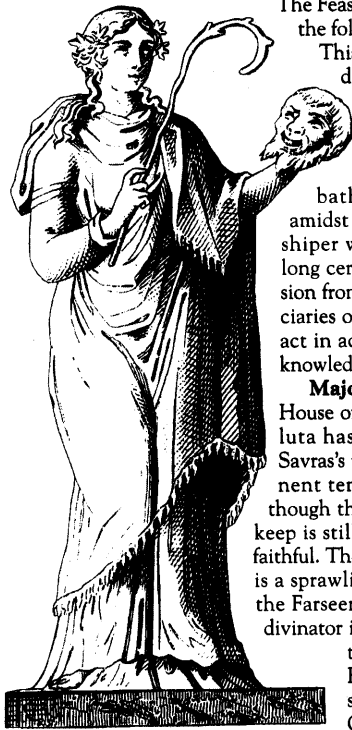
Savras is little known in the Realms outside of the coterie of diviners and fortunetellers. Those outside the ranks of his faithful who know of the All-Seeing One typically hold him in poor regard. Savras's penchant for speaking the truth, even when it is unlooked for, have earned him more foes than allies. In addition, the clergy of Azuth have long contributed to sully Savras's name. Only in recent years has the church of Azuth moderated its invectives against Savras. With the resurgence of Savras's faith in the aftermath of the Time of Troubles, priests of the All-Seeing One have begun a campaign to improve their deity's standing in the Realms.

Shrines and temples of the All-Seeing One are typically dominated by a giant, sacred statue of Savras carved from white marble seated atop an onyx dais in meditative repose. The Lord of Diviners is always portrayed with his palms upward in a gesture of supplication and with blank eyes gazing from a placid face. In the center of the idol's brow is a crystalline third eye that is often reputed to have magical powers. Savras's statues are often placed in large halls dominated by titanic columns and accessed by circular portals and windows which close and open like an iris. The walls of the All-Seeing One's temples are inscribed with countless hieroglyphics depicting alien landscapes and events in the distant past or future scryed by the temple's diviners.

During the long imprisonment of Savras, his faithful dwindled to a few specialist wizard diviners, as his clerics received no answer to their prayers for centuries and gradually died out. Upon his release from the *Scepter of Savras*, Savras has added mainly specialty priests, known as sibylites, and monks to his clergy. Currently about 65% of the clergy of Savras, known collectively as divinators, are specialty priests, 5% are clerics, 15% are monks, and the remainder are specialist wizard diviners. Novices are known as Truth Seekers. In ascending order, priests in the clergy of Savras are known as Truth Speakers, Savants, Scholars, Sages, Clairvoyants, Soothsayers, Prophesies, Prophets, and Oracles. Higher-ranking priests have their own unique titles, a tradition begun during the centuries of Savras's imprisonment.

Dogma: The blindness of mortals is the origin of all folly. Search for the truth in all things great and small and conceal nothing. Speak only the truth, for lies and misdirection, even for benign motives, are the root of all sorrow. Be not paralyzed by indecision, but take no action without analyzing the implications. Hasty actions and decisions are rarely more beneficial than well thought out strategies which are revised as necessary. Mortals who employ only their two common eyes are essentially blind. Savras provides the third blessed eye, allowing both foresight and hindsight, so that mortals can access the omniscience of the gods. It is not wrong to use the knowledge that Savras gives to help yourself and your church, but caution should be employed in furthering the goals of others as part of their agenda may be hidden. Seek for the hidden motive before you act, and damage not the whole of the realm in which you live out your mortal life.

Day-to-Day Activities: Divinator's begin and end their days with extended sessions of peaceful meditation. Much of their daily activities are involved with foretelling the future or studying the past and dealing with the consequences of what they learn. Of necessity, Savras's clergy engages in extended strategy sessions to analyze the implications of future events and plan accordingly. Some followers of the All-Seeing One wander the Realms uttering prophecies, while other seek out remote locations to reside and become oracles. A few are employed as truth speakers and serve the legal system of various cities and kingdoms as expert witnesses, magistrates, or judges.



Holy Days/Important Ceremonies:

The Feast of the Moon is celebrated by the followers of Savras as the Vision.

This holy day is observed by every devout follower of Savras with 24 hours of continuous meditation. In some temples the meditation occurs in a sauna or steam bath, while in others it occurs amidst a haze of incense. Each worshiper who participates in the day-long ceremony is rewarded with a vision from the All-Seeing One. Beneficiaries of such visions are expected to act in accordance with this prescient knowledge or risk Savras's wrath.

Major Centers of Worship:

The House of the All-Seeing Orb in Tashluta has risen in prominence since Savras's release to become the preeminent temple of the All-Seeing One, though the shrine of Savras at Candlekeep is still a place of pilgrimage to the faithful. The House of the All-Seeing Orb is a sprawling complex administered by the Farseer, arguably the most powerful divinator in the Realms after Zalathorm, the Wizard-King of Halruaa. Home to over a thousand scholars, the temple houses the College of Divination, the Celestial Observatory, and the Library of Ultimate Truth. Many of the magical scrying devices and quite a few of the newer wizard spells classified in the school of divination employed in the Realms were constructed or researched at this temple. The clergy of the House of the All-Seeing Orb have a long-standing rivalry with Talona's clergy in the House of Night's Embrace and often work to expose that evil sect's schemes. In recent years, the temple's diviners have found hints of a large danger brewing in the neighboring jungles and have begun to hire adventurers to investigate. (See the entry on Sseth for more details.)

Savras's only known active shrine in the North is located in Candlekeep, the former home of Savras's most famous servant, Alaund the Prophet. Hidden amidst the Inner Rooms, where Candlekeep's most powerful magical tomes are stored, is the Hall of Pools and Mirrors. This ancient shrine is administered by the Sibylline Farsight, a high-level sibylite, in addition to her duties as one of the eight Great Readers. As befits its name, the Hall is lined with countless magical and nonmagical scrying devices, including telescopes, magical mirrors, pools, and crystal balls. At least three of the crystal balls are believed to be a strange variant of liches, known as crystaliches, created when a powerful diviner or sibylite actually merges his essence into a scrying device and becomes a sentient crystal ball. These powerful crystaliches can scry nearly any where in the Realms or across the planes at will and can cast spells at any place they observe.

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A long-lost temple of Savras was discovered by the Company of the Red Wolf in the depths of Undermountain beneath Waterdeep nearly 20 years after Durnan the Wanderer established the Yawning Portal over the ruins of Halaster's Hold. The last member of the band to die, the warrior Jardis, was interrogated via a *speak with dead* spell by a long-forgotten priest after the fighter fell to his death at the bottom of the Well of Entry. Jardis's shade revealed that the band had found a 500-year-old temple of the All-Seeing One and stolen the *Third Eye of Savras*, a priceless crystal with unknown magical powers. According to the bitter shade, much of the lost temple had collapsed upon the theft of the crystal, and the *Third Eye* had been lost as the company battled its way back to the surface. The clergy of Savras are said to be hiring adventurers to explore Undermountain in search of the long-lost temple and the holy relic, as Halaster's enchantments have so far blocked their scrying efforts.

Affiliated Orders: The Sibylline Sisterhood is an affiliation of female oracles who wander western Faerûn dispensing prophecies and revealing visions for a modest fee to rich and poor alike. (The fee seems to vary de-

pending upon the relative wealth of the recipient.) Visions revealed by the Sisters are usually accurate but often so clouded as to be helpful only in hindsight. Most of the Sibyls are low-level sibylites, but a few are powerful adventurers. All are capable of defending themselves, and they always seem to anticipate attacks upon their person and plan accordingly. The Sisters still tell the tale of one comely young acolyte who predicted a potentially fatal encounter that night and recruited half of the Red Cloaks of Asbravn to defend her—against a down-on-his-luck cutpurse.

Priestly Vestments: Divinators of Savras garb themselves in pale yellow robes with a depiction of their power's holy symbol sewn to their chest. They wear simple sandals on their feet and a colored sash of muted hue tied around their waist. All of Savras's clergy tattoo a depiction of the third eye of Savras on their brow. High-ranking and wealthy priests have clear or white crystals or gemstones of some value bonded to their brows in the centers of their tattoos.

Adventuring Garb: When adventuring, divinators tend to cloak themselves with the protection of powerful warriors, eschewing armor and edged weapons. Savras's clergy are the quintessential planners, typically using their divination skills to anticipate every need. As a result, they often bring along an unusual assortment of gear when adventuring—to the general amusement of their companions. However, the oddments they haul along invariably fill a crucial niche.

Specialty Priests (Sibylites)

REQUIREMENTS:	Intelligence 11, Wisdom 14
PRIME REQ.:	Intelligence, Wisdom
ALIGNMENT:	LN
WEAPONS:	Any bludgeoning (wholly Type B) weapons
ARMOR:	None
MAJOR SPHERES:	All, astral, charm, divination, healing, law, numbers, sun, thought, time
MINOR SPHERES:	Creation, guardian, necromantic, protection, weather
MAGICAL ITEMS:	Same as clerics plus the use of any magical items allowing scrying or divination of any type (such as <i>crystal balls</i>)
REQ. PROFS:	Ancient history or local history
BONUS PROFS:	Astrology, blind-fighting

- Sibylites may cast wizard spells from the divination school in addition to priest spells. These spells are cast as if the sibylite were a diviner of the same level. For example, a 3rd-level sibylite casts wizard spells as a 3rd-level diviner. Sibylites pray for their wizard spells instead of studying to memorize them, and chosen wizard spells replace priest spells potentially available for use that day. (In other words, the wizard spell occupies a priest spell slot.) Sibylites gain access to 8th-level wizard spells at 16th level and 9th-level wizard spells at 18th level. A sibylite must have a Wisdom of 18 or higher and an Intelligence of 16 or higher to gain access to the 8th-level spells, and a Wisdom of 18 or higher and an Intelligence of 18 or higher to gain access to the 9th-level spells. If a sibylite is able to gain high-level wizard spells, every 8th-level spell prayed for occupies a 6th-level priest spell slot and every 9th-level spell prayed for occupies a 7th-level priest spell slot. Sibylites are always able to read divination spells on scrolls or in wizard spellbooks as if they knew *read magic* (but studying spells from a spellbook is useless to them). No more than three-quarters of a sibylite's total number of spells available (round down) can be taken as wizard spells.
- Sibylites can cast *augury* (as the 2nd-level priest spell) or *clairvoyance* (as the 3rd-level wizard spell) once per day.
- At 3rd level, sibylites can cast *detect lie* (as the 4th-level priest spell) or *cure blindness* (as the 3rd-level priest spell *cure blindness or deafness*) once per day.
- At 5th level, sibylites can cast *true seeing* (as the 5th-level priest spell) or *wizard eye* (as the 4th-level wizard spell) once per day.
- At 7th level, sibylites can cast *magic font* (as the 5th-level priest spell) or *reflecting pool* (as the 4th-level priest spell) once per day.
- At 10th level, sibylites can cast *consequence* (as the 5th-level priest spell) once per day.
- At 10th level, sibylites can no longer be surprised in combat. They do not automatically gain a psychic knowledge of any impending attack, but when an attack occurs, their actions are not delayed by surprise.

- At 13th level, sibylites can no longer be sneaked up on. They cannot be backstabbed or pounced on unawares.
- At 15th level, sibylites can automatically penetrate all disguises, spells, and abilities disguising or changing a being's actual shape to see its true form. Even blind sibylites may do so; they receive a mental image of the true nature of a being when they turn the remnants of their visual organs upon any creature.

Savranthian Spells

1st Level

Foresight (Pr 1; Divination)

Sphere: Combat, Divination
 Range: 200 yards
 Components: V, S, M
 Duration: 1 round/level
 Casting Time: 4
 Area of Effect: One being
 Saving Throw: Special

This spell enables the priest to foresee the actions of a single creature two rounds into the future. For every three levels of experience, the caster can predict the actions of the target an additional round into the future to a limit of four rounds. For example, a 1st- or 2nd-level priest could foresee the actions of the spell target in the following two rounds, while a 3rd-, 4th-, or 5th-level priest could foresee the actions of the spell target in the following three rounds. The casting priest must be able to see the target or read its mind (through the use of *mind read*, a *potion of ESP*, etc.) for the spell to work.

Priests benefiting from a *foresight* spell cannot be surprised by any action of their target creatures. For example, if a priest foresees that the target will cast a *fireball* spell, he could quaff a *potion of fire resistance*. Spellcasters who perceive the target will make any sort of physical attack receive a +4 bonus to their AC for that attack only as they anticipate their opponent's maneuver. Casters also receive a +4 saving throw bonus vs. attacks such as area-of-effect spells and breath weapons but do not gain a saving throw where there is normally none granted.

If casters reveal their visions in any fashion that the targets of their spells can understand, the targets may adjust their actions accordingly. For example, if a spellcaster shouts "Everyone take cover, the wizard is casting a lighting bolt!", the wizard can change her spell selection. However, if the priest shouts in elvish and the enemy wizard does not speak elvish but the priest's comrades do, the effects of the *foresight* spell are unaffected.

The target of this spell is entitled to a secret saving throw vs. spell when this spell is cast. If the saving throw is failed, the priest receives a true vision. If the saving throw is successful, the spellcaster receives no benefit and the spell is wasted. If the target rolls a 1, the spellcasting priest receives a false vision. This gives affected spellcasters a -4 penalty to their AC and saving throws for any predicted attacks they try to deliberately avoid.

The material components for this spell are the priest's holy symbol, a miniature silver hourglass filled with fine white sand worth at least 50 gp, and a small piece of amber. Only the last is consumed in the casting.

3rd Level

Haunted Visions

(Pr 3; Divination, Enchantment/Charm)

Sphere: Divination
 Range: 30 yards
 Components: V, S, M
 Duration: 2d4+2 rounds
 Casting Time: 6
 Area of Effect: One being
 Saving Throw: Special

This spell afflicts the target with the ability to see every possible consequence of every decision it may make. The multitude of overlapping visions perceived by the target are nearly incapacitating, since every possible action might result in disaster somewhere down the line.

When this spell is first cast, the target must succeed at a saving throw vs. spell to completely avoid its effects. If the saving throw is failed, then the *haunted visions* lasts for the complete duration and cannot be ended except with the use of a *dispel magic* incantation or similar magics.

While experiencing overlapping *haunted visions*, the target of the spell cannot move faster than one-quarter his or her normal walking movement rate, always loses initiative, and is always surprised in situations where a surprise roll is warranted. Spellcasting is impossible, and the target can only make a successful physical attack if she or he succeeds at a saving throw vs. spell. All such attacks are made with a -2 penalty to hit. In addition, the target of this spell receives a -2 penalty to his or her Armor Class and saving throws for the duration of the *haunted visions*.

The material components for this spell are the priest's holy symbol and a puff of smoke. The latter is usually generated by a match or torch and must be blown in the general direction of the spell target during the spellcasting.

6th Level

All-Seeing Crystal Ball (Pr 6; Divination, Alteration)

Sphere: Divination
 Range: 0
 Components: V, S, M
 Duration: 1 day/level
 Casting Time: 1 turn
 Area of Effect: Special
 Saving Throw: Special

This spell enables the spellcaster to create a crystal sphere about 6 inches in diameter with all of the powers of a *crystal ball*, as described in the *DUNGEON MASTER Guide*. In addition, the priest can cast any spell solely from the schools of lesser or greater divination or the sphere of divination through the *all-seeing crystal ball*. All other strictures associated with normal *crystal balls* apply to the spellcaster when employing an *all-seeing crystal ball*.

Spellcasters who are 15th level or above can create an *all-seeing crystal ball with clairaudience*. Spellcasters who are 17th level or above can create an *all-seeing crystal ball with ESP*. Spellcasters who are 19th level or above can create an *all-seeing crystal ball with telepathy* (communication only). These creations have the same abilities as the magical items of the same name, as well as the improved capability for casting divination spells through them mentioned above.

The material components of this spell are the priest's holy symbol and a ball of snow and ice or a pile of fine sand of the volume of a 6-inch sphere.

Sharess

(The Festhall Madam, the Fast-Fil Mistress, Felde of Felicity, Succubus of Sensation, The Fawny Temptress, the Dancing Lady, Foe of Set, Mother of Cats)

Demipower of Arborea and Ysgard, CG

PORTFOLIO: Hedonism, excess, lust, sensual fulfillment, festhalls, cats, pleasure seekers
 ALIASES: Bast, Bastet, Felidae, Zandilar the Dancer
 DOMAIN NAME: Olympus/Brightwater and Ysgard/Merratet
 SUPERIOR: None
 ALLIES: Anhur, Hanali Celanil, Lliira, Milil, Nobanion, Selûne, Sune
 FOES: Set, Shar, Loviatar
 SYMBOL: Feminine lips (Sharess) or a cat's head wearing delicate golden hoop earrings (Bast; older)
 WOR. ALIGN.: Any



Sharess (SHAH-ress) is the more commonly recognized name of the deity originally known as Bast (BAAST). When the Mulhorandi deities emigrated to Faerûn, Bast accompanied them. At that point, she was known mainly as Anhur's lieutenant in the eternal struggle against Set and as the patroness of cats, revered for their ability to keep rats from the precious grain of the Mulhorandi people and their eternal vigilance against the serpents and scorpions of Set. At the height of the second empires of Mulhorand and Unther, numerous beast cults gained popularity for a time. During this period, the Mulan and Turami peoples began to venerate Feli-

dae, a goddess of felines, sensual pleasures, and nomads revered by the barbarians to the north and west, and in a very short time the more powerful Bast subsumed Felidae's portfolio and position into her own. However, the taste of foreign ways and foreign places tantalized Bast and like many felines, she was struck with wanderlust. When Ao allowed Mask to expand his geographic sphere of influence to include the thieves of the Old Empires (since they had no native deity who served that function and an innate prejudice against such), he required that the Faerûnian pantheon accept a Mulhorandi power into their geographic sphere of influence in exchange.



Bast immediately set off to explore Faerûn. She maintained a few followers in the Mulhorandi sphere, however, and continued to answer their prayers (if sporadically), so her name and powers were never lost to the people of the Old Empires. She soon became known as the Patroness of Feshalls as she wandered throughout the rest of the Realms. Numerous short-lived cults were created in the wake of her passing, but most quickly vanished when the goddess lost interest in her current flock and moved on to new pleasures. The veneration of cats in Cormyr and Mulhorand is the main remaining legacy of these ancient, wild revels. The connection between Bast of the Old Empires and Sharess of western Faerûn is supported by the tendency for most images of the goddess to be depicted stroking a resplendent black cat.

Some time later, Bast acquired the portfolio and aspect of an elven demipower worshiped by the elves of the Yuirwood. Zandilar the Dancer was an elven goddess of love whose portfolio, unlike that of the more romance- and beauty-oriented Hanali Celanil, was directed toward passionate, physical love which burned hot and quickly but eventually died out. Zandilar was a joyful and tragic demipower who is said to have used her feminine wiles to gain vital information from deities of other pantheons and to persuade human chieftains and kings to leave the Yuir in peace. When the Yuir elves began to falter in a series of battles with drow armies, Zandilar attempted to seduce the dark elven deity Vhaeraun either to gain information or to elicit his assistance in battling the forces of Lolth. However, the dark elven lord betrayed Zandilar and imprisoned her avatar, and her self-sacrifice went for naught. Vhaeraun intended to seize Zandilar's divine essence for himself, but failed when Bast distracted him long enough for the elven demipower to escape. In gratitude and out of necessity, the severely weakened Zandilar voluntarily merged her essence with that of Bast. A reinvigorated Bast/Zandilar was then strong enough to help the Yuir elves drive off the drow forces for a time. As a result of this union, Bast became more focused on the pursuit of pleasure and acquired the nickname "the Dancing Lady."

Some time after the fall of Myth Drannor, Bast began to experiment with the darker side of pleasure and fell under the influence of Shar, Mistress of the Night. Known as the Maidens of the Forbidden Fruit, the two goddesses were strongly linked in the liturgy of the church of Shar until Bast was seen simply as an aspect of Shar known as Sharess. The ranks of the Lustful Mistress's clergy slowly dwindled throughout the Realms as the nightbringers spoke of her being a precursor to the despair and loss that all beings will eventually embrace. Those who encountered the goddess of pleasure during this time found her beauty slowly fading and the joy of life leaving her eyes.

Sharess was never fully absorbed by Shar, however, and during the Time of Troubles she was released from this dark link by Sune. Sharess had assumed the form of the favorite concubine of the Pasha of Calimport as her avatar and was engaged in a wild life of decadence within that ruler's harem when the avatar of Shar arrived to slay Sharess once and for all, as she had already done to Ibrandul. However, before Shar could destroy Sharess and seize her portfolio, the avatar of Sune arrived with a chalice filled with the sacred waters of Evergold and doused Sharess in its liquid essence. Sharess immediately regained her faded beauty and rebelled against the Dark Dancer's bitter influence.

In the wake of the Godswar, Sharess has removed herself from the Realms to Arvandor where she joins Sune and the elven goddess Hanali Celanil in frolicking in and around the pool of Evergold. Some tales claim Sharess is the younger, more decadent sister of Sune, although this is not strictly true. Sharess puts even Sune and Lliira to shame with her excesses.

Sharess fiercely clings to her newfound independence and remains infatuated with the pursuit of pleasure in all forms despite the counsel of Sune and the dark entreaties of Shar. Her revitalized clergy is spreading through the festhalls of the Realms, regaling worshippers with (wholly un-

substantiated) tales of Sharess's bawdy exploits in league with her friends Milil and Lliira and with other Faerûnian deities. Sharess is well aware of the fine—dark—line between her portfolio and that of Loviatar and jealously guards her domain from the Maiden of Pain. She is morbidly fascinated by Ilmater and frequently attempts to seduce him—so far without success. Sharess and Nobanion get along well because of their mutual feline natures, but Sharess cannot resist teasing him occasionally (and thus getting him irked at her) because she likes to fray the edges of his straight-laced nature to see what will happen. Bast and Anhur have an off-again, on-again relationship that swings from deep love to indifference and involves frequent spats and occasional fits of pique (especially on Bast's part), but both of them would always help each other when it comes to matters of importance. Sharess maintains an active hatred for Set and his activities as the core of her nature and can always be relied on to oppose him and aid those who fight to root out his influence.

Sharess only rarely appears in avatar form in the Realms, but when she does it is often as the Dancing Lady at Godswalk Keep in the Barony of Great Oak in the Border Kingdoms. Her clergy claim she appears to taunt Garagos and Jergal who contested for her affections long ago and whose avatars also appear in a confluence known as the Meeting of the Three. She is also said to be working in some fashion again in her alias as Zandilar the Dancer in the Yuirwood.

Sharess is a strange and radiant demipower whose beauty is rivaled only by Sune among the Faerûnian pantheon, but whose aura is tinged with faded promise. Her voice is said to be a throaty purr and to give the listener the feeling of being brushed by the softest fur or velvet when she speaks. She is a fickle, flighty deity, who prevents anyone from getting too close to her true spirit. She has the willful independence and pleasure-seeking nature common to felines and is constantly preening and grooming to maintain her appearance. She is often depicted as a voluptuous human female with the head of a cat. Sharess enjoys toying with beautiful mortals—male and female—and she cannot resist casually flirting with anyone she encounters. However, when her ardor cools and her passion is sated, Sharess is easily distracted and quick to move on to new pleasures. She dislikes snakes intensely.

Sharess (as Bast) is served by divine minions that can assume the form of a lion, a leopard, or a small wild cat (a feral domestic cat).

Sharess's Avatar

(Thief 23, Mage 18, Spellsinger 18, Cleric 16, Fighter 10)

Sharess favors two forms when she manifests in the Realms. As the Lady of the Golden Heart, she appears as a voluptuous, bronze-skinned human female with long wavy raven hair and the slitted green eyes of a cat. She dresses in provocative clothing ranging from that of a tawdry tart to that of a pampered concubine. This is also the form she appears in as Bast in Mulhorand, though she wears Mulhorandi garb. As the Feline Huntress, she appears as a huge tawny house cat with razor sharp claws, wickedly gleaming emerald eyes, and a sensuous aspect. Sharess has not, to anyone's knowledge, assumed the form of Zandilar the Dancer for centuries. When she does, she appears as a beautiful and seductive blue-skinned elven woman who wears layered gauzy outfits. All forms have access to all spell schools and spheres, but Sharess prefers spells from the sphere of charm and from the schools of enchantment/charm and illusion/phantasm.

AC -3; MV 15, sprint 45; HP 172; THACO 10; #AT 2 or 4/1
Dmg 1d10+7/1d10+7 (claws, +7 STR) or 1d4+10 (thrown dagger +3, +7 STR)
MR 70%; SZ L (7 feet tall: Lady of the Golden Heart or Zandilar) or L (12 feet long: Feline Huntress)

STR 19, DEX 24, CON 20, INT 19, WIS 10, CHA 25

Spells P: 7/7/7/6/4/3/1, W: 5/5/5/5/3/3/2/1+Special (see *Wizards and Rogues of the Realms* for details on spellsingers, who effectively have no limit on their number or level of spells)

Saves PPDM 4, RSW 4, PP 7, BW 9, Sp 5

Special Att/Def: In all her forms, Sharess can attack twice per round by raking with her deceptively delicate fingernails (which are as sharp and deadly as the claws of a hunting cat) or claws. As the Feline Huntress, if she scores hits with both her forepaws in a single round, she gains an additional two attacks with her rear claws for 1d12+7 points of damage each if they hit. In her Zandilar the Dancer or Lady of the Golden Heart forms Sharess is proficient in all weapons and specialized in thrown daggers, which she has very rarely used, usually in a sort of pinwheeling dance attack. Her

thrown daggers are *daggers +3* and appear in her hands at will, summoned from thin air. She apparently can access an infinite supply of them, and they disappear again shortly after they strike a target or one round after they are thrown.

Any of her avatar forms can *shape change* into the form of any cat, great or small, young or old, wild or domestic and gain all the forms of attack and special abilities of the form while retaining her own defensive abilities, Armor Class, and immunities. She can also see through the eyes of all cats at all times, though she must concentrate on the input to pick out images of importance. Sharess can also appear as any creature's most passionate desire through a sort of divine illusion, but she does not change form to do so. Her kiss can bestow a *kiss of Sharess* or reverse a being's gender (as a *girdle of femininity/masculinity*) at will. Her touch can create the effect of an *excessive indulgence* or *intensify sensation* spell at will.

Sharess has the legendary nine lives of a cat, and her avatar must be slain nine times before it is truly destroyed. She can fall from any distance and land on her feet, unharmed and unruffled. She is immune to illusion/phantasms, enchantment/charm spells she does not wish to be affected by, and the harmful effects of necromantic sphere or necromancy school spells. Sharess cannot be harmed by her own daggers; she can be damaged only by spells or +2 or better magical weapons.

Other Manifestations

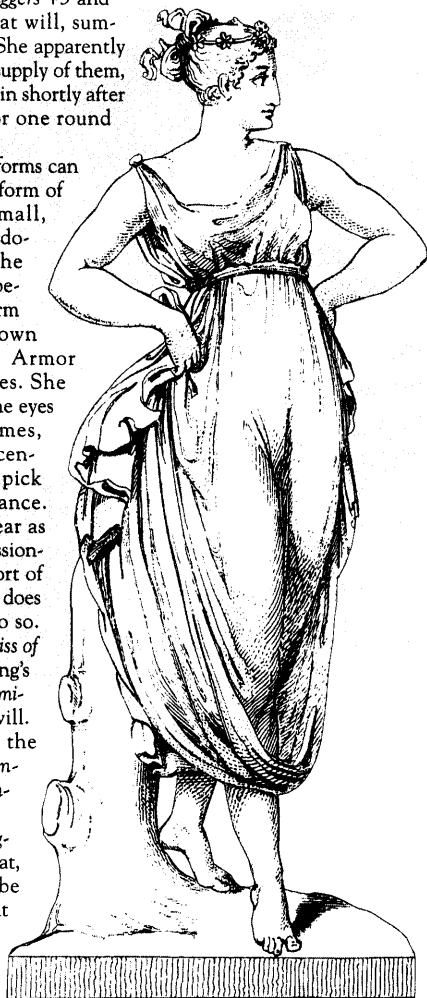
Sharess's favorite manifestation is that of an unseen caress whose contact brings uncontrolled shuddering *rapture* (as the 3rd-level priest spell of the same name detailed in the write-up of Sune found in *Faiths & Avatars*) and intensifies all pleasurable sensation (as the spell *intensify sensation*). Sharess is also known to manifest as a pair of disembodied, floating female lips (as big across as a human's head) whose touch bestows a *kiss of Sharess*.

Sharess also shows her favor through the presence of cats, doppelgangers in pleasing shapes, dryads (or satyrs), good and neutral sirines, elfen cats, tressyms, and a few (very rare) nonevil alu-fiends who act in accordance with her philosophy of life. She often lingers for days as a perfumed scent that creates an *excessive indulgence* effect in any who breathe its essence. She enjoys sumptuous jewelry, gourmet foods, and things of beauty and may grant a boon to anyone who sacrifices such things to her.

The Church

CLERGY:	Clerics, specialty priests, mystics
CLERGY'S ALIGN.:	NG, CG, N, CN; rarely and briefly, NE, CE
TURN UNDEAD:	C: Yes, SP: No, Mys: No
CMND. UNDEAD:	C: No, SP: No, Mys: No

All clerics, mystics, and specialty priests of Sharess receive religion (Faerûnian) and religion (Mulhorandi) as bonus nonweapon proficiencies.



Sharess includes a small but significant number of elves and half-elves among her clergy, most of whom venerate her as Zandilar the Dancer.

Sharess is worshiped in large urban areas such as Waterdeep, Calimport, and other cities along the Sword Coast. She is revered by male and female professional escorts who take pride in their professions, the decadent rich, and those who seek only endless pleasure in life. In Mulhorand, she is also revered by those who combat Set and rewards those who work long and hard against him with occasional nights of wild pleasure to inspire them to further efforts. Sharess's faith is still very young and its ceremonies very loose and fluid, with long worship services that resemble nothing so much as extended feasts and revels, heavy on the pleasures of the flesh and light on the teachings of the spirit. A goodly number of former followers of Waukeen who have rejected Liira's teachings have become interested in Sharess.

The few temples of Sharess are typically located in large cities along the Sword Coast, but small shrines to the goddess of pleasure may be found in almost every festhall in the Realms. Her temples are typically constructed to resemble elaborate festhalls, with graceful, fluting pillars, octagonal domes, great halls sculpted to resemble forest glades, secluded nooks, bathing areas in natural mineral springs, great banquet halls, and richly scented massage parlors. Most are guarded by staunch fighters and even exotic sentient monsters who are sworn to protect all revelers who partake in the name of Sharess.

The clergy of Sharess are collectively known as Sharessin. Both male and female humans can be found in their ranks, but charismatic and physically beautiful female humans comprise the great majority of them. Specialty priests of Sharess are known as sensates. As there is no known connection between Sharess's faithful and the Outer Planar faction of the same name, this is a potential point of confusion.

The clergy of Sharess is split evenly between clerics and specialty priests, with the balance slowly shifting in favor of specialty priests. Alignment restrictions for Sharess's clergy (particularly clerics) are weak, and a gentle slide toward evil is still often tolerated. Those priests who remain evil and seem unwilling or unable to drift back toward neutrality in their behavior are secretly entreated by agents of Shar to shift their worship to the Dark Maiden while maintaining their position within the clergy of Sharess. The Feline of Felicity seems unwilling or unable to prevent such defections at this time, rare though they may be.

Dogma: Sharess's priests are expected to live their lives in the decadent sensual fulfillment of themselves and others. Pleasure is to be sought out at every opportunity and life is to be lived as one endless revel. Initiates to the faith are taught that: "Life is to be lived to its fullest. That which is good is pleasurable and that which is pleasurable is good. Spread the bounty of the goddess so that all may join in the Endless Revel of Life and bring joy to all those in pain. Infinite experiences await those who would explore, so try the new as well as savoring the old."

Day-to-Day Activities: Many priests and priestesses of Sharess run pleasure houses in large cities or directly serve decadent rulers. These pleasure houses cater to all the senses and include fantastic feasts, heavenly baths and massages, unique experiences, such as flight, and every other pleasure imaginable. Wealthy festhalls often employ one or two mid-level Sharessin, and some Sharessin wander the countryside, with Sharess's blessing, seeking new pleasing sensations to add to their repertoire.

Holy Days/Important Ceremonies: The clergy of Sharess celebrate more festivals than possibly any other faith in the Realms. They are known collectively as the Endless Revel of Life. The daily rising and setting of the sun, the yearly passage of seasons, the appearance of a full moon, or nearly any other event is cause for a celebration and wild revel to which the general populace is always invited. Each such festival has several outlandish titles and new festivals are added all the time as old ones are forgotten. Without comparison, however, Midsummer's Eve is the time of greatest rejoicing among Sharess's faithful and an occasion for the most extreme pursuits of boundless pleasure.

Major Centers of Worship: The center of Sharess's faith is the Festhall of Eternal Delight located along Calimport's waterfront. An earlier temple on this spot was destroyed during the most recent Night Parade, and the new temple is even more extravagant than the last. Dark marble columns, jutting spires, crystalline statues in enticing poses and vast, landscaped atriums decorate this sprawling complex. The temple baths are legendary for their recuperative powers and skilled masseuses, and the temple flowers are carefully selected for the reputed aphrodisiacal properties of their scents in some rooms and their calming or soothing properties in others. Gigantic fighters

(several who appear to have giant or ogre blood), a sirine (somehow magically equipped to breathe air), and a faerie dragon, among other exotic protectors, stand guard against the frequent raids from the neighboring Temple of Old Night.

Affiliated Orders: Sharess is served by no military or knightly orders. Most professional escorts in major cities join formal or informal guilds led by her clergy, however. Sharess is served by a secretive sisterhood of female werecats known as the Eyes of Evening who also pay tribute to Selûne. The aims and goals of this mysterious fellowship are unknown, although they are rumored to hunt cultists of Shar and Loviatar during nights of the full moon.

In Mulhorand, Bast has a more militant reputation than Sharess. A number of adventuring bands who work against Set and his agents, including the Desert Fire and the Daggers of Truth, count Bast as a patroness and also receive support from other Mulhorandi faiths, including those of Anhur and Horus-Re.

Priestly Vestments: All priests of Sharess wear their hair long and style it to show off their faces and bodies to their best advantage. The priestly raiment of Sharess's clergy varies widely according to the priest's gender, the local climate, current fashions, and the priest's taste. Waterdhavian courtesans favor highly suggestive evening dresses that make them seem half-undressed, while the women of Calimport's harem's wear diaphanous negligees, short vests, sheer pantaloons, gold dust, and endless gemstone beads and coins strung in ropes and made into decorative chains and fringes. Male clergy typically prefer tight-fitting breeches that are tailored to their charms and blousy open shirts. They often wear decorative belts and vests. Sharess's holy symbol is the image of feminine lips carved from dark amber or ruby and worn on a golden chain on the wrist or ankle.

The few priests and priestesses of Bast who remain in Mulhorand favor tight-fitting kalasiris (tight-fitting white linen knee-length skirts) and ornate pectoral collars draped suggestively over the chest or breasts. The holy symbol of Bast is a cat's head wearing golden hoop earrings.

Adventuring Garb: When adventuring, the clergy of Sharess endeavor to preserve the gifts of the goddess as best as they can and hence typically wear the best armor they can afford. There is no point to living life without pleasure, however, so they always decorate such armor as provocatively as possible.

Specialty Priests (Sensates)

REQUIREMENTS:	Dexterity 10, Wisdom 9, Charisma 13
PRIME REQ.:	Wisdom, Charisma
ALIGNMENT:	CG, CN
WEAPONS:	Club, dagger, knife, khopesh, net, sling, scimitar, whip
ARMOR:	Any, but decorated provocatively
MAJOR SPHERES:	All, chaos, charm, combat, healing, guardian, protection
MINOR SPHERES:	Animal, creation, elemental (water), necromantic, travelers
MAGICAL ITEMS:	Same as clerics
REQ. PROFS:	Dancing
BONUS PROFS:	Singing, artistic ability (pick one), and musical instrument (pick one)

- Although humans make up the majority of the clergy of Sharess, elves, half-elves, and the rare halfling may also become specialty priests.
- Sensates are known for being arrestingly charming and light on their feet. They receive a permanent +1 to both their Dexterity and Charisma scores to a maximum of 19.
- Sensates are able to *fascinate* a single being up to three times per day in noncombat situations (as the 3rd-level wizard spell *suggestion*). If the target makes its saving throw, it may choose to reject the *suggestion*, but it will not recognize that priestly magic was being used against it.
- Sensates receive a +4 bonus to their attack rolls and a +2 bonus to their damage rolls when attacking divine minions or any sort of mortal servants of Set, snakes, evil nagas, hydrae, yuan-ti, histachii, ophidians, and other snakelike or serpentine living beings (particularly those of an evil nature). This bonus does not extend to undead creatures or constructs of any sort.
- At 3rd level, sensates may cast *find familiar* (as the 1st-level wizard spell) once per year (at most). They always receive some sort of feline in response, if the spell is successful, and cannot seek another familiar so long as they still have a living familiar. The one exception to this is if

the familiar reaches old age for its species type; if it does, it can choose to retire. The priest can then seek a new familiar, but must care for the retired familiar until it dies of old age.

- At 5th level, sensates are able to *charm person* (as the 1st-level wizard spell) or *alter self* (as the 2nd-level wizard spell) once per day.
- At 7th level, sensates may speak with felines of all sorts at will. Felines they are addressing are never hostilely disposed toward them unless they are attacked or threatened.
- At 7th level, sensates can summon a great cat three times a tenday. (The DM should choose the type each time the ability is used.) The cat appears within 60 yards and attacks a sensate's opponents until she or he commands the cat to cease, the opponents are slain, or 5 rounds+1 round/level of the sensate is exceeded. The cat does not check morale, and it vanishes when slain. If no opponent exists to fight, the summoned cat can, if physically capable, be asked to perform other services for the sensate.
- At 10th level, sensates are able to *charm monster* (as the 4th-level wizard spell) or *intensify sensation* (as the 3rd-level priest spell) once per day.
- At 13th level, sensates are able to cast *memory wrack* (as the 5th-level priest spell) once per day.
- At 15th level, sensates are able to undo the curse of a *girdle of femininity/masculinity* by touching the curse's victim.

Sharessian Spells

1st Level

Excessive Indulgence (Pr 1; Enchantment/Charm)

Sphere:	Charm
Range:	Touch
Components:	V, S, M
Duration:	1 round/level
Casting Time:	4
Area of Effect:	One living creature
Saving Throw:	Special

This spell enables a Sharessin to cause its recipient to focus on his or her current activities to the point of overindulgence for the duration of this spell. When the spell is cast, its target receives a saving throw vs. spell to avoid the effect. If the saving throw is failed, the victim's current actions that round become compulsive and excessive for the duration of the spell.

Each round, the target must make an Intelligence check and a Wisdom check (both at a -2 penalty) to perform any action besides his or her compulsion. For example, if Blenzer the Bulging was eating when the spell was cast, he feels an overwhelming urge to gorge himself for the duration of the spell. All surprise checks are made with -2 penalty during this period.

If the victim of this spell is attacked while under its effects, the spell is instantly canceled. Likewise, victims do not truly injure or kill themselves while under the this spell's effects, although they may come close due to gluttony or some other behavior.

The material components of this spell are the priest's holy symbol and three fresh flower petals.

3rd Level

Intensify Sensation

(Pr 3; Enchantment/Charm) *Reversible*

Sphere:	Charm
Range:	Touch
Components:	V, S
Duration:	1 round/level
Casting Time:	6
Area of Effect:	One living creature
Saving Throw:	Neg.

This spell enables a Sharessin to *intensify sensations* in herself or a single recipient. Unwilling targets receive a saving throw vs. spell to negate this effect. Any physical or emotional sensation can be heightened to unbelievable heights through the application of this spell, often disconnecting the recipient from reality, creating an extremely heightened interest or emotion, and proving to be an immense distraction from dealing with fast-paced and changing circumstances (such as in a combat situation). While this spell is in effect, all ability checks, attack rolls, damage rolls (minimum 1 point of damage), and saving throws are made with a -2 penalty, and all wizard and priest spells are cast with a 1d4+1 casting time initiative penalty.

Although normally employed in pleasurable situations, this spell can be used heighten pain as well to a potentially incapacitating level. Damage suffered during the effects of this spell is perceived as 25% (round up) worse than it actually is, although the spell has no effect on the actual damage inflicted. (Basically, add 25% to damage (rounding down) as phantom damage that goes away when the spell ends and that cannot kill a target, though it can render him or her unconscious.) As a result, the target may collapse into unconsciousness wracked by unbearable pain even if she or he could normally continue to fight on. Likewise spells such as *whip of pain* (both wizard and priest versions), *symbol of pain*, or *pain touch* have twice their normal effect (or if inapplicable, twice the duration).

This reverse of this spell, *deadened sensation* can be employed to suppress physical pain or other harmful feelings. While this spell is in effect, the recipient is immune to the effects of *whip of pain*, *symbol of pain*, *pain touch*, *suggestion*, other *charm*-type magics (and it terminates an existing *charm*), *emotion*, *stunning*, or *nausea*. All damage received while the reversed form of this spell is in effect is perceived as 25% less than actual, although the full effects are felt when the spell ends. (Reduce the damage by 25% (rounding up) but keep a total of the amount of points of damage held in abeyance. When the spell ends, all unapplied damage is applied at once.) This dulling of pain can enable a Sharessin to fight on beyond normal unconsciousness (or death) for the duration of the spell, although the Sharessin collapses into immediate unconsciousness upon the spell's expiration if the damage would normally cause this effect and may die instantly if seriously enough injured.

5th Level

Kiss of Sharess (Pr 5; Alteration, Enchantment/Charm)

Sphere: Charm
 Range: Touch
 Components: S
 Duration: Special
 Casting Time: 1 round
 Area of Effect: One living creature
 Saving Throw: Neg.

This spell enables a Sharessin to grant any being's fondest and most pleasurable wish, similar to the effects of a *limited wish* spell (as the 7th-level wizard spell of the same name). Neither the spellcaster nor the recipient has any control over this spell's effects as they come from the depths of the recipient's unconscious. (The DM must adjudicate the effects.) If the spell recipient does not want to be affected by this spell, she or he must make a successful saving throw vs. spell.

Unfortunately, this spell's effects only last until the following dawn, never seem so wonderful in retrospect, and seem to have little lasting impact on the recipient's life. For example, a serving maid might masquerade as an exotic princess for one night at the annual ball, but in the morning the prince turns out to be a lout, all her fabulous garments have been misplaced, she still has to go back to her old job, and her debut is quickly forgotten among the city's social circles and her common friends.

Shiallia

(Dancer in the Glades, Daughter of the High Forest, Sister Goddess, The Lady of the Woods)

Demipower of the Beastlands, NG

PORTFOLIO: The High Forest, Neverwinter Wood, woodland glades, woodland fertility, growth, korreds (especially young korreds)

ALIASES: None

DOMAIN NAME: Krigala/The High Glade

SUPERIOR: Mielikki

ALLIES: Chauntea, Eldath, Gwaeron Windstrom, Lurue the Unicorn, Mielikki, Silvanus, Tapann, Tree Ghost (Uthgar)

FOES: Auril, Malar, Talona, Talos

SYMBOL: A golden acorn

WOR. ALIGN.: LG, NG, CG, LN, N, CN



Shiallia (Shee-AL-lee-ah) is the patron and caretaker of pregnant forest creatures. She is a planter of trees and a nurturer of seedlings. She rejoices in life and shields against death. Her worship is limited to the proximity of the High Forest, though she is also venerated in the vicinity of the Neverwinter Wood as the Lady of the Woods.

Shiallia is said to be the sister of the Tree Ghost (the collective spirit of the High Forest and one of the beast totems of Uthgar) and daughter of Tapann the Undying, Lord of Korreds and Father of the Dance. She serves Mielikki along with Lurue and Gwaeron Windstrom, and Mielikki in turn serves Silvanus. The relationship between them all is quite familial and supportive.

She calls enemy most of those who the other deities of nature despise: Talos, Talona, Auril, and Malar. She holds a special antipathy for Talona, who always struggles to take away from her the new life Shiallia works so hard to nurture, and for Malar, whom she regards as an insane killer hopelessly outside of the balance of nature because he emphasizes only a small and aberrant portion of its whole.

During the Time of Troubles, Shiallia allied with Gwaeron Windstrom against Malar. While Windstrom concentrated on pursuing the Beast Lord, Shiallia spent much of her time repairing the damage caused by the Malar's destructive rampages.

Shiallia is winsome and earthy, delighting in dancing and frolicking in the woods and playing with woodland creatures when she is not tending to their needs. She has a low, throaty voice, and enjoys retorting with clever (and often crudely suggestive) rejoinders when engaged in conversation. At times she seems to behave like the satyrs whom korreds resemble, but she has a more mysterious quality and unexpressed depths that a satyr, which plays all its cards in plain sight, would find incomprehensible. She is fiercely protective of her charges, but lets matters outside her purview go unchallenged, since they do not directly involve her, unless she is ordered to act by Mielikki or Silvanus.

Shiallia's Avatar

(Druid 22, Ranger 12, Mage 12, Spellsinger 12)

Shiallia appears as a voluptuously beautiful female korred (although she is not bearded like most females) whose long blond hair is festooned with garlands of oak leaves and golden acorns. She wears a short, flowing, gauzy tunic that hangs from one shoulder. From the belt that secures her tunic around her waist hangs a large pouch. She uses a wooden staff of gnarled phandar wood as a walking stick. She favors spells from the spheres of animal, charm, creation, healing, and plant and the schools of abjuration, alteration, and conjuration/summoning, although she can cast spells from any sphere or school.

AC -1; MV 15; HP 162, THACO 6; #AT 1

Dmg 1d10+1 (+1 STR) or 1d6+5 (*staff of the woodlands* +4, +1 STR)

MR 60%; SZ M (5 to 7 feet, depending on her whim)

STR 16, DEX 19, CON 22, INT 19, WIS 22, CHA 22

Spells P: 12/12/12/12/11/6/3, W: 4/4/4/4/1+Special (see *Wizards and Rogues of the Realms* for details on spellcasters, who effectively have no limit on their number or level of spells)

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

Special Att/Def: Shiallia's walking stick is a *staff of the woodlands* +4, though she rarely wields it in combat. Most often, she strikes with her open palm, inflicting 1d10+1 points of damage and forcing anyone she successfully attacks to succeed at a saving throw vs. spell at a -2 penalty or become a victim of *Otto's irresistible dance* for 2d4+2 rounds.

Shiallia possesses an enhanced version of all the abilities granted to druids, including a +4 bonus to saving throws vs. fire and electricity; the ability to identify plants, animals, and pure water within 250 feet with perfect accuracy; the ability to pass through normally impenetrable overgrown areas at normal movement rate without leaving a trail; the knowledge of the languages of all woodland creatures; immunity to all magic cast by woodland creatures; and the ability to *shapechange* into any form of natural animal at will, as often as desired. (Upon assuming a new form she regains 10% to 100% of sustained damage—1d10x10%.) Moreover, when Shiallia speaks to creatures of the woods, she can, if she wishes, make herself understood by a diverse group of creatures in their native tongues simultaneously.

Shiallia uses her divine beauty to her advantage as well, forcing all sentient mortal beings who look upon her to succeed at a saving throw vs. paralysis with a -2 penalty or become transfixed with her beauty (affected as if a *charm person* spell were cast upon them). Elves and half-elves are entitled to their normal magic resistance against this charming effect, yet all sentient mortals of all races, male and female, are stunned for one round upon their first glimpse of her.

No forest animal of any sort (monster or normal animal) will harm Shiallia, and forest creatures within sight or earshot of her when she is attacked become enraged and fight her attackers until they retreat or die unless called off by her. Forest animals with no effective method of attack try to interpose themselves between harm and her, throwing themselves in the way of attacks, missile weapons, and magical effects.

Shiallia's pouch seems to function as some sort of divine *bag of holding*. She can reach within it and withdraw any normal item smaller than 3 feet in diameter that is not a weapon or armor. She often uses it to present small cloth bags of premixed healing herbs for poultices or herbal teas to her faithful, but it can also contain any spell component (within its size constraints) she desires to present to someone.

Other Manifestations

Shiallia takes the form of many animals, all of them distinguished by their absolute perfection for their species. One of her favorite shapes, however, is that of a large but graceful doe. In this form she is often surrounded by multiple bucks (treat as wild stags with 6 HD and maximum hit points) who make no advances upon her nor fight amongst each other for her affections; they are purely hers to command.

Shiallia sometimes manifests as whirling, dancing motes of light that shine with green *faerie fire*. Contact with the radiance is warm and relaxing, has the effect of a *heal* spell, and eliminates any pains or complications related to pregnancy.

When korreds of the High Forest dance, Shiallia sometimes manifests as a shower of 2d10 acorns that appears in the middle of the circle. Eating the nut from an acorn triples the chance that a being will conceive (under the appropriate conditions for doing so) if the acorn is ingested within 24 hours of its appearance. Consumption of these acorns is never harmful, even if the period of their special effectiveness has lapsed.

Shiallia has been known to bestow *acorns of desire* upon favored worshippers. Such an acorn appears to fall from the sky and lands immediately in front of the feet of the lucky recipient. If held in a closed fist by the intended recipient and concentrated upon, the recipient's request is fulfilled as close to his or her desires as possible within the *limited wish* (or occasionally, *wish*) effect of the *acorn*. The *acorn of desire* vanishes, leaving a permanent golden-hued tattoo in the shape of an acorn on its user's palm.

The Church

CLERGY:	Clerics, druids, specialty priests, mystics, spellsingers
CLERGY'S ALIGN.:	LG, NG, CG, N
TURN UNDEAD:	C: Yes, D: No, SP: No, Mys: No, Spell: No
CMND. UNDEAD:	C: No, D: No, SP: No, Mys: No, Spell: No

All clerics, druids, specialty priests, and mystics of Shiallia receive religion (Faerûnian) as a bonus nonweapon proficiency. Her clergy are usually female, and may be human, elf, half-elf, halfling, or korred. All human priests of Shiallia must be female.

The worship of Shiallia is limited to the proximity of the High Forest. Shiallia has few actual clergy, but many forest creatures venerate her name. Since the Time of Troubles, a few specialty priests have come to her calling, particularly in the southern reaches of the High Forest. In many ways her clergy as a whole are similar to druids, but Shiallia's church focuses very strongly on fertility.

Shiallia's priests are somewhat migratory in their movements, following long paths that can take them hundreds of miles afield, though not necessarily in annual cycles. They go wherever natural life needs a helping hand, then move on when there is nothing more that they can do. They almost always return later to check on the results of their labor and perhaps to cultivate whatever they have begun—hence their seemingly migratory behavior. Every priest has a favorite place to worship Shiallia in virtually every area along his or her trail, but there is no central temple of Shiallia nor any web of churches dedicated to her, aside from the Golden Oak in Silverymoon and the Glade of Life at the headwaters of the Unicorn Run.

The clergy of Shiallia are commonly known as the Sisters of Life and Mercy, although a few Brothers of Life and Mercy are included in their numbers as well. Prior to the Fall of the Gods, Shiallia's clergy was evenly distributed between clerics, who were often found on the edges of the High Forest, and mystics and druids, who wandered the deepest reaches of the woods. Since the Time of Troubles, most initiates to the faith have become the specialty priests known as woodwives, and the balance is now almost even between the four types. Shiallia's priests shun formal titles. Younger priestesses are addressed as Daughter, those of similar age are addressed as Sister, and senior priestesses are addressed as Mother. Males are addressed as Brother or Son or Elder Brother, but never as Father.

Dogma: The only true goal of any living thing is to procreate. Nature dictates the shape of the world, for good or ill, so the only concern of the creatures that inhabit it is survival. Death is not to be feared, for it is part of the natural cycle of life, but life, particularly the birth of new life, is to be encouraged and nurtured whenever and wherever possible.

Day-to-Day Activities: Shiallia's followers are husbands of nature, spending their days planting and nurturing, calling upon the weather, and tending to the ill and injured. They are not purely oriented to forest creatures, though that is their focus, and they extend their philosophy and favors to humans and demihumans who enter or live within the forest, as well.

Shiallia's clergy are sometimes known as the Silent Helpers, and tales tell how they watch over lost children and the foolish who wander through the reaches of the High Forest unaware of the dangers contained within. It is generally agreed that the only reason Olithard the Bard, of the Tale of Olithard's Tune, survived his meandering journey through the High Forest was by the secret shepherding of a trio of Silent Helpers.

Holy Days/Important Ceremonies: Days that mark the passing of seasons are the most important of the year to followers of Shiallia. In particular, Greengrass and Highharvestide are celebrated as holidays of birth and fruition, respectively. On all holy days (including Midwinter, Midsummer, and the Feast of the Moon) the faithful invite all friendly creatures to revel with them in feasting, singing, and dancing.

Weddings are welcomed and even solicited upon the change of seasons, and Shiallia's followers always enliven such occasions with as much faerie charm magic and romance as they can muster, creating a fantasy atmosphere under the stars. Therefore, many nonworshippers set their wedding dates on Shiallia's holy days in hopes of receiving her blessings and hospitality.

Major Centers of Worship: Shiallia's major temple outside of the High Forest is located in the city of Silverymoon. The Golden Oak doubles as a temple and an excellent and expensive inn. The temple is a simple, yet beautiful lodge constructed from timbers hewn from fallen oak trees and natural resins. It is dominated by a live oak tree growing up through the taproom with little lanterns hanging down from its boughs over each table. The rain comes in, so in stormy weather the taproom empties quickly to cellars downstairs and meeting rooms that open out a few steps up from the taproom on all sides. The proprietress and priestess of the Golden Oak is Izolda Three-corn, a middle-aged matron and leader of the small guild of woodwives in Silverymoon.

Within the High Forest, Shiallia's major place of worship is a holy site shared with the faiths of Chauntea, Eldath, Lurue, and Mielikki known as the Glade of Life. This glade is located near the village of Khle'cayre ("Last Aerie" of the aarakocra) at the foot of the Star Mounts. At the center of the Glade is the Fountain of Unicorns, a small spring that feeds the headwaters of the Unicorn Run. Surrounded by giant oak trees over a thousand years old, the Glade has a fey beauty found nowhere else in the Realms. Countless rings of korred dance in the glade every night, sometimes joined on Midsummer Nights by the Dancing Goddess herself. Avatars of the other four goddesses have been seen in the Glade of Life on several occasions as well, and they sometimes join in the korred dancing circles.

A large fraction of Shiallia's clergy is based at the Glade, but most priests wander throughout the High Forest the majority of the year, only rarely returning to the Glade. Shiallia's most senior high priest resides at the Glade of Life year round in a sylvan dell. She is a venerable female korred known only as Grandmother or the Dancer of Life who is reputed to have witnessed the fall of Ascalhorn (Hellgate Keep) as a young child. Priests and priestesses of the other four goddesses (known to the korreds as Tapann's Ladies) are welcome as well, but they seldom spend more than a few weeks in the Glade of Life before moving on.

Affiliated Orders: Shiallia sponsors no military or knightly orders, but an order of female swanmay rangers in the church of Mielikki have sworn themselves to protect the Sisters of Life and Mercy. This elite sisterhood, known as the Shields of Hope, wanders the High Forest in groups of three escorting the clergy of Shiallia through dangerous regions of that vast woodland so that they can minister to the goodly creatures who reside within.

In addition, the Harpers are on friendly terms with Shiallia's followers, and it is believed that Shiallia gives of her divine blessing to Master Harpers within the High Forest, even though she was not present at the Dancing Place in the Year of the Dawn Rose (720 DR). Master Harpers find that they can speak with any forest animal or plant in the High Forest and that they can dance with korreds without danger anywhere in the Realms.

Priestly Vestments: Priests of Shiallia have little in the way of formal raiment. They always wear their hair long and unbound and festoon it with garlands of oak leaves and acorns. Most garb themselves in flowing white robes and simple sandals woven from reeds during religious festivities and in simple robes of brown and green otherwise. They wear necklaces made of golden acorns or holding a golden acorn pendant around their necks as symbols of their faith.

Adventuring Garb: Priests of Shiallia do not wear the hides of animals or metal exposed to the forge. As a result, they are limited for the most part to padded armor made from heavy, woven cloths and sewn into a protective surcoat. If they feel it is necessary to arm themselves, most craft an oaken cudgel from fallen timber and cast a *shillelagh* spell on it. Some wield shears copied from the korreds. Shears weigh 2 pounds, are small in size, inflict type S damage, are speed 3, and inflict 1d4 points of damage against all sizes of creatures.

Specialty Priests (Druids)

REQUIREMENTS:	Wisdom 12, Charisma 15
PRIME REQ.:	Wisdom, Charisma
ALIGNMENT:	N
WEAPONS:	Cudgel (club), sickle, dart, spear, dagger, scimitar, sling, staff, shears
ARMOR:	Padded armor and wooden shield
MAJOR SPHERES:	All, animal, charm, combat, elemental, healing, necromantic (no reversed), plant, time, wards, weather
MINOR SPHERES:	Divination, protection, travelers
MAGICAL ITEMS:	Same as druids
REQ. PROFS:	Animal lore, herbalism
BONUS PROFS:	Shears, survival (woodland), tracking, modern languages (pick two from: dryad, korred, satyr, sylph, treant, unicorn)

- Shiallia's druids are either half-elves of gold elf, moon elf, or wild elf ancestry, or human females.
- Shiallia's druids cannot cast *raise dead* or *resurrection* from the necromantic sphere.

Some of Shiallia's specialty priests are druids. Their abilities and restrictions, aside from changes noted above, are summarized in *Faiths & Avatars* and detailed in full in the *Player's Handbook*.

Specialty Priests (Woodwives)

REQUIREMENTS:	Wisdom 11, Charisma 11
PRIME REQ.:	Wisdom, Charisma
ALIGNMENT:	NG
WEAPONS:	Cudgel (club), dagger, dart, net, shears, sling, staff
ARMOR:	Padded armor and wooden shield
MAJOR SPHERES:	All, animal, charm, elemental, healing, necromantic (no reversed), plant, summoning, sun, wards, weather
MINOR SPHERES:	Creation, divination, guardian, protection, time, travelers, wards
MAGICAL ITEMS:	Same as clerics and druids
REQ. PROFS:	Cudgel (club), animal lore, herbalism
BONUS PROFS:	Shears, healing, survival (woodland), tracking, modern languages (pick three: dryad, korred, satyr, sylph, treant, unicorn)

- Gold elves, moon elves, wild elves, forest gnomes, halflings, half-elves of gold elf, moon elf, or green elf ancestry, human females, and korreds can be woodwives.
- Woodwives are attuned to the natural healing processes of all living creatures. Like paladins, they can heal by laying on hands. A woodwife can lay on hands up to three times per day for a total of 2 hit points per experience level of healing on either herself or another living creature.
- Woodwives can weave one korred rope for every three levels of experience (rounded up). Korred ropes are woven from the woodwife's own hair, take 1d4 rounds to weave, are animate for 24 hours or until destroyed, have AC 1, 5 hp, and a movement rate of 3. Anyone attacked by korred ropes must make a saving throw vs. spell or be entangled and held immobile for 1d4+1 rounds. Korred ropes can be ordered to guard a special area or attack a particular foe or group of foes. Korred ropes that are destroyed can be replaced by newly woven ropes up to a woodwife's normal limit.
- Woodwives can *speak with animals* (as the 2nd-level priest spell) at will.
- Woodwives can cast *entangle* (as the 1st-level priest spell) once per day.
- At 3rd level, woodwives can cast *goodberry* (as the 2nd-level priest spell) once per day.
- At 5th level, woodwives can *speak with plants* (as the 4th-level priest spell) at will.
- At 5th level, woodwives can cast *animal summoning I* or *call woodland beings* (as the 4th-level priest spells) or *plant growth* (as the 3rd-level priest spell) once per day.
- At 7th level, woodwives can cast *animal summoning II* or *commune with nature* (as the 5th-level priest spells) once per day.
- At 10th level, woodwives can cast *animal summoning III* or *conjure animals* (as the 6th-level priest spells) once per day.
- At 13th level, woodwives can cast *fire seeds* or *heal* (as the 6th-level priest spells) once per day.

Shiallian Spells

3rd Level

Ease Labor (Pr 3; Alteration) *Reversible*

Sphere:	Healing
Range:	Touch
Components:	V, S, M
Duration:	Special
Casting Time:	6
Area of Effect:	One creature
Saving Throw:	Special

This spell enables a priestess of Shiallia to mitigate the pains of giving birth. By laying both hands on a pregnant female's belly (or above her womb), the Shiallian can ease labor pains, correct complications like a breech birth, and otherwise make labor as easy and painless as possible. No saving throw is required for this version of the spell and the spell's effect last throughout the birth process as long as the Shiallian maintains contact with the mother and/or child.

The reverse of this spell, *inflict labor*, afflicts the target with all the pains of labor. For the reversed form, the spellcaster need not maintain contact with the spell's target beyond the initial touch, which requires a successful attack roll to establish if the victim is not immobile, restrained, or unaware. Spell effects are split into three phases. The first two phases last three rounds each, and the final phase lasts one round per the caster's level to a maximum of nine rounds.

In the first phase, spell recipients feel violently nauseated and cannot cast spells, communicate, or attack. They can only defend themselves or move at half their normal movement rate.

In the second phase, spell recipients are fatigued and cannot perform any action requiring significant amounts of energy. Physical combat is not possible, nor is running, but spellcasting is possible, as is defending oneself or moving at a normal movement rate.

In the third phase, spell recipients suffer increasing amounts of pain. For each round this phase lasts, victims suffer increasing amounts of phantom hit point damage and a temporary loss of Strength. In the first round, the target suffers 1 hit point of phantom damage, in the second round 2 hit points, in the third round 4 hit points, etc. Strength drops at a similar rate (1 point, 2 points, 4 points, etc.). When Strength or hit points drop to zero, the victim falls unconscious for the rest of the spell's duration. Spellcasting, physical attacks, and movement are not possible during this phase.

Strength and hit points lost to this spell are regained at the same rate they were lost after the spell ends. Males get no saving throw vs. the reverse form of this spell, and females are entitled to a saving throw vs. spell to avoid the effect only if they have given birth at least once previously. Pregnant creatures of any kind cannot be affected by *inflict labor*, as Shiallia will forbid it.

The material component for this spell is an acorn.

4th Level

Fertility (Pr 4; Necromancy)

Sphere: Creation
Range: Touch
Components: V, S, M
Duration: Special
Casting Time: 1 turn
Area of Effect: One creature
Saving Throw: Neg.

This spell has two possible uses. The first is an enhanced version of the *plant growth* spell, affecting a 10-mile-square area. The DM secretly makes a saving throw (based on the caster's level) vs. spell, and if the roll is successful, the spell renders plants more vigorous, fruitful, and hardy, increasing yields 30% to 80% given a normal growing season. The spell operates in the same way as *plant growth*, otherwise.

The second use of the spell is often requested as a marital blessing. Again, the DM makes a saving throw based on the caster's level, and success indicates that any creature upon whom the spell is cast who mates within 24 hours has a 95% chance to impregnate or become pregnant. Furthermore, the offspring inspired by this magic is certain to be delivered normally and in good health provided the mother remains healthy and uninjured. Note that factors such as old age and curses may influence the percentage chance of becoming pregnant, as may magic specifically geared to preventing such an occurrence or the unfortunate fact of a being's inability to conceive due to peculiar magical factors. (For instance, many of Mystra's Chosen seem unable to conceive for unknown reasons.)

Shiallia knows if this magical blessing should not be performed and secretly informs her priest if this is so. Shiallia's priest then performs a non-magical blessing very similar in form instead to prevent the couple from being embarrassed if the blessing was to be a public event.

The material component of this spell is any seed.

6th Level

Endless Dance (Pr 6; Enchantment/Charm)

Sphere: Charm
Range: 0
Components: V, S
Duration: 3 rounds/level
Casting Time: 1 round
Area of Effect: 10-foot radius/level
Saving Throw: Neg.

This spell seduces anyone within the area of effect to join a korred circle dance. Those who fail a saving throw vs. spell drop whatever they hold in their hands and begin dancing in a circle around the spellcaster. (Targets are allowed to voluntarily forgo their save.) While dancing, victims of this spell cannot cast spells, attack, communicate, or consciously defend themselves from attack. However, the wild movements of the dance enable targets of the *endless dance* to avoid some attacks, so they receive only a -2 penalty to their Armor Class (to a maximum of AC 10).

During the *endless dance*, targets take 1d4 points of damage per round until the spell ends, death occurs, or they are restrained. Korreds, worshipers of Shiallia, or those who voluntarily forgo their saving throws take only 1 point of damage per turn and can never be reduced below 1 hit point by the spell's effects.

There is a 1% chance per level above 9th of the spellcaster that Shiallia's avatar appears during the casting of this spell to aid the spellcaster in whatever manner is necessary.

While this spell is in effect, the Shiallian must stand in the center of the circle and slowly spin while singing the song of the korreds. The spellcaster cannot cast other spells or physically attack during this time, but she can defend herself. If the spellcaster stops spinning or singing, the *endless dance* ends immediately.

Siamorphe

(The Noble, The Divine Light, la Noblesse Olyge)

Demipower of the Prime Material Plane, LN

PORTFOLIO: Nobles, nobility, rightful rule of nobility, human royalty
ALIASES: None
DOMAIN NAME: Toril/Faerûn
SUPERIOR: None
ALLIES: None
FOES: Bane (now dead), Cyric, Gargauth, Iyachtu Xvim
SYMBOL: Silver chalice with a golden sun on the side of the cup or a circlet with a golden sun on the brow
WOR. ALIGN.: Any



Siamorphe (SIGH-a-morf) the Noble is a demipower worshiped primarily among the noble class of Waterdeep, and she is relatively unknown outside of that limited environment and Tethyr, where Zaranda Star has recently brought her worship into vogue. Siamorphe's ethos is that the noble class has the right to rule and the responsibility to rule in the best manner possible for the people who serve under it. This is a very appealing ethos to

some, particularly to nobles looking for some reason to explain why they are in charge.

The current incarnation of Siamorphe is one in a long line of deities who have held the position and name. The previous incarnation was a male demipower known as Siamorphe (pronounced SEE-a-morf) whose faith was centered in Baldur's Gate. His cult had declined over several centuries into a decadent, self-serving council of nobles who considered themselves entitled to the fruits of the city's labors due solely to their refined, true-blue blood and who felt no obligation to lead the city's masses responsibly. Consequently, he was beginning to die from lack of worship.

Each incarnation of Siamorphe chooses a mortal successor when he or she is dying to inherit the mantle of godhood. Ideally, the successor must be a direct descendant of the deity from when he or she was a mortal, though anyone of noble birth is ultimately acceptable in a pinch. Siamorphe of Baldur's Gate chose Lady Siamorphe of Waterdeep to succeed him when she was killed in a riot in the Year of the Dusty Throne (1256 DR). Lady Siamorphe was known for her generous nature, kind wisdom, and her ability to generate a vision for the future and deal with the day-to-day hardships of those she ruled. By the time the nobles of Waterdeep were restored to power after the Guild Wars in the Year of the Black Wind (1262 DR), she had come to be looked on as a patroness of nobles, who now spoke of her "ensuring the restoration of our rightful power" and claimed that she watched over them.

Siamorphe's cult was prominent in Waterdeep for a few years after the nobles restoration, but it eventually dwindled to a single aged priestess who hung on through the decades through the repeated use of *potions of longevity*. The goddess's mortal family eventually died out except for a distant branch in Tethyr—the Gulderhorn noble family. When the Gulderhorns fled the Ten Black Days of Eleint, Siamorphe guided them to Waterdeep, where they married into the Assumbar noble family and set about revitalizing the faith. Today Siamorphe has a modest presence in the City of Splendors, a growing influence in Tethyr, and a few scattered followers elsewhere in the Realms. In Waterdeep in particular, the Gost, Gundwynd, and Maernos noble families are prominent contributors to her faith.

Siamorphe is kind and quiet with individuals, but firm and charismatic when dealing with large groups. Her soft voice is tinged with great wisdom, but she brooks no argument when she gives an order. She likes to think of her duty as one of building a sturdy skeleton of continuity in government through a noble infrastructure so that the body politic can grow and develop properly under the leadership of a royal ruler.

Siamorphe's Avatar (Cleric 20, Wizard 19, Fighter 10)

Siamorphe appears as a noblewoman of advancing years, regal bearing, grace, dignity, and majesty. Her dark hair is tastefully streaked with gray, and her iron-gray eyes are penetrating. She always wears deep purple robes laced with gold and silver filigree and set with countless priceless gems. She

bears an adamantite scepter in her right hand and a mithral chalice in her left. On her head rests a delicate tiara carved from a single diamond. Siamorphe favors spells from the spheres of charm, divination, healing, law, time, and thought and the schools of enchantment/charm and divination, although she can cast spells from any sphere or school.

AC -2; MV 15; HP 164, THACO 8; #AT 2/1

Dmg 2d6+5 (scepter +5)

MR 65%; SZ L (10 feet tall)

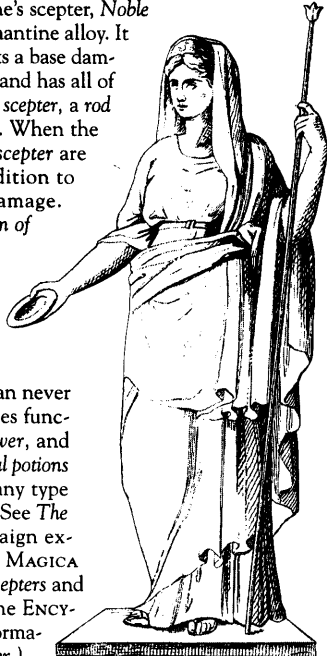
STR 15, DEX 17, CON 19, INT 22, WIS 23, CHA 24

Spells P: 13/12/12/11/9/8/2, W: 5/5/5/5/3/3/3/1

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

*Actually PPDM 1, RSW 1, PP 1, BW 3, Sp 2 after a +4 bonus to saving throws for a *greater vestments of power*.

Special Att/Def: Siamorphe's scepter, *Noble Might*, is forged from solid adamantite alloy. It serves as a *scepter +5* and inflicts a base damage of 2d6+5 points in combat and has all of the powers of a Netherese *blast scepter*, a *rod of rulership*, and a *staff of curing*. When the damaging powers of the *blast scepter* are used, they are inflicted in addition to *Noble Might's* normal base damage. Siamorphe's crown, *The Diadem of Wise Rule*, has all of the powers of a *helm of brilliance*, but all of the spell effects emanate from a golden sun that seems to dance within the front of the tiara, and the crown's powers can never be exhausted. Siamorphe's robes function as *greater vestments of power*, and her chalice as a *beaker of plentiful potions* that can create holy water or any type of potion upon her command. (See *The Ruins of Undermountain* campaign expansion or the *ENCYCLOPEDIA MAGICA* tome for information on *blast scepters* and *The Halls of the High King* or the *ENCYCLOPEDIA MAGICA* tome for information on *greater vestments of power*.)



Siamorphe is immune to all enchantment/charm spells and effects that she does not wish to be affected by and all poisons (including gases). She cannot be dominated or ruled in any way, magical or psionic, by anything (not even another deity).

Other Manifestations

Siamorphe commonly manifests as a ghostly symbol of state such as a sword, scepter, or cup. Sword manifestations can attack if the goddess wishes as a *sword of dancing +5*, but without the constantly changing bonus to hit and damage or the need to be wielded periodically. Scepter manifestations have all of the powers of the scepter wielded by her avatar, and cup manifestations have all of the powers of the chalice employed by the goddess.

Siamorphe is served in kingdoms with active nobility by creatures who are regarded as symbols of the nobility or royalty. Hence the Siamorphe might indicate her favor or disfavor with the royal house of Tethyr through sea lion minions, but interact with the Artemel noble family of Waterdeep by way of giant eagle intermediaries. Siamorphe is said to mourn the passing of beloved kings and queens through the creation of the extremely rare gems known as king's tears.

The Church

CLERGY:	Clerics, specialty priests, fighters, paladins, wizards
CLERGY'S ALIGN.:	LG, LN, LE
TURN UNDEAD:	C: Yes, if good, SP: No, F: No, Pal: Yes, at 3rd level, Wiz: No
CMND. UNDEAD:	C: Yes, if neutral or evil, SP: No, F: No, Pal: No, Wiz: No

All clerics and specialty priests of Siamorphe receive religion (Faerûnian) as a bonus nonweapon proficiency. Most members of Siamorphe's clergy are titled nobility themselves. If the DM is employing kits from *The Complete Fighter's Handbook*, *The Complete Priest's Handbook*, or *The Complete Wizard's Handbook*, the noble warrior, nobleman priest, and patrician kits, respectively, are particularly appropriate, and most of the kits from *The Complete Paladin's Handbook* are also appropriate.

Siamorphe is little known outside of the nobility, and even less known by the noble classes outside of Waterdeep. Those common folk who hear of her typically assume she embodies all of the decadent, selfish, conceited attitudes exhibited by the local nobility, even though the exact opposite is true. Only in Waterdeep does the name Siamorphe evoke feelings of gratitude, as the charity of Lady Siamorphe as a mortal lives on in the tales of bards throughout that splendid city. Her ethos is very appealing to commoners who expect to be ruled justly and to nobles seeking a divine mandate for their position.

The only true temple of Siamorphe remaining in the Realms is located in Waterdeep, City of Splendors. A few minor chapels have recently been refurbished in Tethyr and long-neglected shrines still exist in Cormyr and Baldur's Gate on the estates of various noble families. Temples of Siamorphe tend to be small chapels accessed from the main hall of a lord's castle. Their interiors are typically constructed with marble floors, mahogany paneling, and stained-glass windows. (Some windows are constructed from cut gems!) Although some are ostentatious or even gaudy, most simply reflect the prodigious wealth of their noble benefactors. Above their altars are hung the familial crests of the noble families who sponsor the shrines, and their ceremonial swords or maces of rulership are laid on the altars themselves.

Members of Siamorphe's clergy are collectively known as the Scions of Siamorphe. This practice arose from the fact that most of her priests are directly descended from the mortal form of the goddess (or one of her predecessors) and theoretically could inherit the mantle of divinity themselves someday, as unlikely as that may actually be. Siamorphe's clergy includes fighters, paladins, and wizards drawn from the nobility, clerics, and specialty priests, known as highborns. The breakdown among the various classes is roughly 5%, 10%, 10%, 40%, and 35%, respectively. Within the clergy, officially there is a strict hierarchy of titles and ranks, but in practice this hierarchy is less important than the actual noble ranks of the clergy. The official hierarchy of titles, in ascending order, is as follows: Lord (or Lady) Scion, Baron (or Baroness) Scion, Viscount (or Viscountess) Scion, Count (or Countess) Scion, Marquis (or Marquise) Scion, Duke (or Duchess) Scion, and High Lord (or High Lady) Scion.

Dogma: Nobles are the rightful rulers of the bulk of humankind provided that they keep themselves fit for the task and responsibilities of rule. Nobles have the moral obligation to rule in the best manner possible for the people who serve under them even if their obligations conflict with their personal desires.

The descendants of noble bloodlines inherit their charisma and potential for wisdom from their noble ancestors. Their family fortunes provide them enough leisure time to be properly educated as rulers. The regular inheritance of noble titles by strict inheritance rules reduces the potential for power struggles between rival claimants to leadership. A strong noble class that cares for the commoners of the Realms and looks out for their best interests is the most stable, fair form of government thus far invented.

Day-to-Day Activities: Siamorphe's priests are expected to serve as advisers and councilors to noble rulers if not of noble birth themselves and as rulers themselves if of noble birth. When confronted with a ruler of noble birth who does not keep himself or herself fit for the task and responsibilities of rule, a priest of Siamorphe must either seek to rectify that ruler's shortcomings through counseling and education or engineer the ruler's succession by a more fit ruler of noble lineage.

In practice, many Scions of Siamorphe spend their days presiding over various advisory councils, researching genealogies and histories of noble families, coordinating ceremonies of investiture, and determining who is next in line for various titles. Those Scions of Siamorphe who have truly taken Siamorphe's message of responsibility to the common folk to heart spend their days serving the people, providing advice, arbitrating disputes, giving leaderless folk direction, and preaching the rights and responsibilities of the nobility and the duties and rights of commoners.

Holy Days/Important Ceremonies: The church of Siamorphe has lost many of its ancient ceremonies and traditions over time, and priests of the faith are only slowly rediscovering them, often by exploring ancient castles in which mortal descendants or ancient clergy of Siamorphe or her predecessors served various forgotten rulers.

Religious services tend to be simple convocations of nobles discussing the social order and current difficulties in governing the masses. Siamorphe's name is invoked at the beginning and end of such services with a short prayer. Siamorphe's clergy have crafted many unique ceremonies for the various noble families of Waterdeep through the use of *divine investiture* spells. All the rage among the nobility, the ceremonial baptism of a newborn heir presided over by a Scion of Siamorphe can cost as much as 10,000 gp.

In Waterdeep, Siamorphe has a holy day in Sea Ward and North Ward where the nobles take over Heroes' Walk and Heroes' Garden and the road from Skulls Street and all along the Street of Glances to the Street of the Singing Dolphin and hold a huge festival. Known as the Divine Pageantry, this fashionable revel is always held during the summer, but the date varies according to the will of Siamorphe (and, some critics claim, the year's current social calendar). Waterdeep's nobility bedeck themselves in archaic costumes and wander the area throwing coins (usually copper or silver) to commoners, addressing each other with their full titles and speaking in a highly stylized, stilted speech that has been abandoned for several centuries.

Major Centers of Worship: The Chapel and Chalice of the Divine Right in Waterdeep is Siamorphe's primary temple in the Realms. This relatively small house of worship is located within the walls of the noble villa of the Assambar family, and is the middle building of the three bordering the Street of the Singing Dolphin. Presided over by the First High Lady Scion of Siamorphe, Belkerri Gulderhorn, this temple is beholden to Lord Laeros Assambar for most of its operating funds. Lady Belkerri, as she prefers to be known, is the matriarch of the Gulderhorn noble family who fled Tethyr during the Ten Black Days of Eleint in the Year of the Bright Blade (1347 DR). After fleeing into exile, the surviving Gulderhorns settled in Waterdeep. Lady Belkerri moved quickly to marry her eldest daughter, Lady Kerri, to Lord Laeros, then an eligible young bachelor (and a distant cousin), thus securing their place in Waterdhavian noble society.

It is unclear if Lady Belkerri "found" her true calling in Tethyr, on the road to Waterdeep (perhaps in Baldur's Gate), or after arriving in the City of Splendors, but she has quietly and efficiently resurrected a relatively moribund faith among Waterdeep's nobility. At first ignored as a passing fad, the ranks of Siamorphe's adherents have grown significantly over the past two decades. In particular, rumors that Siamorphe manifested in the villa during the Time of Troubles and protected the North and Sea Wards from the large-scale damage unleashed by Myrkul's legions has given the faith new prominence in Waterdeep among the nobility.

The Chapel and Chalice of the Divine Right is staffed by three priests—Lady Belkerri, her niece Lady Harlaa, and her youngest son Lord Vrom. In addition, the temple ranks include six acolytes and 12 minor priests, drawn predominantly from the local nobility. Many of these priests spend much of the year adventuring throughout the Realms, trying to attract favorable attention to the faith. Lady Harlaa, known for her incredible beauty and social prominence, has drawn many of Waterdeep's young nobles into services as she has publicly sworn that she will not marry any man who is not a devoted follower of her goddess.

Lord Laeros has indulged the interest of his wife, Lady Kerri, and his mother-in-law for many years. At first he viewed it as a passing fancy, but now his attitude is one of bemused pride, and he is pleased by the notoriety that rumors of a goddess inhabiting his abode have brought the family. Lord Laeros's sister, Lady Circe Assambar, godmother of the patriarch's infant son and designated regent should something befall the reigning lord, regards the faith of her sister-in-law and her family with barely disguised revulsion. This tension has somewhat impeded the revitalization of Siamorphe's faith in Waterdeep, much to Lady Belkerri's displeasure.

Affiliated Orders: The Order of the Silver Chalice was established by Marquise Scion Aalangama Gulderhorn, the second child of Lady Belkerri Gulderhorn, several years after the Time of Troubles. She returned to Tethyr shortly after the conclusion of the Godswar claiming she had received a vision from Siamorphe herself. In that strife-racked country, the Marquise founded a knighthood dedicated to Siamorphe the Noble. Composed primarily of warriors of noble blood who had escaped (or whose parents had escaped) the Ten Black Days of Eleint and the ensuing madness, the Knights of the Silver Chalice work to restore Tethyr's nobility to their rightful positions. The Knights look for survivors of the civil war who will govern justly with the interests of the general population closest to their heart and attempt to restore them to positions of power. The Order has recouped a modest position for Tethyr's fallen nobility in recent years but is currently divided as to whether or not it should support Zaranda Star as ruler of Tethyr.

Priestly Vestments: Scions of Siamorphe wear primarily deep purple robes fabricated from the finest silk, furs, gems, and filigree. No two robes are alike, and the relative ostentatiousness of priests' vestments often have more to do with their families' wealth than their rank in the priesthood or their piety. Scions of Siamorphe are never without one of the two holy symbols of the faith: silver circlets adorned with a miniature golden sun or silver goblets (often containing holy water).

Adventuring Garb: When adventuring, Scions of Siamorphe always protect themselves in the best money armor can buy. No Scion would be seen in public in anything less than chain mail armor, preferring to stay home sipping wine than to venture forth in the garb of mercenaries and rogues. Although many nobles are trained in the basics of swordplay, Scions of Siamorphe forswear such weapons upon entering the priesthood. They prefer maces, rods, scepters, and other tokens of nobility and rulership.

Specialty Priests (Highborns)

REQUIREMENTS:	Intelligence 9, Wisdom 10, Charisma 12
PRIME REQ.:	Wisdom, Charisma
ALIGNMENT:	LN
WEAPONS:	All bludgeoning (wholly Type B) weapons
ARMOR:	Chain mail or better metallic armor and shield
MAJOR SPHERES:	All, astral, charm, divination, healing, law, sun, thought, time
MINOR SPHERES:	Combat, creation, guardian, numbers, protection, war, wards
MAGICAL ITEMS:	Same as clerics
REQ. PROFS:	Land-based riding (horse), reading/writing (Common or native tongue; pick one), modern languages (pick one human or demihuman tongue)
BONUS PROFS:	Appraising, etiquette, heraldry, reading/writing (pick one)

- Highborns must be legitimate descendants of long-established noble families (titled for at least three generations). Most highborns hail from Waterdeep, although a few are citizens of Tethyr, Cormyr, or the like. They must also be human or at least half human (such as half-elf).
- Highborns are required to know a great deal about fashion, particularly the latest mode among the nobility, in order to uphold the proper appearance of clergy of the faith as well as to understand the subtle form of communication employed by many nobles in social competition with their peers. (This field of knowledge is identical to the fashion non-weapon proficiency from *City of Splendors*.)

Fashion: Highborns know what particular modes of dress are "in fashion" at any given season among commoners and nobility alike, and they are always conscious of changing patterns. However, this knowledge is applicable only for places highborns know at least passingly; if new to a place, they need 2d20 days to determine the fashions of their current location. When checking their fashion knowledge, highborns make an ability check against their Wisdom score with a +1 bonus.

- Highborns are able to speak a *soothing word* three times per day. The *soothing word* has two functions. First, it may *remove fear* or banish other harmful emotion-affecting magic from all within 20 feet of the highborn. The highborn has a 50% chance plus 2% per his or her experience level to remove such magic from affect individuals. Second, the *soothing word* may add +2 to initial reactions with others. The use of the *soothing word* is obvious and visible, so if the individuals it is being used on are suspicious of magic or are paranoid, it may be interpreted as an attack.
- Highborns have the ability to cast *divine bloodline* or *command* (as the 1st-level priest spells) or *mount* (as the 1st-level wizard spell) once per day.
- At 3rd level, highborns have the ability to cast *augury* or *enthral* or *unquestioning obedience* (as the 2nd-level priest spells) once per day.
- At 5th level, highborns have the ability to cast *loyal vassal* (as the 3rd-level priest spell) once per day.
- At 5th level, highborns gain another bonus nonweapon proficiency: land-based riding (pick one other than horse), swimming, modern languages (pick one), or artistic ability (pick one).
- At 7th level, highborns have the ability to cast *divination* (as the 4th-level priest spell) once per day.
- At 10th level, highborns have the ability to cast *commune* or *consequence* (as the 5th-level priest spells) once per day.

- At 10th level, highborns gain another bonus nonweapon proficiency: airborne riding (pick one), swimming, modern languages (pick one), or artistic ability (pick one).
- At 13th level, highborns have the ability to cast *guards and wards*, *legend lore*, or *Forest's fiery constrictor* (as the 6th-level wizard spells) three times per tenday.

Siamorphan Spells

1st Level

Divine Bloodline (Pr 1; Divination)

Sphere: Divination
 Range: Touch
 Components: V, S, M
 Duration: Instantaneous
 Casting Time: 4
 Area of Effect: One creature
 Saving Throw: Neg.

This spell enables the spellcaster to ascertain any trace of noble lineage in the target of the spell. A successful saving throw vs. spell negates the attempted divination, and the saving throw cannot be foregone, even voluntarily.

By means of a *divine bloodline* spell, the spellcaster can determine if the target is descended from any noble bloodlines and how close the target is to inheriting a noble title. A noble bloodline is created by any culture (no matter how insignificant) that recognizes a class of nobility commonly passed on to blood relatives. This spell even ascertains noble bloodlines of cultures long forgotten and extinct. For example, if this spell is cast upon an orc, it might determine that the orc is a descendant of the kings of the Screaming Banshee tribe and that he is the third surviving son of the reigning monarch.

By means of this spell, the spellcaster can divine bloodlines for titles which have been actively held within 100 years per experience level. For example, if the last king of Athalantar reigned within the past 900 years, the spellcaster would have to be at least 9th level to recognize any noble descendants of that bloodline. Even though Elminster, last prince of the first royal family of Athalantar still lives, neither he nor anyone else has held that throne or considered themselves "in exile" for approximately nine centuries.

In cases where the spell target is a descendant of multiple noble bloodlines, the spellcaster can ascertain one such bloodline for every three experience levels. The order in which such bloodlines are ascertained is ranked first by proximity in terms of how close in line the spell target is to inheriting the corresponding title, second by the relative rank or importance of the titles, and third by whether a bloodline is active or dormant (that is, whether the culture or kingdom it is from is still extant or essentially extinct).

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

2nd Level

Unquestioning Obedience (Pr 2; Enchantment/Charm)

Sphere: Charm, Law
 Range: 10 yards/level
 Components: V
 Duration: 1 round/level
 Casting Time: 2
 Area of Effect: One creature
 Saving Throw: Special

An improved version of the 1st-level priest spell *command*, this incantation enables the priest to command another creature with a single phrase or sentence and expect *unquestioning obedience*. The command must be uttered in a language understood by the creature. The subject obeys to the best of its ability only as long as the command is absolutely clear and unequivocal. Thus, a command like "Go away!" is ignored. Unlike the *command* spell, commands to "Die!" or similar self-destructive orders cause the spell to end immediately.

All spells must be reasonable commands a just sovereign could expect of an intensely loyal liege. Hence the commands "Lie still in a prone position!" or "Defend my honor and person!" would be obeyed, but absurd commands like "Bite the green elephant!" or unreasonable commands like "Jump off that cliff!" would be ignored. The DM must adjudicate any command given by the priest as to whether or not the priest elicits *unquestioning obedience*.

This spell only allows one command to be given, but it is followed until the spell expires or the action demanded is completed. Creatures with an Intelligence of 15 or more, or those with 9 or more Hit Dice (or experience levels) are entitled to a single saving throw vs. spell, adjusted for Wisdom, to avoid the effects of *unquestioning obedience*.

3rd Level

Loyal Vassal (Pr 3; Enchantment/Charm)

Sphere: Charm
 Range: Touch
 Components: V, S, M
 Duration: 1 day/level
 Casting Time: 6
 Area of Effect: One creature
 Saving Throw: None

This spell affects any single person who is a bipedal human, demihuman, or humanoid of man-size or smaller, such as brownies, dryads, dwarves, elves, gnolls, gnomes, goblins, half-elves, halflings, half-orcs, nixies, orcs, pixies, sprites, troglodytes, and others. This spell can only be cast upon a person who voluntarily enters into the service of another being (who is not necessarily the spellcaster) as a servant or bodyguard. No saving throw is necessary, as it only affects beings who voluntarily submit to the effects of the spell. (Creatures under any form of magical or psionic control or those that are not in their right minds cannot be affected by a *loyal vassal* spell.) During the casting of the spell, the spell recipient's liege-to-be must be named in sufficient detail to specify exactly which person shall serve in that role. More than one *loyal vassal* spell cannot be cast on a single recipient at the same time; subsequent spells automatically fail.

While under the effects of this spell, a recipient is absolutely loyal to the master named during the casting of the spell, and she or he cannot even contemplate any form of betrayal or treachery. The spell does not enable the named master to control spell recipients as automatons, but enspelled vassals serve to the best of their ability, even giving their lives in service if appropriate. A vassal is loyal to a person, not the office, so deposing the reigning monarch and proclaiming oneself king does not result in a transfer of loyalty by any vassals loyal to the former king.

If the spellcaster or the named master of the spell recipient harms or attempts to harm the vassal by some overt action, or if a *dispel magic* spell is successfully cast on the vassal, the *loyal vassal* spell is broken (although it is unlikely that vassals will immediately betray a master in the latter case).

The material component of this spell is the priest's holy symbol, which is touched to the brow of the spell target during the casting.

5th Level

Divine Investiture

(Pr 5; Enchantment/Charm, Illusion/Phantasm)

Sphere: Law, Time
 Range: Touch
 Components: V, S, M
 Duration: Permanent
 Casting Time: Special
 Area of Effect: One creature
 Saving Throw: Special

This spell is often employed upon the birth of a noble's heir, at a coronation, or upon the investiture of a noble's title. It can only be cast upon descendants of a noble bloodline (as defined in the *divine bloodline* spell) upon their assumption of a noble title. A ceremony of *divine investiture* takes at least one turn to cast, but most Scions of Siamorphe extend the incantation for at least an hour.

Upon the commencement of the casting of this spell, a willing recipient is bathed in a flickering nimbus of radiant light equal in effect to a *faerie fire* spell. The color of the radiance is selected by the spellcaster (often gold, silver, or some other color appropriate to the noble office) and lasts for the duration of the spellcasting. During the incantation, the priest is empowered to create pageantry appropriate to the event. The illusions created are similar to those of the 3rd-level wizard spell *spectral force*, but must be appropriate to the ceremony, as adjudicated by the DM. For example, if *divine investiture* is cast upon the crown prince during his coronation, the priest might evoke the shades of past kings who one by one step forward to lay their shadowy swords upon the prince's shoulders. When the royal crown is

placed on the prince's head, the priest might evoke a dazzling burst of light coming from the crown that momentarily blinds all in attendance.

In addition to the pageantry of the ceremony of investiture, this spell creates a lasting effect known as the legacy of Siamorphe. The legacy varies from recipient to recipient (and is determined by the DM, not the player) and seems to loosely correspond in power to the relative rank of the spell recipient. Typical legacies are: a +1 Charisma bonus with respect to the recipient's subjects, a +1 bonus on saving throws vs. poison, a +1 bonus to hit when wielding the ceremonial sword of state, etc.

Unwilling recipients of this spell may choose to forego its effects. This decision is irrevocable once made, regardless of whether the spell is accepted or foregone, and it must be made at the start of the spell's casting. (Infants and small children targeted by this spell are assumed to voluntarily accept its effects.)

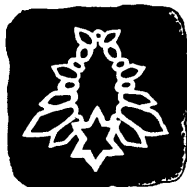
The material components for this spell are a chalice of holy water and a small amount of dye laced with gold flakes. The latter is used to sketch the noble's heraldic device (or appropriate symbol of nobility) somewhere on the spell target's body prior to the casting. The holy water is then poured over the inscribed symbol during the ceremony and the sketched symbol then vanishes.

Ulutiu (Slumbering)

(The Lord in the Ice, the Eternal Sleeper,
Father of the Giants' Kin)

Demipower of the Prime Material Plane, LN

PORTFOLIO:	Glaciers, frozen seas, polar environments, arctic dwellers
ALIASES:	None
DOMAIN NAME:	Formerly Toril/Faerûn; currently adrift in the Astral Plane
SUPERIOR:	None
ALLIES:	Othea (dead)
FOES:	Annam
SYMBOL:	A necklace of blue and white ice crystals
WOR. ALIGN.:	LG, NG, LN, N, LE, NE



Ulutiu (Oo-LOO-tee-oo) is a long-quiescent deity who has voluntarily spent the last eon in slumber, adrift in the Astral Plane. Unlike many of the other deific inhabitants who linger in death on that plane, Ulutiu is sufficiently alive to continue to grant spells to his few followers scattered across Faerûn's northern arctic wastes. Although some scholars have speculated that Ulutiu was once mortal, most sages believe he was a minor sea god who maintained an avatar for several centuries in the northern reaches of the Realms several thousand years ago. When he discovered a vast and still ocean that filled the regions now known as the Great Glacier, Vaasa, Damara, and Narfell, Ulutiu forged a barge of ice and spent his days adrift upon the sea in silent contemplation.

According to the peoples of the Great Glacier and the Ice Hunters of the Savage Frontier, Ulutiu enjoyed a life of quiet reflection, avoiding involvement in the affairs of mortals or gods. Giant lore paints a much different picture of Ulutiu. Those behemoths claim that Ulutiu was one of the many lovers of Othea, bride of Annam. While Annam fathered the various races of true giants, Ulutiu fathered the various giant-kin—firbolgs, verbeegs, voadkyn, and formorians.

Both groups claim that Ulutiu sank to the depths of the Cold Ocean, his enchanted necklace freezing the surrounding sea and forming the Great Glacier. The giants believe that Annam killed Ulutiu after discovering he was being cuckolded. Ulutiu's human worshipers have no tales of any such battle. Their tales about Ulutiu indicate that he forged a necklace of enchanted ice, a delicate chain of glistening blue crystals, to ensure a peaceful slumber on the ocean floor and then voluntarily sank beneath the surface in his ice barge as the surrounding sea slowly froze.

As is typical, the truth lies somewhere between these two bodies of legend. Ulutiu was Othea's lover, but Annam the All-Father was hardly a caring, attentive spouse. Othea turned away from Annam, who was more interested in fathering sons than caring for his wife, and she pursued a series of unsatisfying affairs with various powers such as Vaprak, father of the ogre

race. In Ulutiu, the mother of Faerûn's giants and giant-kin finally found happiness and love. When Annam discovered their affair, he threatened to kill both Othea and Ulutiu. Eventually Ulutiu convinced the All-Father to spare Othea in return for his voluntary exile. Ulutiu descended into a deep slumber, nigh unto death, encased in a tomb of ice.

Ulutiu had his revenge, however, when the ever-expanding ice of his crypt enveloped much of Ostoria, destroying the giant kingdom, and Othea negotiated Annam's exile for an indefinite period. The secret pact of Othea with Ulutiu to reunite after Annam's departure was foiled when Othea was poisoned by her eldest son Lanaxis, progenitor of the titans, who sought to reverse the ever-expanding tide of the Great Glacier by taking Ulutiu's necklace but was forbidden by Othea from venturing onto the ice.

Today Ulutiu is neither awake nor dead. He drifts in eternal slumber alongside Othea in the Astral Plane. The Eternal Sleeper has little interest in the Realms following Othea's demise, but he does maintain a small presence to observe the unfolding events in the fallen lands of Ostoria. If a way could be found to resuscitate Othea, he would likely return to the Realms (and quickly come into conflict with Auril and Umberlee), but for the time being he seems content to rest in eternal sleep, granting spells and protection only to the few hardy people who survive in his favorite environment and venerate his name.

Ulutiu's Avatar (Ranger 24, Shaman 22, Mage 20)

Ulutiu has not manifested an avatar in the Realms in almost 4,000 years and has no intention of doing so in the foreseeable future. However, if the eternal rest of his final avatar entombed at the bottom of the Great Glacier was disturbed, if someone were to discover a method by which Othea could be resurrected, or if Annam was ever to manifest an avatar in the Realms, Ulutiu would promptly manifest an avatar once again. Such an appearance would probably presage the dissolution of the Great Glacier, although that change would take centuries to occur.

Ulutiu appears as a stocky human male of indeterminate ancestry. His arms and legs are short and thick and his fingers resemble plump sausages. He has raven black hair and ice blue skin. His face is round with impossibly deep blue eyes, a flat nose, and tiny ears pressed flat against his head. Ulutiu favors spells from the spheres of divination, elemental (water), thought, and time and the schools of elemental (water) and divination, although he can cast spells from any sphere or school.

AC -2; MV 15; HP 206; THACO -3; #AT 5/2
Dmg 2d6+14 (harpoon +4, +9 STR, +2 spec. bonus in harpoon)
MR 65%; SZ L (12 feet)
STR 21, DEX 19, CON 24, INT 23, WIS 20, CHA 19
Spells P: 12/12/11/11/9/6/3; W: 5/5/5/5/4/3/3/2
Saves PPD 2, RSW 5, PP 4, BW 4, Sp 6

Special Att/Def: Ulutiu wields the massive, two-handed *Harpoon of the Cold Sea*, a weapon with a +4 enchantment. In addition to the weapon's damage, Ulutiu can yank any target off his feet with a sharp tug on the harpoon's ethereal tether. This deals an additional 2d4 points of damage to a target and forces it to make a successful Dexterity check or be pulled off its feet. If the target of Ulutiu's attack is pulled off its feet, it must make a successful saving throw vs. breath weapon or be stunned for 1d4 rounds. Ulutiu can continue to yank a victim about with his harpoon in subsequent rounds, as it does not dislodge until Ulutiu wills it to do so. Although it does not cause additional base damage, the harpoon continues to inflict 2d4 points of damage per round, as well as require Dexterity checks and possibly saving throws if Ulutiu continues tugging on it. At will, Ulutiu can cause the harpoon to reappear in his hand, ready to throw at a moment's notice. (Harpooned victims ceased taking additional damage at this point.)

Ulutiu's long entombment in his glacial crypt has permanently imbued him with an aura of arctic cold. Any warm-blooded creature who comes within 30 feet of the Lord in the Ice is drained of heat equal to 4d8 points of damage from its victim, per round unless protected by a spell such as *resist cold*, a *ring of warmth*, or similar magics. All cold and elemental water spells he casts are at double normal damage and up to double normal range and area of effect.

Ulutiu can conjure 2d8 seals, 2d8 walrus, 1d3 polar bears, 2d6 reindeer or one of any other arctic animal to his side instantly up to twice a day. They serve him faithfully in whatever tasks he asks of them, including fighting to the death or performing errands within their appropriate intelligence, for up to a tenday. He can speak with any arctic creature at will.

Ulutiu is immune to damage from cold-based or water-based spells or effects of any sort. He takes no drowning damage when immersed and can breathe water and move underwater as if he were in air.

Other Manifestations

Ulutiu rarely manifests in the Realms since entering into his deep sleep. He has shown his displeasure with the actions of mortals from time to time through icequakes in the northern regions. Such an icequake is blamed for the destruction of the ice castle constructed by Vaasan wizards at the foot of Mt. Okk. He sometimes manifests as a perfect circle of ice about 3 feet in diameter floating near the shore of one of the Great Glacier's small seas. When such miniature icebergs are removed and turned upside down, Ulutiu's priests believe they can discern fragments of Ulutiu's teachings through careful meditation on the pattern of cracks and protrusions in the ice.

Ulutiu is served by brown molds, frosts, haundars, kupuks, sha'az, various arctic fish, seals, walrus, polar bears, reindeer, caribou, elk, arctic foxes and rodents, and other arctic creatures, including whales.

The Church

CLERGY:	Shamans, specialty priests
CLERGY'S ALIGN.:	LG, LN, LE
TURN UNDEAD:	Sha: Yes, if good, SP: No
CMND. UNDEAD:	Sha: Yes, if neutral or evil, SP: No

All shamans and specialty priests of Ulutiu receive religion (Faerûnian) and religion (giant) as bonus nonweapon proficiencies.

Ulutiu is venerated by the Nakulutians of the Great Glacier and their kin, the Ice Hunters of the Savage Frontier. The Nakulutians broke off from the clans of Alpuk (known now as the Iulutians) after their discovery of the Glacier of Ulutiu nearly 3,000 years ago and now venerate the Lord in the Ice. Each village is led by an autocratic leader, a specialty priest of Ulutiu who may be female or male and is known as the *urit*, and three lieutenants, who are also specialty priests and are known as *yaaurit*. Specialty priests of Ulutiu among the Nakulutians are known collectively as *nakurits*.

The Ice Hunters, the Ancient Men of the North who preceded even the Northmen in settling northwestern Faerûn, are a people who wandered off across Abeir-Toril's polar ice cap to the North above the Spine of the World from the lands of the Nakulutians over one millennium ago, bringing with them the veneration of Ulutiu. In the centuries since their departure, the veneration of Ulutiu among the Ice Hunters has changed in one significant way. The Ice Hunters primarily revere beast totem great spirits who serve Ulutiu, including Clever Oomio the Gray Seal, Grandfather Walrus, Great White Bear, and Pindalpai-pau the Reindeer Mother, rather than directly worshipping the Lord in the Ice. In many ways, the Ice Hunters' regard for Ulutiu and their totem animals parallels the regard of the Uthgardt barbarian tribes for Uthgar and the Uthgardt beast totems. Ulutiu and the Ice Hunter beast totems are served by Ice Hunter specialty priests of Ulutiu, known as iceguardians, and shamans, who both serve similar functions as the *nakurits* of the Nakulutians.

Ulutiu has no true temples, at least as defined by those who live in the lands south of his domain. Instead he is venerated in small shrines located in each village, often in the home of the most senior priest. Such shrines vary from community to community, but typically include altars made of solid blocks of unmelting ice that enclose important fetishes.

Dogma: No person is the superior of another, with the exception of Ulutiu's priests, who are his representatives in this world and who are set in positions of leadership to pass on his wisdom to his people. Animals share the same emotions, thoughts, and morals as people. For reasons of his own, Ulutiu compels animals to express these characteristics differently. Because animals are children of Ulutiu, they must be respected. Disrespect of animals risks the wrath of Ulutiu. People and animals have a life essence called *pokulu*. When they die, their *pokulu* passes on to Ulutiu and becomes part of him.

The Nakulutians (but not the Ice Hunters) believe that Ulutiu has set an order for his faithful people, the Nakulutians, and within that social order every person knows his or her place and is happy in that knowledge. Nakulutians should keep themselves apart from others, especially other peoples of the Great Glacier such as the Iulutians and the Angulutions, because they are heathen and have left the true ways of Ulutiu. Long contact with them can only lead to straying from the true path as shown to the *nakurits* by Ulutiu and then passed on to the Nakulutians. Magic outside of

that granted by Ulutiu is blasphemous, and wizards are to be shunned or driven from Nakulutian villages to prevent Ulutiu from showing his wrath at the village for the insult of harboring a blasphemer.

Day-to-Day Activities: The *nakurits* serve as autocratic rulers of the Nakulutian villages. They govern with harsh, even cruel, edicts, but are rarely motivated by self-interest. Both the *nakurits* and the residents of each village believe Ulutiu's priests receive guidance from the Lord in the Ice, and, as a result, Nakulutian society is orderly, if somewhat staid.

Among the Ice Hunters, Ulutiu's clergy serve as community leaders as well, but they govern more by consensus than edict. Ice Hunter society is more open to contact with outsiders (on a passing basis) and less stratified in its social classes than Nakulutian society. Ulutiu's clergy are leaders, teachers, keepers of history and wisdom, and defenders of their people. They teach their clans' children, induct youths into adulthood, and pass along both clan traditions and practical survival knowledge. In communities where Luskan's power is palpable, Ulutiu's priests lead campaigns of silent resistance against the unwanted interlopers.

Holy Days/Important Ceremonies: The Nakulutians follow a special set of edicts called *kaiurit* that vary from village to village and change from year to year. On the first day of spring, the *urit* calls an assembly of the entire village (called an *urit*) and declares the *kaiurit* for the previous year are no long valid. She or he then announces the coming year's *kaiurit*, consisting of two or three new rules that the villagers are expected to follow. For a month prior to announcing the year's new *kaiurit*, the *urit* spends each evening in isolation, praying and meditating. The *urit* receives the *kaiurit* by experiencing tiny fragments of Ulutiu's dreams as visions. To outsiders, the *kaiurit* seems baffling and arbitrary, but to the Nakulutians, its dictates are sacred and indisputable. Typical examples include "No fires can be lit outside," "At sundown, each adult must toss a handful of meat into a crevasse as an offering to Ulutiu," "All adults must wear a certain painted symbol (a moon, a bird, etc.) on their foreheads at all times," "A certain species of animal (ice toads, polar bears, etc.) cannot be hunted or killed for any reason," or "All heathens (non-Nakulutians) are to be killed on sight."

In addition to obeying the *urit* and *yaaurit* and following the *kaiurit*, Nakulutians must offer a silent prayer to Ulutiu three times a day (usually at dawn, midday, and sunset). Prayer-givers cover their eyes with their hands and turn their heads to the sky, remaining silent for about a minute.

The Ice Hunters have abandoned the practice of observing *kaiurit*, but they continue to offer silent prayers to Ulutiu three times per day. In addition, they practice a year-long ritual known as the *kaitotem*. At the beginning of the birthing season, the bravest hunters of the village set out to capture an infant of the species that serves as the tribe's primary beast totem without slaying its mother or her other offspring. The infant is brought back to the village alive, raised by the priests of Ulutiu, and given the best allotments of available food for an entire year. At the end of the year, the infant is possessed by the clan's beast totem and vanishes into the wilderness. If the clan treated the beast well and cared for its needs, it is assured Ulutiu's favor in the coming year. If the animal is mistreated or dies, Ulutiu may choose to visit the village with misfortune for the next year.

Major Centers of Worship: The Glacier of Ulutiu is a sheer wall of ice, rising 1,000 feet in height along the northern shore of the Uppuk River in the depths of the western reaches of the Great Glacier. Thousands of years ago, the glacier was about 300 yards long, but time has taken its toll, and only about 100 yards remain, the rest having broken off into the Uppuk and washed away. Intricate symbols are etched in the glacier, covering the entire surface. The symbols emit a dull red glow. The glacier radiates magic and is completely resistant to all types of natural and magical heat.

Ulutiu is responsible for the symbols and enchantment. He used the glacier to record his thoughts, the history of the region, and details of his magical research. Anyone employing a *comprehend languages* spell or similar magics can translate the symbols to learn about the life of Ulutiu, his relationship with Othea, his battles with Annam, the origin of the Great Glacier, and other pieces of ancient lore.

Unfortunately, the most interesting pieces have broken off and washed away. These sections, which may still float somewhere on the rivers and seas of the Great Glacier or may have been carried off by frost giants or used as building materials by the other inhabitants of the Endless Ice Sea, are rumored to contain formulas for powerful spells, the location of Ulutiu's treasure, and instructions for reawakening the Eternal Sleeper.

Affiliated Orders: Neither the Nakulutians nor the Ice Hunters have any affiliated warrior or knightly orders, and they are not regimented enough in outlook to have any honorary orders. Status within a tribe is de-

terminated by rigid social ranking. Community leaders (priests of Ulutiu) have the most standing, followed by married or widowed adults, unmarried adults, children, and ukeu. *Ukeu*, those who are elderly, infirm, abandoned, or otherwise without family, enter into voluntary slavery with any family that will have them. Although treated with dignity and respect, they are not considered equals. Declarations of the kaiurit may rearrange the social status for a year among the Nakulutians, but this social order represents their society's default arrangement.

Priestly Vestments: Ulutiu's clergy have no formal ceremonial raiment. Some carry sacred bundles and others small holy symbols, but otherwise they communicate their faith simply through words and actions in their small communities. They use specially chosen ice crystals as their holy symbols, and these never melt while in their possession.

Adventuring Garb: When adventuring, priests of Ulutiu favor thick, heavy clothing that wards against the cold as much as it protects them from physical attack. Both Nakulutians and Ice Hunters commonly wear parkas, trousers, mittens, and boots of fox, wolf, bear, and seal skin (often with fur linings) that equal leather or hide armor, depending on the workmanship.

In missile combat, Ulutiu's followers either wield short bows and fire ekaa and trukaa arrows or wield garnoks and hurl bone darts. *Ekaa* are used to hunt caribou and other herd animals (3 sp/6, Weight 10/1 lb., Size S, Type P, Damage 1d6/1d8). The arrowhead is carved from a caribou or deer antler and is attached to a shaft of bone. Hooked barbs cover both the arrowhead and the shaft. *Trukaa* are bone arrows with a blunt head used to kill small game without damaging the fur (3 sp/12, Weight 10/1 lb., Size S, Type B, Damage 1d3/1d2). Garnoks are similar to atlats but are used with darts to increase their effective range (ROF 1/1 Speed Factor 4, Range 3/6/12; Garnok darts 3 sp/12, Weight 10/1 lb., Size S, Type P, Damage 1d3/1d2).

In melee combat, followers of Ulutiu employ daggers, darts, gaffs, harpoons, iuaks, knives, machetes, nets, ritiiks, spears, and tridents. An *iuak* is a bone blade resembling a machete, about 2 feet long and 6 inches wide (10 gp, Weight 3 lbs., Size M, Type S, Speed Factor 4, Damage 1d4/1d6). The end of the blade is flat, not pointed. A *ritiik* is a 6-foot-long bone shaft with a point and hook on one end (10 gp, Weight 6 lbs., Size L, Type P, Speed Factor 8, Damage 1d6+1/1d8+1). It is thrust, not thrown.

Specialty Priests (Nakurits)

REQUIREMENTS:	Strength 12, Wisdom 14
PRIME REQ.:	Strength, Wisdom
ALIGNMENT:	LG, LN, LE
WEAPONS:	Short bow (and ekaa and trukaa), dagger, gaff, garnok (and dart), harpoon, iuak, knife, net, ritiik, spear, trident
ARMOR:	All armor types up to and including leather or hide armor; no shield
MAJOR SPHERES:	All, animal, charm, elemental (water), guardian, law, summoning, protection, travelers, wards
MINOR SPHERES:	Divination, healing, necromantic, plant
MAGICAL ITEMS:	Same as clerics
REQ. PROFS:	Ancient history (the Ulutians and Ulutiu), local history (the Great Glacier), fishing, weather sense, fire-building, set snares
BONUS PROFS:	Charioteering (dog sled), Endurance, survival (arctic), tracking

- Nakurits must be human Nakulutians.
- Nakurits are distrustful of strangers, especially non-Nakulutians, to the point of paranoia. They rarely aid such people, with the best reaction such folk can obtain from them usually being to be ignored. Nakurits do not cooperate with non-Nakulutians except in extremely odd or rare circumstances, and then not for long periods of time.
- Nakurits receive a +1 bonus to their attack rolls against all non-Nakulutians.
- Nakurits receive double the bonus spells they are entitled to for a high Wisdom ability score.
- Nakurits are totally immune to the effects of cold, including cold-based spells and other magically generated cold effects.
- Nakurits can perform a laying on of hands, similar to the paladin ability, except the nakurit's touch causes damage instead of healing, inflicting 2

points of damage per the nakurit's level. Victims who succeed at a saving throw vs. spell suffer only half damage. This ability may be used once per day.

- Nakurits can select nonweapon proficiencies from both the priest and warrior groups with no penalty. Though they receive only the normal four nonweapon proficiency slots at 1st level, they must take all of their required nonweapon proficiencies before they can take any discretionary nonweapon proficiencies.
- At 3rd level, nakurits receive a +3 bonus to their saving throws vs. spell for any spell cast by a wizard. This does not apply to spells cast by priests of any sort.
- At 5th level, nakurits are able to *commune* (as the 5th-level priest spell) with Ulutiu once per week. In the month prior to the announcement of the new kaiurit, a nakurit who is the urit of a Nakulutian village can *commune* once per day.
- At 7th level, nakurits are able to cast *command* (as the 1st-level priest spell) at will, but no more than once every turn. Such commands are considered to be the word of Ulutiu by Nakulutians, and hence they always voluntarily fail their saving throws, except in extraordinary circumstances.
- At 7th level, nakurits are able to cast *prayer* (as the 3rd-level priest spell) once per day.
- At 10th level, nakurits inflict an additional 2 points of cold damage (in addition to bonuses from Strength or other magic) to non-Nakulutians they successfully strike in melee or missile combat. This damage increases by 2 points at 12th and again at 14th to a maximum of 6 points at 14th level (4 points total at 12th and 6 at 14th).

Specialty Priests (Ice Hunter Beast Cult Shamans)

REQUIREMENTS:	Strength 12, Wisdom 14
PRIME REQ.:	Strength, Wisdom
ALIGNMENT:	LG, LN, LE
WEAPONS:	Short bow (and ekaa, trukaa, and flight arrows), spear, net, harpoon, gaff, machete, garnok (and darts), trident, knife, dagger, iuak, ritiik
ARMOR:	All armor types up to and including leather or hide armor; no shield
MAJOR SPHERES:	All, animal, summoning, protection, travelers, wards
MINOR SPHERES:	Healing, plant
MAGICAL ITEMS:	Same as clerics
REQ. PROFS:	Fishing, weather sense, fire-building, charioteering (dog sled), set snares
BONUS PROFS:	Endurance, survival (arctic), tracking

The abilities and restrictions of Ice Hunter shamans, aside from changes noted above and later in this section, are summarized in the discussion of the shaman character class in *PLAYER'S OPTION: Spells & Magic* and in *Faiths & Avatars*.

- Ice Hunter shamans must be Ice Hunter humans.
- Ice Hunter shamans gain a +2 bonus to their Wisdom ability scores.
- Ice Hunter shamans have different alignment restrictions and access to slightly different spheres depending on their tribal totem animal. All Ice Hunter shamans have access to the basic shaman spheres given above, plus certain spheres special to their totem animal. Ice Hunter shamans also have different clan taboos that they must abide by or lose all shaman abilities until they atone.

Clever Oomio the Gray Seal: ALIGNMENT: LG, LN, LE, MAJOR: charm, law, MINOR: thought, guardian, TABOO: Cannot harm seals, eat seal meat or fat, or wear anything made from a seal

Grandfather Walrus: ALIGNMENT: LG, LN, LE, MAJOR: elemental, time, MINOR: weather, TABOO: Cannot harm walruses, eat walrus meat or fat, or wear anything made from a walrus

Great White Bear: ALIGNMENT: LN, LE, MAJOR: combat, war, MINOR: protection, TABOO: Cannot harm polar bears, eat polar bear meat or fat, or wear anything made from a polar bear

Pindalpau-pau the Reindeer Mother: ALIGNMENT: LG, LN, MAJOR: divination, protection, MINOR: guardian, TABOO: Cannot harm reindeer, eat reindeer meat or fat, or wear anything made from a reindeer

- Ice Hunter shamans can select nonweapon proficiencies from both the priest and warrior groups with no penalty. Though they receive only the

normal four nonweapon proficiency slots at 1st level, they must take all of their required nonweapon proficiencies before they can take any discretionary nonweapon proficiencies.

- An Ice Hunter shaman may call upon his or her clan totem's beast power. This power's effect varies by totem. The power may be personally used by the shaman, or its effects may be granted to another devoted follower of the totem if indicated below.

Clever Oomio the Gray Seal Beast Power: Gray Seal shamans can call upon *selkie form* or convey its abilities to another worshiper of the Gray Seal once a day for 1 turn. This allows them the appearance, movement, and attack capabilities of normal selkies. They can also change back and forth from human to selkie form as a selkie can during the duration of the *selkie form*.

Grandfather Walrus Beast Power: Grandfather Walrus shamans can call upon *tusks of strength* or convey this ability to another worshiper of Grandfather Walrus once a day for 1 turn. *Tusks of strength* temporarily adds 6 points to its user's Strength and causes the shaman's canine teeth to grow longer. Grandfather Walrus shamans who use this ability often quickly begin to look like the walrus spirit they hold sacred. (The presence of the tusks does not give the shaman a tusk attack, as the human frame is not made for this type of attack.)

Great White Bear Beast Power: Great White Bear shamans can call upon *polar fury* for themselves or another touched Great White Bear worshiper once a day for 1 turn. The recipient of this power grows claws and can claw and bear-hug attack like a polar bear (two claw attacks for 1d10/1d10; a successful attack roll of 18 or better with either claw results in additional hug damage of 3d6).

Pindalpau-pau the Reindeer Mother Beast Power: Reindeer Mother shamans can call upon the *horns of wisdom* or *reindeer hooves* once a day. *Horns of wisdom* has the same effect as the casting of a *commune* spell except that it lasts for 1 turn and causes elk antlers to grow from the skull of the shaman. (They cannot gift this ability to another.) Each use causes additional horn growth. Fortunately, if the shaman's horns begin to grow too long for practical support on the human skeletal frame, the shaman sheds them one winter and begins to grow new horns in the spring, though this new set is lighter in color than the original set. (The presence of the antlers does not give the shaman an antler attack, as the human frame is not made for this type of attack.) *Reindeer hooves* bestows the shaman or another touched follower of the Reindeer Mother a Movement Rate of 21 for up to one hour. It also provides secure footing on any type of ice.

- At 3rd level, Ice Hunter shamans can summon animals of their clan totem type (seals, walruses, polar bears, or reindeer) to their aid twice a tenday. The animals summoned aid the shaman by any means they possess, staying until a fight is over, a specific mission is finished, the shaman is safe, they are sent away, etc. The creatures appear around or near the shaman within one round after they are summoned and vanish when they are slain, complete their mission, are dismissed, or the shaman dies. Statistics for these summoned animals are:

Seals (2d8): AC 6; MV 3, Sw 24; HD 2; THACO 19; #AT 1; Dmg 1d4 (bite); SZ M (4-6 feet); ML avg (8); Int animal (1); AL N; XP 35.

Walruses (2d8): AC 5; MV 3, Sw 24; HD 2+2; THACO 19; #AT 1; Dmg 2d4 (bite); SZ L (7-9 feet long); ML avg (10); Int animal (1); AL N; XP 65.

Polar Bears (1d3): AC 6; MV 12, Sw 9; HD 8+8; THACO 11; #AT 3; Dmg 1d10/1d10/2d6 (claw/claw/bite); SA hug; SD attacks below 0 hp; SZ H (14+ feet tall); ML avg (8-10); Int semi- (2-4); AL N; XP 1,400.

Notes: *Hug:* On a claw hit of 18 or better the bear also inflicts 3d6 points of hug damage. *Attacks Below 0 hp:* Polar bears continue to fight 1d4+1 rounds after being brought to 0 to -12 hit points, but beyond that they die instantly.

Reindeer (2d6): AC 7; MV 21; HD 4; THACO 17; #AT 2 or 1; Dmg 1d4/1d4 or 2d8 (hoof/hoof or antlers); SZ L (4-6 feet tall at the shoulder); ML unsteady (5); Int animal (1); AL N; XP 120.

- At 5th level, Ice Hunter shamans can *shapechange* (as the druid ability) into the type of totem beast they worship twice per tenday for 3d6 turns, gaining all the abilities of that creature. Gray Seal shamans can change into seals, Grandfather Walrus shamans into walruses, Great White

Bear shamans into polar bears, and Reindeer Mother shamans into reindeer. Statistics for these creatures are summarized under the animal summoning ability, above.

- At 7th level, Ice Hunter shamans are immune to all magical or natural cold damage caused by anything less powerful than artifacts, relics, or dragon breath from a wyrm or great wyrm.

Specialty Priests (Iceguardians)

REQUIREMENTS:	Strength 12, Wisdom 14
PRIME REQ.:	Strength, Wisdom
ALIGNMENT:	LN
WEAPONS:	Short bow (and ekaa, trukaa, and flight arrows), harpoon, net, gaff, garmok (and darts), knife, dagger, iuak, ritiik, trident
ARMOR:	All armor types up to and including leather or hide armor; no shield
MAJOR SPHERES:	All, animal, elemental (water), summoning, protection, travelers, wards
MINOR SPHERES:	Healing, plant
MAGICAL ITEMS:	Same as clerics
REQ. PROFS:	Fishing, weather sense, charioteering (dog sled), set snares, local history (the glaciers above the Spine of the World mountains), ancient history (the Ice Hunter people and Ulutiut)
BONUS PROFS:	Endurance, survival (arctic), tracking

Their abilities and restrictions of Ice Hunter iceguardians, aside from changes noted above and later in this section, are summarized in the discussion of the shaman character class in *PLAYER'S OPTION: Spells & Magic* and in *Faiths & Avatars*.

- Iceguardians must be Ice Hunter humans.
- Iceguardians gain a +2 to their Wisdom ability scores.
- Iceguardians must abide by the taboo that they may never start a fire (though they may enjoy the benefits of fires started by others) or lose all their iceguardian abilities until they atone.
- Iceguardians can select nonweapon proficiencies from both the priest and warrior groups with no penalty. Though they receive only the normal four nonweapon proficiency slots at 1st level, they must take all of their required nonweapon proficiencies before they can take any discretionary nonweapon proficiencies.
- Iceguardians are immune to all magical or natural cold damage caused by anything less powerful than artifacts, relics, or dragon breath from a wyrm or great wyrm.
- Iceguardians may cast wizard spells from the elemental water school and any other wizard spells with nonenergy-draining cold, chill, snow, or ice effects (that are not still secret to a particular mage or religion) in addition to priest spells. These spells are cast as if the iceguardian were a mage of half his or her level (round up). For example, a 5th-level iceguardian casts wizard spells as a 3rd-level mage. Iceguardians pray for their wizard spells instead of studying to memorize them, and chosen wizard spells replace priest spells potentially available for use that day. (In other words, the wizard spell occupies a priest spell slot.) Iceguardians gain access to 8th-level wizard spells at 16th level and 9th-level wizard spells at 18th level. An iceguardian must have a Wisdom of 18 or higher and an Intelligence of 16 to gain access to the 8th level spells, and a Wisdom of 18 or higher and an Intelligence of 18 to gain access to the 9th-level spells. If an iceguardian is able to gain high-level wizard spells, every 8th-level spell prayed for occupies a 6th-level priest spell slot and every 9th-level spell prayed for occupies a 7th-level priest spell slot. Iceguardians are always able to read elemental water spells on scrolls or in wizard spell books as if they knew read magic (but studying spells from a spell book is useless to them). No more than three-quarters of an iceguardian's total number of spells available (round down) can be taken as wizard spells.
- At 5th level, an iceguardian may call upon his or her clan totem's beast power. This power's effect varies by totem. The power may only be used by the iceguardian.

Clever Oomio the Gray Seal Beast Power: Gray Seal iceguardians can call upon *selkie form* once a day for 1 turn. This allows them the appearance, movement, and attack capabilities of normal selkies. They can also change back and forth from human to selkie form as a selkie can during the duration of the *selkie form*.

Grandfather Walrus Beast Power: Grandfather Walrus iceguardians can call upon *tusks of strength* once a day for 1 turn. *Tusks of strength* temporarily adds 6 points to its user's Strength and causes the shaman's canine teeth to grow longer. Grandfather Walrus iceguardians who use this ability often quickly begin to look like the walrus spirit they hold sacred. (The presence of the tusks does not give the shaman a tusk attack, as the human frame is not made for this type of attack.)

Great White Bear Beast Power: Great White Bear iceguardians can call upon *polar fury* once a day for 1 turn. The recipient of this power grows claws and can claw and bear-hug attack like a polar bear (two claw attacks for 1d10/1d10; a successful attack roll of 18 or better with either claw results in additional hug damage of 3d6).

Pindalpau-pau the Reindeer Mother Beast Power: Reindeer Mother iceguardians can call upon the *horns of wisdom* or *reindeer hooves* up to once a day. *Horns of wisdom* has the same effect as the casting of a *commune* spell except that it lasts for 1 turn and causes elk antlers to grow from the skull of the shaman. Each use causes additional horn growth. Fortunately, if the iceguardian's horns begin to grow too long for practical support on the human skeletal frame, the iceguardian sheds them one winter and begins to grow new horns in the spring, though this new set is lighter in color than the original set. (The presence of the antlers does not give the shaman an antler attack, as the human frame is not made for this type of attack.) *Reindeer hooves* bestows the iceguardian or another touched follower of the Reindeer Mother a Movement Rate of 21 for up to one hour. It also provides secure footing on any type of ice.

- At 7th level, iceguardians can cast *ice storm* or *wall of ice* (as the 4th-level wizard spells) once a day at their actual level (not halved).
- At 10th level, iceguardians can *shapechange* (as the druid ability) into the type of totem beast they worship twice per tenday for 3d6 turns, gaining all the abilities of that creature. Gray Seal iceguardians can change into seals, Grandfather Walrus iceguardians into walruses, Great White Bear iceguardians into polar bears, and Reindeer Mother shamans into reindeer. Statistics for these creatures are summarized under the animal summoning ability of Ice Hunter shamans, above.
- At 13th level, iceguardians can cast *cone of cold* (as the 5th-level wizard spell) once a day at their actual level (not halved).
- At 15th level, iceguardians can cast *Otiluke's freezing sphere* (as the 6th-level wizard spell) once a day at their actual level (not halved).

Utility Spells

1st Level

Magical Tether (Pr 1; Invocation/Evocation)

Sphere: Combat
 Range: 5 yards/level
 Components: V, S
 Duration: 3 rounds+1 round/level
 Casting Time: 4
 Area of Effect: One nonliving object or living being
 Saving Throw: None

This spell may be cast upon any nonliving object or living being within range. Upon casting, the spell creates an unbreakable magical tether graspable only by the spellcaster that stretches from the target object or being to the caster's hand (or hands). Living targets must voluntarily submit to the effects of this spell or the incantation has no effect. By means of the ethereal tether, the priest can pull on the target of the spell as if it were attached to a long, incredibly strong rope. The *magical tether* can be dropped if the caster wants to drop it, but otherwise it does not fall from the caster's grip. The magical tether cannot be positioned so as to cause damage to a living being, such as to strangle it.

Typically this spell is cast upon harpoons or other hurled weapons prior to hurling them in combat. If the weapon lodges in its target, the priest may be able to drag the target closer, and if it misses, the priest can easily retrieve it. If the weapon is not firmly imbedded, however, it is likely to break free. The most typical use of this spell upon living targets is on people who have fallen into the water and need to be pulled to safety.

Ice Walk (Pr 1; Alteration)

Sphere: Elemental (Water)
 Range: Touch
 Components: V, S, M
 Duration: 1 turn+1 turn/level
 Casting Time: 4
 Area of Effect: Special
 Saving Throw: None

By means of this spell, the caster is able to empower one or more creatures to tread upon any snow or ice as if it were firm ground. This does not include free flowing water, but does include even the thinnest frozen surface or very powdery snow. The recipient's feet do not touch the surface of the ice or snow, and no trace is left by their passage. The recipient's rate of movement remains normal. For every level of the caster above 1st, she or he can affect another creature. If *ice walk* is cast under water or while buried in snow, this spell has no effect until the recipient gets on top of some ice or snow, although the spell duration is expended normally.

The material components for this spell are a piece of ice or some snow and the priest's holy symbol.

3rd Level

Protection From Cold (Pr 3; Invocation/Evocation)

Sphere: Protection, Elemental (Air, Water)
 Range: Touch
 Components: V, S, M
 Duration: Special
 Casting Time: 6
 Area of Effect: One creature
 Saving Throw: None

The effect of a *protection from cold* spell differs according to whether the recipient of the magic is the caster or some other creature. In either case, the spell lasts no longer than one turn per caster level.

If the spell is cast upon the caster, it confers complete immunity to: freezing temperatures (immersion in icy water, icy blasts of wind, etc.); exposure to magical frosts such as freezing dragon breath; spells such as *frost fingers*, *chill metal* (reverse of *heat metal*), *Snilloc's snowball*, *Snilloc's snowball swarm*, *ice storm*, *wall of ice*, *cone of cold*, *Otiluke's freezing sphere*, winter wolf breath, ice toad and brown mold cold radiations, etc. The invulnerability lasts until the spell has absorbed 12 points of heat or fire damage per level of the caster, at which time the spell is negated.

If the spell is cast upon another creature, it gives invulnerability to normal freezing temperatures, gives a bonus of +4 to saving throws vs. cold attacks, and reduces damage sustained from magical cold attacks by 50%.

The material components of this spell are the priest's holy symbol and a small sliver of ice.

Uthgar

Uthgar is the legendary founder of the Uthgardt barbarians of the Savage Frontier, who take their name from him. He is said in some of their legends to be the son of Beorunna and in others to be the son of Tempus. A proud, strong warrior who founded the Uthgardt tribes, Uthgar is reputed to have lived three times a normal human life, then ascended to watch over the Uthgardt for all eternity after taking fatal wounds in a one-on-one battle with a frost giant named Gurt. Uthgar mastered all the

Demipower of Ysgard, CN

PORTFOLIO: The Uthgardt barbarian tribes, physical strength
 ALIASES: None
 DOMAIN NAME: Ysgard/Uthgardtheim
 SUPERIOR: None
 ALLIES: Tempus
 FOES: Malar, Auril
 SYMBOL: None
 WOR. ALIGN.: Any

Uthgar (UHTH-gar) is the legendary founder of the Uthgardt barbarians of the Savage Frontier, who take their name from him. He is said in some of their legends to be the son of Beorunna and in others to be the son of Tempus. A proud, strong warrior who founded the Uthgardt tribes, Uthgar is reputed to have lived three times a normal human life, then ascended to watch over the Uthgardt for all eternity after taking fatal wounds in a one-on-one battle with a frost giant named Gurt. Uthgar mastered all the

primeval beast spirits in individual combat, passing down the divine gifts he gained from that mastery to his people, the Uthgardt, at his death. The Uthgardt tribes all follow a beast totem, representing one of the beasts that Uthgar bested.

In reality, Uthgar was probably a Ruathym Northman, Uther Gardolfsson, brother to Morgred Gardolfsson (the "Morgur" of Morgur's Mound), who led a long raiding career (including looting fabled Illuskan) before founding a dynasty of new barbarians, the Uthgardt. He rose to such heights, however, that he did indeed ascend to divinity as he was dying under the sponsorship of the god of war, who admired his fighting spirit.

Uthgar is proud, fierce, and independent. He makes few friends and remains uninvolved enough with interfaith and interdeity conflicts that he has accrued few enemies. He is served by the primeval Black Lion, Black Raven, Blue Bear, Elk, Golden Eagle, Gray Wolf, Great Worm, Griffon, Red Pony, Red Tiger (Snow Cat), Sky Pony, Tree Ghost, and Thunderbeast great spirits. He has recently declared Malar and Auril his foes—Malar since Uthgar holds him responsible for the corruption and subsequent demise of the Blue Bear tribe, and Auril because she has been making such deep incursions into the Elk tribe. He is also contemplating declaring Tyr, Torm, Ilmater, and Helm his foes because of their incursions upon his faithful. He has been counseled against such rash action by Tempus, his one divine ally, since the good deities of Faerûn work so closely together that actions taken against them would likely lead to a severe depletion of Uthgar's divine power in his defense against the reprisals from them and their allies.

Uthgar loves a good joke, and his laughter is full and hearty. He enjoys the sensual pleasures of the flesh even in his divine state, and likes to hunt, eat, drink, and be merry in his feast halls with the warrior spirits he has called to serve him in Uthgardtheim. He is a tireless and methodical tactician—not terribly inspired, but driven to win in the long run. His love for the Uthgardt people is strong, and he fights against any odds to protect them in the end.

Uthgar's Avatar (Fighter 22, Shaman 15, Cleric 10)

Uthgar has only twice sent his avatar to Faerûn. He tends to rely on the beast totem great spirits to speak to his people for him. Uthgar appears as a tall, burly warrior dressed in only a battle harness, a leather breechcloth, and furred boots. His hair is blond, long, and worn in a single braid down his back, and his eyes are a piercing blue. He sports a thick, drooping blond mustache and has a booming voice. He usually appears riding his giant dappled-gray sky pony (pegasus), Cloudwing. He draws his spells from all spheres, but avoids necromantic spells of detrimental effect (those which create undead creatures) and forms of sun sphere spells that create darkness.

AC -2; MV 15 or Fl 48 D on Cloudwing; HP 174, THACO -1; #AT 5/2
Dmg 2d8+20 (giant battle axe +4 [Foestriker], +14 STR, +2 spec. bonus in battle axe)

MR 55%; SZ L (12 feet)

STR 25, DEX 17, CON 20, INT 16, WIS 19, CHA 21

Spells P: 9/8/8/7/4/2/1

Saves PPD 3, RSW 5, PP 4, BW 4, Sp 6

Special Att/Def: Uthgar fights with *Foestriker*, a giant-sized battle axe +4 that works in his hands similar to a hammer +3, *dwarven thrower*, in that it can be thrown and boomerang back to him. It inflicts normal damage when thrown, but triple damage when it strikes giants and giantkin of any sort when either thrown or hand-held. *Foestriker* never breaks or disintegrates, and cannot be removed from Uthgar's hold or control without his consent.

Uthgar casts all spells from the animal sphere at double effect in all respects and at a -1 to all saving throws (when applicable). He dislikes raising or resurrecting the dead and must be convinced to do so.

Uthgar regenerates 3 hit points per round when standing anywhere in the Sword Coast North, the homeland of his people. Elsewhere, he regenerates 1 hit point per round. He is immune to cold spells and spell effects or abilities of any sort. Uthgar can summon any of the Uthgardt beast totem great spirits to his side to do his bidding or fight with him instantly.

Blood flowed like spring melt water from Uthgar's wounds as he stood before his sons on the massive skull of Gurt, the lord of the pale giants. With a strong voice, he spoke of his gift.

"Mighty Tempus declares that I may no longer walk among you. I will not go without leaving you a final fight. You know that I have fought the beast gods and taken from each a part of their strength, which I in turn give to you.

"Teach the children these secrets. If they devote themselves to the beast gods, then they may call upon the beasts' power."

And so speaking, Uthgar mounted his sky pony and joined his father Beorunna in the war halls of Tempus.

Other Manifestations

Uthgar acts or shows his favor through the appearance or actions of the beast totem great spirits and through animals that resemble those spirits: black common lions, black giant or huge ravens, cave bears, elks, golden eagles, gray wolves, great worms (see the description of great worms under Specialty Priests below), griffons, red ponies, red tigers (snow cats), sky ponies (pegasi, especially gray ones), treants, and apatosauruses (brontosauruses). He also shows his favor or lack thereof through a vision of *Foestriker*, his battle axe, which is intangible to physical, magical, or psionic attacks, but which can indicate direction, speak in Uthgar's voice, and cast spells that Uthgar is capable of casting at his level of ability.

The Church

CLERGY:	Shamans
CLERGY'S ALIGN.:	See below
TURN UNDEAD:	Sha: Yes, if good
CMND. UNDEAD:	Sha: Yes, if neutral or evil

All shamans of Uthgar receive religion (Faerûnian) as a bonus nonweapon proficiency.

The Uthgardt barbarian tribes each worship one of the beasts whose powers were taken by Uthgar. The totem cult encompasses the worship of the tribe's ancestors, including Uthgar, his sons, and long-dead chieftains and shamans. The fact that Uthgar is unknown outside of the North, even in temples of Tempus, is proof to the barbarians that the civilized priests are weak and have watered down the true message of the gods.

Uthgar has no personal symbol, and the symbol of one of the Uthgardt beast totem cults (Black Lion, Black Raven, Blue Bear, Elk, Gray Wolf, Great Worm, Griffon, Red Tiger (Snow Cat), Sky Pony, Tree Ghost, and Thunderbeast) always serves to represent him instead. Uthgar has neither temples nor shrines in the standard sense; shamans perform ceremonies in his name and that of their tribal totem beast wherever necessary, though the ancestral mounds of the Uthgardt people are Uthgar's most holy sites.

Uthgar has no real church; rather, his people all worship him as the ultimate Uthgardt warrior and the symbol of all that they hold virtuous. He is the master of all the beast totems, which they also venerate. Uthgardt shamans hold various titles, which vary widely between tribes.

Dogma: The dogma of the Uthgardt religion varies slightly from tribe to tribe as each beast cult emphasizes different "barbarian" virtues. In general, shamans are charged as follows when they are initiated into the Uthgardt faith:

"Strength is everything. Civilization is weakness. Men should fight, hunt, and raid from the weak to provide for their wives and families. Family is sacred, and its bonds are not cast aside lightly. Magic that does not come from the gods is effete, self-indulgent, and ultimately leads to weakness, since one depends on magic to accomplish things rather than one's own hands. Shun reliance on secular magic as evil and a false path, for that way leads only to death and ruin.

"Revere Uthgar, Beorunna, the Uthgardt ancestors, and the beast spirit that guides one's tribe. The beast spirits hold wisdom and raw power; take them for your own. Study the beast so that you know its virtues and its weaknesses; claim its virtues as your own and weed its weaknesses from your spirit. Make the others of the tribe fear and respect your power and your knowledge, so that they will heed the wise words your ancestors speak to you in days of trouble and turmoil."



Day-to-Day Activities: Uthgardt shamans tend to the respective needs of their tribes, teaching tribal history and customs passed down by heroic tales and lineage chants in an oral tradition spanning centuries. They provide healing for their tribes, initiate youths into manhood after they complete their tribal quests (often missions against a tribe's ritual enemy), and provide counsel to the tribe's chieftain and elders. When the tribe faces a new situation or a quandary, shamans consult with the ancestral spirits and totem animal great spirit to find guidance. All Uthgardt shamans believe that personal strength can demonstrate purity of purpose, and so arguments are often settled by a test of strength or a battle to first blood, to surrender, or to the death—if the matter is serious enough. At Runemeet, shamans officiate over the tribal rites of passage.

Holy Days/Important Ceremonies: The Uthgardt religion is close to nature and is tied to the change of the seasons. The spring equinox and summer and winter solstices are observed by Uthgardt shamans with a ceremony involving a day and a night of fasting (called the Birthing in spring, the Fullness in summer, and the Darking in winter). A vision quest (communing with Uthgar and the spirits), in which the shamans ask their spirit guides and tribal totem for guidance in the upcoming months, is also performed during these times.

The holiest time of year occurs during the autumnal equinox during the month of Eleint (which coincides approximately with the festival of Higharvestide). At this time, all tribal clans converge on the tribe's ancestral mound for the annual Runemeet. The Uthgardt worship their gods, set tribal policy, perform marriages, celebrate births, formalize adoptions, and mourn deaths at these sites. Shamans officiate over these functions, establish new spirit guardians of the ancestral mound for the upcoming year (through the use of *summon ancestor* spells), stabilize the *gate* on the top of each mound for another year, and initiate new candidates into the priesthood.

During the Runemeet, Uthgardt youths desiring to be adults (and warriors of all ages) participate in the ritual of the Runehunt, in which those involved seek victory over one of the tribe's ritual enemies—usually orcs. When youths complete a Runehunt successfully, shamans hold a ceremony, known as the *Telhut*, to initiate them into manhood. Shamans of Chauntea initiate Uthgardt girls into womanhood at this time as well.

Major Centers of Worship: Uthgardt ancestor mounds are the holiest sites of the Uthgardt barbarians. These huge earthenwork mounds, often shaped like the totem beasts of the tribes that gather at them, are sacred burial grounds where only the greatest shamans and chiefs are interred. Most tribes believe their tribal founders are buried in their ancestor mound. Although there are many lesser burial mounds and shrines revered by smaller clans within the tribes, it is to the large mounds devoted to their most ancient and holy ancestors that the Uthgardt tribes return each fall to spend their winters near the protection of their ancestors.

The ancestor mounds are all roughly similar. Two mound rings, called cairn rings, surround a large central altar mound. The ancestor mounds of large tribes may also be surrounded by smaller, nondescript burial mounds. Usually all mounds are formed of turf-covered earth.

The Uthgardt are superstitious about their ancestor mounds, both fearing and revering them. In the cairn rings surrounding the altar mounds, they have buried their mightiest chieftains with treasures and luxuries for the world beyond life. They believe that the spirits of dead ancestors protect the graves from harm.

All Uthgardt mounds are guarded. Most have a lone (fanatical) shaman of 8th to 10th level protecting them. All are protected by champion ancestor spirits bound into service each year at Runemeet by the 3rd-level priest spell *summon ancestor*. At the DM's discretion, champion spirits may be almost any type of spectral undead: ghosts, wraiths, spectres, apparitions, etc. However, their alignment is always CN, since they are in truth barbaric guardian beings. To finish the Runemeet ceremony, the eldest Uthgardt shamans work an involved ritual (similar to the priest spell *plane shift*) that opens a gateway into the Astral Plane atop the altar mound.

It is generally believed that the remains of Uthgar and his brothers are buried in Morgur's Mound, but the holiest of ancestral mounds is Beorunna's Well, named for the hero of the pre-Uthgar people. Legend holds that Beorunna (Bey of Runlatha, as he was known in ancient Ascore, or Berun in the Northman tongue) destroyed Zukothoth, a nalfeshnee true tanar'ri in the cavern, collapsing it in on both of them. The spirit of Beorunna supposedly still guards the Black Lion tribe that lives near the Well.

The following are the holy sites of the various Uthgardt tribes:

Black Lion: Beorunna's Well. The Black Lions do not worship Black Lion anymore, having turned their worship to Tyr, Torm, Ilmater, and

Helm, with only the exception of their single remaining shaman, Bogohardt Blackmane (NG hm Sha8 of Black Lion/Uthgar). Red Tiger shamans perform the sacred rites at the Well while all Black Lion tribe members remain outside.

Black Raven: Ravenrock. Rites are led by Pureheartman (CG hm M13/Sha7 of Black Raven/Uthgar).

Blue Bear: Stone Stand (recently extinct tribe and totem cult). The Blue Bear tribe met at Grandfather Tree before they were driven from it by its guardian spirits; their later corruption by Tanta Hagara (an annis hag "shaman" of the Blue Bear) and the forces of Hellgate Keep led to a significant portion of the tribe breaking away to form the Tree Ghost tribe.

Elk: Flintrock. Rites are led by Berchtwald Bandyleg (CN hm Sha7 of Elk/Uthgar). Most of the tribe has been led into the worship of Auril (and secondarily of Talos, Umberlee, and Malar) by the poor leadership of Zokan Thunderer, regarded as a vulgar thug by those outside his tribe. Flintrock grows more decrepit each year with a lack of faithful worshipers to help maintain it.

Golden Eagle: One Stone (long-extinct tribe).

Gray Wolf: Ravenrock. Rites are led by Clovis Greenteeth (CE male true lycanthrope werewolf Sha8 of Gray Wolf/Uthgar).

Great Worm: Great Worm Cavern. After the death of Elrem "the Wise" (NG male great worm Sha20 of the Great Worm/Uthgar) in the Year of the Banner (1368 DR), rites are led by Themrin (NG hm Sha7 of the Great Worm/Uthgar).

Griffon: Shining White. Rites are led by Adalfus Stormgatherer (LN hm Sha11 of Griffon/Uthgar)

Red Pony: One Stone (long-extinct tribe).

Red Tiger (Snow Cat): Beorunna's Well. Rites are led by Garinen the Maker (CN hm Sha8 of Red Tiger/Uthgar) for both the Red Tiger and Black Lion tribes.

Sky Pony: One Stone. Rites are led by Adalwyn Swiftwings (CN hm Sha8 of Sky Pony/Uthgar). This ancestral mound was once shared between the Sky Pony, Red Pony, and Golden Eagle tribes. The Sky Pony tribe is the only Uthgardt tribe left to use it. Most of the Sky Pony tribe also worships Tempus.

Thunderbeast: Morgur's Mound. Rites are led by Kierkrad Seventoes (CG hm Sha9 of Thunderbeast/Uthgar). While the veneration of Thunderbeast and Uthgar remains strong in the tribe, many members of this very civilized tribe also worship Silvanus, Tyr, Torm, and Ilmater.

Tree Ghost: Grandfather Tree. Rites are joyously led by Chungred Ghostheart (NG hm Sha12 of Grandfather Tree/Uthgar). Grandfather Tree was lost for many years and the wandering Tree Ghosts used to winter at the nearest ancestor mound when fall came before Grandfather Tree was found again on Shieldmeet in the Year of the Banner (1368 DR) in the northern part of the High Forest, near the Lost Peaks.

Affiliated Orders: The Uthgardt tribes have no affiliated warrior or knightly orders, and they are not regimented enough in outlook to have any honorary orders. Rank within a tribe is determined by a rough pecking order based on strength, battle prowess (how many enemies one has killed), and how much booty a warrior or shaman captured in the last raid. Certain tribes have connections either to each other or to outside organizations such as the Harpers, the church of Malar, lower planar fiends, or particular individuals such as Alustriel of Silvermoon.

Priestly Vestments: For high rituals at the ancestral mound or when honoring the appointment of a new chieftain for the tribe, shamans dress in a high holy regalia of leather-and-fur tunics, breeches, breechcloths, and boots covered in intricate, mystic designs and ornamentation including thongs and fringes to which are attached beads and holy relics of personal importance (usually revealed to them as objects of power by spirits in visions). These relics are fortified with holy power and prayer, and while a shaman wears his most holy relics for these ceremonies, Uthgar and the shaman's totem animal each bestow a bonus of +1 to his Armor Class (total AC bonus of +2). When a shaman dies, his relics are buried with him in his ancestral mound. Wearing the high holy regalia of a shaman conveys no Armor Class bonuses to anyone except the shaman whose regalia it is.

Rather than a holy symbol, Uthgardt shamans carry a sacred bundle, a leather satchel containing spell components, objects too holy for others to see, and small carved miniature depictions of the shaman's totem animal. These objects have been assembled by the shaman at the behest of his ancestral spirits. Each sacred bundle is protected by a guardian spirit who appears from the bag if it is opened by anyone other than its owner. Sacred bundles are enchanted by the spirit totem of the tribe to automatically suc-

ceed at all item saving throws except disintegration or a magical effect of similar power (and even then they receive a saving throw vs. disintegration). This sacred bundle serves Uthgardt shamans as a holy symbol, and while they carry it (or lay its components before them in private) the material component of any priest spell requiring a holy symbol is satisfied, and they need only gesture forcefully away from themselves (or toward themselves) to turn or command undead creatures.

Adventuring Garb: Shamans commonly dress as most Uthgardt do, in fringed leathers and furs (or in more heavy armor if a mission calls for it and they possess it). They accessorize their clothing with brightly colored feathers, quills, and dyework in complicated geometric patterns, mystic symbols, depictions of their totem animal, and holy relics. Male shamans tattoo their cheeks with the simple image of their totem beast. The few women who have fought Uthgardt tradition to become shamans usually do not sport such facial tattoos, but often decorate their arms with tattooed bracelets and armlets of powerful symbols and the image of their beast totem.

Specialty Priest: (Uthgardt Beast Cult Shaman)

REQUIREMENTS:	Strength 13, Wisdom 13
PRIME REQ.:	Strength, Wisdom
ALIGNMENT:	See below
WEAPONS:	Hand axe, knife, spear, battle axe, atlatl and javelin, long bow
ARMOR:	All armor types up to and including chain mail and shield
MAJOR SPHERES:	All, animal, summoning, protection, travelers, wards
MINOR SPHERES:	Healing, plant
MAGICAL ITEMS:	Same as clerics
REQ. PROFS:	Hunting, weather sense, set snares, fire-building
BONUS PROFS:	Endurance, survival (arctic), tracking

All specialty priests of Uthgar are beast cult shamans. Their abilities and restrictions, aside from changes noted above and later in this section, are summarized in the discussion of the shaman character class in *PLAYER'S OPTION: Spells & Magic* and in *Faiths & Avatars*. Note that there are currently (as of 1370 DR) no Blue Bear beast cult shamans, as when the tribe was totally subverted by its connection to Hellgate Keep, the Blue Bear spirit became weakened to such an extent that it was killed by Malar, who subsumed its worship. Subsequently, the Blue Bear tribe was virtually wiped out in the destruction of Hellgate Keep.

The extinction of at least two previous Uthgardt tribes, the Red Pony tribe and the Golden Eagle tribe, who used to assemble at the One Stone ancestral mound at Runemeet, is a matter of record. The resurrection of the Blue Bear tribe (and the reappearance of a true Blue Bear shaman) would be taken as a great sign of uncertain import by the Uthgardt.

- Uthgardt shamans must be Uthgardt and human. (Nonhuman shamans are only accepted due to divine manifestations indicating Uthgar's approval of them.)
- While women are not incapable of being Uthgardt beast cult shamans, Uthgardt tradition does not easily permit women to be shamans of Uthgar and the beast totems (though, among the Uthgardt, women exclusively are shamans of Chauntea). Female Uthgardt shamans may only be created at the DM's discretion.
- Uthgardt shamans are insular and tend to be loners. Only very rarely do they cooperate with those of other Uthgardt tribes, let alone non-Uthgardt people.
- Uthgardt beast cult shamans have different alignment restrictions and access to slightly different spheres, depending on their tribal totem animal. All Uthgardt beast cult shamans have access to the basic shaman spheres given above, plus certain spheres special to their totem animal.

Black Lion: ALIGNMENT: LG, NG, CG, LN, N, CN, MAJOR: combat, war

Black Raven: ALIGNMENT: LG, NG, LN, N, LE, NE, MAJOR: charm, MINOR: thought

Blue Bear: ALIGNMENT: NE, CE (originally, the Blue Bear beast cult was NG, CG, N, CN also, before being subverted by the fiends of Hellgate Keep), MAJOR: combat, war

Elk: ALIGNMENT: NG, CG, N, CN, NE, CE, MAJOR: charm, MINOR: guardian

Gray Wolf: ALIGNMENT: NG, CG, N, CN, NE, CE, MAJOR: combat, war

Great Worm: ALIGNMENT: LG, NG, CG, MAJOR: charm, elemental fire, MINOR: thought

Griffon: ALIGNMENT: LG, NG, CG, LN, N, CN, MAJOR: combat, war

Red Tiger (Snow Cat): ALIGNMENT: NG, CG, N, CN, MAJOR: combat, war

Sky Pony: ALIGNMENT: LG, NG, CG, LN, N, CN, MAJOR: charm, elemental air

Tree Ghost: ALIGNMENT: LN, N, CN, MAJOR: weather, elemental earth

Thunderbeast: ALIGNMENT: LG, NG, CG, LN, N, CN, MAJOR: weather, elemental water, MINOR: time

- Uthgardt shamans can select nonweapon proficiencies from both the priest and warrior groups with no crossover penalty.
- An Uthgardt shaman may call upon his tribe's beast power. This power's effect varies by tribal totem, allowing the shaman to wield a special ability that is unique. The power may be personally used by the shaman, or its effects may be granted to another devoted follower of the totem if indicated below.

Black Lion Beast Power: Black Lion shamans can let loose a lion's roar once a day or allow another devoted follower of the Black Lion to do so by touching them. (A transmitted roar must be used within 1 turn.) This roar deafens foes for 1d6 turns if they fail a saving throw vs. spell. Foes deafened in this manner cannot hear and also have their balance somewhat impaired. Their attack rolls suffer a -1 penalty for the duration of their deafness and attempts to sneak up on them accrue a bonus (determined by the DM).

Blue Bear Beast Power: Blue Bear shamans can call upon bear fury for themselves or another touched Blue Bear worshiper once a day for 1 turn. The recipient of this power grows claws and can claw and bear-hug attack like a cave bear (two claw attacks for 1d8/1d8; a successful attack roll of 18 or better with either claw results in additional hug damage of 2d8).

Elk Beast Power: Elk shamans can call upon the horns of wisdom up to once a day. (They cannot gift this ability to another.) This has the same effect as the casting of a *commune* spell, except that it lasts for 1 turn and causes elk antlers to grow from the skull of the shaman. Each use causes additional horn growth. Fortunately, if the shaman's horns begin to grow too long for practical support on the human skeletal frame, the shaman sheds them one winter and begins to grow new horns in the spring, though this new set is darker in color than the original set. (The presence of the antlers does not give the shaman an antler attack, as the human frame is not made for this type of attack.)

Gray Wolf Beast Power: Gray Wolf shamans are werewolf true lycanthropes. Regardless of the phase of the moon, they may assume wolf form or induce other werewolf lycanthropes (true or cursed lycanthropes) to assume wolf form with them by howling in wolf form. In wolf form, Gray Wolf werewolves look just like large wolves about the size of bears, except that their eyes glow red in the dark (see Lycanthrope, Werewolf in the *MONSTROUS MANUAL* tome).

Great Worm Beast Power: Shamans of the Great Worm tribe can breathe fire three times a day as a red dragon, inflicting 2d10 points of damage. They cannot transmit this ability to another.

Griffon Beast Power: Griffon shamans can call upon griffonbeak for themselves or another touched Griffon worshiper once a day for 1 turn. The griffonbeak subject's head becomes a griffon head capable of biting for 2d8 points of damage in addition to any other physical attack the subject is entitled to. Griffonbeak subjects can still cast spells with verbal components with no penalty but cannot combine a griffonbeak attack with such spellcasting.

Red Tiger (Snow Cat) Beast Power: Red Tiger shamans can use their beast power to *shapechange* into a tiger (as the druid *shapechange* ability) once a day for 1 turn. Alternatively, they can cause another willing Red Tiger worshiper to *shapechange* in this way by touch.

Sky Pony Beast Power: Sky Pony shamans can grow the wind's wings once a day for up to 1 turn. Alternatively, they can cause another willing Sky Pony worshiper to grow wind's wings in this way by touch. The wind's wings are large, translucent feathery wings that appear to be made of misty vapor but are solid to the touch. They allow their wearer to fly as a pegasus at Fl 48 (C).

Tree Ghost Beast Power: Tree Ghost shamans are able to cast one extra spell of up to 4th level from the all, animal, divination, elemental, healing, plant, or weather spheres once a day. The shaman can pick the desired spell on the spot and need not have specially prayed for it previously. This spell is available and works as normal even if it is from a sphere or of a spell level that Uthgardt shamans cannot normally cast. (Note that this does not give Tree Ghost shamans access to other faiths' religion-specific spells.)

Thunderbeast Beast Power: Thunderbeast shamans can use their beast power to cause their own or another touched Thunderbeast worshiper's skin to temporarily become tough and gnarly like dinosaur hide (AC 5) once a day for 1 turn. Also, as the recipient of the power walks, the ground shakes.

- At 5th level, Uthgardt shamans can *shapechange* (as the druid ability) into the type of totem beast they worship twice per tenday for 3d6 turns, gaining all the abilities of that creature. (See the MONSTROUS MANUAL tome for the statistics on all of these creatures except apatosauruses.) Black Lion shamans transform into common lions, Black Raven shamans into either huge or giant ravens, Blue Bear shamans into cave bears, Elk shamans into elks (use the statistics for wild stags found under Mammal in the MM, but double the HD, THAC0 15, damage 1d6/1d6/2d8), and Gray Wolf shamans into wolves or dire wolves. Great Worm shamans change into great worms (use the statistics for couatls, but the shape is that of a metallic green, bat-winged snake with a red dragon's head; in addition to the normal couatl abilities, a great worm can breathe fire as a red dragon, inflicting 4d10+2 points of damage; shamans of greater than 15th level gain the psionic abilities of clairvoyance, empathy, precognition, astral projection, and dimension walk while in this form). Griffon shamans transform into griffons, Red Tiger (Snow Cat) shamans into tigers, Sky Pony shamans into pegasi, Tree Ghost shamans into treants, and Thunderbeast shamans into apatosauruses (use the brontosaurus statistics found in the MONSTROUS COMPENDIUM Volume Three or the MONSTROUS COMPENDIUM Annual Volume Two).
- Uthgardt shamans must deal with some spirits that they can summon in a slightly different way from most shamans.

Uthgardt Spirits of the Dead: Uthgardt spirits of the dead (minor, major, or great) can only be called up at Uthgardt ancestral mounds and cannot leave the vicinity (defined as within 50 feet) of the mound they were buried in (except under exceptional circumstances under the DM's discretion). Except during Runemeet, Uthgardt spirits of the dead need not be controlled as in the *summon ancestor* spell.

Uthgardt Great Spirits of the Dead: Uthgardt great spirits of the dead know that Uthgar dislikes raising and resurrecting the dead. They must be bribed to go against his wishes and cast *raise dead* with both life energy (1d2 experience levels from the person to be *raised* or another willing contributor) and tribute. Tribute can range from a type of food that they like presented to them at a grand "spirit banquet" (which they smell, but do not eat, and which no one else may eat from except scavenging animals) to up to 500 gp a year buried in or near their tombs on a yearly basis until they are satisfied (they tell their summoner when this occurs).

Beast Power Incarnations: The beast power incarnations are the ghostly forms of the beast totem great spirits. In addition to the normal powers of animal great spirits and great spirits of the dead, they can remain on the Prime Material Plane for a number of days equal to the level of the shaman. They may leave the vicinity of their associated Uthgardt ancestral mound. Each day they can bestow their tribe's beast power on a number of followers (including their summoning shaman) equal to the summoner's level minus the number of days the incarnation has remained on the Prime Material Plane.

Beast Totem Great Spirits: Beast totem great spirits are wild primeval spirits. If summoned, one usually possesses the summoner (or someone nearby) and then decides what to do with its newfound physical form. The possessed body becomes a 20th-level fighter (for hit points and attack rolls) with the spells and abilities of a 20th-level druid and the spell abilities of an animal great spirit and a great spirit of the dead; the possessed body must roll a Wisdom ability check with a +15 penalty or the beast totem great spirit does as it wills and the person possessed has no control over his actions. The "avatar" of the beast totem great spirit can assume the beast form associated with it (detailed under the *shapechange* ability for Uthgardt shamans) or use the tribe's beast power at will.

Uthgar II Spell

1st Level

Fortitude of Uthgar (Pr 1; Enchantment/Charm)

Sphere:	Charm
Range:	Touch
Components:	V, S, M
Duration:	Special
Casting Time:	10 rounds
Area of Effect:	One being
Saving Throw:	None

This spell fortifies the recipient with strength of mind and body that enables him or her to endure pain or adversity with courage. A shaman of Uthgardt may cast this spell upon himself or any other member of his tribe. A *fortitude of Uthgar* spell has no effect on beings not formally inducted into the shaman's tribe.

While under the effects of a *fortitude of Uthgar* spell, the recipient automatically passes all Constitution ability checks. In addition, the spell recipient receives a +2 bonus to all Strength and Wisdom checks. Finally, the recipient receives a +1 magical defense adjustment, identical to (and cumulative with) the bonus received for a high Wisdom ability score, against magical spells that attack the mind such as *beguiling*, *charm*, *fear*, *hypnosis*, *illusions*, *possession*, *suggestion*, etc.

The spell lasts one day for every two levels of the caster (round up). A small token of the beast totem, such as a bear claw or raven feather, must be carried by the spell recipient. If the token is lost for any reason during the normal duration of a *fortitude of Uthgar* spell, the spell effect ends immediately.

The material component of this spell is the priest's holy symbol (the shaman's sacred bundle).

3rd Level

Summon Ancestor (Pr 3; Necromancy)

Sphere:	Necromantic
Range:	10 feet/level of caster
Components:	V, S, M
Duration:	2 rounds/level of caster
Casting Time:	4 rounds
Area of Effect:	One spirit
Saving Throw:	None

When a shaman casts this spell upon his tribe's ancestral mound (the only place the spell can be cast), it causes an ancestor to come forth, drawn back as a spirit of chaotic neutral alignment. The spirit takes form as a transparent being, a combination of totem beast and primitive human. To select the type of spirit summoned, the DM rolls 1d20 and matches the result against the table below. The shaman can also try and summon a normal spirit (a minor spirit of the dead), such as a father or child of a tribal member. (These normal spirits may not leave the vicinity—no more than 50 feet—from the ancestral mound where they were buried.)

When the spirit appears, the summoner makes a Wisdom ability check (using the table's modifiers) to control it; otherwise, the spirit becomes an uncontrolled ghost (use the ghost statistics in the MONSTROUS MANUAL tome) and immediately attacks all living beings around it. However, even an uncontrolled spirit cannot travel more than 50 feet from the ancestral mound.

A controlled spirit may perform the following functions for a shaman: attack a foe (as a ghost—or another type of undead creature at the DM's discretion), guard the ancestor mound for a year (until freed again at the next Runemeet), tell the shaman ancient secrets, initiate a new shaman (only ancestral shaman spirits may do this), or *raise dead* (refer to the table).

The material components of this spell are the priest's holy symbol (the shaman's sacred bundle), a relic of the desired ancestor (though another may appear), and a small bonfire.

Spirit Summoning Table

If a specific normal ancestor (a minor spirit of the dead) is summoned rather than a special spirit from the table, roll 1d20. If the result is 15 or less, the desired spirit comes and the control roll modifier is -5.

1d20	Ancestor	Control Modifier
1-5	Recently dead shaman	-2 bonus*
6-10	Recently dead chieftain	-3 bonus*
11-13	Long-dead shaman	+1 penalty**
14-16	Long-dead chieftain	—
17	Ancient shaman	+5 penalty**
18-19	Ancient chieftain	+4 penalty*
20	Special spirit (see subtable below)	—

1d20	Special Spirit	Control Modifier
1-12	Beast power incarnation†	+8 penalty**
13-19	Son of Uthgar	+12 penalty**
20	Beast totem great spirit‡	+17 penalty**

*These spirits function as minor or major spirits of the dead (DM's discretion). These spirits may not leave the vicinity (no more than 50 feet) of the ancestral mound where they were buried.

**Only these spirits can perform a *raise dead* spell. They function as great spirits of the dead. In payment for this, the spirit drains 1d2 experience levels from the person being *raised* and may demand an annual tribute of riches to be buried in or near its tomb. These spirits may not leave the vicinity (no more than 50 feet) of the ancestral mound where they were buried.

†This is the ghostly form of the beast totem great spirit. It can remain for a number of days equal to the level of the shaman. Unlike an ancestor spirit, it may leave the vicinity of the mound. Each day, it can bestow the tribe's beast power on a number of followers equal to the summoner's level minus the number of days it has remained on the Prime Material Plane.

‡The beast totem great spirits are wild primeval spirits. If summoned, one usually possesses the summoner (or someone nearby) and then decides what to do with its newfound physical form. The possessed body becomes a 20th-level fighter (for hit points and attack rolls) with the spells and abilities of a 20th-level druid. The avatar of the beast totem great spirit can assume the beast form or use the tribe's beast power at will.

6th Level

Spirit Quest (Pr 6; Divination)

Sphere:	Divination
Range:	Touch
Components:	V, S, M
Duration:	Special
Casting Time:	24 hours
Area of Effect:	One being
Saving Throw:	None

This spell combines the strictures of a *quest* spell (as the 5th-level priest spell) with a series of visions that appear to the spell recipient in his or her dreams or feverish hallucinations. Unlike a *quest* spell, a *spirit quest* may only be cast upon a willing recipient and the spellcasting shaman cannot specify the nature of the quest or the requirements of the task in any fashion. Instead, the totem spirit of the beast cult communicates the *spirit quest* to the spell recipient through an ongoing series of cryptic dreams and mystifying visions. The spell recipient must interpret the visions and attempt to complete the quest. If the visions indicate that certain companions are allowed to join the quester on his or her *spirit quest*, then they (and only they) can participate without afflicting the spell recipient with the penalties of a standard *quest* spell.

If the spell recipient admits failure and gives up the *spirit quest* at any time, the effects of the spell end immediately and the carried token (described below) crumbles into dust. The quester suffers no further effects, except a loss of status in the tribe. However, if a quester succeeds, she or he becomes a legend among the children of Uthgar and receives a permanent, unique power granted by his or her tribe's totem spirit. (This unique ability must be designed by the DM and should be commensurate for the difficulty and importance of the *spirit quest* performed. In addition, the successful completion of a *spirit quest* should be marked by the granting of a large experience point reward.)

No being may attempt a *spirit quest* more than once per lifetime, regardless of the success or failure of a previous attempt.

The spell requires that the quester carry a small token of his or her beast totem, such as a bear claw or raven feather. If the token is lost for any reason before the *spirit quest* is completed, the visions cease immediately, although the requirements of the *quest* aspect of the spell remain in force. The visions resume if and when the token is recovered.

The material component of this spell is the priest's holy symbol (the shaman's sacred bundle) and a bundle of potent herbs and incense that is burned while the spell is cast.

Valkur

(The Mighty, Captain of the Waves)

Demipower of Ysgard, CG

PORTFOLIO:	Sailors, the safety of ships, favorable winds, naval combat
ALIASES:	None
DOMAIN NAME:	Ysgard/Safe Harbor
SUPERIOR:	None
ALLIES:	Red Knight, Selûne, Tempus
FOES:	Auril, Malar, Talos, Umberlee
SYMBOL:	A shield showing a thundercloud with three lightning bolts descending from it
WOR. ALIGN.:	Any



Valkur the Mighty is a sailor's god, a demipower who intercedes to protect ships against the cruel whimsy of Umberlee and the destruction of Talos. He is often depicted as a giant sailor who wades through the ocean, which only comes up to his knees. He carries a great shield with which he turns back the worst of the forces of nature arrayed against him. In other religious images he is shown at the helm of the great galleon *Windjammer*, which can sail across any sea and even fly through the heavens.

Valkur is the sworn foe of the Gods of Fury (Talos, Umberlee, Malar, and Auril—especially Umberlee) and looks to Selûne to guide him across the oceans of Faerûn. The Red Knight is trying to persuade him to take more of an interest in the disposition of naval conflicts, but he feels his primary responsibilities lie in the protection of sailors. The Captain of the Waves can pilot any sailing craft in any conditions, and he never shies away from a challenge. His moods are as mercurial as the weather, but he is always incredibly loyal to his crew. He is usually jolly, always lucky, emphasizes his points by shaking his fist in the air, and has a great belly laugh. Valkur never holds a grudge, but when angered, his voice cracks like rolling thunder. Valkur epitomizes the daring sea captain who can sail his ship through anything the Gods of Fury can unleash.

Valkur's worship originated in the North centuries ago and seems tied to tales of a legendary captain from Mintarn who challenged Umberlee and won against all odds. His faith quickly spread to Tethyr and Amn, where it is now centered. His name is used throughout the Realms to bless the spirits of dead sailors and lost ships.

In the past, Valkur was not always responsive to his followers' prayers, and, as a result, worship among northern sailors was often more in line with trying to placate the Gods of Fury than seeking protection from them through him—protection that might never come. Since the Time of Troubles, the god of sailors has become more responsive to the entreaties of his faithful, although he is still somewhat unreliable, and as his worship has spread rapidly along the coast of the Sea of Fallen Stars, particularly in Aglarond (in Velprintalar and Furthinghome), Telflamm, and Tsurlogol, the ranks of his faithful are swelling with new converts. If Valkur reduces the high numbers of ships that have been lost at sea every month of late, his popularity is sure to soar even further. Umberlee's name, however, is still spoken more, and her shrines are more numerous. The Bitch Queen may yet attempt to destroy the upstart demipower who dares challenge her dominion.

Valkur's Avatar (Fighter 24, Wizard 19, Priest 14, Bard 10)

Valkur appears as a giant of a man of broad girth possessing a full black beard. He wears the garb of a fantastic ship's captain—a full blue frock coat decorated with gold braid trim and brass buttons over a colorful brocade vest and a white shirt with a ruffled collar and cuffs, knee-length

trousers, hose, shoes with silver buckles, and a blue tricorne hat trimmed in gold braid and featuring a large white plume. Though he might be pummeled by a thousand storms, he always looks dapper, and his brown eyes twinkle with derring-do. Valkur favors spells from the spheres of divination, elemental air and water, and weather and the schools of conjuration/summoning, divination, and invocation/evocation, although he can cast spells from any sphere or school.

AC -2; MV 15, Sw 30; HP 198, THACO -3; #AT 5/2
Dmg 2d6+14 (huge cutlass +3, +9 STR, +2 spec. bonus in cutlass, harpoon, or trident)
MR 60%; SZ L (10 feet)
STR 21, DEX 18, CON 21, INT 23, WIS 19, CHA 21
Spells P: 9/8/8/6/3/2/1, W: 5/5/5/5/3/3/1
Saves PPD 3, RSW 5, PP 4, BW 4, Sp 6

Special Att/Def: Valkur wields the *Captain's Cutlass*, a cutlass +3 that can cast one spell per round from the priest sphere of weather as a priest of same level of experience as the wielder. At the mental command of the bearer, the weapon can also transform itself into a *trident* +3 or a *harpoon* +3 (with a range of 8/16/24 in his hands, but normal range in anyone else's) with an unbreakable rope tether that extends to whatever range required and is attached to the wielder's wrist. While this line is attached to Valkur, he cannot be knocked over or toppled from the deck of the vessel he is on. He often uses it to tow ships to shore by hauling hand-over-hand on it; at least once, he harpooned a sea monster and used it for a tow. Valkur is considered specialized in cutlass, harpoon, and trident and proficient in all other melee weapons, the use of naval armaments, and arquebus. He sometimes loans the *Captain's Cutlass* to his faithful or those on special missions for him, but in anyone else's hands it is a normal-sized weapon.

Valkur can breathe a *gust of wind* once per round in addition to his other abilities. Any ship on which he stands never founders, no matter what its physical condition or the inclement weather. He can stride through any depth of water in a sort of modified *water walking* ability, appearing simply as if he were in water up to his knees. He can calm stormy seas in a 1-mile radius simply by placing his hand on the surface of the water, or he can stir up a fierce chop with the same area of effect simply by swirling his hand in the water. The Captain of the Waves can summon 1d4+1 whales to do his bidding every hour. There is a 5% chance a single leviathan will respond to his call, but normally a pod of narwhals or orcas arrives to serve the mighty captain.

Valkur can breathe water as air and function beneath water as if in the air (avoiding many penalties and changes in spell effects). Valkur is immune to damage from drowning, elemental water spells, water elementals, elemental water kin, electricity, and lightning. He can convey a temporary immunity to these forms of damage and the ability to breathe water and to swim (known as the *shield of Valkur*) to anyone he touches, at will; these effects last one day.

Other Manifestations

Valkur often manifests across the sky as the aurora borealis or aurora australis. He sometimes appears to a ship lost at sea as a ghostly ship on the horizon that seems to never draw closer or fall farther behind but always heads toward the nearest port. Valkur manifests as a silver sea gull or albatross drifting on the wind's eddies to indicate his favor and as a night-black raven to indicate his displeasure. Sailors swear that he appears to becalmed ships adrift at sea as a ghostly wind in which his image can be faintly seen. Others claim that they have seen him stride through the waves dragging a small boat filled with casks of water and sea biscuits to collect and feed sailors lost overboard. Valkur is served by many intelligent and benevolent sea creatures including dolphins, whales (particularly narwhals), and sea birds, including sea gulls and albatrosses.

The Church

CLERGY:	Clerics, specialty priests
CLERGY'S ALIGN.:	LG, NG, CG, LN, N, CN
TURN UNDEAD:	C: Yes, SP: Yes (sea undead only)
CMND. UNDEAD:	C: No, SP: No

All clerics and specialty priests of Valkur receive religion (Faerûnian) and seamanship as a bonus nonweapon proficiencies. Clerics who choose navi-

gation as a proficiency receive a +1 bonus to sea navigation as a minor blessing that Selûne passes on to Valkur's faithful because of the two deities' friendship.

The church of Valkur is small but influential. Valkur is little known in inland areas, but along the coasts of great bodies of water he is venerated by many who earn their livelihood from the sea, whether they be sailors, merchants, or simple fisherfolk. In some areas where Umberlee's church is strong, sailors dare not mention Valkur's name for fear of angering the Queen of the Deeps, but such attitudes are becoming less common as Valkur continues to defy the Sea Queen without significant retribution. In general, most coastal populations view Valkur as a rising power who fights for them against the Gods of Fury, albeit one who is somewhat unreliable and hence cannot be counted on without fairly consistent entreaties to focus his attentions.

Valkur's temples are always found in city port districts, typically right on the wharf. Above ground, they tend to be partially open-air structures that let the wind and rain pass through freely, especially in their sanctuaries. Temples of the Captain of the Waves are marked by tall ironwood columns reminiscent of a ship's masts and festooned with vibrantly hued sails that flutter and flap night and day in an endless rustle or booming cacophony. Oceanside temples are always encrusted with salt and grime. Many sailors who are down on their luck spend their nights in port amidst the columns of the local temple of Valkur; hence, such temples can be rather rowdy environments. Below ground, temples of Valkur resemble a ship's hold, with many rooms storing vast amounts of sea rations and other supplies that the priests donate to destitute sailors of the city and their families as needed.

Valkur's clergy comprises approximately 40% clerics and 60% specialty priests. The recent rise in prominence of Valkur's faith is attributable in part to the efforts of the latter group, known as wavelamers, and the number of clerics in Valkur's service is slowly dwindling. Within each temple hierarchy, priests are strictly ranked, but priests of different temples rarely recognize each other's position. Titles vary from region to region, but along the Sword Coast, most temples use the following hierarchy: Novices are known as swabs. In ascending order of rank, priests are known as Gob, Seaman, Sailor, Boatswain, Third Mate, Second Mate, First Mate, Captain, Commodore, and Admiral. The highest-ranking priest of any temple is known as High Captain, regardless of level.

Dogma: There is nothing more invigorating than challenging the elements. The feel of wind and spray on one's face and the deck pitching beneath one's feet is the greatest feeling in the world. If humankind is to expand its reach, daring men and women must defy the odds and dare the impossible. The thrill of exploration is sweeter than wine or rum. There is always risk, but without risk life is empty. Life is to be lived and damn the consequences.

One's loyalties are first to one's mates, then one's ship, and then to Valkur, who protects all sailors. Rely not on Valkur's hand to always extract his faithful from difficulties, for such is coddling and leads to a lack of challenge and the room to grow. Rather, Valkur helps those best who find solutions themselves by helping those plans to work.

Day-to-Day Activities: Some priests of Valkur captain sailing ships the length of the Sword Coast and across the Sea of Fallen Stars. Most serve as officers on some ship or other. Few priests of Valkur serve on pirate ships, but many enjoy serving their homelands as privateers. While in port, Valkur's priests provide care and small amounts of monetary support to sailors down on their luck and to families whose chief breadwinner has been lost at sea. Others priests run shipyards or administer fleets of merchant ships. Valkur's priests are also fond of contributing (if not totally sponsoring) seaborne exploration and long-distance trading expeditions because of the challenges and opportunities they present.

Holy Days/Important Ceremonies: The clergy of Valkur celebrate only one holy day per year: the Shattering. The Shattering is always held in early spring, but the exact date varies from year to year. The festival is held to mark the end of winter and the beginning of the sailing season in the North and is celebrated even in the South where the winter ice does not block or trouble ocean travel. Valkur is said to communicate to his High Captains the exact date of the festival each year, and it often varies from city to city. The Shattering is marked by the unfurling of many new sails throughout the port districts of coastal cities and the christening of at least one new ship that then departs for its maiden voyage crewed by Valkur's clergy.

Valkur's clergy regularly perform over a dozen separate ceremonies in the course of their duties. Most of these ceremonies are related to ships and voyages, including ceremonies at a ship's christening, before departing on a voyage, when arriving at a new port, and when returning to the home port,

among others. Valkur's temples garner most of their operating funds from rich merchants who wish to ensure Valkur's favor on high-risk sea voyages.

Major Centers of Worship: Valkur's temples may be found the length of Faerûn's western coast from Luskan to Lantan, although the most prominent temples of the faith are found in the coastal cities of Tethyr and Amn.

The *Schooner of the Seas* is the largest and fastest ship in the Realms, surpassing even the *Pasha's Palace*, recently constructed in Almraiven, in size and speed. This floating temple has sailed as far away as Maztica, Nimbral, Zakhara, and Kara-Tur, but it is based in Athkatla and is most commonly seen between Waterdeep and Calimport. The *Schooner* is of an incredibly advanced design, and even the crafters of Lantan have been unable to duplicate its prowess or fathom its secrets. Some speculate that Gond himself built the temple for Valkur who then gave it to his priests as an example of what sailing ships might someday become.

The Temple of Endless Waves and Wind is built on the back of a gargantuan zaratan that swims the southern reaches of the Sea of Fallen Stars. Normally found in Zakhara, these gigantic sea turtles appear to be small islands from the surface. The zaratan on whose back the temple is built seems quite happy to serve as a steed, and follows High Captain Orbachnar's requests with apparent pleasure and good humor. How the church of Valkur managed to bring a zaratan from Zakhara to the Sea of Fallen Stars is a great mystery, but tales from the Time of Troubles speak of an army of reef giants who emerged from Zakhara's seas and marched north bearing a monstrous turtle on their backs.

Affiliated Orders: Valkur's temples sponsor a fleet of war ships garrisoned by the Marines of the Seven Seas. This relatively modest navy has ships stationed in many ports along the Sea of Swords and the Sea of Fallen Stars. Dedicated to combating monsters of the deeps, the Marines have destroyed numerous dragon turtles, giant octopi, krakens, morkoths, quelzarns, vurgens, and other sea monsters that preyed on shipping.

One sect in Valkur's service, known as the Sailors of the Heavenly Seas, have left Faerûn to sail the endless reaches of space. These spelljammers rarely return to Faerûn and view Valkur as a god of traveling and exploration more than a god of the watery seas.

Priestly Vestments: When in port, priests of Valkur garb themselves in flowing robes of white and blue with silver trim that flap in any sort of wind and carry cutlasses. At sea, Valkur's priests dress as simple sailors or as appropriate to their rank. They bear a small vial of sea water on their person at all times as a holy symbol, though some clergy sport a piece of sturdy jewelry bearing Valkur's symbol for the same purpose.

Adventuring Garb: When adventuring, priests of Valkur favor light armor and weapons common to sailors, even on land. If they can afford it, Valkur's clergy members have suits of chain mail personally crafted at triple the normal cost that can be released by special catches in a single round so that they do not encumber the wearer in water.

Specialty Priests (Wavetamers)

REQUIREMENTS:	Strength 14, Wisdom 10, Charisma 12
PRIME REQ.:	Strength, Wisdom, Charisma
ALIGNMENT:	CG
WEAPONS:	All bludgeoning (wholly Type B) weapons plus cutlass, harpoon, net, and trident
ARMOR:	All armor types up to and including chain mail; no shield
MAJOR SPHERES:	All, charm, combat, divination, elemental (air and water), healing, protection, sun, summoning, weather
MINOR SPHERES:	Creation, necromantic, war, wards
MAGICAL ITEMS:	Same as clerics and fighters
REQ. PROFS:	Cutlass, swimming, direction sense
BONUS PROFS:	Navigation, seamanship, weather sense, reading/writing (Common)

- Wavetamers can turn undead of the sea including lacedons and sea zombies.
- Wavetamers receive a +1 bonus to sea navigation as a minor blessing that Selûne passes on to Valkur's faithful because of the two deities' friendship.
- Wavetamers know a great deal about ships. In addition to navigation and seamanship, this knowledge encompasses the fields of boating and shipwright. (These fields of knowledge are identical to the boating and shipwright proficiencies from *Pirates of the Fallen Stars*.)

Boating: Wavetamers have a great deal of experience using smaller boats. When checking their boating knowledge, wavetamers make an ability check against their Wisdom score with a +1 bonus. Boating allows wavetamers to guide a boat (a small craft such as a punt, gondola, dinghy, canoe, kayak, ship's boat, launch, raft, or small sailboat) down a rapid stream or to reduce the dangers of capsizing a canoe or kayak. In addition, because of their knowledge, wavetamers can propel a boat at its maximum speed. The abilities a knowledge of boating give wavetamers are distinct from the navigation and seamanship nonweapon proficiencies, which apply mainly to ships on oceans and seas, rather than small craft on smaller lakes and rivers.

Shipwright: Wavetamers are knowledgeable regarding techniques for ship construction and repair. When checking their shipwright knowledge, wavetamers make an ability check against their Intelligence score with a -2 penalty. This knowledge can be used to design and build ships of all types, with a proficiency check only being required for an unusual feature. Wavetamers can perform routine maintenance on sailing vessels or galleys, including repairing sails and caulking the hull, without a proficiency check. Wavetamers need not have other workers aid them to finish small vessels, but vessels of any substantive size require large crews of shipwrights and other laborers to build or repair.

- Wavetamers can cast *weathertell* (as the 1st-level priest spell) once per day.
- At 3rd level, wavetamers are able to conjure sufficient fresh fruit once per tenday to stave off scurvy in a crew of up to 100 sailors.
- At 3rd level, wavetamers are able to cast *trip* or *warp wood/straighten wood* (as the 2nd-level priest spells) up to twice a day. That is, they can cast either spell twice or both once each, but not both twice.
- At 5th level, wavetamers are able to cast *swim* (as the 2nd-level priest spell) once per day.
- At 5th level, wavetamers are able to cast *slow rot* (as the 3rd-level priest spell) twice per day.
- At 7th level, wavetamers are able to cast *control winds* (as the 5th-level priest spell) or *ride the wind* (as the 2nd-level wizard spell) once per day.
- At 10th level, wavetamers are able to cast *weather summoning* (as the 6th-level priest spell) three times per tenday.
- At 13th level, wavetamers are able to cast *control weather* (as the 7th-level priest spell) once per day.
- At 15th level, wavetamers are able to *conjure air elemental* (as the 6th-level priest spell) or *conjure water elemental* (as the 7th-level priest spell) once per tenday. (See *Faiths & Avatars* for details of these spells.)

Wavetamers' Spell

Sea Legs

Sea Legs (Pr 1; Enchantment/Charm) *Reversible*

Sphere:	Healing
Range:	Touch
Components:	V, S, M
Duration:	1 hour/level
Casting Time:	1 round
Area of Effect:	One creature
Saving Throw:	None

This spell stops the effects of oncoming seasickness in its recipient. If unable to do so before, that person also gains the ability to balance and maneuver easily even on a violently heaving deck, just as the most experienced sailor can. At the DM's discretion, a person under the effect of this spell need not make Dexterity ability checks for shipboard actions in stormy weather that could easily be done in calm weather.

The reversed version of this spell, *land legs*, causes the target of the spell to make a Dexterity ability check to move or attack while on board a ship or boat. Failure of the check means the character falls down and a second check is required to stand up again.

The material component for this spell is the priest's holy symbol and a tiny vial of strong-smelling chemicals.

Weathertell (Pr 1; Divination)

Sphere: Weather, Divination
 Range: 0
 Components: V, S, M
 Casting Time: 3 rounds
 Duration: Instantaneous
 Area of Effect: Special
 Saving Throw: None

This spell enables the caster, who must be able to see the sky and listen to the winds, to predict the general weather conditions for the upcoming 1 hour per level of the caster. These are the natural weather conditions at the caster's current location (and probably the nearby area) assuming that no magical manipulation occurs. Thus, this spell could predict a natural rain shower that is coming in three hours, but could not predict a magically created storm tomorrow morning. The caster discovers the general wind speed and prevailing direction of the wind that will be extant for the indicated time period. Specific timing of gusts and wind shifts is not available, however. Similarly, the caster discovers whether it will be precipitating, what type of precipitation it will be, and approximately how hard any precipitation will fall. Exceptional weather patterns (such as tornadoes) are revealed to the caster, but she or he cannot predict their path with any accuracy. Finally, the spell also reveals if magic is currently acting on the weather at the instant the spell is cast, but not in what way it is being affected.

The material component for *weathertell* is a miniature weathervane carved of wood or made from metal.

2nd Level**Cure Scurvy** (Pr 2; Abjuration) *Reversible*

Sphere: Necromantic
 Range: Touch
 Components: V, S, M
 Duration: Instantaneous
 Casting Time: 5
 Area of Effect: One creature/level
 Saving Throw: None

This spell cures scurvy, a disease common among sailors and caused by a vitamin deficiency. It works only on scurvy, not other diseases.

The reverse of this spell, *inflict scurvy*, afflicts a single target with scurvy. The range of *inflict scurvy* is 90 yards. *Inflict scurvy* has no effect on targets who succeed at a saving throw vs. spell. Targets who fail the saving throw feel extremely weak and their Strength and Constitution ability scores drop to one-third of their current value. They suffer 1d3 points of damage immediately and 1 point per day thereafter due to painful, bleeding gums and bleeding beneath the skin.

These effects of *inflict scurvy* can be ended immediately with a *cure disease* spell or similar incantation. Otherwise, victims can only recover with a huge daily intake of fresh fruit. Every day they eat triple a normal diet of fruit, they recovers 1 point of Strength and 1 point of Constitution. The 1 point of damage per day suffered stops and the disease is cured only when Strength and Constitution return to their original values.

The material components of this spell are the priest's holy symbol and the salt-encrusted pit of a fruit.

Swim (Pr 2; Enchantment/Charm)

Sphere: Charm
 Range: Touch
 Components: V, S, M
 Duration: 1 hour+1 turn/level
 Casting Time: 4
 Area of Effect: 1 creature/2 levels
 Saving Throw: None

This spell gives an untrained swimmer the ability to *swim* as if proficient, with all chances for success detailed in the *Player's Handbook* under the description of the swimming nonweapon proficiency. If cast on a proficient swimmer, the recipient swims with a +2 bonus to his or her Constitution for purposes of determining success. One creature for every two experience levels of the spell's caster (round up) can be affected.

The material component is a small pumice stone for each recipient.

3rd Level**Home Port** (Pr 3; Invocation/Evocation)

Sphere: All
 Range: Touch
 Components: V, S, M
 Duration: 1 week/level
 Casting Time: One turn
 Area of Effect: One creature
 Saving Throw: None

This spell bestows an unerring "homing" sense on a person so that the individual knows how to take a vessel that she or he is steering or navigating back to its *home port*, regardless of how far off-course the ship may have been blown by storm or happenstance. The home port is defined as where the ship was launched or the place it returns to berth most often. This spell cannot be modified to home in on an intervening port of call.

The material component is a pebble from the vessel's native port, which must be held by the spell recipient. The rock is not consumed in the spell-casting.

4th Level**Still Waves** (Pr 4; Invocation/Evocation)

Sphere: Elemental Water
 Range: 20 yards
 Components: V, S
 Duration: 1 turn+3 rounds/level
 Casting Time: 7
 Area of Effect: 20-foot×20-foot area
 Saving Throw: Special

This spell immobilizes normal wave motion in a 20-foot by 20-foot area. It stills the waters, permitting drowning sailors, lost cargo, or other items to be fished out of heavy seas. When cast during a heavy chop, the ocean within the area of effect becomes as still as pond water; if seas are heavier than this (as during a violent storm), the wave action is reduced to a heavy chop. If the sea is agitated by an elemental or hostile magic, *still waves* fails unless the spellcaster makes a saving throw vs. spell. If the seas are already affected by *still waves*, a hostile spellcaster or elemental must make a saving throw to disrupt the magically calmed waves.

5th Level**Favor of Valkur** (Pr 5; Enchantment/Charm)

Sphere: Charm, Elemental Water
 Range: 5 yards/level
 Components: V, S, M
 Duration: Special
 Casting Time: 8
 Area of Effect: One land-based creature
 Saving Throw: None

This spell is cast on a willing, living recipient, typically a sailor. The lucky targets of this spell are enchanted so that if they ever fall overboard or are shipwrecked, a chance confluence of wind and currents will float them safely to shore—no matter what the weather conditions—before they drown or die of thirst or starvation. Whatever shoreline recipients of this spell reach will have sufficient food and water to support them indefinitely (but this is no guarantee against stupidity, disease, or any predators common to the region). Creatures may not receive the benefits of the *favor of Valkur* more than once in their lifetimes.

The spell ends once the *favor of Valkur* has been employed or one year expires since the spell's casting.

This spell can also be cast on a specially prepared amulet that can be activated by whoever possesses the amulet to cast the spell on himself or herself. Such amulets must be used within five years of their construction or their magic dissipates. Such *amulets of Valkur* can only be prepared by a Valkurite priest of 16th or higher level and typically sell for 2,000 to 4,000 gp to merchant captains.

The material component of this spell is a small piece of driftwood from a ship that foundered in years past.

Ship Shield (Pr 5; Invocation/Evocation)

Sphere: Elemental Air
Range: 5 yards/level
Components: V, S
Duration: 1 round+1 round/level
Casting Time: 2
Area of Effect: 20-footx20-foot area per level
Saving Throw: Special

This spell manifests as a swirling, stormy shield of wind and moisture that blocks sharp gusts of wind, huge waves, driving rain, and all physical projectiles. Anyone sheltered behind a *ship shield* is protected from physical missiles that attempt to pass through the magical barrier. Such missiles are blocked by the *ship shield*, losing all their forward velocity and dropping harmlessly to the ground (or into the sea, if applicable). Spell effects are unimpeded by a *ship shield* unless they physically hurl some sort of matter. Living creatures and self-propelled objects, like ships, can pass through a *ship shield* in one round.

The material component for this spell is a miniature shield made of metal or carved wood.

Velsharoon

(The Vaunted, Archmage of Necromancy, the Necromancer, Lord of the Forsaken Crypt, Lord of the Forgotten Crypt, the Lich-Lord, Patron of Evil Liches)

Demipower of Gehenna, NE

PORTFOLIO: Necromancy, necromancers, lichdom, evil liches, undeath
ALIASES: Mellifleur
DOMAIN NAME: Mungoth/Death's Embrace
SUPERIOR: Azuth
ALLIES: Azuth, Mystra, Talos
FOES: Cyric, Jergal, Kelemvor
SYMBOL: A laughing lich skull wearing a silver crown on a solid black hexagon
WOR. ALIGN.: LN, N, CN, LE, NE, CE



Velsharoon (VEL-shah-roon) is the Archmage of Necromancy, a demipower who has gathered the study, practice, and practitioners of necromancy and evil liches into his portfolio and who is striving to add general undeath as well. Newly elevated to a divine state, the Lord of the Forgotten Crypt is only beginning to create a cult of worshipers in the Realms. Although many prognosticators, mortals and immortals alike, have predicted the quick destruction of this arrogant necromancer, Velsharoon has played one power off against another, and he has begun to establish himself in the Faerûnian pantheon.

As a mortal, Velsharoon was a renegade Red Wizard of Thay who lived in the Tower Terrible in Soorenar as well as several other abodes. He aspired to the position of Zulkir of Necromancy, but was driven from that land centuries ago after feuding with his chief rival, Szass Tam, and several other powerful Red Wizards. Nearly as powerful as his archrival, Velsharoon spent many decades seeking enough power to destroy Tam and other wizards who challenged his evil machinations, including Halder of Delzimmer, Omm Hlandrar of Halruaa, the Simbul of Aglarond, and Elminster of Shadowdale.

In a very old ruin in the Plains of Purple Dust, southwest of the city of Zindalankh on the Sempharwater, Velsharoon discovered a process laid down long ago by Talos the Destroyer by which a great wizard can achieve demipowerhood. The Vaunted, as the archnecromancer was sometimes pilloried, managed to complete the ritual, which first turned him into a lich, and ascended into the ranks of Faerûn's pantheon with the Destroyer's sponsorship at the end of 1368 DR. (Sages speculate Ao allowed his ascension to provide a balance to the new Lord of the Dead's dislike for the undead.)

Velsharoon served the Storm Lord dutifully, if not loyally, for two years before realizing that Talos was forcing him to expend his divine en-

ergy at a profligate pace. Unwilling to be worn out like a footsoldier's marching boots, Velsharoon shifted his allegiance to Azuth after forging an alliance of convenience with the Patron of Wizards. Infuriated, Talos railed against his fickle servant, but Azuth, with Mystra's help, backed the Archmage of Necromancy in a bid to redress Talos's encroachment on Mystra's province of magic. After Talos calmed down, Velsharoon made a secret alliance of convenience with the Destroyer, and he now plays Azuth and Talos off against each other. Officially, Velsharoon serves Azuth as the power primarily concerned with one class of specialist wizard—necromancers—much like Savras the All-Seeing serves Azuth as a patron of diviners. Unofficially, Velsharoon continues to aid Talos's quest for perennial destruction by encouraging his followers to unleash their horrible creations on an unsuspecting world.

Azuth remains an unlikely and unhappy ally of Velsharoon, and Talos seems to be biding his time until the Lord of the Forgotten Crypt gets his comeuppance. Kelemvor, the new Lord of the Dead, and Jergal, Scribe of the Doomed, actively oppose Velsharoon as his predilection for black necromancy violates many of their most cherished tenets. Cyric and Velsharoon share a mutual enmity as both seek to acquire a larger portfolio at the expense of Kelemvor. Finally, though they are not yet numbered among his enemies, it is likely that Velsharoon will soon find himself opposed by the myriad powers of nature, by the Triad of law and good (Tyr, Torm, and Ilmater), and by Lathander, the Morninglord.

Velsharoon is a vain, selfish, petty, but very canny power consumed with vengeance, obsessed with experimenting on living and dead beings, and unconcerned with the fates of lesser creatures. In many ways he continues to act like the mortal he recently was, albeit with far greater power at his disposal than before.

Velsharoon's Avatar (Necromancer 25, Cleric 25)

Velsharoon appears as a very tall, gaunt, sallow-skinned, human male whose flesh is as cold as the grave and tightly stretched over his skeletal frame. Velsharoon's thinning black and gray hair straggles down his back in an unkempt snarl. The Archmage of Necromancy dresses in once-grand purple robes that are now rotten and maggot-ridden, and he wears a tarnished silver crown on his head. The Necromancer's eyes are black pits of absolute darkness in which a tiny green flame dances malevolently. He favors spells from the necromantic sphere and the school of necromancy, although he can cast spells from any sphere or school.

AC -2; MV 15; HP 126, THAC0 4; #AT 1
Dmg 1d10+10+paralysis (+10 STR) or 1d6+10 (staff +3, +10 STR)
MR 40%; SZ H (10 feet)
STR 19, DEX 17, CON 16, INT 23, WIS 19, CHA 10
Spells P: 12/11/11/10/9/8/4, W: 6/6/6/6/6/6/6/5*
Saves** PPDM 2, RSW 3, PP 5, BW 7, Sp 4

*Numbers assume one extra necromancy spell per spell level.

**Actually PPDM 1, RSW 2, PP 4, BW 6, Sp 1 after a +2 bonus to saving throws vs. spell for a *staff of the magi* and a +1 bonus to all saving throws from a *robe of stars*.

Special Att/Def: Velsharoon attacks with either his chilling touch, causing 1d10+10 points of damage and requiring that his target succeed at a saving throw vs. paralysis or be paralyzed until the condition is removed magically, or with the *Skull Staff of the Necromancer*, which he wields in one hand at all times. This legendary artifact has all of the powers of a *staff of the magi*, a *greater staff of skulls* (see either *The Magister* or the *ENCYCLOPEDIA MAGICA* accessory for the *staff of skulls*), and a *ring of shooting stars* (able to use any functions of the normal ring no matter whether indoors or outdoors or what lighting conditions are). The *Skull Staff of the Necromancer* was crafted by the greatest archmage of the Imaskari. Velsharoon wears a tattered-seeming *robe of stars* that can act as a *robe of scintillating colors* when he so wills. His left eye can project a *cone of cold* twice a day, and his right eye can project a *symbol of insanity* twice a day.

Velsharoon can maintain any spell from the school of necromancy or necromantic sphere indefinitely after casting it (provided its duration is not permanent or instantaneous). All who view him must succeed at a saving throw vs. spell or flee in terror for 6d6 rounds. The Necromancer can animate any corpse or skeleton within 1 mile at will. Any undead creature within that radius must faithfully obey his telepathic commands unless they are countermanded by a lesser, intermediate, or greater power or the undead creature is already under the control of a being of that status.

Velsharoon is immune to weapons below +2 enchantment, all spells contained in the necromantic sphere or the school of necromancy (except those he wishes to be affected by), mind-affecting, enfeebling, paralyzing, cold, and electrically-based attacks, insanity, petrification, and polymorphing.

Other Manifestations

Velsharoon prefers to manifest as a great, disembodied human skull glowing with red, pale blue, or blue-green flames. Such an apparition appeared in the Skull Gorge following the Battle of Bones as the human troops made their final assault on the goblinoid armies. Although Velsharoon was a mortal necromancer at that time, church scriptures claim that the unholy visitant foreshadowed the Necromancer's impending ascent to the pantheon. Velsharoon can cast any spell or employ any spell-like power through such a manifestation. The phantom, blazing skull is immune to all attacks and apparently is simply an apparition. However, anything or anyone within the radius of the flickering flames suffers 4d6 points of magical fire damage per round. A successful saving throw vs. breath weapon reduces the damage by half.

Velsharoon is served by many forms of undead, both sentient and non-intelligent and both free-willed and controlled. In particular he manifests his will through blazing bones, boneless, crawling claws, dreads, flameskulls, flesh golems, and poltergeists. He is also served by living creatures such as fenhounds and scarab beetles. He is fond of black, purple, maroon, rust-red, gray, and bright and unnatural green gemstones (reminiscent of green slime in hue). These are often held sacred to him, and their discovery is said to denote his favor or presence. The overnight appearance of an adult bloodrose plant is said to herald the impending arrival of Velsharoon's avatar or manifestation.

The Church

CLERGY:	Clerics, specialty priests, necromancers
CLERGY'S ALIGN.:	LE, NE, CE
TURN UNDEAD:	C: No, SP: No, Nec: No
CMND. UNDEAD:	C: Yes, SP: Yes, Nec: No

All clerics and specialty priests of Velsharoon receive religion (Faerûnian) as a bonus nonweapon proficiency. The DM is encouraged to allow Velsharoon's clergy access to the necromantic spells detailed in the *Complete Book of Necromancers*.

Velsharoon is largely unknown throughout Faerûn, but in the past year or so many bards have begun to relate fanciful tales of his ascension to audience's seeking to be frightened by stories of horror. Outside of secretive cabals of necromancers, those mortals who are aware of this evil demipower perceive Velsharoon as the lord of liches and a power able to organize the undead against the living.

Cultists of Velsharoon gather in dusty crypts, abandoned mausoleums, and neglected graveyards. The Necromancer has few true temples, but those few which have been constructed are located in ancient catacombs or necropolises and resemble brooding stone mausoleums carved with ghastly depictions of the dead, the dying, and the undead. Fetid air and the cloying reek of embalming fluid waft through such edifices, and undead servitors serve as untiring sentinels. Vast laboratories, crammed storerooms of alchemical supplies, and befouled mortuaries consume most of the space, and few concessions are made toward sleeping chambers, dining halls, and kitchens.

Velsharoon's clergy is composed primarily of specialty priests, known as necrophants, and necromancers. Both groups are represented in roughly equal numbers. About 20% of the Necromancer's clergy are clerics, holdovers from before the Time of Troubles who served Myrkul, the former Lord of the Dead, and who have little interest in serving Kelemvor, the new Lord of the Dead, or Cyric, who briefly preceded him. Novices and acolytes of Velsharoon are known as Pallbearers. Higher ranking priests have titles such as Soul Stalker, Cryptguardian, Dead Walker, Bleeder, Life Leech, Spirit Sepulcher, Seeker of the Seven Truths, and Necromaster. Higher-ranking priests have unique individual titles conferred upon them by Velsharoon himself.

Dogma: Those who are chosen to be the apostles of Velsharoon are an elite fellowship of visionaries worthy of the respect of the common masses and entitled to be held in esteem for their bold excursions to the frontier of life and death. Life and death are the twin faces of eternal existence. To surrender to either one is to resign oneself to obscurity. True

power lies in the twilight zone between life and death. By seeking to explore and extend the mortal condition and form—even mortal life itself—knowledge of the world, in all of its infinite complexity, is extended.

Lesser beings cannot understand the importance of the exploration of life, death, and undeath and the philosophical implications of this complex medley. Let no one interfere with the pursuit of such research, for the end result will more than justify the necessary sacrifices along the path. Knowledge is power, and knowledge of life and death brings power over all beings, living and unliving; power that can lift the church of Velsharoon and his priests to dizzying heights.

Day-to-Day Activities: Many priests of Velsharoon spend their days in necromantic research, seeking to understand the faith's collective knowledge of life, death, and undeath. Most have created hundreds of undead servitors, some of them unique. When an undead creation has served its purpose, these self-involved researchers often brand the symbol of their god on its chest and then order it to wander randomly across the Realms. Other priests of Velsharoon are involved in "support" activities for the faith—grave robbing, embalming, teaching, etc. A few of the more congenial low-level priests sometimes cure the minor ills of the populace to bring in funding or worldly supplies for the church and to more easily gather information about its enemies.

Holy Days/Important Ceremonies: For a relatively young faith, the clergy of Velsharoon have quickly established a large number of holy days and rituals. The faith has yet to coalesce into a homogeneous creed, however, and widely varying rituals are found not only in different temples but within individual temples as well. Nonetheless, one ritual has become fairly widespread.

The Pact of the Everlasting is a special ceremony performed by Velsharoon's priests upon attaining 9th-level (or sooner if they employ an appropriate scroll spell). This unholy ritual involves the casting upon them of a *Velsharoon's death pact* (as the 7th-level priest spell), as well as numerous other horrible incantations and the foul sacrifice of numerous good-aligned sentients. Prominent theologians of the faith claim that this ritual is merely the first of seven to be revealed by Velsharoon along a path to achieving immortality.

Major Centers of Worship: The Crypt of the Arisen Army is hidden amidst the caverns worn into the walls of the steep-walled valley known as Skull Gorge. The subterranean temple and surrounding city, Necropolis, were founded at the site of one of Velsharoon's mortal abodes known as the Forgotten Crypt, which was built in the form of a grand mausoleum amidst the crypts of an ancient Netherese city. The Cryptskulls, as the clergy of the temple are known, haunt the length of the Skull Gorge and the neighboring Battle of Bones. They have animated a legion of undead to guard the gorge after claiming the entire valley as their domain. They are led by a high-level necrophant, Baron Vjurn Blacktower.

Affiliated Orders: The Order of One Thousand Nightmares is a company of nightmare-riding swordwraiths who haunt the Fields of the Dead. Although the ghostly warriors have battled each other for centuries, Velsharoon's clergy have recently mastered powerful spells enabling them to organize the contentious spirits of the ancient warriors into a necromantic knighthood of nearly 200 undead mercenaries whose ranks continue to grow. The aims of the necrophant masters of this unholy army are unknown, but they surely spell trouble for the Western Heartlands.

Priestly Vestments: Velsharan vestments resemble once-resplendent, rotting wizard's robes. The Necromancer's clergy wear garments of varying colors—any shade except red—but their habits are uniformly of somber hue. Most adorn their vestments with depictions of skulls and bones, but the faith is still young enough that fixed patterns of adornment for the various ranks have not developed.

Adventuring Garb: When adventuring, Velsharan clergy members favor iron-shod staves and cold iron or silver maces which are effective when battling undead. Most eschew armor as too great a burden on their spellcasting abilities, with only the relatively rare clerics of the clergy garbing themselves in conventional protective garb. A typical priest or necromancer disciple of Velsharoon considers an escort of undead servitors as eminently suitable armor.

Specialty Priests (Necrophants)

REQUIREMENTS:	Intelligence 11, Wisdom 16
PRIME REQ.:	Intelligence, Wisdom
ALIGNMENT:	LE, NE, CE
WEAPONS:	Any bludgeoning (wholly Type B) weapons
ARMOR:	None
MAJOR SPHERES:	All, creation, healing, necromantic, protection, summoning, time, wards
MINOR SPHERES:	Combat, elemental, guardian, numbers, sun (reversed only), thought
MAGICAL ITEMS:	Same as clerics, plus wizard items specifically suited to use by necromancers (such as <i>staves of skulls</i>)
REQ. PROFS:	Healing
BONUS PROFS:	Reading/writing (Common), reading/writing (Thorass)

- Necrophants know a great deal about undead creatures and the secret mysteries and intricacies of the human body. This knowledge is separated into two fields: anatomy and necrology. (These fields of knowledge are identical to the anatomy and necrology nonweapon proficiencies from the *Complete Book of Necromancers*.)

Anatomy: Necrophants are students of the human form including the structure, function, and location of bones, muscles, organs, and other soft tissues. This skill provides the scholarly foundation for the necrophant's special abilities. This proficiency also comes in handy with certain necromantic spells that require fresh body parts that have been carefully harvested from cadavers. In addition, a detailed knowledge of anatomy can help with both the treatment of disease and the accurate artistic representation of the human body. Characters with the anatomy nonweapon proficiency automatically increase their skill with healing and artistic ability proficiencies (+2 bonus to both ability checks). When checking their necrology knowledge, necrophants make an ability check against their Intelligence score.

Necrology: Necrophants are well versed in necrology, the lore of undead creatures. When checking their necrology knowledge, necrophants make an ability check against their Wisdom score. Their knowledge may be used to help determine the probable lairs, dining habits, and history of such creatures (no ability check needed). Whenever a necrophant confronts an undead creature, she or he may be able to specifically identify the creature (discerning between a ghast and a common ghoul, for instance) with a successful ability check. In addition, provided the necrophant makes another successful ability check, she or he recalls the creature's specific weaknesses and natural defenses or immunities. At the DM's discretion a failed ability check (in either of these cases) reveals misleading or even completely erroneous information which may actually strengthen or otherwise benefit the undead creature.

- Necrophants may cast wizard spells from the school of necromancy in addition to priest spells. These spells are cast as if the necrophant were a necromancer of the same level. For example, a 3rd-level necrophant casts wizard spells as a 3rd-level necromancer. Necrophants pray for their wizard spells instead of studying to memorize them, and chosen wizard spells replace priest spells potentially available for use that day. (In other words, the wizard spell occupies a priest spell slot.) Necrophants gain access to 8th-level wizard spells at 16th level and 9th-level wizard spells at 18th level. A necrophant must have a Wisdom of 18 or higher and an Intelligence of 16 or higher to gain access to the 8th level spells, and a Wisdom of 18 or higher and an Intelligence of 18 or higher to gain access to the 9th-level spells. If a necrophant is able to gain high-level wizard spells, every 8th-level spell prayed for occupies a 6th-level priest spell slot and every 9th-level spell prayed for occupies a 7th-level priest spell slot. Necrophants are always able to read necromancy spells on scrolls or in wizard spellbooks as if they knew *read magic* (but studying spells from a spellbook is useless to them). No more than three-quarters of a necrophant's total number of spells available (round down) can be taken as wizard spells.
- Necrophants can cast *chill touch* (as the 1st-level wizard spell) once per day.
- At 2nd level, necrophants can cast *speak with dead* (as the 3rd-level priest spell) once per day.

- At 3rd level, necrophants can cast *spectral hand* (as the 3rd-level wizard spell) once per day. Necrophants can cast both wizard and priest spells through a *spectral hand*, whether it is employed as a granted ability or cast as a spell.
- At 5th level, necrophants can cast *animate dead* (as the 3rd-level priest spell) once per day.
- At 7th level, necrophants can cast *wraithform* (as the 3rd-level wizard spell) once per day.
- At 10th level, necrophants can cast *gaseous form* (as the 5th-level spell) once per day.
- At 15th level, necrophants can cast *energy drain* (as the 9th-level wizard spell) once per day.

Velsharoon Spells

Necromancers in the clergy of Velsharoon have developed analogous wizard spell versions for each of the following incantations. The casting time for the wizard versions of these spells is given in parentheses after the priest version's casting time.

1st Level

Claws of Velsharoon (Pr 1; Wiz 1; Necromancy)

Sphere:	Necromantic
Range:	Touch
Components:	V, S, M
Duration:	Permanent
Casting Time:	4 per claw (1 per claw)
Area of Effect:	1 severed limb per level
Saving Throw:	None

This spell enables the spellcaster to animate one crawling claw per level of experience. Once created, crawling claws can be directed by the telepathic commands of their creator or given duties similar to that of a skeleton. If any crawling claws are later destroyed, the spellcaster can animate additional severed limbs, but the total number of animate crawling claws can never exceed the caster's level.

The material components for this spell are a number severed limbs equal to the number of crawling claws to be animated and the priest's holy symbol.

4th Level

Assume Undead Form (Pr 4; Wiz 4; Alteration, Necromancy)

Sphere:	Necromantic
Range:	0
Components:	V, S, M
Duration:	1 round/level
Casting Time:	1 round (1 round)
Area of Effect:	The living caster
Saving Throw:	None

This spell enables the spellcaster to assume the form of an undead creature, with all of the attendant abilities, for the duration of the spell. By means of *assume undead form*, spellcasters can turn themselves into any type of undead they are familiar with of 8 HD or less that they could possibly turn if of six levels lower in experience than their current level. Hence a 7th-level priest could assume the form of a skeleton, zombie, ghoul, shadow, or wight, and an 8th-level priest could assume any of those forms as well as that of a ghast. The only difference in abilities between spellcasters using *assume undead form* and true undead creatures is that no victims can arise as undead creatures as a result of a spellcaster's attacks while assuming the form of an undead creature. Hence if the spellcaster assumes the form of a wight and then drains all of the life energy levels of an opponent, the opponent does not later arise as a half-strength wight under his or her control.

While in undead form, the caster cannot use spells or employ any other granted powers, spell-like abilities, or other special abilities. Hit points, Intelligence, and Wisdom are unchanged, but otherwise the spellcaster acquires the strengths and weaknesses of the assumed form including immunities to certain spells, if any. Any hit points lost while in undead form are not regained upon reversion to the original form.

This spell does not work for undead spellcasters.

The material component for this spell is a small piece of bone or flesh from the body of being who is now undead.

5th Level

Gaseous Form (Pr 5; Wiz 5; Alteration, Necromancy)

Sphere: Necromantic, Elemental Air
Range: 0
Components: S, M
Duration: 1 turn/level
Casting Time: 8 (5)
Area of Effect: The caster
Saving Throw: None

This spell enables spellcasters to assume the *gaseous form* of a vampire. In this state, they are able to disperse their bodies and anything they carry or wear into clouds of elemental vapor, essentially becoming invisible. While in *gaseous form*, the spellcaster can escape from almost any confinement. Any small crack or hole that allows air to penetrate allows passage by the spellcaster in *gaseous form*.

No form of attack or spellcasting is possible while in *gaseous form*, but the spellcasters can flow/fly near the ground at a base movement rate equal to their Intelligence and maneuverability class B. A *gust of wind* spell or even normal strong air currents blow this spell's users at air speed in the direction of the gust.

In *gaseous form*, the spellcaster is all but immune to attack. Only magical fire or lightning has any effect, inflicting normal damage. A whirlwind inflicts double damage upon spellcasters in *gaseous form*.

This spellcaster immediately returns to his original form upon the expiration of the spell duration or by voluntarily ending the spell.

The material component for this spell is a pinch of vampire dust or a vial of air from the Elemental Plane of Air.

7th Level

Velsharoon's Death Pact (Pr 7; Wiz 7; Necromancy, Alteration)

Sphere: Necromantic, Summoning
Range: Touch
Components: V, S, M
Duration: Special
Casting Time: 1 turn
Area of Effect: One individual (usually the caster)
Saving Throw: None

This manifestly evil spell is a variant of the *death pact* spell from the *Complete Book of Necromancers*. This powerful pact has enabled many "slain" priests to return from the dead and eliminate their enemies. By completing this ritual, a Velsharan priest forges a powerful pact with Velsharoon the Vaunted. The covenant ensures that a chosen individual will survive an untimely death. A *Velsharoon's death pact* is triggered whenever the protected individual is reduced to fewer than 0 hit points (mortally wounded) due to combat, spell, or accident. In the same round, the subject receives the following benefits.

- The individual (or his or her remains) and all possessions are transported immediately back to a religious sanctuary as if by a *word of recall*. The location of the sanctuary must be specified at the time of forging the *Velsharoon's death pact*.
- Upon arrival, the individual receives a *raise dead* spell (if necessary) and automatically succeeds at any required system shock survival roll.
- Any severed or amputated limbs are instantaneously *regenerated*.
- The body is cleared of lingering enchantments with a *dispel magic* (bestowed at caster's level), whether beneficial or baneful, and cleansed of all poisons, diseases, blindness, curses, and insanity.

A *Velsharoon's death pact* remain in effect indefinitely until the conditions established at the time of its forging have been fulfilled. The pact may be established to benefit an individual other than the caster. The chosen one must be in good standing with the Velsharan faith and is most commonly a member of the clergy who has reached 9th level and is undergoing the Pact of the Everlasting ceremony. *Velsharoon's death pact* must be cast in an unholy sanctuary consecrated to Velsharoon to be effective. A *dispel magic* cannot end a *Velsharoon's death pact* prematurely.



This powerful spell is not without its costs, however. Forging a death pact is an exhaustively stressful process, drawing the casting priest (and the spell recipient, if other than the caster) into draining audiences with extraplanar powers. As a result, establishing a *Velsharoon's death pact* ages the caster five years and requires at least one week for complete recuperation for the spell's caster and recipient, during which time the priest cannot cast any spells or engage in any physically demanding activity. Furthermore, when the pact is invoked, the mystical transport and instantaneous healing exacts another toll, this time aging the recipient for five years (if the individual was raised, she or he also loses 1 point of Constitution permanently). This cost can be mitigated through the sacrifice of good-aligned sentient creatures in Velsharoon's name at the end of the spellcasting. For each such creature sacrificed, one year of aging caused by the spell is negated first from the caster of the spell and then from the aging penalty to be applied to its recipient when the spell's activation conditions are met. Finally, for each such creature further sacrificed, the week of recuperation is eliminated for first the spell's caster and then the spell's recipient.

The spell's material components are seven drops each of the caster's blood, the recipient's blood, unholy water, and dew.

CHULTAN PANTHEON

For most of recorded history, the humans of Chult have venerated Ubtao, the creator of Chult, to the exclusion of all other powers. While nonhuman deities such as Thard Harr, patron of wild dwarves, and the goblin pantheon have also been active on the peninsula, the humans of the region have venerated a pantheon of one. Given the pandemic polytheism of the Realms, such a practice is unusual to say the least, but the explanation for this situation is tightly interwoven with the past and future history of Abeir-Toril.

Long ago, it was foretold by Savras the All-Seeing that Dendar the Night Serpent would appear through a magical portal beneath the Peaks of Flame when the doom of Abeir-Toril arrived. What that doom might be and whether Dendar would be a heraldic symptom or the root cause of the problem was unclear even to the greater powers. At this time among the myriad pantheons of the Realms, the god Ubtao stood aloof from the squabbling of the other deities. As the powers debated how to prepare for the fulfillment of the All-Seeing One's prophesy, Ubtao stepped forward and volunteered to serve as sentinel in exchange for exclusive dominion over the lands surrounding his post. The other deities readily agreed, as they had little interest in worrying about a problem that might take aeons to unfold.

Upon his arrival at his station, Ubtao set about creating a vibrant, lush land and populating it with humans, dinosaurs, and other creatures. He founded the great city of Mezro in the heart of the Jungles of Chult and dwelt there for a time, but eventually the nagging of his worshipers drove him back to the heavens. The Creator of Chult recognized that the very act of creating the jungle had fundamentally distanced him from its mortal inhabitants. To bridge this chasm, Ubtao imbued a portion of his essence in the land of Chult itself, into the terrain features, the rivers and streams, the vegetation, and the animal life. These fragments of Ubtao's being became countless minor nature spirits. By means of these fragments, Ubtao was able to once again connect on a basic level with the mortals he watched over.

An unintended side effect of the fragmentation of Ubtao's essence was the release of a dark, primeval aspect of his being known as the Shadow Giant. Over the centuries, this malevolent, lurking darkness slowly evolved into a demipower known as Eshowdow. Eshowdow's birth marked the end of monotheism among the humans of Chult, and may have heralded the emergence of a pantheon of deities that will grow from the fractured shards of Ubtao's being. To date, however, only Eshowdow has emerged from an aspect of Ubtao as a divine power in his own right.

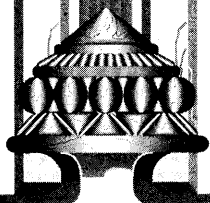
The other human pantheons of the Realms have always respected Ubtao's dominion over the Chultan peninsula. But, like the tanar'ri interlopers who steal worshipers from the ranks of the faithful of the giant and goblinoid pantheons, Ubtao's sphere of influence has come under attack from a resurgent fragment of the World Serpent worshiped by the remnants of the sauroid creator race: Sseth the Great Snake. (See *The Dawn of Time* for more on the creator races.) Sseth is venerated by the yuan-ti, a degenerate race to all appearances a blending of human and serpent. While Sseth's worship by humans on the Chultan peninsula is still at the cult stage, he threatens to make steady inroads into the ranks of Ubtao's worshipers in the near future. Ubtao's response to this challenge to his dominion is has yet to be seen.

Eshowdow

(The Shadow Giant, Devourer of Honor, Courage, and Nobility, Betrayer of the Eshowe, Ravager of the Tabaxi)

Demipower of the Prime Material Plane, CE

PORTFOLIO:	Shadows, destruction, revenge, cowardice, ignominy, fear
ALIASES:	None
DOMAIN NAME:	Toril/Chult
SUPERIOR:	None
ALLIES:	Sseth
FOES:	Ubtao
SYMBOL:	A black, vaguely man-shaped shadow with long claws
WOR. ALIGN.:	N, CN, LE, NE, CE





Eshowdow (eh-SHOE-doe) is a demipower who evolved from a fragment of Ubtao's essence that was released when Ubtao created the myriad spirits of the jungle with fragments of himself. Long suppressed by the Creator of Chult and buried beneath the jungle floor, the Shadow Giant has been transformed into a god in his own right who feasts on the death and destruction of courage, honor, and nobility and stalks the dark shadows of the

Jungle of Chult.

Fifteen hundred years ago, the Eshowe (eh-SHOE-ay) released a nameless, monstrous, ancient evil from a valley deep in the jungle during a bloody war with a rival tribe, the Tabaxi, that had already lasted nearly 300 years. The Shadow Giant, as the Eshowe named the lurking gloom, burned with hatred for Ubtao and immediately attacked the great city of Mezro in the heart of the Tabaxi lands, nearly destroying it. When the defenders of Mezro finally repulsed his onslaught, the Shadow Giant turned on the Eshowe in frustration, nearly wiping them out in a genocidal rampage. The Tabaxi named the dark spirit Eshowdow, or "Shadow of the Eshowe."

His fury spent, Eshowdow retreated to the darkness which cloaked his birth to nurse his wounds and plot his revenge. In took Eshowdow centuries of furtive assaults against the Tabaxi to realize that Ubtao was incapable of perceiving Eshowdow, his own shadow, and that, as a result, Eshowdow could act without fear of divine retribution. Such was his cowardice, however, that the Devourer of Honor, Courage, and Nobility found himself incapable of emerging from the jungle depths in which he hid.

Eventually the Shadow Giant recruited an army of long-cowering servants among the descendants of the once-proud Eshowe. Their ancestors had taken shelter in the same valley in which Eshowdow had been unearthed, the Valley of Lost Honor, and centuries of cowering in the aegis of the Shadow Giant had permanently twisted them into a race of lurking shadows who could feel only hatred and who directed that animosity toward Ubtao and the Tabaxi. Eshowdow carefully twisted their hatred into a depraved cult whose veneration strengthened him for his long-anticipated battle against Ubtao. For decades Eshowdow and his followers have been gathering strength in the wild southwestern reaches of Chult in preparation for the resumption of the ancient civil war.

Eshowdow is a dim memory among the Tabaxi, a long-ago evil remembered only in ancient tales and songs. He is reputed to still stalk the jungle around Mezro, endlessly seeking entrance into the fabled city. The descendants of the Eshowe view the Shadow Giant as a liberator and avenger who will destroy the hated Ubtao and his followers, the Tabaxi. Eshowdow has subtly twisted their legends over the centuries so that they believe that it was Ubtao who nearly exterminated their tribe, not their putative patron. Even if told otherwise, few of the surviving members of the Eshowe would even listen to such a tale.

Eshowdow is a dark and twisted parody of all that Ubtao holds near and dear to his soul. A creature of shadow and evil, the Shadow Giant speaks in gloomy undertones and radiates an ever-encroaching doom. He is a true coward and a parasite, and he thrives on destroying or subverting courage, honor, and nobility, feasting on the negative energies of the courageous who become cowards, the honorable who become deceitful, and the noble who become base, self-serving, and greedy. When depicted in religious art, only Eshowdow's twisted shadow is shown. His actual form has never been glimpsed, if he has one.

Eshowdow's Avatar (Shadow Mage 25*, Thief 23, Cleric 14)

Eshowdow appears as a huge, vaguely man-shaped shadow with long claws that can appear two-dimensional or three-dimensional at will. He favors spells from the astral, chaos, charm, combat, elemental, necromantic, protection, sun (reversed only), and war spheres and spells from the schools of conjuration/summoning, enchantment/charm, illusion/phantasm, and necromancy, and spells manipulating or conjuring shadows, although he can cast spells from any school or sphere that do not create light or cause things anathema to him, such as evoking bravery or the removing of fear.

AC -3 or -4**; MV 18; HP 154, THACO 9; #AT 2
Dmg 1d12+special/1d12+special (claw+energy drain/ claw+energy drain)
MR 60%; SZ L (20 feet)
STR 20, DEX 22, CON 19, INT 21, WIS 15, CHA 18
Spells P: 8/7/6/5/4/2/1, W: 6/6/6/6/6/6/6/5***
Saves PPD 8, RSW 3, PP 5, BW 7, Sp 4

*Shadow mages are a type of specialist wizard detailed in *PLAYER'S OPTION: Skills & Powers*. Shadow mages are a type of specialist wizard similar to illusionists, but with a focus on magic having to do with the shadows and the Demiplane of Shadows. If this reference is unavailable, Eshowdow is rated as a 25th-level illusionist instead, and the bonus spells listed below would be from the illusion/phantasm school.

**Eshowdow is AC -3 in light or darkness, and AC -4 in any sort of shadow, at dusk, or at dawn.

**Including one additional shadow magic spell per spell level.

Special Att/Def: The Shadow Giant can merge into the shadows at will, becoming totally undetectable to all divination magics (except, perhaps, those of other darkness or shadow divine powers). Once per round Eshowdow can *plane shift* to the Demiplane of Shadow or back to the Prime Material Plane in lieu of any other action.

Eshowdow can strike twice per round with his shadowy claws. Each attack inflicts 1d12 points of damage and drains one life energy level from the victim in addition to the physical damage. Any creature totally drained of levels or Hit Dice by these attacks becomes a shadow with maximum Hit Dice under Eshowdow's complete control.

There is a 1% chance per round that a demishadow monster (as per the 4th-level wizard spell *demishadow monsters*) breaks off from Eshowdow's avatar. These phantasms last for 25 rounds or until destroyed and follow at Eshowdow's heels unless telepathically commanded by the Shadow Giant to perform a task. They typically resemble the last beast of the jungle of animal intelligence that Eshowdow has killed. Eshowdow can prevent their formation when discretion is necessary.

Other Manifestations

Eshowdow manifests as shadowy illusions which flit through the jungle causing havoc in their wake. Anyone passing within 50 feet of such shadows immediately suffers the effect of a randomly chosen negative *emotion* (as the 4th-level wizard spell—choose from *fear*, *hate*, *hopelessness*, and *sadness*). Anyone foolish or unlucky enough to pass through Eshowdow's shadowy manifestations immediately suffers the effects of an *enervation* spell (as the 4th-level wizard spell of the same name).

Eshowdow is served by shadows, wraiths, yet hounds, and a wide variety of creatures from the Demiplane of Shadow. He often works his will or shows his favor through the appearance or actions of black, green, and shadow dragons, wyverns, will o' wisps and their kin, rogue dinosaurs, behirs, and most breeds of hydras. Black onyx, obsidian, black granite, jet, smoky quartz, agni mani, black sapphires, ebony, and zalantar wood, and other black or dusky materials are sacred to the shadow giant. He sometimes uses an unexpected encounter with them as a sign to his worshipers and seems most pleased when they are used in items dedicated to his worship.

The Church

CLERGY:	Specialty priests, shamans, crusaders
CLERGY'S ALIGN.:	CN, LE, NE, CE
TURN UNDEAD:	SP: No, Sha: No, Cru: No
CMND. UNDEAD:	SP: Yes, Sha: Yes, Cru: No

All specialty priests, shamans, and crusaders of Eshowdow receive religion (Chultan) as a bonus nonweapon proficiency. Unlike those of most faiths on Toril, the clergy of Eshowdow do not number any clerics among their ranks.

The worship of Eshowdow is almost exclusively confined to the few remnants of the Eshowe people, most of whom live within the Valley of Lost Honor. A few disaffected and traitorous Tabaxi outcasts have joined their number over the years, as have some Batiri, the goblins of the Jungles of Chult.

Temples of Eshowdow are shadowy constructs that exist more on the Demiplane of Shadow than the Prime Material Plane. Typically they are constructed on the jungle floor in areas of perpetual gloom and shadow with *wall of shadow* spells. Such edifices are low, brooding complexes that resemble squat step pyramids. Dark shapes of varying forms stalk their halls, and numerous portals to the Demiplane of Shadow are located in their corridors and rooms. Acolytes of the faith maintain a low, monotone chanting while Eshowdow's priests further their fiendish research and experiment on any Tabaxi loyal to Ubtao unfortunate enough to fall into their clutches.

Eshowdow's clergy, known as the Eshewtak, is dominated numerically by shamans who make up over 65% of the Shadow Giant's priests. Approximately 30% of his priests are specialty priests, known as shadow stalkers, who serve in preeminent roles in the clergy and community. The remainder

of the clergy are crusaders. Eshowdow's clergy has no formal hierarchy of titles, but it has a loose hierarchy of power based on personal prowess as a priest. Conflicts of station are resolved either through assassinations or, less commonly, formal duels. Each individual priest is given a unique title in lieu of his name by the priest who inducts him into the priesthood. These new names are said to come from Eshowdow himself and speak of the destiny of the individual to whom they are given.

Dogma: In the view of the Eshewtak (passed down from Eshowdow), Ubtao created the world, but in doing so he broke the bonds between his body and his spirit. As a result of this schism, Ubtao turned to evil and sought to enslave his own creations in perpetual torture. He chose the most degenerate and evil tribe of Chult, the Tabaxi, to serve as his mortal overseers. When the peaceful Eshowe rebelled against the tyranny of the Tabaxi, Ubtao sought to destroy them. The desperate Eshowe turned to Ubtao's true essence, a spirit of shadow, to deliver them to the promised land Ubtao had intended for them. Eshowdow, as the spirit was called, knocked on the doors of Mezro in supplication, but was driven away by the evil priests of that city and forced to attack the peaceful Eshowe by Ubtao by means of his magic. Eshowdow managed to save some of the Eshowe, and ever since he has cared for them and been preparing them to enter the world they were intended for, a world of soft, gentle shadow and everlasting freedom from conflict. Before they can pass that into that land, however, they must eliminate the Tabaxi and assist Eshowdow in subsuming Ubtao.

Eshowdow teaches that every creature is divorced from its spirit upon its creation. The spirit follows the mortal form through life, but the two cannot be reunited without following the teachings of Eshowdow. Only by merging the spirit with the body can a being enter a higher state of existence. The Eshewtak are taught that life is hard, but it is harder if they do not obey Eshowdow; that they must never trust the Tabaxi and ultimately they are to eliminate them from the face of Chult; and that direct confrontation between themselves and the Tabaxi and Ubtao is wise only when the timing is perfect. At other times, sabotage, the killing of spies and stragglers, subversion of the innocent and the naive, and covert elimination of those in authority among the Tabaxi are the perfect strategies to achieve Eshowdow's goals because they pose the least risk to his own people, the Eshowe, and turn the enemy upon itself in fear and doubt. Finally, on pain of death, no Eshewtak can reveal the location of the high temple of Eshowdow, the Great Shadow's Mansion, to anyone who does not worship him.

Day-to-Day Activities: The Eshewtak are involved in the daily administration of the slowly rebuilding Eshowe nation. They control every aspect of the tribe's spiritual, political, and cultural structures, either directly or indirectly. The Eshewtak spend their days gathering intelligence about and planning attacks on the Tabaxi. Many sojourn on the Demiplane of Shadow seeking lost magics and spells usable against their foes. As a whole, the clergy of Eshowe are consumed with the competing needs for secrecy and revenge, but within the priesthood they are riven by factionalism and long-simmering hatreds that may eventually prove their undoing.

Holy Days/Important Ceremonies: The Eshewtak celebrate two holy days every year: the Unearthing and the Day of All Sighs. The Unearthing is a day of dark celebration whose exact date varies from year to year. The Unearthing is always marked by gloomy, cloudy weather and, in times of great import, by a brief parting of the clouds during which an eclipse of the sun can be perceived. (Such astronomical events are visible only in the Valley of Lost Honor and do not necessarily correspond to anything experienced elsewhere in Chult or the Realms.) On this day, the Eshowe mark the disinterment of the Shadow Giant and his promise of revenge against the Tabaxi.

The Day of All Sighs is always celebrated 66 days after the Unearthing. On this somber day, the Eshowe mourn their ancient defeat by Ubtao and the Tabaxi and rededicate themselves to their eventual vengeance. On this day, many Eshowe undergo a solemn ceremony known as the Shadow Binding. With extensive use of the *summon shadow spirit* incantation, the Eshewtak bind each recipient's shadow into their body in a ceremony that is supposed to reunite their sundered spirit with their mortal form. The truth behind this ritual is far more horrifying than the Eshowe dare contemplate.

Major Centers of Worship: The Great Shadow's Mansion is the largest edifice in the Valley of Lost Honor. Built on top of the cavernous crypt from which Eshowdow was disinterred centuries ago, this sprawling complex is dominated by a great step pyramid constructed entirely of shadowstuff. The temple is imperceptible to anyone who has not undergone a *summon shadow spirit* incantation. It can only otherwise be discerned by means of a *true seeing* spell or *gem of true seeing* or by traveling to the Demiplane of Shadow, where it primarily exists. The paramount temple of Eshowdow serves as the

spiritual, military, and administrative heart of the Eshowdow "shadow" nation. Squads of Eshowe warriors train within it or near it daily for the eagerly anticipated war with the unsuspecting Tabaxi.

Affiliated Orders: The Kenswa-Tokashow, the Children of the Ebon Hand, are a loosely structured order of crusaders, warriors, and rogues who serve as the elite military arm of the Eshowe. Grouped into squads of three known as Triads, the Children can be found throughout the Jungle of Chult ambushing lone Tabaxi, destroying livestock and farms, and gathering information on their hated foes. The order is dedicated to the elimination of the Tabaxi and the destruction of Mezro. Members of the group have clashed on several occasions with the Triceratops Society, a Tabaxi secret society of good-aligned beings dedicated to preventing individuals and groups from upsetting the natural social order in Chult. So far, the Ytepka (the Tabaxi name for members of the society) are unaware of the existence of the Children of the Ebon Hand, mistaking its agents for renegade Tabaxi bandits.

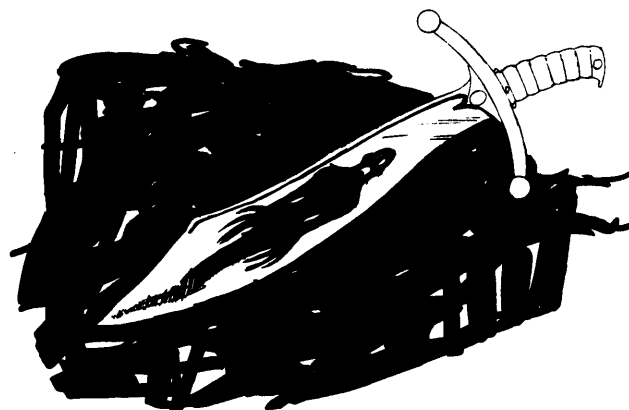
The Abuya-Deimshowa, the Speakers of the Shadow, are a cabal of senior shadow mages who govern the use of wizard magic among the Eshowe. They work with the Eshewtak and serve as a council of elders who advise the chiefs of the scattered clans. Members are initiated into the society after traveling to the Demiplane of Shadow by means of a *shadow walk* spell, surviving in that land of gloom for at least one month, and then returning alive to the Valley of Lost Honor. Many Abuyakas, as they are known individually, eventually undergo the transformation necessary to become shades. In general, the Abuya-Deimshowa are conservative and patient, and the group often clashes on matters of policy with the leaders of the Kenswa-Tokashow.

Priestly Vestments: The Eshewtak favor loose-fitting, black tobes (TOE-bays)—a type of skirt comfortable in the ever-present humidity—and intricate copper jewelry which is allowed to corrode to a sickly green shade. Prior to worship ceremonies, Eshowdow's priests paint themselves with alternating stripes of white and black to symbolize the interplay of light and darkness and adorn themselves with obsidian or jet necklaces carved to resemble various reptilian beasts of the jungle.

Adventuring Garb: The Eshewtak fashion a special form of Eshowe scale mail armor (AC 6) from the hides of dragons, dinosaurs, behirs, and hydras that is designed to breathe in the jungle heat. Combined with a medium shield known as a *hlang* this gives them an effective AC of 5. The Eshowe and the Eshewtak also use *kerries* (a form of club/mace) and *yklwas* (short stabbing spears). (See the Ubtao entry for information on *hlang*s, *kerries*, and *yklwas*.)

Specialty Priests (Eshowdowan Shamans)

REQUIREMENTS:	Constitution 12, Wisdom 12
PRIME REQ.:	Wisdom
ALIGNMENT:	CN, NE, CE
WEAPONS:	Short-handled hand axe, blowgun, club, kerrie, spear, yklwa
ARMOR:	Leather, hide, or Eshowe scale mail armor and wooden or hide (typically dinosaur hide) shields
MAJOR SPHERES:	All, animal, summoning, sun (reversed forms of reversible spells only), necromantic, travelers, protection, wards



MINOR SPHERES:	Creation, healing, plant
MAGICAL ITEMS:	Same as clerics
REQ. PROFS:	Ancient history (Eshowe), survival (jungle), modern languages (Tabaxi)
BONUS PROFS:	Herbalism, healing

The abilities and restrictions of shamans of Eshowdow, commonly known as dows, aside from the changes noted above and later in this section, are summarized in the discussion of the shaman character class in **PLAYER'S OPTION: Spells & Magic** and in *Faiths & Avatars*.

- Eshowdowan shamans must be humans of Eshowe descent.
- Eshowdowan shamans must undergo *summon shadow spirit* (see Eshodowan Spells below) when they become priests.
- Eshowdowan shamans communicate only with spirits of the dead, specifically the spirits of former members of the Eshowe, shunning animal spirits and spirits of nature as minions of Ubrao.
- Minor spirits of the dead contacted by Eshowdowan shamans can invoke the powers of *chill touch*, *spook*, *scare*, *spectral hand*, *Lorloveim's creeping shadow*, *spirit armor*, and *wraithform* in addition to their normal powers. Major spirits of the dead contacted by Eshowdowan shamans can invoke the powers of *eneration*, *fear*, *shadow monsters*, *shadow door*, *shadow magic*, *shades*, and *shadow walk* in addition to their normal powers.

Specialty Priests (Shadow Stalkers)

REQUIREMENTS:	Dexterity 11, Wisdom 10
PRIME REQ.:	Dexterity, Wisdom
ALIGNMENT:	CE
WEAPONS:	Short-handled hand axe, blow gun, club, dagger, kerrie, machete, scimitar, spear, yklwa
ARMOR:	Leather, hide, or Eshowe scale mail armor and wooden or hide (typically dinosaur hide) shields
MAJOR SPHERES:	All, astral, chaos, charm, combat, necromantic, plant, summoning, sun (reversed forms of reversible spells only)
MINOR SPHERES:	Divination, healing, protection, travelers, war
MAGICAL ITEMS:	Same as clerics
REQ. PROFS:	Singing, survival (jungle), ancient history (Eshowe), modern languages (Tabaxi)
BONUS PROFS:	Blind-fighting, disguise

- Shadow stalkers must be humans of Eshowe descent.
- Shadow stalkers must undergo *summon shadow spirit* (see Eshodowan Spells below) when they become priests.
- Shadow stalkers can hide in shadows as thieves of the same level (on the Thief Average Ability Table in the *DUNGEON MASTER Guide*). Appropriate racial, Dexterity, and armor adjustments apply as for a thief.
- The effectiveness of many spells cast by shadow stalkers is tied to the lighting conditions at the time they cast spells: Their spell's targets' saving throw modifiers are tied to the prevalent lighting conditions. Any spell from the sun sphere or any granted power listed below is so affected. Shadow stalkers themselves receive no saving throw modifiers due to these conditions.

Condition

Bright daylight or <i>continual light</i>	+2
Weak daylight, dusk, or light	None
Late twilight, strong moonlight, lantern light	-1
Weak moonlight, torch light	-2
Candlelight, starlight	-3
Total darkness	-4

- At 1st level, shadow stalkers can cast *spook* (as the 1st-level wizard spell) once per day.
- At 3rd level, shadow stalkers can cast *darkness*, *15' radius* or *scare* (as the 2nd-level wizard spells) once per day.
- At 5th level, shadow stalkers can cast *spirit armor* or *wraithform* (as the 3rd-level wizard spells) once per day.
- At 7th level, shadow stalkers can cast *fear* or *shadow monsters* (as the 4th-level wizard spells) once per day.

Modifiers to Opponent's Saves

+2
None
-1
-2
-3
-4

- At 10th level, shadow stalkers can cast *shadow magic* or *demi-shadow monsters* (as the 5th-level wizard spells) once per day.
- At 13th level, shadow stalkers can cast *demi-shadow magic* or *shades* (as the 6th-level wizard spells) once per day.
- At 15th level, shadow stalkers can cast *shadow walk* (as the 7th-level wizard spell) once per day.
- At 18th level, shadow stalkers can cast *shadowform* (as the 8th-level wizard spell) once per day.

Eshowdowan Spells

3rd Level

Continual Shadow (Pr 3; Alteration)

Sphere:	Sun
Range:	120 yards
Components:	V, S
Duration:	Permanent
Casting Time:	6
Area of Effect:	60-foot-radius globe
Saving Throw:	Special

This spell is similar to a *continual light* or *continual darkness* spell, except it creates an area of perpetual shadow and gloom and lasts until negated by magical light, magical darkness, or a *dispel magic* spell. Creatures with penalties or bonuses in areas of shadow implement them in this spell's effects. As with the *continual light* and *continual darkness* spells, this spell can be cast into the air, onto an object, or at a creature. In the third case, the *continual shadow* affects the space about 1 foot behind a creature that successfully rolls its saving throw vs. spell; a failed saving throw means the *continual shadow* is centered on the creature and moves as it moves. If the spell is cast on a small object that is then placed in a light-proof covering, the spell effects are blocked until the covering is removed.

Continual shadow brought into an area of magical darkness or magical light cancels the light or darkness so that otherwise prevailing light conditions exist in the overlapping areas of effect. A direct casting of a *continual shadow* spell against a similar or weaker magical light or magical darkness cancels both.

This spell eventually consumes the material it is cast upon, but the process takes far longer than the time in a typical campaign. Extremely hard and expensive materials might last hundreds or even thousands of years.

4th Level

Summon Shadow Spirit

(Pr 4; Conjuraton/Summoning)

Sphere:	Summoning
Range:	Touch
Components:	V, S, M
Duration:	Permanent
Casting Time:	24 hours
Area of Effect:	One creature
Saving Throw:	Neg.

This unique spell has shaped the culture of the Eshowe for generations and continues to enmesh the tribe in its malevolent effects. Over half of the Eshowe, including *all* the chiefs, shamans, specialty priests, crusaders, mages, and prominent warriors, undergo this ritual of binding as part of a tribal ceremony. Only a few of the most remote and insignificant Eshowe clans are completely untouched by this incantation's taint.

By means of this spell, the recipient's shadow is permanently bound into his or her body and spirit. Thereafter, the recipient of a *summon shadow spirit* spell never again naturally creates a shadow, regardless of the immediate light conditions. The subject of a *summon shadow spirit* spell receives a saving throw vs. spell at a +1 bonus, modified by his magical defense adjustment due to Wisdom, to avoid this spell's effects unless the saving throw is voluntarily forgone.

Although the Eshowe believe that a being's spirit is restored to its body by means of this spell, in truth this incantation binds a shadow (as described in the *MONSTROUS MANUAL* tome) that dwells on the Negative Material Plane to the recipient. This link transfers many of the shadow's natural defenses to the recipient. A recipient is immune to *sleep*, *charm*, and *hold* spells and cold-based attacks. Opponents require a +1 or better magical weapon to wound a recipient of this spell.

However, this spell also has numerous insidious effects on the target. The binding of the shadow causes a slow, but inexorable, shift in alignment in the target to chaotic evil. In addition, there is a 1% cumulative chance per year that a recipient of this spell is permanently transformed into a shadow.

The material components for this spell are the priest's holy symbol and an area of shadow.

5th Level

Wall of Shadow (Pr 5; Conjunction/Summoning)

Sphere: Sun
 Range: 80 yards
 Components: V, S, M
 Duration: Permanent
 Casting Time: 8
 Area of Effect: Special
 Saving Throw: None

A *wall of shadow* spell creates an immobile curtain of twilight up to one 20-foot square per level of the spellcaster, or a ring with a radius of up to 10 feet+5 feet for every two levels of experience of the priest, and 20 feet high.

A *wall of shadow* must be cast so that it is vertical with respect to the spellcaster. A *wall of shadow* is as solid as a *wall of force* to anyone or anything that is connected to or has ever existed for any length of time on the Demi-plane of Shadow or the Negative Energy Plane. (This includes recipients of a *summon shadow spirit* spell.) Anyone else who passes through a *wall of shadow* must make a successful saving throw vs. spell or suffer the effects of an *enervation* spell with a duration of 2d4 hours. This spell is often used to create shadowy edifices that seem insubstantial to outsiders but which are as solid as granite to Eshowdow's clergy and followers.

The material components for this spell are the priest's holy symbol and an area of shadow.



Sseth

(The Great Snake, the World Serpent, the Sibillant Death)

Intermediate Power of the Abyss, CE

PORTFOLIO: Intelligent snakes, yuan-ti, ophidians, renegade spirit nagas, somnolence, poison
 ALIASES: Merrshaulk, Varae, Squamata the Black, Amphisbaena
 DOMAIN NAME: Smaragd/The Viper Pit
 SUPERIOR: None
 ALLIES: Talona, Eshowdow
 FOES: Jazirian, Shekinester, Ubtao
 SYMBOL: Flying snake with fangs bared
 WOR. ALIGN.: CN, LE, NE, CE



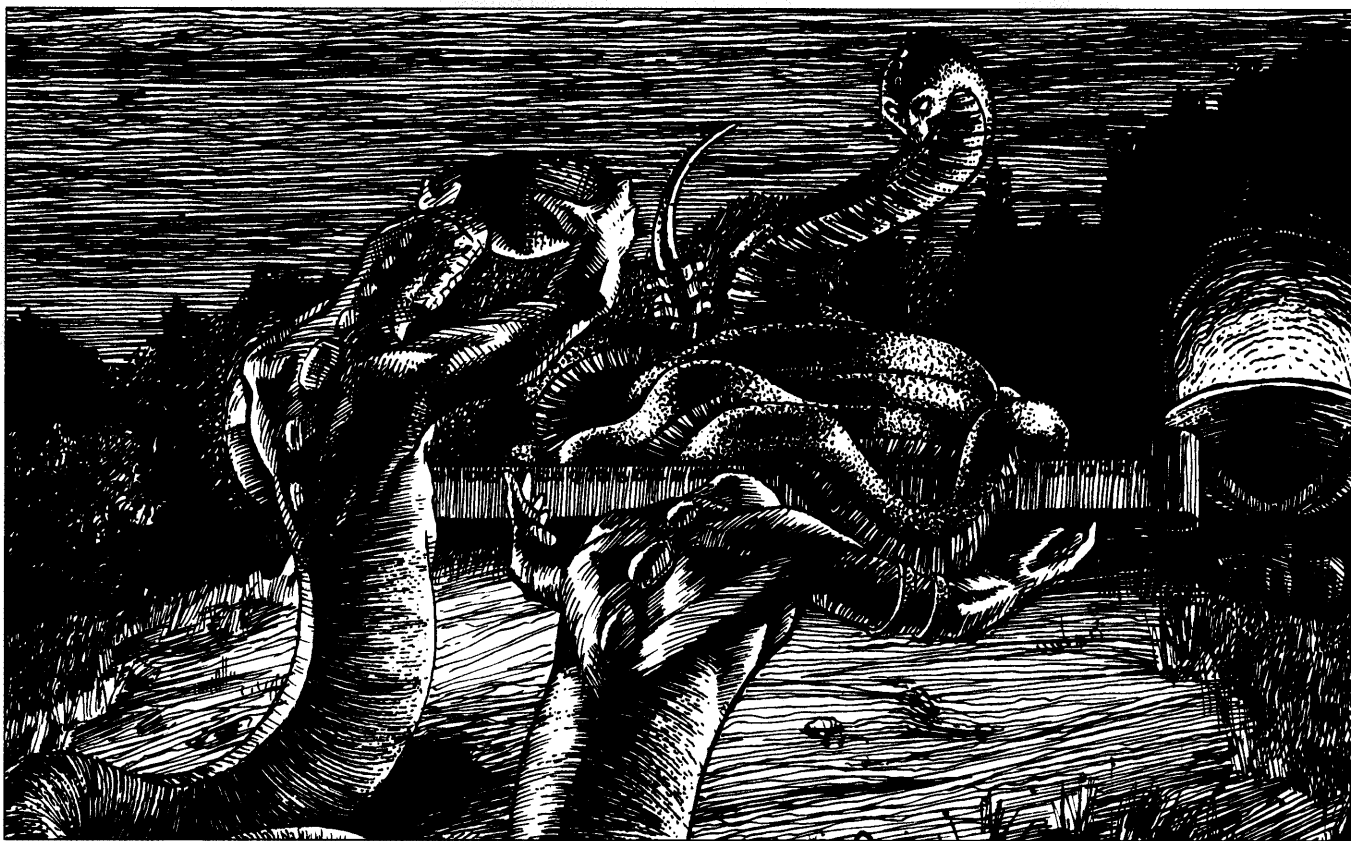
Sseth the Great Snake is the malevolent god of yuan-ti, ophidians, a few spirit nagas who have turned from the worship of Shekinester, and various human snake cults. He is venerated by small pockets of worshipers throughout the Realms, but his faith is centered in the Chultan peninsula between Halruaa and the Peaks of Flame.

Few beings in the Realms are aware of Sseth's existence, but those who are tremble at the thought of the legions of serpents slithering through the southern jungles in a sibilant chorus chanting the Great Snake's name. Among the Tabaxi of Chult, Sseth is known as the Sibillant Death and is said to haunt the uncharted depths of the jungle enticing the weak and the young into his lair with fork-tongued promises. In Samarach and Thindol, he is known as Squamata the Black, the embodiment of the ever-encroaching jungle which swallows up anyone who dares its dark depths. In the Tashalar and in Lapaliiya, he is known as Amphisbaena the World Serpent who has the wrapped the world in his coils and is slowly crushing it into pulp as he devours himself. In all these lands, ophiophobia, the unreasoning fear and hatred of all things serpentine, is common among the human populace, although few realize how pervasive the serpent peoples are throughout their societies. Those that attempt to uncover or reveal the truth are condemned as madmen and quickly dispatched by yuan-ti agents.

In the dawn days of Toril when the Realms were dominated by five creator races, an intelligent dinosaurid race, often referred to as sauroids by modern sages, spread across Faerûn. The sauroids venerated the World Serpent, the embodiment of life, wisdom, magic, and patience. Eventually the sauroids fell away from the teachings of the World Serpent and their dominions began an inexorable decline. The sauroid proto-race fragmented (some would say degenerated) into divergent species such as couatl, lizard men, nagas, and other reptilian creatures. Each group venerated an aspect of the World Serpent, some of which evolved into powers in their own right and some of which were actually other powers masquerading in these forms.

One powerful society of sauroids enslaved a nation of humans (another, relatively primitive, creator race) and interbred with them in an effort to reverse the sauroid's plummeting birth rate. The pure-blooded sauroids eventually died out, but their offspring, known as the yuan-ti, forged a powerful theocracy in the Mhair jungles. The yuan-ti had many powerful priests and wizards and worshiped a corrupted fragment of the World Serpent named Merrshaulk. The yuan-ti nation eventually collapsed (some say after losing a war with a nation of couatl led by priests of Jazirian), but not before it had spread its distant outposts as far west as the jungles of Chult, as far east as Kara-Tur, and as far north as the Forest of Wyrms.

After their defeat, Merrshaulk sank into a somnolent state that persisted for thousands of years, and the yuan-ti race degenerated yet further, subsisting in hidden enclaves more like giant nests than the grand cities of its ancestors. Around the time of Netheril's collapse, a charismatic yuan-ti named Sseth emerged from the jungles of Chult and proclaimed himself the reincarnated avatar of the World Serpent. This monstrous yuan-ti abomination sported the gargantuan wings of a flying snake, a variation never seen before or since. Sseth forged a nation of serpents (whose name is translated as "Serpentes") that reached from the Peaks of Flame to the Mhair jungles and enslaved most of the emerging human cultures in between. The self-proclaimed god-king of serpents built up a cult of priests and taught them the magical rites needed to transform their human slaves into a lesser form of yuan-ti known as the histachii. After several centuries of leadership, Sseth vanished beneath the Peaks of Flame. (Some say he was attempting to unleash Dendar the Night Serpent on an unsuspecting world.)



Although the kingdom of serpents quickly disintegrated after his disappearance, Sseth's clergy continued to promote his worship throughout the southern jungles for centuries thereafter.

Humans have forged a wide variety of beast cults over the ages, including many which venerated various types of reptiles. Around the time of the Dawn Cataclysm, the nomadic tribes of the Shining Plains began to venerate Varae, a beast cult power associated with snakes. Pureblooded yuan-ti from the ruined lands of Serpentes began to infiltrate the cult after their priests revealed that Varae was simply an aspect of Sseth. (Modern sages speculate that Sseth slew Varae and seized his power in an attempt to extend his influence.) Under the direction of the yuan-ti, who had quickly assumed leadership of the beast cult, veneration of Varae spread as far as Calimshan and the Vilhon Reach. One entire tribe wholly embraced the primacy of serpentkind and migrated north to the Forest of Wyrms and the Serpent Hills, seeking ancient relics of the yuan-ti. These humans unleashed a powerful artifact which transformed them into a race of serpent people. The ophidians, as they came to be called, could pass on their curse to other humans and demihumans by biting them, and they quickly spread throughout the Realms, though they never gained sufficient numbers to challenge the human and demihuman races.

Sseth is generally perceived as a lethargic power who has begun to decline into slumber, spending years at a time barely conscious within his snake-infested Abyssal pit. Recent events indicate that he may, at least temporarily, be rising from his torpor to reinvigorate his faithful and plot against the other powers of the Realms. During the Time of Troubles, an avatar of Sseth reappeared in the Black Jungles in the form of a giant, winged, magic-using snake. He roused his clergy from their torpor and challenged them to rebuild their strength in secret in preparation for the rebirth of the nation of Serpentes. Since that time, Sseth's serpentine servitors have embarked on a daring plan of infiltration, assassination, and theft throughout the Realms.

Sseth embodies slippery, serpentine, insidious evil that poisons and corrupts all that he comes into contact with. He is patronizing to all except reptilian and draconic races, yet rarely raises his voice above a low, hissing tone. He brooks no disagreement or argument with his pronouncements and tolerates little other than complete success. He is prone to becoming distracted by his involved internal mental processes and plans and so may break off contact suddenly or prove hard to reach by even his most faithful servants at inconvenient moments. He is also inordinately vain about his appearance.

Sseth has a long-standing hatred of Ubtao, Shekinester, and Jazirian, harking back to the ancient fragmentation of the World Serpent and the sauroid race. Sseth has forged an alliance of convenience with Eshowdow to further his struggles with Ubtao. He has also forged an alliance of convenience with Talona, and he is sometimes spoken of as the father or mate of Dendar the Night Serpent.

Sseth's Avatar (Priest 25, Wizard 20, Fighter 18)

Sseth appears most often as a giant winged snake of green and bronze coloration with yellow slitted eyes flecked with greenish specks. His wings have pale tan webbing, and he normally folds them close to his body when moving on the ground, though he can buffet with them if he halts and rears up. Long ago, as Mersshaulk, Sseth appeared as a vast yuan-ti abomination with a male human head and stubby forearms with a green and yellow scale pattern and rumors hold that he has been seen in that form once since the Time of Troubles. He favors spells from the animal, charm, and plant spheres and the schools of alteration, conjuration/summoning, and enchantment/charm, although he can cast spells from any sphere or school. He rarely uses spells for the abjuration or necromancy schools, to which he seems unusually averse.

AC -4; MV 12, Fl 21 (flying snake) or 15, Sw 9 (abomination); HP 162, THACO 3, #AT 3 or 7/2

Dmg 3d4/3d8/3d4+3 (bite, wing buffet, constriction) or 1d8+10 (*long sword* +3, +7 STR, +2 spec. bonus in scimitar)

MR 60%; SZ G (90 feet long)

STR 19, DEX 16, CON 17, INT 18, WIS 15, CHA 17

Spells P: 11/10/9/9/9/8/4, W: 5/5/5/5/4/3/3/2

Saves PPDM 2, RSW 5, PP 4, BW 4, Sp 6

Special Att/Def: In addition to the rending wounds inflicted by his fanged maw, Sseth's poisonous bite in flying snake form causes 2d8 points of acid damage unless a successful saving throw vs. poison is made, which reduces that damage by half. In abomination form, he can spit a 5-foot-radius glob of poison once per turn to a maximum range of 40 feet, causing the same sort of damage. The abomination form employs two *long swords* +3 in battle that he can venom by licking them, causing identical acid damage as a bite from his flying snake form. He can lick them in one round at a cost of two of his weapon attacks in that round per blade licked.

Like a wyrm, Sseth in his flying snake form can employ both his wings to buffet any opponent along his side. In addition to the damage inflicted, creatures struck must make a successful Dexterity ability check or be knocked prone.

Sseth's flying snake form can constrict targets it successfully hits with its tail. On a successful constriction attack, the victim is automatically held within Sseth's coils and suffers 3d4+3 points of constriction damage every round until crushed to death or freed. It requires the combined efforts of 100 points of Strength (the victim plus outside help) to extricate someone from Sseth's grasp. Anyone who attempts to free a captive by hacking at Sseth has a 20% chance of striking the victim instead. (Roll normal damage and apply it to the victim.) At least 25 points of damage must be applied to the Great Snake's form in the immediate vicinity of the victim to force Sseth's coils to relax long enough for the victim to escape. Sseth can only envelop one additional creature per round, but he can hold up to three man-sized victims in his coils at any one time.

Sseth in either form can mesmerize any creature simply by swaying slowly (in the air or on the ground) and steadily staring them down. Any creature enspelled by his gaze must successfully save vs. paralyzation with a -4 penalty (Wisdom magical attack adjustment apply) or stand perfectly still, even if attacked. (Obviously, Sseth may not bite—or spit at—a target he has mesmerized and maintain eye contact.) A new saving throw with a cumulative +1 bonus is permitted every round a victim is successfully hurt. If a victim never succeeds at a saving throw but is left unharmed, the being snaps out of the daze 2d8 rounds later.

In either form, Sseth is immune to poisons and illusion/phantasm spells. In addition, he can levitate at up to 30 feet per round, and he can cast *sticks to snakes* six times per day as a special ability.

Other Manifestations

Sseth typically manifests as the sound of a giant snake slithering through the grass or a sinister hiss echoing in the gloom. The Great Snake has been known to (infrequently) warn his priests of danger, particularly imminent ambushes, with the sound of a rattlesnake rattle. He also has been known to manifest his pleasure or displeasure by causing jungle vines to animate and *entangle* beings or even constrict them as if the vines were constrictor snakes.

Sseth works through snakes of all sorts, particularly flying snakes (and the undead variety known as deathfangs—see *Ruins of Undermountain* for details), green and black dragons, lamia nobles, medusa and maedar, shadowdrakes, wraithworms, and the countless species of reptiles that stalk or slither across the Realms. He favors certain priests who have greatly pleased him with the discovery of a single scale that can be fashioned into a medium *shield* +3 or an emerald encased in amber that resembles a great serpentine eye and can be fashioned into a *gem of true seeing*.

The Church

CLERGY:	Clerics, specialty priests, crusaders, shamans
CLERGY'S ALIGN.:	CN, NE, CE
TURN UNDEAD:	C: No, SP: No, Cru: No, Sha: No
CMND. UNDEAD:	C: Yes, SP: No, Cru: No, Sha: Yes

All clerics, crusaders, shamans, and specialty priests of Sseth receive religion (Faerûnian) or religion (Chultan) as a bonus nonweapon proficiency, depending on which region they originate from.

The clergy of Sseth are known as Ssethssar. Most of Sseth's priests are specialty priests, known as serphidians, but about 20% are clerics and 10% are crusaders who form the military arm of the faith. A few remote human beast cults who venerate Varae and as yet have not been infiltrated by yuan-ti purebloods are led by shamans, as are primitive tribes of ophidians. Despite their chaotic behavior, Ssethssar are regimented in a strict hierarchy of titles. In ascending order, they are Adder, Pit Viper, Asp, Krait, Cobra, Anaconda, Rattler, Boalisk, and Python. Higher ranking priests are known collectively as Elder Serpents, but have unique individual titles revealed to them by Sseth himself. Wizards in service to the church are known as Heways.

The Great Snake often grants flying snakes ("flying fangs") to his wizard and priest followers as familiars or animal companions. He grants deathfangs to those of a necromantic bent.

Temples of Sseth are typically dark stone edifices overgrown by the jungle or subterranean caverns befouled by dank, disease-ridden atmospheres. Such temples are lined with countless columns carved with grue-

some depictions of snakes devouring humans and demihumans whole or of humans transforming into snakes. They are totally devoid of stairs in their architecture as ramps and poles serve the yuan-ti and their servants much better. Most temples are honeycombed with tunnels opening into histachii-guarded brood chambers and overrun with serpents of all sorts. The central chapel is always dominated by a massive pit of teeming poisonous serpents which writhe in endless chorus to their dark god and devour anything that falls into their midst.

Dogma: Serpents are the descendants of the original World Serpent, the embodiment of life, and are sacred manifestations of the Great Snake. By embracing Sseth and entwining oneself in his coils, true wisdom can be achieved and dominion over the Realms realized. Life is about transformation, an evolution through a series of forms toward an embrace of the all-encompassing serpent of the world.

The children of Sseth are to reclaim their birthright as they mold their image in the shadow of the World Serpent. Unceasing, frenetic activity is the province and eventual doom of Prey. Serpents are expected to spend long periods in torporific contemplation during which they may acquire wisdom and patience. Only after extensive intelligence-gathering on and extended contemplation of a situation are the children of Sseth to act, but when they do act they are to do so decisively and without mercy against the Prey.

Day-to-Day Activities: Ssethssar spend their days stalking and hunting their prey, whether it be jungle wildlife or human realms. Many spend their days courting government officials into their ever-widening sphere of corruption. Others breed new varieties of serpents adaptable to hostile climes in preparation for their eventual conquest of the Realms. All are involved in the slow accumulation of power and knowledge, but they can afford to be patient and act accordingly.

Holy Days/Important Ceremonies: The Sagacious Slumber is a month-long period of hibernation observed by Ssethssar overlapping with Midwinter and much of the month of Alturiak. It is preceded by an obscene revel during which huge amounts of (still-living, rumors hold) food are consumed by the priests and the serpents under their care. Rebellious slaves are sometimes on the menu.

Immediately following the Sagacious Slumber is the most sacred holy day among the faithful of Sseth. Known as the Shedding, on this day, Ssethssar shed their snake skin (or ritually shed their clerical raiment if full-blooded humans) during the course of an evil rite involving the sacrifice of at least one sentient being. Ssethssar priests typically follow the Shedding ritual with a burst of energetic activity aimed at extending their power.

Major Centers of Worship: The Pit of Vipers is a vast, sprawling, overgrown stronghold built in the Black Jungles on the northwestern shore of the Lapal Sea. The temple is rumored to be connected via a vast network of subterranean tunnels to locations as far south as Mhairhetel, as far north as Lapalgard, and as far west as Delselar. Scores of yuan-ti priests and countless serpents of all varieties stalk the enveloping jungles in search of prey, while a secret army of histachii protect the sacred brood chambers beneath the surface and drill in anticipation of the rebirth of Serpentes. Much of the temple is as yet unexplored by the yuan-ti themselves, as it served as the entire capital city of Serpentes during the time of Sseth.

The Shrine of Cowled Serpents was a secret temple and city built beneath the western edge of the Forest of Wyrms by the yuan-ti, but destroyed by a cabal of human mages long ago. Great numbers of snakes still slither and coil in the trees of the forest, but the yuan-ti are believed long destroyed along with a cache of ancient magic. In recent years, the yuan-ti wizards of the Coiled Cabal (described below) have explored much of the long-abandoned temple from their nearby stronghold and have magically summoned their distant cousins from the lightless depths back to their ancient home to guard its remaining secrets. Some sages speculate that the legendary *Naja Fountain* may be found somewhere within the ruined temple's depths.

The independent city of Hlondeth along the Vilhon Reach is ruled by the Extaminos family. Shevron Extaminos, the famous forebear of the clan who saved much of the population from the savage assault by the kobolds of the Tattered Cloth legion in 527 DR, was devoted to Ilmater, but morbidly fascinated by snakes. The scions of the Extaminos clan gradually shifted the clan's allegiance to the beast cult of Varae, long active in the Vilhon Reach area. The family interbred with yuan-ti interlopers in the cult over ensuing generations, and in 1020 DR, when the family finally seized power, they were completely under the aegis of their Ssethssar advisors. Today Hlon-

deth's religious life is dominated by the Cathedral of Emerald Scales. This vast chapel is distinguished by hundreds of columns carved to resemble intertwined serpents and topped by a magnificent, semitranslucent dome of *glassteed* emerald panes. Countless jaculi guard the structure and numerous trapdoors are said to open beneath the dome onto teeming pits of vipers.

Affiliated Orders: The Viper's Fangs is a secretive order of assassins, spies, and thugs made up of yuan-ti purebloods and humans. Members have infiltrated noble houses, trading costers, mercenary companies, government offices, and adventuring bands throughout the Realms. Vipers, as the members refer to themselves, function primarily as information gatherers for the leaders of the yuan-ti nation, but from time to time they dispatch key individuals who might threaten the convoluted plots of Sseth's priesthood.

The Coiled Cabal is a highly secretive order of yuan-ti wizards who have slowly improved their skills in the last few centuries. The Cabal will do anything to keep its existence a secret, and few yuan-ti commoners are even aware that a few rare members of their race have developed sorcerous powers. The organization is composed of yuan-ti abominations, half-breeds, and purebloods and is based in a secret stronghold in the depths of the Forest of Wyrms near the village of Serpent's Cowl. Most wizards of the Cabal are between 9th and 16th level. Each member has half a dozen apprentices of 1st through 6th levels. The organization is building its strength for the day that the yuan-ti nation emerges from hiding and reclaims its preeminent position in the Realms.

Priestly Vestments: Ssethssar garb themselves in vestments woven from giant snake skins treated after they are shed to prevent desiccation. Lower-ranking priests wear snakeskin coifs on their heads, while high-ranking priests cover their heads in giant cobra cowls. The ceremonial garb of all priests of the Great Snake provides protection equivalent to leather armor, though it is sometimes enchanted to greater effectiveness through secret rituals.

Adventuring Garb: If they wear any armor at all besides their ceremonial raiment, Ssethssar wear only scale mail fashioned to resemble the scales of a snake and tinted in a pattern common to one of Faerûn's serpent species. Shields are made from the treated shed skins of giant snakes wrapped over an ironwood core.

Specialty Priests (Serphidians)

REQUIREMENTS:	Dexterity 12, Wisdom 14
PRIME REQ.:	Dexterity, Wisdom
ALIGNMENT:	CN, CE
WEAPONS:	Any
ARMOR:	Scale mail and shield
MAJOR SPHERES:	All, animal, charm, combat, divination, healing (reversed forms favored), plant
MINOR SPHERES:	Chaos, elemental (air, earth, and water only), guardian, protection, sun, summoning, thought
MAGICAL ITEMS:	Same as clerics
REQ. PROFS:	Ancient history (the Age of Serpentes), astrology, modern languages (yuan-ti)
BONUS PROFS:	Blindfighting, disguise

- Serphidians may be humans, ophidians, spirit nagas, or yuan-ti (abominations, half-breeds, or purebloods, but not histachii). Serphidians may not be of any other race unless it is at least partially reptilian.
- All serphidians gain slitted pupils, like those of certain snakes, upon entering the priesthood. They may use magic to disguise them, but *true seeing* and similar spells and abilities reveal them.
- Serphidians are immune to all forms of snake venom, as well as any other reptile poison.
- At 3rd level, serphidians gain the ability to *speak with reptiles* (as the 1st-level priest spell *speak with animals*, but only affecting reptiles) once per day for every three levels of experience.
- Serphidians can cast *sleep* (as the 1st-level wizard spell) once a day.
- At 5th level, serphidians can cast *sticks to snakes* (as the 3rd-level priest spell), once per day for every five levels of experience. The snakes they create are always poisonous.
- At 5th level, serphidians become immune to all poisons.
- At 7th level, serphidians can cast *snake skin* (as the 4th-level priest spell) once per day.
- At 10th level, serphidians can cast *animal summoning II* (as the 5th-level priest spell) three times per tenday. They can use this ability to

summon only reptiles (not including dinosaurs in Chult), and if they successfully summon snakes, they can summon twice the normal number of animals.

- At 13th level, serphidians can cast *viper gout* (as the 7th-level wizard spell) once per day.
- At 15th level, serphidians can shapechange into the form of an amphibaena, a boalisk, or a giant constrictor snake. Serphidians are restricted to these three forms, which they may each assume once a day. This ability is similar to the druidic shapechange ability in all other ways.

Ssethssar Spells

1st Level

Snake Charm (Pr 1; Enchantment/Charm)

Sphere:	Charm
Range:	10 yards
Components:	S
Duration:	Special
Casting Time:	1
Area of Effect:	One creature
Saving Throw:	Neg.

By staring into a creature's eyes and swaying his or her head back and forth slightly, the caster of this spell can hypnotize one creature. The target is entitled to a saving throw vs. spell. If the target succeeds, the spell has no effect. If the target fails, it falls under the effects of the *snake charm*.

While entranced by the *snake charm*, the victim simply stares at the spellcaster and cannot perform any other action. The spell effect ends immediately if the spellcaster performs any other action except moving at no more than half normal movement rate or if the victim is physically shaken or attacked in any manner.

A *snake charm* is not a particularly deep enchantment, hence a victim can respond to any attack in the same round, although victims always attack last and can perform only a single action if normally allowed multiple actions. Note that this spell has no effect on undead creatures of any sort.

3rd Level

Venom of Varae (Pr 3; Alteration)

Sphere:	Necromantic
Range:	0
Components:	V, S, M
Duration:	Special
Casting Time:	6
Area of Effect:	30 feet
Saving Throw:	Neg.

This spell empowers the spellcaster to expectorate a glob of snake venom. For purposes of determining the success of this attack, the priest's THAC0 is equivalent to a warrior of the same level. The venom can be held in the priest's mouth indefinitely, but the spell is wasted and the venom lost (without any harmful effect on the spellcaster) if the priest swallows, attempts to talk, or otherwise opens his or her mouth. Note that contact with the venom does not harm the caster if the venom is used as part of this spell.

Any victim struck by this powerful contact poison (Type M) must immediately make a saving throw vs. poison with a -4 penalty. If successful, the victim suffers 5 points of damage. If the saving throw is failed, the victim suffers 20 points of damage. The onset time is 1 round.

The material components for this spell are a small vial of any sort of snake venom, which is poured into the spellcaster's mouth during the incantation, and the priest's holy symbol.

4th Level

Histachii Brew (Pr 4; Alteration)

Sphere:	Animal, Creation
Range:	Touch
Components:	V, S, M
Duration:	Special
Casting Time:	1 round
Area of Effect:	One specially-prepared brew
Saving Throw:	Special

This incantation enchants a brew of yuan-ti venom mixed with certain herbs and roots. The resulting broth transforms any human who ingests it into a histachii in 1d6+6 days if the imbibor fails a saving throw vs. poison with a -4 penalty. If the saving throw is successful, the victim immediately lapses into a coma; death follows in one hour unless the victim is revived with a *slow poison* or *neutralize poison* spell. The transformation can be prevented following a failed saving throw by the application of *neutralize poison*, *dispel magic*, *remove curse*, and *heal* spells, in that order. The victim permanently loses 1 point of Intelligence. A *wish* or *limited wish* spell reverses the transformation with no loss of Intelligence. Once the transformation is complete, only a *wish* spell can restore the victims to their former selves.

Nonhumans who drink *histachii brew* must also make a saving throw vs. poison with a -4 penalty. If the saving throw is successful, the nonhuman becomes violently ill and is unable to take any action for 1d4 turns. If the saving throw fails, the nonhuman becomes comatose and dies in 1d4+1 rounds.

The distillation maintains its potency for one hour, plus three turns per level of the Ssethssar who created it, before losing its enchantment. The unenchanted *histachii brew* makes those who consume it ill for 1d3 rounds if a saving throw vs. poison is failed, but otherwise has no effect.

The material component for this spell is a liquid mixture of distilled herbs, roots, and yuan-ti venom in a small flask. The distillate is not consumed in the casting.

Snake Skin (Pr 4; Alteration)

Sphere:	Animal
Range:	0
Components:	V, S, M
Duration:	1 hour/level
Casting Time:	7
Area of Effect:	The spellcaster
Saving Throw:	None

This spell enables spellcasters to *shapechange* into any species of constrictor, giant constrictor, poisonous snake, giant poisonous snake, spitting snake, or jaculi (as detailed in the *MONSTROUS MANUAL tome*). For the duration of the spell, casters can assume a new snake form once per round or revert to their original forms. The spell is immediately ended when a spellcaster returns to his or her original form.

Upon first assuming a snake form and upon returning to their original forms, the casters heal 1d6×10% of all damage they have suffered (round fractions down). (Priests are not healed every time they assume a new snake form, only the first time.)

While in the form of a snake, casters of *snake skin* take on all of that serpent's characteristics: its movement rate and abilities, its Armor Class, number of attacks, damage per attack, and any special abilities. The caster's clothing (if any) and one item held in each hand also become part of the new body; these reappear when a spellcaster resumes his or her normal shape. The items cannot be used while casters of *snake skin* are in serpent form.

In the final transformation back from snake form casting priests shed their snake forms' skins. Discarded skins do not vanish with the termination of the spell. A discarded skin can be used or treated as any other snake skin of the corresponding species.

The material component of this spell is a small piece of desiccated skin shed by any serpent.

Ubtao

(Creator of Chult, Founder of Mezro, Father of the Dinosaurs)

Greater Power of the Outlands and the Beastlands, N

PORTFOLIO:	Creation, the labyrinth of life, jungles, the Jungles of Chult, the Tabaxi, dinosaurs
ALIASES:	None
DOMAIN NAME:	Outlands/The Labyrinth of Life and Krigala/The Forbidden Plateau
SUPERIOR:	None
ALLIES:	Thard Harr
FOES:	Eshowdow, Sseth
SYMBOL:	A maze
WOR. ALIGN.:	Any

Mezro and its Maker

From *The Eternal Life of Mezro* by King Osaw I, Ruler of Mezro, Negus Negusti, and Bara of Ubtao, called "the Wise" by his beloved subjects:

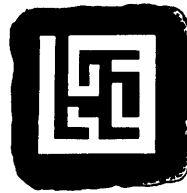
There is no exaggeration in the bold claim that Ubtao founded Mezro. The great god of the Tabaxi built the core of the city himself; the temple and amphitheater rising first from the chaos of the jungle. Mezro was to be the place where all the people of Chult could learn how to pass through the maze of life, how to best reach the heart of all, and how to discover the true nature of the world. It became that. Yet Mezro also became a place where thieves and charlatans preyed upon pilgrims, where men and women and children came to beg Ubtao's help with the most insignificant of problems.

Ubtao created the barae to help him deal with those distractions, to resolve the petty demands of the throng. The seven barae were chosen from the citizens of Mezro and gifted with special powers. Over time, the barae became the rulers and defenders of the city, as well, but that was after Ubtao left the Tabaxi to find their own way in the world.

For it is also true the Tabaxi tried to make Ubtao a household god, a god who had to prove his worth by healing old men's aching joints, by settling arguments over the ownership of goats, by proving each and every day that his power could be used to make life easy. But Ubtao, who created the labyrinth that is this earthly world, made the Tabaxi to live there. He stayed in Mezro to teach them how to best pass through the maze, but he would not destroy the everyday trials that were its walls.

Finally there came a day when Ubtao said, "If the people wish to cry and complain rather than listen to my wisdom, then so be it. I will leave them to wander the maze of life without my guidance." Then he returned to his home in the sky and refused to speak to his people again while they were mortal.

And that is why a Tabaxi must die before he may meet his maker.



Ubtao (Oob-TAY-oh) is the primary power worshiped by the Tabaxi, the predominant human tribe in the Jungles of Chult. Although he is considered the leader of the Chultan pantheon, such a description is misleading since in a sense he is the only power in the Chultan pantheon. The multitude of nature spirits and the essence of the Chultan jungles are simply aspects of him. The dinosaurs of Chult are universally held by the Tabaxi to be the Children of Ubtao, but they lack sufficient sentience to venerate him in any meaningful fashion.

Ubtao is commonly depicted as a powerfully built Tabaxi male of indeterminate age. He has distant eyes and skin the dark brown color of fertile earth, closely cropped black hair, and a neatly trimmed goatee. He is endlessly patient and rarely emotional. Ubtao maintains a palpable emotional distance from both mortals and other powers, and he seems to stand aloof from the daily doings of the world and his followers.

In truth, the very act of creating Chult divorced Ubtao from the inhabitants of his creation. Ubtao bridges that chasm by manifesting as both a varied host of spirits and as the essence of the local jungle, but this absorbs a large fraction of his being, leaving him little time to directly interact with his followers. This splintering of Ubtao's being has also had the unexpected result of freeing his dark, primeval essence. This "shadow of Ubtao" has coalesced into a separate being, Eshowdow the Shadow Giant, who strives to nullify everything Ubtao has wrought. Ubtao is incapable of perceiving Eshowdow and hence is relatively powerless to protect his followers from the Shadow Giant's machinations. (Though he cannot perceive Eshowdow, he is diametrically opposed to his ideals and actions, thus Eshowdow is listed as one of his enemies.)

The Peaks of Flame are a chain of three volcanoes which dominate the southern part of Chult. Beneath one of these volcanoes stands a gigantic iron door that leads directly to the Realm of the Dead. It is said that Dendar the Night Serpent—she who gorges herself on all the unremembered nightmares in the Realms—will break down this door when the doom of the world finally arrives. From beneath the volcano she will slither forth to swallow up the sun. Ubtao long ago agreed to stand guard against the day she finally appears on Abeir-Toril in exchange for dominion over the humans of the Chultan peninsula. It is said that if Ubtao defeats the Night Serpent, the world will be saved from total annihilation. Because of this ancient pact, members of the Faerûnian pantheon have never tried to extend their dominion into Ubtao's fiefdom.



Ubtao maintains a cordial relationship with Thard Harr, Lord of the Jungle Deeps, who protects the wild dwarves who also inhabit the steaming Jungles of Chult. Together, Ubtao and Thard Harr ally against Sseth the Great Snake and his yuan-ti interlopers who seek to subvert or enslave their followers, the Tabaxi and the wild dwarves.

Ubtao's primary domain in the Outer Planes is a labyrinthine jungle teeming with life in the Outlands. However, because he is very fond of his dinosaur children, he also maintains a realm in the Beastlands on the Forbidden Plateau. When he is troubled or wishes to withdraw from the cares imposed on him by his human followers, he retreats to the Plateau to roam it as a gigantic tyrannosaurus rex. In fact, during the Time of Troubles, Ubtao stalked the length and breadth of Chult in the shape of a tyrannosaurus rex. He is said to have battled to a draw with Sseth the Great Snake in a great battle on the eastern edge of the jungle. Since the coming of the avatars, Ubtao has increased his interest in his followers and strengthened the ranks of his clergy.

Ubtao's Avatar

(Cleric 35, Druid 35, Fighter 33, Mage 25)

Ubtao appears most commonly as a gigantic tyrannosaurus rex, more than twice the size of the largest known representative of the species. He favors spells from the spheres of all, animal, combat, divination, elemental, plant, protection, sun, thought, and time and the schools of abjuration, invocation/evocation, and divination, although he can cast spells from any sphere or school.

AC -6; MV 15; HP 227, THACO -10; #AT 3+special
Dmg 2d6/2d6/10d8(claw/claw/bite)
MR 90%; SZ G (100 feet long, 40 feet high)
STR 23, DEX 18, CON 21, INT 23, WIS 25, CHA 19
Spells P: 15/14/13/13/13/10, W: 5/5/5/5/5/5/4
Saves PPDM 2, RSW 3, PP 5, BW 7, Sp 4

Special Att/Def: Ubtao has the quickness and strength of one of the deadliest beasts on the Chultan peninsula combined with the intelligence of a deity and the cunning of a brilliant tactician thoroughly at home in the jungle. His fore claws, although small, are still powerful enough to tear a man to shreds. In addition to the damage inflicted by his terrible bite, Ubtao can engulf large-sized or smaller creatures on a natural attack roll of 17 or better, instantly killing any creature so engulfed. Ubtao can smash any creature on his flanks or to his rear with his powerful tail for 4d8 points of damage. In addition, any creature struck by his tail must make a successful saving throw vs. petrification or be stunned for 2d6+2 rounds. Creatures who meet Ubtao's gaze must make a successful saving throw vs. spell or suffer the effects of an *entangle* spell provided there is any sort of vegetation to entangle them; otherwise, they are simply slowed.

Any dinosaur within 1 mile of Ubtao obeys his every command, communicated telepathically. Ubtao is immune to all spells from the spheres of animal, charm, and plant, and from the schools of enchantment/charm and conjuration/summoning.

Other Manifestations

In the past, Ubtao manifested his presence indirectly much more frequently than having any avatar appear, though even so, his appearances were sporadic and his messages open to a wide range of interpretations. Sometimes a vision of his placid face, that of a Tabaxi male of indeterminate age, would be witnessed as a warning or an omen or a blessing. Since it never spoke, it was difficult for the Tabaxi to determine which the image was without further divinations. Since the Time of Troubles, Ubtao has already manifested on at least three occasions in the form of a thunderous roar similar in volume and effect to the sound that would be created if every dinosaur in Chult bellowed at once. Ubtao manifests aspects of his being in the form of the essence of the Chultan jungle and as the vast host of spirits that inhabit the land. Ubtao is served by the Children of Ubtao, as the dinosaurs who stalk Chult are commonly known, and he often acts through them.

The Church

CLERGY:	Specialty priests, druids, shamans
CLERGY'S ALIGN.:	Any
TURN UNDEAD:	SP: Yes, D: No, Sha: Yes, if good or neutral
CMND. UNDEAD:	SP: No, D: No, Sha: Yes, if evil

All specialty priests, druids, and shamans of Ubtao receive religion (Chultan) as a bonus nonweapon proficiency. Unlike those of most faiths on Toril, the clergy of Ubtao do not number any clerics among their ranks.

Many Tabaxi venerate Ubtao. These people believe that Ubtao created the jungle and all the humans and animals that populate this hot, green microcosm. Ubtao also raised the holy city of Mezro from the jungle with his own hands and resided there for a time—until the people drove him into the heavens with their nagging demands. Ubtao watches over the world with disinterest, letting women and men go about their lives without any interference. He demands no formal worship, but in return offers little divine guidance.

Three main religions have evolved in Chult, and they bear little resemblance to the pantheistic faiths so elsewhere in Faerûn. All three religions venerate aspects of Ubtao, whether their faithful recognize that fact or not. Jungle druids worship the essence of the jungle created by Ubtao. Shamans of the Tabaxi, known as spiritlords, venerate the myriad spirits of the dead, of animals, and of nature, all of which are fragments of Ubtao's greater being. Mazewalkers, a type of specialty priest, venerate Ubtao directly as the Creator of Chult, the Father of the Dinosaurs, and the Founder of the great city of Mezro.

In larger clans, priests of two or even all three of these religions can coexist, though more often than not such diversity of opinion is the sign a clan has grown too large and is about to split into smaller units. On a day-to-day basis, jungle druids get along with mazewalkers and with shamans of the spirit world, known as spiritlords, while the spiritlords and mazewalkers tend to disagree on things sacred rather vehemently and, quite often, violently. Still, while most tribes contain a priest from only one of the three main religions, the average Tabaxi practices a hybrid form of worship combining all three. Throughout the jungles of Chult, priests of all three religions are equally common, but mazewalkers make up a slight majority of priests in Mezro while jungle druids and spiritlords dominate in the more remote regions of the Chultan peninsula. Priests of Ubtao of all varieties eschew formal titles aside from their profession, though affectionate titles of respect are sometimes given them by their clans.

The only true temple of Ubtao is known simply as the Temple of Ubtao or the Maze of Life, and it dominates the city of Mezro. Members of and clergy from all three faiths may worship there. The temple does not hold any organized services, though impromptu ones may be organized among those present at the temple or groups may independently request that a time or day be held open for their use.

Ubtaoans and Ubtaoan clergy are very tolerant of other faiths, allowing them to be practiced in peace in Chult and even in the holy city of Mezro, as long as their practitioners do not attempt to forcibly convert fellow Ubtaoans. Due to the agreement between the Faerûnian and Mulhorandi pantheons and Ubtao, clergy of other pantheons who attempt to establish more than temporary shrines in Chult will be discouraged from doing so by their deities (at first through visions and then through more heavy-handed methods, such as the cessation of spell granting and special powers).

Dogma: The Tabaxi believe that Ubtao created the jungle as a sort of test for his people, a maze for them to pass through on their way to a heavenly afterlife. They also believe that each life can be represented as a maze. When worshipers of Ubtao die, they are called before their maker and told to draw the mazes that represent their own lives. If they are successful in doing this, they are invited into Ubtao's home. If they fail, they come back to the world as a ghost or ghoul to wander the night. As children, these Tabaxi learn the rudiments of their personal maze, and it is up to their teachers or elders to help them add to the maze as they grow older. All Tabaxi who worship Ubtao practice drawing their maze constantly, often doodling the pattern idly in the dirt during conversations, when they are deep in thought, or when they are preoccupied with worry or planning.

Mazewalkers, as true priests of Ubtao, also look upon the world as a maze through which people must pass in order to reach an eternal reward. They are passionate in their devotion to helping others overcome the trials of mundane existence, but can sometimes place more reliance upon hope than action.

While worshipers of Ubtao see only one deity in the world, many Tabaxi recognize hundreds of spirits and elemental powers that control their world. These spirit-worshipers may agree that Ubtao created the jungle, but they firmly believe that the many supernatural beings around

them control the day-to-day operation of reality and thus merit appeasement and worship. In fact, the spirits of the jungle are all aspects of Ubtao, so those who choose to venerate the spirits instead of Ubtao are worshipping the Founder of Mezro nonetheless.

Just as there are Tabaxi who see the hand of Ubtao or the workings of the spirit world in everything they experience, there are priests who worship the jungle itself. These jungle druids serve a special place in Tabaxi life, siding with neither the spiritlords nor the Ubtao-worshippers in the debate over the nature of the world. However, like the spirit worshippers, those Tabaxi who worship the jungle are simply venerating Ubtao's self-vested creation and hence the Creator of Chult.

In Chult, dinosaurs are often referred to as the Children of Ubtao. (It should also be noted that Chultan dinosaurs are warm-blooded.) The monstrous lizards, unlike humans, demanded nothing of the creator god once they were placed in the jungle, so some of the faithful consider them the favored creation of Ubtao. As such, they are seen as agents of fate. If a hunter kills many dinosaurs, the clan understands his or her success to be merely a reflection of his or her place in Ubtao's heart. If a woman or man is killed by an allosaurus or pteradon, it is because she or he did something to upset the natural order. In other words, the victims only got what they deserved.

Day-to-Day Activities: Mazewalkers see to the general spiritual welfare of the clan, while trying to prepare the Tabaxi for their trek through the maze of life. They teach children and adults the history and lore of the Tabaxi peoples, provide council about important life decisions, such as marriage, and attempt to mediate interclan and intraclan disputes, and help teach and uphold the law of Mezro, where they are predominant. (Mezroan law, with rare exceptions, mirrors the codes found in other lands ruled by lawful good peoples.)

Spiritlords seek to smooth their clan's passage through the spirit-infested world. They live to insure the clan does not offend an ancient ancestor or elemental power by missing a ritual or a sacrifice. They can also coax favors and knowledge from the capricious and jealous spirits.

Jungle druids attempt to get the scattered clans to learn how best to fit into the web of jungle life. They are often cast in the role of clan healer, and also accumulate and pass on knowledge about animals, animal behavior (including that of dinosaurs), and plants to the Tabaxi. Jungle druids are often the trainers of the few domestic animals that the Tabaxi keep. It is not unusual for clans to have a jungle druid or two in their ranks, even if they officially venerate either Ubtao or the spirits.

Holy Days/Important Ceremonies: Most Tabaxi consider themselves religious, though they show it in ways that astound travelers from other parts of the Realms. There are seemingly scores of Tabaxi sacred ceremonies and holy days, many of them particular to ancestors that have passed on, the time of year, the location the Tabaxi are going to hunt at, move to, or pass through next, or necessary before performing certain activities, such as hunting a certain animal or burying the dead. Yet when their small, moveable stone altars are not being used for these ceremonies, the Tabaxi treat them as if they were just another rock.

Major Centers of Worship: The Maze of Life, the preeminent temple of Ubtao in Chult, is the heart of Mezro. Created by Ubtao almost 4,000 years ago, the temple has withstood assaults by the Batiri (goblins), dinosaurs, and worse. The temple stands at the center of a broad circular plaza paved with cobblestones. Nine stories tall, the temple boasts flying buttresses, rows of stained glass windows, and a glittering dome of pure gold. It also appears to have but a single wall; from whatever angle the temple is seen, the view is exactly the same. The temple walls are built of interlocking triangles of crystal. Anyone looking directly into the crystals must save vs. spell or become *entranced*. Visions of what the ensorcelled person wants most in life will appear seductively before his eyes until he is physically forced to look away from the crystals.

Only one door leads into the temple, past which lies a long hallway, lined with pillars and statues on both sides. This is the Hall of Champions, where the past barae of Ubtao are immortalized in glossy black stone. (See below under Affiliated Orders for information on the barae.) A darkened archway stands at the far end of the hall. This portal opens on to every room in the huge temple. To reach a specific location, people need only think of that location as they pass under the arch. Those who blunder through the arch without a specific destination in mind appear in a random location in the temple. (See FRM1 *The Jungles of Chult* adventure/accessory for more information on the temple.)

All citizens and travelers in Mezro are welcome in the temple of Ubtao all hours of the day or night. Healing magic can be obtained there

for a donation to the church; anyone acting in Ubtao's name or on any errand for the city is healed free of charge. Transients attempting to sleep in the temple will be removed, kindly but firmly, by a city patrol. Due to the divine origin of the temple, scrying magic does not reveal the location of objects or people once they enter.

Affiliated Orders: The barae of Mezro are seven men and women, mighty champions of Ubtao, chosen by their god to defend the holy city of Mezro. They live forever; their wisdom and faith shield them from old age and sickness. However, they can be murdered or lose their lives on the battlefield. In return for everlasting life, they must protect Mezro from all harm.

If a bara is killed, another is selected by Ubtao to replace him or her. That is the only time a mortal may enter the barado, a special location in the great Temple of Ubtao. The bara test is deceptively simple and centers around the Tabaxi belief that each individual's life can be represented as a maze. If the supplicant correctly completes the maze of his or her life, Ubtao grants the new bara a fantastic power to be used in service to Mezro. (The individual special powers of each bara are described in *The Jungles of Chult*.) If the supplicant fails, she or he is carried off into the afterlife. The women and men who become bara are sworn to secrecy about the nature of Ubtao's test.

The powers of the barae often dwarf those obtainable by mortals, and (until they are slain) their lives can span thousands of years. Many of the scattered clans of rural Tabaxi worship the barae as intercessors with mighty Ubtao (similar in station to the saints of some faiths or to the proxies of the powers in the PLANESCAPE® campaign setting). Many clans can trace their roots back to one or more of the seven paladins first chosen by Ubtao to protect holy Mezro.

The barae live for the defense of Mezro. If the city were utterly destroyed, they would crumble to dust. While the city thrives, they are graced with a number of special abilities. In addition to their unique, fantastic powers and any powers that derive from any character classes to which they belong, the barae have the following special abilities:

- Barae gain a +3 bonus to all saving throws. This becomes a +4 bonus while they are within the city of Mezro.
- Barae can *detect evil* at will in a 100-foot radius.
- Barae *regenerate* 2 hit points per turn.
- Barae can cast *command* (as the 1st-level priest spell) twice per day.
- Barae can cast any of the following once per day while they are inside the Temple of Ubtao (at 15th level of use): *cure blindness or deafness*, *cure disease*, *cure critical wounds*, *true seeing*, *forbiddance*, and *restoration*.

Priestly Vestments: Mazewalkers favor loose-fitting tobes (TOE-bays) that are comfortable in the ever-present humidity. During worship ceremonies they adorn themselves with intricate designs painted around the eyes and tabards carved from wood and painted with intricate mazes. Spiritlords wear simple loincloths, even if the rest of the tribe favors tobes, and sometime wear decorative overskirts made of long, furred animal tails. They adorn themselves with necklaces of animal and dinosaur fetishes and carry intricate masks carved from ironwood, which play a central role in their rituals. Jungle druids wear the garb common to their clans, but often decorate their garb with symbols or pictures of animals and dinosaurs. Mazewalkers and jungle druids usually wear a small depiction of a maze made of gold, silver, or (more typically) carved semiprecious stone, ivory, or bone as a holy symbol. Spiritlords' masks function as their holy symbols.

Adventuring Garb: Mazewalkers, jungle druids, and spiritlords employ varieties of weapons, armor, and shields common to the Tabaxi of Chult. The most common weapons employed by Tabaxi priests are a type of spear known as the yklwa and a type of club known as the kerrie. The yklwa is a short stabbing spear about 4 feet in length with a swordlike blade about 18 inches long (Weight 4, Size M, Type P, Speed Factor 5, Damage 1d8/1d10, ROF 1, Range 1/2/3). The kerrie is a hardwood (typically ironwood) club with a long straight haft and a head that resembles a slightly flattened ball (Weight 4, Size M, Type B, Speed Factor 6, Damage 2d3/1d4+1, ROF 1, Range 1/2/3). The knob may be faceted, and it can vary in size from that of a fist to much larger. The kerrie can be thrown with surprising accuracy. Other weapons commonly employed include short-handled hand axes, daggers, short swords, scimitars, long bows, and hunting spears.

High-ranking priests wear breastplates and helmets of dinosaur hide that provide an effective AC 7, but in general, the most common form of armor is the hlang—an oval-shaped shield 2 feet wide and 4 to 6 feet

tall. To make it, the hide of either a dinosaur or other animal is hung upon a frame of sticks. The hide can be detached and rolled up for use as a chair in camp, and the frame folded for easy storage. The Tabaxi are very proficient in the use of the shield, and the shield proficiency is available to priests of Ubtao at a cost of one weapon proficiency slot. A 4-foot-long hlang counts as a medium shield; larger hlang counts as body shields. Shield proficiency is identical to the shield nonweapon proficiency detailed in *PLAYER'S OPTION: Combat & Tactics* and repeated below. This supersedes the description found in the *Jungles of Chult*:

Shield Proficiency: By means of this proficiency, characters become more skilled in the use of their shield. The extra protection conferred by a shield varies by the exact type the character becomes proficient in. Normally shields can only be used against enemies in the character's front spaces or in the flank spaces on the character's shield side. The number of attackers in the table below is the maximum number of times the shield bonus can be used in a single round by the character.

Shield Type	Normal AC Bonus	Proficient AC Bonus	Number of Attackers
Buckler	+1	+1	1
Small	+1	+2	2
Medium	+1	+2	2
Body	+1/+2 vs. missiles	+3/+4 vs. missiles	4

Specialty Priests (Jungle Druids)

REQUIREMENTS:	Wisdom 12, Charisma 15
PRIME REQ.:	Wisdom, Charisma
ALIGNMENT:	N
WEAPONS:	Blowgun, club, dart, dagger, kerrie, scimitar, spear, yklwa
ARMOR:	Padded, leather, or hide armor (typically dinosaur hide) and wooden or hide (typically dinosaur hide) nonmetallic shield
MAJOR SPHERES:	All, animal, elemental, healing, plant, travelers, weather
MINOR SPHERES:	Charm, combat, divination, protection
MAGICAL ITEMS:	Same as druid
REQ. PROFS:	Animal lore, dinosaur lore, herbalism
BONUS PROFS:	Healing, survival (jungle), modern languages (pick one from: aarakocra, aldani, bullywug, dwarf, goblin, lizard man (and its dialect, pteraman), locathah, muckdweller, sahuagin, troglodyte, Tabaxi, yuan-ti)

The abilities and restrictions of jungle druids, aside from the changes noted above and below, are summarized in the *Player's Handbook*.

- Jungle druids must take the dinosaur lore nonweapon proficiency at 1st level. It allows the character, through dinosaur observation, to know how dangerous the dinosaur is; whether it is hungry, protecting its young, or defending a nearby den; the location of a nearby watering hole, predator, prey, or impending danger; to imitate the calls of dinosaurs within his or her volume range; and to gain an advantage (a bonus) in setting snares and traps for hunting dinosaurs. Dinosaur lore works similar to the animal lore nonweapon proficiency; merely substitute "dinosaur" for "animal" in the *Player's Handbook* description. When checking their dinosaur lore knowledge, jungle druids make an Intelligence ability check with a +3 bonus.
- Jungle druids may pass through overgrown areas, such as thick jungle, without leaving a trail and at full movement rate from 1st level.
- Jungle druids learn the languages of tropical forest and swamp creatures (from the list given above), gaining one extra nonweapon proficiency slot for this purpose every three levels (at 3rd, 6th, etc.).
- At 7th level, jungle druids can shapechange into a normal (not giant) reptile or a small Chultan dinosaur, a bird, or a mammal up to three times per day. Each animal form (reptile or dinosaur, bird, or mammal) can be used only once per day. Jungle druids can choose from only those animals that make their normal habitat within the Jungles of Chult. In other ways, jungle druids obey the same restrictions on their shapechanging abilities that standard druids do.

Specialty Priests (Mazewalkers)

REQUIREMENTS:	Intelligence 13, Wisdom 12
PRIME REQ.:	Intelligence, Wisdom
ALIGNMENT:	Any
WEAPONS:	All bludgeoning weapons (wholly type B)
ARMOR:	Any
MAJOR SPHERES:	All, animal, charm, combat, divination, healing, plant, protection, thought
MINOR SPHERES:	Creation, elemental, guardian, necromantic, sun, time, weather
MAGICAL ITEMS:	Same as clerics
REQ. PROFS:	Ancient history (Chult), direction sense, modern languages (Tabaxi)
BONUS PROFS:	Survival (jungle), singing, reading/writing (Thorass)

- Mazewalkers are all human and all Tabaxi. Though no preclusions exist against other races becoming mazewalkers, those races not common in Chult would never be accepted into the faith without literal divine intervention.
- Because the walking dead are especially loathsome to Ubtao, mazewalkers turn undead as if they were clerics three levels higher than their actual level.
- Mazewalkers can never get lost while inside the borders of Chult.
- Mazewalkers may select nonweapon proficiencies from the general, priest, wizard, fighter, or rogue groups with no crossover penalty. Mazewalkers also receive two bonus nonweapon proficiency slots at 1st level and double the normal number of additional nonweapon proficiency slots at the levels when they would normally receive additional slots. They are expected to pursue many languages and diverse skills, as is appropriate to clergy members who must guide many people on their own paths and understand the beauty of diversity.
- Mazewalkers can cast *analyze balance* (as the 1st-level priest spell) once per day.
- Mazewalkers are immune to the effects of the 8th-level wizard spell *maze*.
- At 3rd level, mazewalkers become immune to the 4th-level wizard spell *confusion*, the 8th-level wizard spell *maze*, and other similar incantations and effects that may cause one to wander aimlessly or lose one's way.
- At 4th level, mazewalkers can cast *mind read* (as the 2nd-level priest spell) once per day.
- At 5th level, mazewalkers can cast *memory read* (as the 3rd-level priest spell) or *addition* (as the 4th-level priest spell) once per day.
- At 7th level, mazewalkers can cast *genius* or *fire purge* (as the 4th-level priest spells) once per day.
- At 10th level, mazewalkers can cast *find the path* (as the 6th-level priest spell) or *call dinosaur* once per day.
- At 15th level, mazewalkers can cast *mind tracker* (as the 7th-level priest spell) once per day.

Specialty Priests (Tabaxi Shamans)

REQUIREMENTS:	Constitution 12, Wisdom 12, Charisma 12
PRIME REQ.:	Wisdom, Charisma
ALIGNMENT:	LG, LN, LE
WEAPONS:	Club, kerrie, spear, yklwa
ARMOR:	Hide armor (dinosaur hide) and hlang
MAJOR SPHERES:	All, animal, elemental, healing, plant, protection, summoning, sun, weather
MINOR SPHERES:	Combat, divination, necromantic, travelers, wards
MAGICAL ITEMS:	Same as clerics
REQ. PROFS:	Herbalism, local history
BONUS PROFS:	Artistic ability (woodcarving), survival (jungle)

The abilities and restrictions of shamans of Ubtao, commonly known as spiritlords, aside from the changes noted above and later in this section, are summarized in the discussion of the shaman character class in *PLAYER'S OPTION: Spells & Magic* and in *Faiths & Avatars*.

- Spiritlords are all human and all Tabaxi. Though no preclusions exist against other races becoming spiritlords, those races not common in Chult would never be accepted into the faith without literal divine intervention.
- Spiritlords communicate with their first spirit ally or guide in a slightly different form than most shamans. Upon becoming a spiritlord, these

shamans carve themselves a special mask to represent their contact with the spirit world. This mask becomes the home of the first minor spirit the spiritlord calls, which must be a spirit of the dead or an animal spirit. Thereafter, the shaman does not need to perform the normal summoning ceremony with the spirit of the mask as that spirit is always present. (It is still necessary to perform summoning ceremonies with other spirits the spiritlord has established contact with, but the chance for calling other spirits is not impacted by whether or not the spirit of the mask has assisted the spiritlord on any particular day.)

Upon first summoning a spirit of the mask, spiritlords choose one 1st-level priest spell (from the spheres they have access to) that their mask spirits can cast once per day. The spirit of the mask cannot cast the spells normally available to a minor spirit of its type, but it does gain additional spells that it can cast once per day, selected by the spiritlord. At 4th level, spiritlords can select an additional priest spell from the spheres available to them of 2nd level or less for their mask spirit to cast once per day. Every three additional levels (in other words, at 7th, 10th, etc.), spiritlords can select an additional priest spell from the spheres available to them of 3rd level or less for their mask spirit to cast once per day.

Each mask spirit is considered to have an Intelligence of 13, 10 hit points plus 1 hit point per level of the spiritlord, an AC of 4 (for purposes of called shots only), and a bond with its spiritlord similar to that between a familiar and a wizard. If the mask is separated from the spiritlord for 10 days or is destroyed, the link between the mask and the spirit is permanently broken, and the spiritlord suffers two severe penalties: an immediate loss of 10 hit points that cannot be recovered through healing and the loss of the ability to cast one spell of the corresponding level for each spell the mask spirit was empowered to cast. Thereafter the spirit of the mask may be called as any other spirit (and cast the spells normally allowed to such minor spirits), but has no special link with the spiritlord.

A spiritlord may attempt to carve a new mask and reforge the link with his or her original spirit ally. Such a ceremony requires a tenday of fasting, prayer, and solitude while the new mask is carved and spirit re-summoned. Such ceremonies are not without risks, however. There is a 10% cumulative chance per ceremony of re forging that the link is forever lost unless a carefully-worded *wish* is expended. In addition, the spiritlord must pass a system shock survival roll or die in the attempt. If the system shock survival roll is successful and the DM deems that all necessary ceremonies and actions have been performed, the link is re forged. If the broken link is successfully re forged, all the penalties resulting from the destruction or loss of the first mask are extirpated. A spiritlord cannot change the spells castable by the spirit of the mask upon re forging of the link or otherwise benefit from the mask's destruction.

- While their masks are within 30 feet of them, spiritlords receive a +1 bonus to all surprise rolls due to the extrasensory perceptions of the minor spirit to which they are linked.
- Because their rituals often involve drinking natural brews or eating dangerous parts of plants gathered from the clan's territory, spiritlords have a 15% chance per year (noncumulative) of losing one point of Constitution. Such losses are permanent, though they can be reversed by magical means such as a *wish* or a magical item that increases Constitution. As a result, many spiritlords grow infirm well before their time.

Ubtaoan Spells

1st Level

Spirit Mask (Pr 1; Alteration)

Sphere: Divination
 Range: 0
 Components: V, S, M
 Duration: 1 round/level
 Casting Time: 4
 Area of Effect: The spellcaster
 Saving Throw: None

This spell is available only to shamans of Ubtao, known as spiritlords. By means of this incantation, a spiritlord can wrap his or her own essence in that of a minor or major spirit. While under the effects of a *spirit mask* spell, many divination spells are diverted to affect the enveloping spirit, not the spiritlord. For example, spells cast on a priest protected by a *spirit mask* spell such as *know alignment* and *ESP* are redirected to detect information about the spirit in which the spellcaster is enshrouded, not the

caster. This misdirection effect is not readily apparent to the caster of the divination magic. Spells such as *detect magic*, *detect invisibility*, and similar magics are unaffected by a *spirit mask* spell.

The material component of this spell is the spiritlord's spirit mask (his or her holy symbol).

2nd Level

Free Will (Pr 2; Enchantment/Charm)

Sphere: Charm
 Range: Touch
 Components: V, S
 Duration: Instantaneous
 Casting Time: 5
 Area of Effect: One creature
 Saving Throw: None

This spell breaks all enchantments, charms, or psionic effects affecting the will or the mind of the target of the incantation. By means of this spell, the spellcaster immediately ends the effect of all spells such as *beguiling*, *charm*, *command*, *confusion*, *enthral*, *fear*, *hypnosis*, *suggestion*, etc.

If any such spells affecting a being's free will are cast on a priest who has prayed for and received but has not yet cast a *free will* spell, the priest has the option of immediately casting the *free will* spell, assuming she or he has not yet performed any action during the current round. (The mind-affecting magic cannot be structured so as to prevent the casting of a *free will* spell if conditions permit.) The decision whether or not to cast the *free will* spell must be made before any saving throws are rolled or magic resistance is checked. Casting a *free will* spell in this fashion counts as the priest's action for the current round.

5th Level

Call Dinosaurs (Pr 5; Conjuraton/Summoning)

Sphere: Summoning, Animal
 Range: 0
 Components: V, S, M
 Duration: Special
 Casting Time: 1 round
 Area of Effect: 1-mile radius
 Saving Throw: None

Through this spell, the divine aid of Ubtao is invoked and manifested through the actions of dinosaurs of Chult (the Children of Ubtao). When this spell is cast, a dinosaur or small group of dinosaurs is compelled to come to the caster at top speed and act in a way to help him or her. This spell summons a single gigantic or huge sized dinosaur or an individual or small group of smaller dinosaurs, at the DM's discretion. The dinosaur (or dinosaurs) is not under the direct control of the caster, but it does do what the caster verbally or physically indicates would help him or her, provided it is following the will of Ubtao. The priest cannot specify the type of dinosaurs who will come to his or her aid—that is left to the will of Ubtao (the DM decides).

This spell serves as a sort of minor divine aid to the casting priest. For instance, if a fighter in the priest's care fell into a swamp or river and was drowning, this spell might summon a large water-dwelling dinosaur to pull, carry, or lift the fighter out of the water. If the priest were tied up, it might summon a small group of rat-sized dinosaurs to chew through the bonds. If a group of ivory hunters had camped within Chult and killed a number of dinosaurs for their teeth (something patently against the will of Ubtao), it might summon a gigantic carnivorous dinosaur to wreck the hunters' camp and savage them—or it might summon a group of tiny dinosaurs to eat all their supplies and carry off their goods, forcing them to leave Chult and return to their homeland.

Dinosaurs summoned by this spell do not attack their summoners. When the single, immediate task for which they were summoned is completed, the dinosaurs retreat back into the jungle and resume their normal animal behaviors. Note that summoning dinosaurs to aid in protracted, vague, or abstract plans, such as "to drive all foreigners from Chult" or "to kill all evil men in this village" does not work. The dinosaur or dinosaurs arrive, but then become agitated and leave after no direct, immediate actions are put forth.

Any priest of Ubtao who abuses this spell by summoning dinosaurs in order to facilitate a hunt invariably suffers a gruesome, painful death in the jaws of a dinosaur for violating the divine intent of the spell.

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

MULHORANDI & UNTHERIC PANTHEONS

The ancient kingdom of Mulhorand is one of the last remaining lands in Faerûn whose inhabitants do not venerate the dominant Faerûnian pantheon. A family of deities, known as the Mulhorandi pantheon, rules Mulhorand as an absolute theocracy. At one point their sphere of influence incorporated the present-day lands of Semphar, Murghom, Thay, and the Raurin desert, corresponding to the height of the Mulhorandi empire, but their fortunes have since fallen considerably. Today the pantheon receives only token acknowledgment in Thay and Semphar (where the Faerûnian pantheon actually holds sway), and their flock of worshipers in Murghom is rapidly dwindling. In addition to marginal influence in Chessenta, the pantheon has rapidly begun to extend its influence into the land of Unther, its ancient ally and enemy. A great opportunity for pantheonistic expansion has emerged following the collapse of the Untheric pantheon, but the Mulhorandi powers are competing with a far more vigorous Faerûnian pantheon for the hearts and spirits of the people of Unther.

The powers of Mulhorand and the fallen deities of Unther are ancient in origin. Millennia ago, at the height of the Imaskari Empire, the wizards of that land wielded immense powers and in their pride refused to bow down to any divine entity. When the population of their lands collapsed in a calamitous plague, the godless sorcerers of that empire opened a pair of gates to another world. In a series of lightning raids, they captured countless slaves and brought them back to Abeir-Toril, and then permanently closed all connections between those lands and the Realms. These newly arrived people came from two different regions and time periods of that world, but quickly intermarried with each other and the surviving Imaskari citizens to form a race of people known as the Mulan. Despite harsh repression from the wizards, the Mulan maintained their faith in the deities of their home world and offered up countless prayers for their salvation and emancipation.

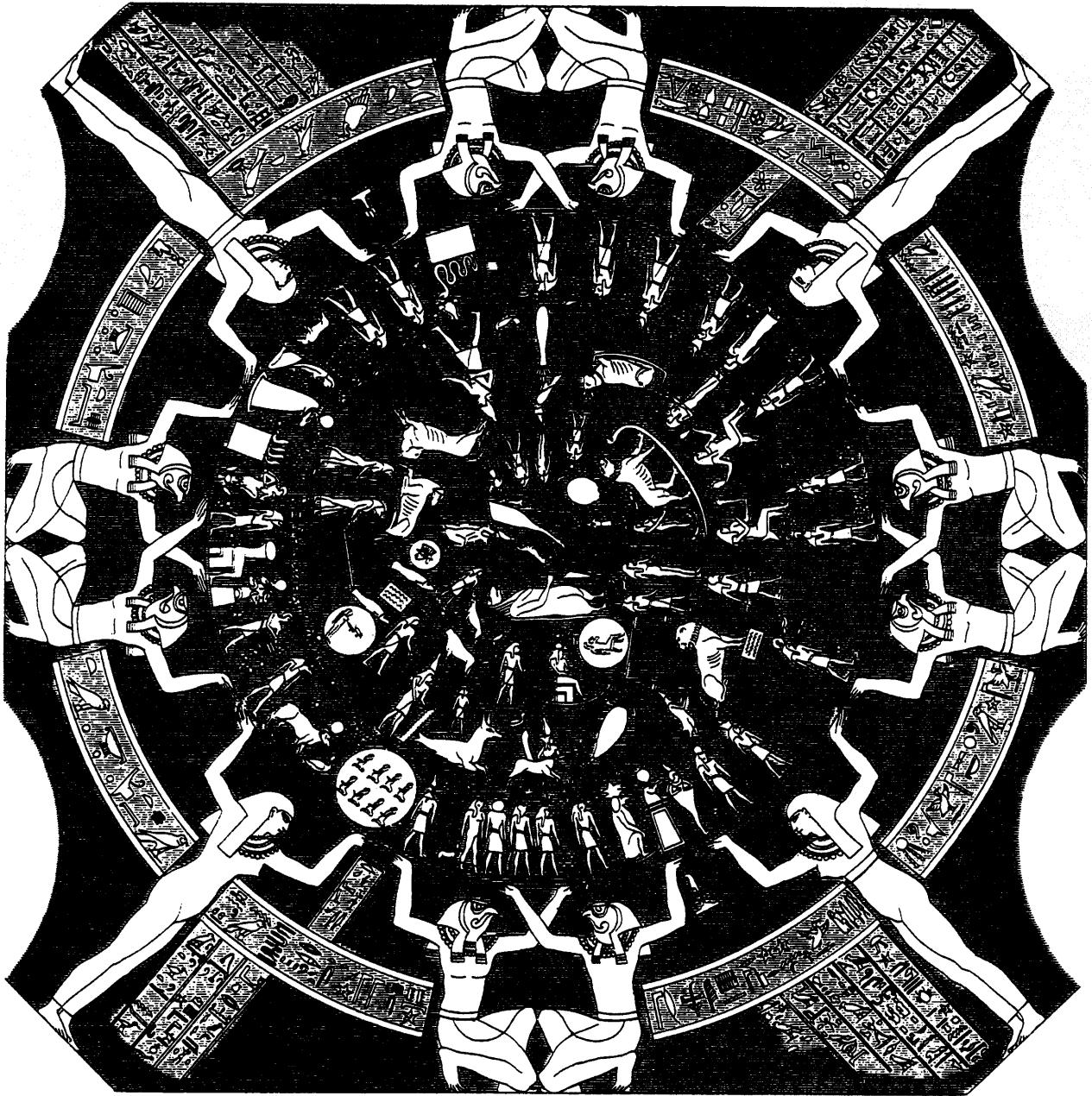
Ao heard their prayers, and summoned the god Ptah, an ancient deity of Wildspace whose faith had originated in the home world of the Mulan and whose followers had recently discovered Realmspace, the crystal sphere containing Abeir-Toril. At Ao's request, Ptah returned to his home world and assembled the two relevant pantheons of that sphere. He explained what had happened to their faithful and conveyed the Mulan's prayers for salvation. Ptah then relayed Ao's invitation to the two pantheons to extend their sphere of influence into the Realms. Since the Imaskari sorcerers had created an unbreachable magical barrier between the two worlds that denied the entrance of the gods of the Mulan into Realmspace (in a process similar to that employed by the *Scepter of the Sorcerer-Kings* [described in the *ENCYCLOPEDIA MAGICA Volume 3* and the *Book of Artifacts*]), the only way the pantheons could enter Abeir-Toril was to send avatars through Wildspace accompanied by Ptah. Ptah explained that their avatars would be cut off from their divine essences in the Outer Planes for the foreseeable future, and hence needed to be as powerful as possible if they were to battle the Imaskari wizards. Creating such powerful avatars, known as *manifestations*, required a great sacrifice of divine power.

Both Ra, the head of the family of deities who would become the Mulhorandi pantheon, and Enlil, the patriarch of what would become the Untheric pantheon, agreed to Ao's offer, as did many of their divine offspring. Ptah led the gods' manifestations through the darkness of Wildspace with a powerful artifact known as the *Beacon of Light* (described in *Volo's Guide to All Things Magical*).

Re (as the manifestation of Ra was known) and his children rode in a huge war galley known as the *Matet*. (At night it changed into a simple barge known as the *Semktet*.) The manifestations of Enlil and his children rode in the *Galley of Gods* (described in the *ENCYCLOPEDIA MAGICA Volume 3*), constructed by Enki, god of rivers and oceans, who chose not to accompany them.

The two divine families landed on the highest peaks of a range of mountains on the northeastern edge of the Imaskari empire known today as the Teyla Shan (Godswatch Mountains). There they further divided their remaining divine essences and created lesser, mortal forms of avatars, known as *incarnations*. These incarnations descended into the fertile plain below and went amongst their long-forsaken peoples. The most talented they made priests, and the truly faithful were transformed into divine minions. (Ptah created no manifestation, incarnations, or divine minions, and hence was never worshiped by the Mulan. He is remembered, however, as the founder of the Mulhorandi pantheon by the Mulan.)

Before the overly complacent wizards realized what was occurring, their Mulan slaves rose in open rebellion. Many of the incarnations and hundreds of their divine minions were destroyed in the subsequent battles with the Imaskari sorcerers, and the rebellion began to founder. Then the manifestations emerged from the mountains along a path that would become known as the Road to the Gods and unleashed the full power of their divine fury. Having already expended much of their magic, the godless wizards and the Imaskari Empire quickly collapsed in a conflagration that devastated the land and created much of the Raurin Desert.



The manifestations led the shattered remnants of the Mulan westward into more fertile lands occupied by a people known as the Turami. The Mulan whose ancestors had primarily venerated Ra settled with Re and his children on the eastern shore of Alamber Sea where they interbred with the Turami and founded the nation of Mulhorand. Enlil, his family, and their worshipers continued on to the western shores of the Alamber Sea where they founded the nation of Unther, driving the "barbarian" Turami of that region even farther west into present day Turmish.

The manifestations retired soon after to the isolation of their towering palaces to concentrate on breaking through the barrier constructed by the Imaskari wizards, leaving their incarnations and their human descendants to rule as god-kings. Occasionally these incarnations would be slain, but the manifestations would always reform them in the physical body of one of their human descendants. In subsequent centuries, Mulhorand and Unther fought several territorial wars, but, in the spirit of past cooperation, the manifestations roused themselves to declare a permanent truce, with the River of Swords an eternal boundary between the two nations.

Whether the manifestations might have succeeded in reconnecting with their divine essences in the Outer Planes is unanswered due to the dramatic interruption of the Orcgate Wars (which began in -1075 DR). It is believed that the Theurgist Adept Thayd, last surviving apprentice of the Imaskari wizards, opened a *gate* to a third world just prior to his execution in -1081 DR for inciting the wizards of Mulhorand and Unther into rebellion. Five years later in -1076 DR, a horde formed of a humanoid species previously unknown in Mulhorand and Unther discovered that *gate* and poured through seeking new lands to plunder. The manifestations emerged from their towers to lead their armies against these "orcs." In response, the orc shamans summoned the avatars of their pantheon to defend them. In a titanic clash known as the Battle of the Gods, Re was slain by the orcish patriarchal deity, Gruumsh, in -1071 DR, and many senior members of the Untheric pantheon were slain, including Inanna, Girru, Ki, Marduk, Nanna-Sin, Nergal, and Utu. The avatars of the orc deities were severely weakened in the battle, however, and the Mulhorandi and Untheric pantheons rallied to defeat them two years later, subsequently driving the orcs

from the region in -1069 DR. The fallen manifestations and their associated incarnations vanished from the Realms, but left part of the power of their manifestations to be absorbed by the deities left behind. (Their deaths allowed them to bypass the ancient barrier and their manifestations were reabsorbed by their divine essences in the Outer Planes.)

Following the Orcgate Wars, the Mulhorandi manifestations battled each other to succeed Re as leader of the pantheon. Set slew his chief rival for the throne, Osiris, in -1050 DR, but Horus, who had absorbed Re's divine power, becoming Horus-Re, drove Set back into the Raurin desert. Isis then resurrected Osiris (whose divine essence had not yet left the Realms) in -1048 DR, and the surviving Mulhorandi pantheon, except for Set, united behind Horus-Re. In Unther, after a few centuries, Enlil (also known as Anu) abdicated in favor of his son, Gilgeam, and vanished from the Realms. Ishtar gave the power of her manifestation soon after to Isis and vanished as well. The remaining gods retreated to their temples to continue their ancient work trying to circumvent the divine barrier constructed by the Imaskari wizards.

Little changed in the status of the Mulhorandi pantheon for centuries until the Time of Troubles. During this intervening age Mulhorand (and Unther) shrank significantly in territory. The manifestations of the Mulhorandi pantheon emerged only to battle the summoned monsters and minor powers unleashed in the final battle of ancient Narfell and Raurmathar. Beast cults found favor for a brief period before dying out. Mask, Faerûnian god of thieves, was permitted to cultivate a following in Skuld, and, in exchange, Bast, goddess of pleasure and cats, wandered off into the western Realms where she was venerated as Sharess, though she still has a small following under her original name in Mulhorand.

In Unther, Gilgeam, whose manifestation was involved in the day-to-day details of ruling Unther, changed significantly. As the centuries passed and Unther declined in prosperity and influence, as taxes rose and the people's hatred grew, Gilgeam became a cruel and jealous lord. He managed to drive all the remaining Untheric divine manifestations from Realmspace except for Ramman and Ishtar (Isis). (Assuran/Hoar had been driven from Unther by Ramman centuries earlier and allowed by Ao to gain worshipers in the sphere of influence of the Faerûnian pantheon in exchange for allowing Mystra's worship in Unther.)

When the Time of Troubles came, all of the Mulhorandi and Untheric manifestations were reduced significantly in power, as were the members of the Faerûnian pantheon. The god-kings attempted to regain some of their power by absorbing the divine fragments held by their incarnations (sending the mortal incarnations into comas), but to no avail. During the Time of Troubles, Ramman was slain by Assuran (Hoar) in revenge for his having driven that deity from Unther centuries earlier, but Anhur seized the Untheric war god's portfolio and drove Assuran from Unther again.

At the conclusion of the Time of Troubles, Ao dispersed the magical barrier separating the surviving gods of the Mulan from their divine essences in the Outer Planes. The manifestations disappeared from the Realms, having rejoined with their Outer Planes' essences, and their incarnations emerged from their comas as merely mortals—mortals with exceptional abilities or great skills, but mortals nonetheless. Ao allowed only those gods whose manifestations had maintained a continuous presence in the Realms until the Time of Troubles to maintain a body of worshipers in the Realms.

A three-headed incarnation of Tiamat, an ancient foe of the Untheric pantheon slain long ago by Marduk, reappeared in the Realms prior to the Time of Troubles through the efforts of a cult who venerated its god-king's traditional enemy in a desperate attempt to throw off his tyrannical yoke. During the Time of Troubles, Gilgeam slew this relatively weak incarnation of the chromatic dragon queen, but her essence dispersed into the three most powerful chromatic dragons of the appropriate colors in the region.

Tchazzar, a red dragon who styled himself "Father of Chessenta" and who had been seeking godhood for centuries, received one fraction of Tiamat's essence. He felt compelled to seek out Gestanius, a crippled great blue wyrm who also served as a receptacle of Tiamat's divine power, and then slew her and devoured her corpse. Tchazzar felt the divine power surge through him and sprouted a blue head. He then sought out green Skuthosiin, spawn of Chathuulandroth, in his quest to completely absorb Tiamat's divine essence. After an abrupt transformation that included sprouting a green head, his mortal form was then totally subsumed by Tiamat, and the chromatic dragon was once more manifest in the Realms. After the Godswar, Tiamat battled Gilgeam (who found his power much reduced to that of a demipower) across the Outer Planes and in Unther, destroying much of the city of Unthalass. Gilgeam died, as did one of Tiamat's

avatars, and Tiamat was greatly weakened to the point where she ceased granting spells to her worshipers for a time. However, she has quietly and secretly returned and continues to foment trouble in Unther, Chessenta, Vaasa, and, very recently, within the ranks of the Cult of the Dragon.

Currently, the Untheric pantheon is essentially deceased, with only Tiamat remaining, working only covertly, and now operating to such a great extent within the sphere of influence of the Faerûnian pantheon and outside of her Untheric persona that it seems inevitable that she join that pantheon by default by the end of the Year of the Tankard (1370 DR) or the middle of the Year of the Unstrung Harp (1371 DR). The Mulhorandi pantheon has finally been reconnected with its divine essences in the Outer Planes and no longer maintains manifestations in the Realms, nor the mortal, lesser avatars known as incarnations. Effectively the Mulhorandi gods are now governed by the same rules as the Faerûnian pantheon. However, each remaining Mulhorandi deity does maintain a connection with its primary former living incarnation that allows that mortal to easily summon an avatar of the deity to whom the incarnation was formerly connected. (The relatively youthful pharaoh of Mulhorand, Horustep III, is taxing the patience of Horus-Re by demanding the constant presence of an avatar of Horus-Re near him.) The remaining god-kings (mortal descendants of incarnations) are simply human descendants of Re and his family, albeit with abilities far above the human average.

The gods of the Mulhorandi pantheon are also rapidly becoming aware of their precarious situation given Ao's decree that their power in the Realms is proportional to the number and fervor of their worshipers. With Thay and Semphar now beyond their sphere of influence and Murghom rapidly slipping from their grasp, it has suddenly become crucial to the Mulhorandi pantheon to convert as many of Unther's citizens as possible to their faith. Whether the Mulhorandi pantheon grows in power, remains stable in power and influence, or withers in the face of the ever-expanding Faerûnian pantheon is a question which will not be answered for many years to come.

General Spells of the Mulhorandi Pantheon

7th Level

Summon Divine Minion (Pr 7; Conjuraction/Summoning)

Sphere:	All, Summoning
Range:	10 yards
Components:	V, S, M
Duration:	1 turn/level
Casting Time:	1 round
Area of Effect:	Special
Saving Throw:	None

This spell, previously known simply as *summon minion*, is available only to priests of the Mulhorandi pantheon. It enables the caster to summon one divine minion (see the **MONSTROUS COMPENDIUM** entry at the back of this sourcebook). The minion appears where designated by the caster within the spell's range. The divine minion serves the priest faithfully, performing any command that does not violate the dictates of its deity. This includes giving up its life in combat. Only one minion may serve a priest at a time.

The material components for this spell are the priest's holy symbol and a large gem of at least 1,000 gp value, which must be sacrificed to the deity in the casting (and is destroyed in the process).

Assuran

See entry for "Hoar" in the Faerûnian Pantheon (Demipowers) chapter.

Anhur

(General of the Gods, Champion of Physical Prowess, Supreme Marshall of All Armies, the Falcon of War, God of War, Thunder, Rain, and Storms)

Lesser Power of Arcadia, CG

PORTFOLIO:	War, conflict, physical prowess, thunder, rain, storms
ALIASES:	Ramathant (Thay), Ramman, Rumathep, Ramatep (Unther)
DOMAIN NAME:	Ysgard/Netaph
SUPERIOR:	None

ALLIES:
FOES:
SYMBOL:

Bast (Sharess), Nephthys
Set, Sekolah, Assuran (Hoar)
A khopesh with a hawk's head pommel bound
with a cord, or a bird of prey (older); a light-
ning bolt through a storm cloud (Untheric)
LG, NG, CG, LN, N, CN

WOR. ALIGN.:



Anhur (ANN-her) embodies both the raw fury and the strategic generalship of war. He is a fierce god, but one not quick to pass judgment on others. Unlike other war deities, Anhur is a force for good and fights only against evil. He is slow to anger, for his wisdom is legendary, but his wrath is inescapable once earned. Anhur never lets his guard down and is constantly on the alert. He never stops moving, and his eyes never stop scanning the horizon. Unlike much of the rest of the Mulhorandi pantheon, Anhur appreciates the humor of mortals and does not necessarily find their presence tiresome. He has a hearty laugh and an ever-present smile when not engaged in combat. A shadow of guilt haunts the eyes of the General of the Gods, as he will never forgive himself for earlier failures to defend Mulhorand, particularly against the Red Wizards.

Anhur and Horus-Re do not get along well. Horus-Re is the god of eternity and perpetual order, while Anhur is an aggressive advocate of change and conflict. Prior to the Fall of the Gods and during the Time of Troubles, Anhur's church was on the defensive from a campaign of political attacks by the clergy of Horus-Re, but it has since recouped much of its losses, in large part due to the recent aggressive actions of the God of War.

Anhur's portfolio overlaps with Isis somewhat in the domain of weather. Anhur is seen as the controller of weather in Unther in his alias as Ramman, whereas Isis is the predominant mistress of the weather in Mulhorand, though warriors and fighting sailors in Mulhorand most often ask Anhur for favorable winds and the absence of ill weather before a battle. Anhur's domain is seen to focus more on storms, lightning, and thunder in either country, while Isis is responsible for all types of weather.

Anhur and Nephthys cooperate together since their outlooks are similar and they both see the forces of Thay as their main foes. Anhur and Bast have an off-again, on-again relationship that swings from deep love to indifference and involves frequent spats and occasional fits of pique, but both of them would always help each other when it comes to matters of importance.

When the ancient Untheric deity Assuran, known to westerners as Hoar, killed his ancient rival, Ramman, at the end of the Godswar in revenge for his centuries-old banishment, Anhur moved boldly to claim Ramman's portfolio under his Untheric name Ramathant (long linked with Ramman anyway), solidifying his status as a lesser power. Assuran was once again driven from Unther, this time vowing revenge against Anhur.

Anhur also distinguished himself during the Time of Troubles battling the avatar of Sekolah, the great white shark deity of the sahuagin, who prowled the Alamber Sea. Since their battle, however, sahuagin attacks against the coastline population centers of Mulhorand and Unther have increased dramatically in revenge.

Anhur is served by divine minions that can assume the form of a lion.

Anhur's Avatar (Fighter 30, Crusader 20, Ranger 15, Mage 7)

Anhur always appears as a four-armed Mulhorandi warrior with blood-red skin, dark hair and a short, tightly braided beard. He wears a tri-plumed headdress and a kalasiris made of scale or lamellar mail. He holds a mighty lance in his right arms. His dark eyes are alert and dance with the anticipation of his opponents' next moves. He initiates combat only against those of evil alignment, but answers any attack upon himself or his followers with great rage and determination. Anhur can cast priest spells from the all, astral, charm, chaos, combat, creation, divination, guardian, healing, necromantic, protection, sun, travelers, war, and wards spheres and wizard spells from any school of magic except necromancy, although he favors the school of invocation/evocation.

AC -4; MV 15; HP 216; THACO -9; #AT 5/2
Dmg 2d6+21 (huge light horse lance +5, +14 STR, +2 spec. bonus in lance)
MR 25%; SZ L (7 feet)
STR 25, DEX 25, CON 25, INT 19, WIS 20, CHA 15
Spells P: 12/12/11/10/7/5/2, W: 4/3/2/1
Saves PPDM 2, RSW 5, PP 4, BW 4, Sp 6

Special Att/Def: Anhur is proficient in the use of all weapons, but specialized only in the lance. The lance that he employs in combat is a powerful weapon. In addition to being a godly lance +5, it has the abilities of a ring of fire resistance, a ring of protection, an amulet of the planes, and a talisman of pure good. Anhur's lance has been known to change shape into the form of a giant, two-handed sword that resembles a cross between a scimitar and a khopesh. This change does not detrimentally affect Anhur's ability to wield it.

When in his battle rage, Anhur has been known to seize a fallen warrior's weapon or wrench an opponent's blade from his hands and wield it in one or both of his left hands. When he does so, he gains a single extra attack per round at no penalty for such a weapon. Battle-trained animals obey him unquestioningly unless under the influence of magic of exceptional strength or another deity's power.

Anhur can be damaged only by +3 or better magical weapons and regenerates 10 hit points per round. He turns undead as an 18th-level cleric.

Other Manifestations

When an agent of a hostile nation, cult or other group crosses into Mulhorand, Anhur may manifest as a lion on the horizon. The great cat patiently observes, but does not move or follow. If approached, it seems to magically recede so that it is always on the horizon. For particularly dangerous intruders, Anhur may manifest as a dark cloud that unleashes the occasional lightning bolt that can inflict 7d6 points of damage (a successful saving throw vs. spell means a target sustains only half damage). In this form Anhur's manifestation remains overhead for as long as the interlopers remain in Mulhorand.

When a follower of Anhur is acting in accordance with the god's wishes but is encountering resistance from others, particularly priests of other faiths, Anhur may manifest as an ominous roll of thunder. If this is not sufficient, he may hurl a bolt of lightning from the heavens. The lightning strike hits his own follower but causes no damage except to leave scorch marks on the ground.

In times of battle, Anhur sometimes manifests to armies of his followers as a ghostly, upright lance that serves as a standard and a rallying point. Armies of Mulhorand shown this sign of Anhur's favor receive a +2 bonus to their morale for one battle. During a forced march, Anhur may manifest to an army of his followers as a steady rumble of thunder that quickens their pace and lightens their fatigue.

Anhur also shows his presence, favor, or disapproval through the actions of einheriar, lions, falcons, war horses and dogs, hunting cats, battle elephants and camels, and war chariots that seem to guide themselves or suddenly throw a wheel.

The Church

CLERGY:	Clerics, specialty priests, crusaders
ALIGNMENT:	LG, NG, CG
TURN UNDEAD:	C: Yes, SP: Yes, Cru: No
CMND. UNDEAD:	C: No, SP: No, Cru: No

All clerics, specialty priests, and crusaders of Anhur receive religion (Mulhorandi), reading/writing (Mulhorandi), and modern languages (Common) as bonus nonweapon proficiencies. As Mulhorandi, they all also know Mulhorandi as their native tongue. All of Anhur's clergy must be humans of Mulhorandi extraction. The priesthood is largely hereditary, and almost all of Anhur's specialty priests are members of the House of Ramathant, composed of human descendants of divine incarnations of Anhur.

In the days before the Orcgate Wars, at the height of Mulhorand's power, the god Anhur was one of the most respected in Mulhorand. He had a cult that was second only to Re's in size. After the death of Re, Anhur retained his title of general of the gods, but he gradually fell from favor. Horus-Re is the god of eternity and perpetual order, while Anhur is an aggressive advocate of change and conflict; the two gods do not get along well. Priests of Horus-Re have blamed Anhur and his priesthood for many of the losses suffered by Mulhorand. (The priests of Horus-Re have then hired Chessentan mercenaries to replace the "untrustworthy" armies, as most Mulhorandi soldiers worship Anhur.)

Today, the cult of Anhur is small but extremely vigorous. Priests of Anhur have converted many of the Chessentan mercenaries to his worship, and the priesthood is growing. The bitterness between the priests of Anhur and Horus-Re has created more than its share of conflict, and

there is much court intrigue between these two factions, though the priests of Anhur are not yet powerful enough to openly challenge Horus-Re's servants.

Anhur's temples are constructed as impregnable citadels. Often they resemble the great castles of western Faerûn with steep roofs pitched to prevent aerial attackers from landing on them or effectively dive-bombing. Their walls are made of stone, and the most ancient sites of worship have weathered to a deep ruddy brown in hue. Each temple contains an extensive armory and huge dungeons stocked with nonperishable supplies.

All priests of Anhur are addressed in public as "Lord Priest" or "Lord High Priest" (if of 9th level or greater). Within their ranks, priests of Anhur use such titles as Bloodletter, Warmaker, Honor Brother or Sister, Swordarm, Lionclaw, Defender, and Commander, but church hierarchies and titles vary widely from temple to temple. The clergy of Anhur is nearly equally divided between clerics, specialty priests (known as militars), and crusaders.

Dogma: Priests of Anhur are obliged to defend the territory of Mulhorand out to its historic boundaries. They are to smite the enemies of the realm and keep its people, highborn or slave, safe from evil. They are to obey honorable leaders and behave with honor, conducting themselves as representatives of their fierce protector god. Since the Time of Troubles, the clergy of Anhur has had added to its responsibilities the countering of the weather magic of the Red Wizards of Thay, particularly in Unther.

Novices of the church are charged as follows: "Protect Mulhorand, for she is your mother. Fall upon her enemies as you would any who had done ill to your own mother. Show bravery and valor in combat, and protect your brothers and sisters in arms. Follow the wise advice of your commander as you would that of your parents, but take not actions that serve an ill cause. If your commander asks that you do ill, refuse; your actions will be vindicated by a council of at least three of your peers. Protect the people of Mulhorand and the property of the church of Anhur, for it is your home you defend with the fury of a lioness defending her cubs. Beware the wiles of Set, for his spies are everywhere, and his actions turn brother upon sister and parent upon child; his taint poisons the waters of the land of your heart."

Day-to-Day Activities: Priests of Anhur spend their morning hours practicing their martial skills. Afternoons are spent drilling Mulhorand's legions. Evenings are spent repairing weapons and armor or studying war strategies.

Anhur expects his clergy to develop and execute unorthodox and daring plans to regain Mulhorand's former glory. Much of his clergy's time is spent pursuing fantastic plans and countering the machinations of the priests of Horus-Re. For example, prior to the Time of Troubles, the clergy of Anhur secretly constructed a large fleet in Sultim to assault the Thayan base on the Aldor (an island off the coast). Much of this fleet was wrecked in the great storms that shook the Alamber, and most of the remaining ships sank defending Mulhorand's shores from armies of sahuagin. Nonetheless, the clergy of Anhur considered the exercise a success since they had defended Mulhorand's borders from an invader as was their duty.

Holy Days/Important Ceremonies: The month of Tarsakh is referred to in Mulhorand as the Time of Storms, and Anhur is said to walk the borders of Mulhorand during this time seeking out interlopers to drive off. The clergy of Anhur celebrates this time by engaging in a month-long tournament of nonlethal combats. The winner of the combat is known as the Chosen of Anhur for the following year (and receives an additional +1 attack bonus for the rest of his or her life on top of all other bonuses). The month-long tournament concludes on Greengrass with a festival known as the Sharpening of the Sword. On the rare occasions when Mulhorand has gone to war, major campaigns typically begin on or soon after this date.

The Remembrance Ritual is celebrated on Higharvestide. This somber festival is a day of self-reflection and a time to remember fallen comrades. It concludes on a joyous note with a litany of martial hymns thanking Anhur for military successes in the past year.

Finally, the clergy of Anhur have numerous (practically biweekly) holy days commemorating one major battle or another. Though these commemorative celebrations are largely ignored outside the clergy, the citadels of Anhur are sites of good-spirited revelry during these festivals, and they sponsor many competitive sporting events on such days.

Major Centers of Worship: The center of Anhur's worship is Sultim, though he has temples across Mulhorand, Unther (in his aspect as Ramman), and in Chessenta, where his worship is growing in popularity. The Blood Fortress in Sultim, his most prominent temple, is a massive, granite castle marked by its seven obelisk towers of a deep red hue. Most of its internal walls are covered with elaborate frescoes depicting ancient battles and strategic maps of cities in neighboring lands. Its halls are lined with ancient weapons, armor, and imposing statues, some of which are animated stone guardians.

Affiliated Orders: The Guardians of Skuld is an order of guardians from the priesthoods of Anhur, Osiris, and Isis whose existence has been formalized since the Time of Troubles and whose leadership has reverted back to the temple of Anhur from the clergy of Horus-Re. The Order of the Watchful Lion is a fellowship made up primarily of crusaders (but counts some clerics and specialty priests as members as well) that serves as the front line in the defense of Mulhorand. Members often take extended leaves to adventure beyond Mulhorand's borders and report back on developments in neighboring countries. The clergy of Anhur also includes hundreds of informal fraternities roughly corresponding to companies of troops in Mulhorand's armies.

Priestly Vestments: The clergy of Anhur dress in kalasiris (white, tight-fitting, linen skirts stretching from the waist to the knees), sandals laced to the knee, and a practical headdress. They typically wear a utilitarian pectoral collar that serves as a lower coif and breast plate and armlets and bracers that collectively serve as the equivalent of a vambrace. (Priests have a base AC 7 while wearing their full ceremonial garb.)

Priests of Anhur shave their heads bald, and paint three blue circles on their forehead indicating that they are a priest. They dye their skin a reddish tint and often tattoo the image of fierce monsters they have slain on their chests. High-ranking priests wear bejeweled gold pectoral collars shaped in the image of a lion and the skin of a great cat or other predator draped over their shoulders. The relative affluence of a priest's vestments loosely indicates his relative wealth, power, and prestige. The standard holy symbol of priests of the faith is a miniature lance.

Adventuring Garb: When girding for battle, priests of Anhur dress very practically and deck themselves out in the most appropriate form of armor available. Although the armor typical of western Faerûn is available in Mulhorand, most warriors, including the clergy of Anhur, choose some variety of scale mail or lamellar mail. The latter armor consists of small, overlapping plates of metal sewn together or stitched to a backing of leather or cloth and is equivalent to chain mail in protection.

Specialty Priests (Militars)

REQUIREMENTS:	Strength 15, Dexterity 14, Constitution 12, Wisdom 9
PRIME REQ.:	Strength, Wisdom
ALIGNMENT:	CG, NG, LG
WEAPONS:	Any, but lance is the only allowed pole arm
ARMOR:	Any
MAJOR SPHERES:	All, charm, combat, elemental (air, water), guardian, protection, sun, war, weather
MINOR SPHERES:	Divination, elemental (earth, fire), healing, necromantic, time
MAGICAL ITEMS:	Same as clerics
REQ. PROFS:	Khopesh or scimitar (pick one), charioteering, modern languages (Untheric)
BONUS PROFS:	Endurance

- Only humans of Mulhorandi extraction can be militars.
- Militars gain 2 bonus hit points per level of experience in addition other bonus hit points they are normally entitled to due to a high Constitution. This benefit ceases to apply after a militar stops receiving new Hit Dice (in other words, after 9th level).
- Militars receive Constitution hit point adjustments to their Hit Dice as if they were warriors.
- Militars can select nonweapon proficiencies from both the priest and warrior groups with no crossover penalty.
- Militars can cast *stumble* or *command* (as the 1st-level priest spells) once per day.
- At 3rd level, militars are able to cast *armor* or *shield* (as the 1st-level wizard spells) once per day.
- At 7th level, militars are able to make three attacks every two rounds.

- At 7th level, militars are able to cast *bird of prey* (as the 3rd-level priest spell) once per day.
- At 10th level, militars are able to cast *thunderstroke* (as the 4th-level priest spell) twice per day.
- At 13th level, militars are able to make two attacks every round.
- At 15th level, militars are able to cast *flame strike* (as the 5th-level priest spell) once per day.

Anhurite Spells

1st Level

Stumble (Pr 1; Enchantment/Charm)

Sphere: Combat
 Range: 20 yards
 Components: V, S, M
 Duration: 1 round/level
 Casting Time: 4
 Area of Effect: 1 creature
 Saving Throw: Neg.

This spell causes one creature within its area of effect to stumble. While victims are affected by a *stumble* spell, they suffer a -4 penalty to their attack rolls, their movement rate is halved, and they loses all bonuses due to Dexterity. If a target rolls a successful saving throw vs. spell, she or he is completely unaffected.

The material component for this spell is a drop of oil.

3rd Level

Bird Of Prey (Pr 3; Invocation/Evocation)

Sphere: Combat
 Range: 60 yards+10 yards/level
 Components: V, S
 Duration: 2 rounds/level
 Casting Time: 6
 Area of Effect: One being
 Saving Throw: None

This spell creates a hawk-shaped region of force that hovers above the targeted being. Every other round, beginning the round after the spell is cast, the *bird of prey* dives down upon the spell target. It attacks with the spellcaster's base THACO, with a +2 bonus to hit, and has a +3 initiative bonus over the initiative rolled by its caster in a round. (Thus, if the casting priest or the casting priest's group rolled an initiative of 5, the *bird of prey* would have an initiative of 2.) If the phantom *bird of prey* strikes its intended target, it inflicts 2d4+2 points of damage. Whether it hits or misses, it immediately circles back upward and prepares for another attack until the spell effect expires. When possible, the *bird of prey* likes to climb to 30 to 40 feet above the spellcaster, though such a height is not necessary for the spell to function. The intended target of a *bird of prey* cannot be changed once the spell is cast, and the spellcaster need not concentrate to maintain the effect. The target of the spell need only be in range when the spell is cast; if the target being moves out of range using normal movement while the spell is in effect, the *bird of prey* continues its pursuit.

While a *bird of prey* can be perceived as a hawk-shaped shimmering region by those who look carefully, attacks against it have no effect. Only a *dispel magic* or similar incantation affects a *bird of prey*, ending the spell immediately. Otherwise, the only way to escape the attacks of a *bird of prey* is to employ *blink*, *dimension door*, *teleport*, or other forms of magical travel. If the intended target escapes in such a fashion, the *bird of prey* automatically loses track of its target and immediately dissipates. Invisibility offers no protection, assuming the spellcaster could detect the target to begin with. *Shield* spells do not negate a *bird of prey*, but they cause it to automatically miss while they are in effect.

Detect Ambush (Pr 3; Abjuration) Reversible

Sphere: Divination
 Range: 50 yards+10 yards/level
 Components: V, S, M
 Duration: 1 turn/level
 Casting Time: 5
 Area of Effect: Special
 Saving Throw: None

This spell detects sentient creatures of hostile intent within range who mean to do harm to the caster by lying in ambush. It does not detect traps that will surprise the caster or individuals who might do harm to the caster if they were encountered; the targets of this spell must be expecting the caster to come and be lying in wait to harm him or her.

The reverse of this spell, *undetectable ambush*, makes one sentient being waiting in ambush proof against this spell or any other divination spell (from the school or the sphere) which would have the same effect. For example, *undetectable ambush* would prevent an ambush from being detected by a *detect good* or *detect magic* spell.

The material component for this spell is a possession taken from an enemy (not necessarily the one who is lying in ambush).

4th Level

Thunderstroke (Pr 4; Evocation)

Sphere: Combat, Weather
 Range: 40 yards + 10 yards/level
 Components: V, S, M
 Duration: Instantaneous
 Casting Time: 7
 Area of Effect: 1 creature
 Saving Throw: ½

This spell enables the priest to call upon the wrath of Anhur and summon a bolt of lightning to strike a single target. This bolt causes 1d4 points of damage plus 2 points of damage per level of the priest, to a maximum of 44 points. If the target rolls a successful saving throw vs. spell, the damage is halved.

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

Bast

See entry for "Sharess" in the Faerûnian Pantheon (Demipowers) chapter.

Geb

(Lord Earth, King of the Riches Under the Earth, Father Under the Skies and Sands)

Lesser Power of the Elemental Plane of Earth, N

PORTFOLIO: The earth, miners, mines, mineral resources
 ALIASES: Gebthant (Thay), Gebakotep (Unther)
 DOMAIN NAME: Elemental Plane of Earth/the Caverns Under the Stars
 SUPERIOR: None
 ALLIES: Isis, Osiris, Nephthys, Flandal Steelskin, Moradin; also Shu, Tefnut, and Nut, all who are not reachable from the Realms
 FOES: None
 SYMBOL: A mountain
 WOR. ALIGN.: Any



Geb, god of the earth, is one of the oldest deities of Mulhorand. Following their creation by Ra, Shu and Tefnut produced numerous offspring. The first of these was Geb, who became the earth. Geb was so enraptured with his sister, Nut (the sky), that they instantly embraced. After they had produced four children of their own (Isis, Set, Osiris, and Nephthys), Ra instructed Shu to break up the embrace of Geb and Nut. When the Mulhorandi pantheon left for Abeir-Toril, Ra commanded Geb to send a manifestation and for Nut to remain behind with Shu and Tefnut in order to further separate the prolific pair.

Geb was once a curious and quick-tempered god, but he has mellowed since his birth and now takes a more even-tempered, safe, and cautious approach to life. He speaks with a deep bass voice and emphasizes his words by striking the ground with the base of his staff, creating minor tremors with each stroke. He is jovial and appreciates humor both subtle and broad. He rarely engages in emotional displays, although his eyes burn hotter when he discovers a precious gem or rich vein of ore or when he is angry.

Geb is served by divine minions that can assume the form of a cave bear.

Geb's Avatar (Fighter 25, Mage 23, Cleric 15)

Geb appears as a huge, regal Mulhorandi man of defined but craggy physique. He has dark brown skin, smoldering, dull red eyes, and a short, tightly braided beard the color of his skin. He wears a kalasiris in flowing earth tones, a golden Mulhorandi crown, and beaten gold bracers around his upper arms. He casts spells from any school or sphere, although he favors the school and sphere of elemental earth. All elemental earth school or sphere spells he casts take effect at up to triple normal effect in all respects at his complete control.

AC -4; MV 15; HP 209; THACO -4; #AT 5/2
Dmg 1d6+19 (quarterstaff +3, +14 STR, +2 spec. bonus in quarterstaff)
MR 30%; SZ L (10 feet)
STR 25, DEX 23, CON 25, INT 22, WIS 20, CHA 22
Spells P: 9/9/8/8/4/2/1, W: 5/5/5/5/5/5/5/3
Saves PPDM 3, RSW 3, PP 4, BW 4, Sp 4

Special Att/Def: Geb traditionally carries a *quarterstaff* +3 in combat that can duplicate the function of any magical item or spell relating to the earth. For example, he can command it to function as a *spade of colossal excavation* or to cast a *transmute rock to mud* spell. Geb is able to exert absolute control over any creature from the Elemental Plane of Earth within the Mulhorandi sphere of influence. He can summon 2d4 earth elementals to fight for him or employ an *imprisonment* or *earthquake* spell once per round in addition to his normal melee and/or spellcasting actions. The use of these two spells in this way are an ability, and they do not count against the total number of memorizable spells noted above.

Geb can instantly negate any spell involving earth, rock, mud, or the like. Only +3 or better magical weapons can harm him, and he cannot be harmed by any physical weapon while he stands on solid ground. Geb regenerates 3 hit points per round while he is in contact with the earth.

Other Manifestations

Geb often manifests as cracks forming in walls when his faithful risk mining into an unsafe section of earth. When pleased with a follower, he may manifest in the form of gems found at opportune moments. When displeased, Geb may manifest as an earthquake; its magnitude indicating the source of his displeasure. Oftentimes, Geb manifests in the form of earth elemental sightings when he wishes to lead his clergy or faithful to a particular spot in the earth. He may manifest as a dead canary when miners are about to uncover a pocket of lethal gas or as a giant brown rat fleeing a mine immediately prior to a collapse. All gemstones and metal ores are sacred to him, but he is especially fond of gold, silver, and electrum, the naturally occurring alloy of the two. He sometimes shows his favor, presence, or disapproval by the actions or appearance of xorn, rust monsters, stone golems (of greater or lesser sort), bears, cave bears, moles, badgers, and odd-looking dwarves who appear to be Mulhorandi.

The Church

CLERGY:	Clerics, specialty priests
ALIGNMENT:	NG, LN, N, CN
TURN UNDEAD:	C: Yes, SP: No
CMND. UNDEAD:	C: No, SP: No

All clerics and specialty priests of Geb receive religion (Mulhorandi), reading/writing (Mulhorandi), and modern languages (Common) as bonus nonweapon proficiencies. As Mulhorandi, they all also know Mulhorandi as their native tongue. The priesthood is largely hereditary, and almost all of Geb's clerics and specialty priests are members of the House of Gebthant, composed of human descendants of divine incarnations of Geb. A few dwarves and gnomes worship Geb, and, since the Time of Troubles, a handful of gold dwarves have been admitted to his clergy.

Geb's worship reached its apex at the height of the First Empire, when he was considered an intermediate power, but Geb's priesthood never involved themselves in politics and hence were slowly marginalized by the other priesthoods. Today Geb is treated with condescending respect, both by the other members of the Mulhorandi pantheon and by the people of Mulhorand. "Yes," the priests of Horus-Re say, "Geb is a powerful deity and his wrath is frightening. But he is old, and it is probably for the best that he really does not involve himself very much in the affairs of the Mulhorandi."

Temples to Geb are always constructed underground, preferably in large, natural caverns greatly expanded by miners. Such sites exhibit great

natural beauty (or deliberate imitations thereof) and include many of the cave formations found in living caverns, such as stalactites, stalagmites, columns, draperies, flowstone, and gypsum flowers, as well as underground pools, springs, and streams.

All priests of Geb are supposed to be addressed in public as "Lord Priest" or "Lord High Priest" (if of 9th level or greater), but haughty priests of other faiths often drop the honorific "Lord." Within their ranks, priests of Geb use such titles as Miner, Majer, Deepdigger, Earthclaw, and Earthheart, but titles vary from temple to temple. Only about 15% of Geb's clergy are specialty priests, known as earthchildren, as the god of earth has been slow to convert his priesthood.

Dogma: Priests of Geb are friends of the earth. They have much in common with dwarves in that they love deep caverns and the splendors of mighty mountain ranges. Geb's clergy are commanded to seek out new veins of ore and gems, to fund and construct new mines that reveal Geb's beautiful creations, and to assist miners in the safe recovery of minerals and gems from the depths of the earth.

Novices of the church are charged as follows: "Know the earth. Explore its beauties and reveal its hidden secrets, but do so in such a way as to highlight their fundamental mysteries, not merely to exploit their monetary value. Protect those who work in the earth with respect and punish those who ravish it of its treasures without regard. Become one with the earth, and you will know Geb, who abides in it. Geb will lead you to inner peace through steadfast knowledge and lend you the strength of the living rock to defend and protect in your time of need."

Day-to-Day Activities: The clergy of Geb spend their days side by side with miners digging tunnels, with prospectors panning for gold, and with blacksmiths forging weapons and armor. At least once per year, priests must search out a new vein of ore or precious stones or lose their priestly abilities until they do so. Senior priests often go to the cities and seek funding from the clergy of Nephthys to excavate new mines and quarries.

Holy Days/Important Ceremonies: Each evening, a priest of Geb must locate one precious stone or mineral and bury it in the dirt while speaking evening prayers. The following morning, the priest must excavate the gem and offer it up to Geb while repeating morning prayers. These twin ceremonies, known collectively as the Hidden Gift and the Bountiful Joy, celebrate Geb's bequest to the world and the discovery of the earth's precious secrets.

The first of Mirtul, a month known to those who visit Mulhorand's mountains as the Time of Melting, is celebrated in a festival known as the Unwrapping. Mountains streams fill with the runoff of alpine snow around this time, often exposing new caves and veins to mine. The last day of Nightal, known as the Day of Drawing Down, is a solemn ceremony marking the death of those died in the depths of the earth and mountains during the year. The entrance of at least one abandoned mine shaft is collapsed each year to commemorate the occasion.

Major Centers of Worship: Geb is worshiped mostly by miners, who set up crude shrines to him. His image adorns the openings of mine shafts. Each mountain range within the geographic sphere of influence of the Mulhorandi pantheon includes at least one major temple to Geb.

During the Time of Troubles, Geb regained some of his activist nature, and he led an army of his most faithful followers to construct a secret temple known as the Golden Forge in the depths of the volcano on the island known as the Ship of the Gods. The clergy of this temple spend most of their waking hours struggling to prevent the volcano from exploding as it has been threatening to do since before the Fall of the Gods. Only their diligent efforts have prevented the coast of Unther from Shussel to Messemprar from being buried in 10 feet of volcanic ash, although this fact is known only to a handful of outsiders.

Affiliated Orders: While the church of Geb sponsors no military or knightly orders, most adventuring priests of Geb are members of the Fellowship of the Mithral Mountain. The members of the society are united in their search for a near-mythical mountain laden with countless veins of mithral. The Brotherhood of the Pick is a society whose membership includes most miners in Mulhorand, and serves as a union of sorts for negotiating with the nobles of the land.

Priestly Vestments: The clergy of Geb garb themselves in simple blacksmith's aprons over a kalasiris and iron-shod boots. They typically sport plain, burnished steel pectorals inlaid with gems and precious stones and bracers and armlets of gold, silver, or electrum. (Priests of Geb have a base AC 7 while wearing their ceremonial garb.)

Priests of Geb shave their heads bald, but male priests grow small beards on their chins that are kept tightly braided. They paint three blue circles on their foreheads indicating that they are priests and tint their skin deep brown. The relative worth of the metal used and gems inlaid in a priest's ceremonial garb indicates his or her relative affluence. The standard holy symbol of the faith is a miniature pick.

Adventuring Garb: When adventuring, priests of Geb dress practically for the mission and the danger they anticipate. They usually wear some form of metal armor, typically of heavier construction than is normal for Mulhorand.

Specialty Priests (Earthchildren)

REQUIREMENTS:	Constitution 11, Wisdom 9
PRIME REQ.:	Constitution, Wisdom
ALIGNMENT:	N
WEAPONS:	All bludgeoning (wholly Type B) weapons, footman's pick
ARMOR:	Any predominantly metal armor
MAJOR SPHERES:	All, astral, elemental (earth), guardian, protection, healing, summoning, time, wards
MINOR SPHERES:	Combat, creation, elemental (air, fire, and water)
MAGICAL ITEMS:	Same as clerics
REQ. PROFS:	Mining, mountaineering
BONUS PROFS:	Appraising or gem cutting (pick one), endurance

- Dwarves can be earthchildren, though dwarven culture frowns on this choice somewhat as a deviation from tradition. In the future, gnomes may also be admitted to the clergy, but none have been thus far since gnome cultural peer pressure is very strongly against this life choice.
- Earthchildren have 60-foot infravision.
- Earthchildren permanently add 1 point to their Constitution scores and their Strength scores. This bonus may not take their ability scores past 18 and does not convey exceptional Strength. They also permanently subtract 1 point from their Charisma scores, though this subtraction may not take them below racial minimums.
- Earthchildren receive a +3 bonus to their use of the mining non-weapon proficiency and a five-slot bonus (+50% to mountain climbing with proper equipment) to the mountaineering non-weapon proficiency.
- Earthchildren can cast *detect metals and minerals* (as the 1st-level priest spell) once per day.
- At 2nd level, earthchildren can detect grades and slopes as a dwarf does.
- At 3rd level, earthchildren can detect stonework traps, pits, and deadfalls as a dwarf does.
- At 5th level, earthchildren can cast *dust shield* (as the 3rd-level priest spell) once a day.
- At 7th level, earthchildren can cast *dig* (as the 4th-level wizard spell) once a day.
- At 10th level, earthchildren can *conjure earth elemental* or *dismiss earth elemental* (as the 7th-level priest spell and its reverse) once a day.
- At 13th level, earthchildren can cast *move earth* (as the 6th-level wizard spell) once a day.
- At 15th level, earthchildren can cast *earthquake* (as the 7th-level priest spell) once a day.
- At 20th level, earthchildren can cast *sink* (as the 8th-level wizard spell) once a day. Creatures (but not magical items) receive a -3 penalty when making a saving throw against the use of this ability.

Gebbite Spells

1st Level

Detect Metals and Minerals (Pr 1; Divination)	
Sphere:	Divination, Elemental (Earth)
Range:	0
Components:	V, S, M
Duration:	1 turn+1 round/level
Casting Time:	1 round
Area of Effect:	10-foot×120-foot path
Saving Throw:	None

This spell allows its casters to divine the location of a single type of ore or mineral deposit. Casting priests concentrate on finding a specific type of metal or minerals. Priests can detect different types of metals and minerals (including gems) during the spell's duration, but only one type can be detected per round. If the substance is within a path 10 feet wide and 120 feet long, the exact location and approximate quantity of the metal or mineral is revealed. Casters can find metals and minerals of any type and can determine whether they are in a pure, refined form (pure silver, for example), raw ore (iron ore), or alloy form (adamantine). Casting priests can move at a walk and maintain the spell, but they cannot engage in strenuous activity and maintain it.

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

2nd Level

Arm Hammers (Pr 2; Invocation/Evocation)

Sphere:	Combat
Range:	0
Components:	V, S, M
Duration:	1 turn/level
Casting Time:	5
Area of Effect:	The caster
Saving Throw:	None

This spell enables the priest to transform his or her forearms and hands into nonmagical adamantite hammers with which she or he can chip away solid rock. While under the effects of this spell, the spellcaster can hammer away with both arms at an incredibly rapid pace, doing 1 point of structural damage (see the *earthshake* spell for average structural points for many buildings) to unmoving structures per turn. When tunneling into any form of rock, the spellcaster can create a passage at a rate of 1 foot deep per round, or 10 feet per turn. This passage is large enough for a creature of similar size to the spellcaster to walk through.

It is difficult to employ *arm hammers* in combat, as opponents tend to weave and dodge and the heavy weight of the hammers makes it difficult for the spell's casters to maintain their balance if they are not striking a fixed, immovable target. As a result, although priests can accelerate the rate at which the *arm hammers* swing to a near blinding rate, when the spell is used in combat, the priest receives only two attacks per round (one with each *arm hammer*) and must direct all of the attacks against a single opponent. Each attack strikes with a -3 penalty to hit and inflicts only 1d8 points of damage, as most hits with these cumbersome weapons are merely glancing blows. On a roll of a natural 20, the priest manages to connect solidly with an attack and inflicts 2d10 points of damage.

Arm hammers may be ended at any time by the casting priest. While under the effects of this spell, the casting priest must make a successful Constitution ability check every turn. If a check is failed and the spellcaster does not end the spell effect immediately, she or he must make an additional Constitution ability check every round thereafter. If the priest fails a second Constitution ability check at any point, the priest must make a successful system shock survival roll or die from the exertion. If the system shock survival roll succeeds, the spell ends immediately and the caster is exhausted, and must rest immediately and completely (not even walking is allowed) for at least 8 hours.

If an opponent casts *shatter* or a similar incantation on a priest employing *arm hammers*, the *arm hammer* spell effect ends immediately, and the priest suffers 2d8 points of damage. While under the effects of this spell, *haste* and *slow* spells have no effect on the spellcaster. In addition, casting spells with somatic or material components is impossible while under the effects of this spell.

The material components of this spell are the priest's holy symbol and two miniature stone hammers carved from a single stone using only stone implements.

3rd Level

Dust Shield (Pr 3; Evocation)

Sphere:	Elemental (Earth)
Range:	0
Components:	V, M
Duration:	1 round/level
Casting Time:	6
Area of Effect:	1 square yard/level
Saving Throw:	None

This spell creates a scintillating, invisible wall of force by causing the dust particles in the air to form an unbreakable barrier. During the casting, the priest must mentally picture the shape, size, and orientation of the barrier, but it must be two-dimensional. Once cast, the barrier is immovable and unaffected by magic except for a *dispel magic* spell or the mental command of the spellcaster (who may dismiss it at will). Priests of Geb commonly use this spell to shore up collapsing mine shafts, thus allowing miners time to escape.

If the dust barrier is less than 1 square yard in size, the priest can specify during casting that the *dust shield* attach itself to his or her left or right forearm. The priest can then use the barrier as a body shield providing a +3 (total) bonus to his or her Armor Class. Such a shield cannot be dropped (as it is not actually held), but its presence does not allow the priest to do anything with his or her shield arm that someone actually holding a real shield could not do. The spell cannot be used this way in conjunction with a regular shield or a *shield* spell.

The material components of this spell are a handful of dust thrown into the air and the priest's holy symbol.

5th Level

Earthshake* (Pr 5; Alteration)

Sphere: Elemental (Earth)
 Range: 30 yards
 Components: V, S, M
 Duration: 1 round/level
 Casting Time: 1 round
 Area of Effect: 3-foot diameter/level
 Saving Throw: Special

This spell is a weaker and more targetable form of the 7th-level priest spell *earthquake*. The area of effect is circular, and the priest can specifically target an area as small as a 3-foot-diameter circle up to the entire area of effect (a circle 3 feet in diameter per the caster's level) to suffer the effects of an *earthshake*.

When this spell is cast, a very localized tremor of high strength shakes the ground. Beings standing within the area of effect must make a successful saving throw vs. spell or be thrown to the ground and stunned (unable to act) for 1d4 rounds and take 2d8 points of damage. If they succeed at their saving throws, they are thrown to the ground and take only 1d8 points of damage.

Buildings, mine walls, and other structures take 2 points of structural damage from an *earthshake* spell. If a building or a targeted part of a building suffers full structural damage, it is thrown down in rubble. The average structural point values for several different types of buildings and parts of buildings is given below.

Structure	Structural Point Value
Building, stone (small, one-story)	30-50
Building, wooden	8-16
Buttress	20*
Door, iron	10
Door, wooden	1
Door, wooden, reinforced	3
Drawbridge	10-15
Gate (double reinforced doors)	8-12
Gatehouse, stone	120
Palisade, wooden	6-12
Portcullis	12
Tower, round	40-80**
Tower, square	30-50†
Wall, curtain (per 10x10x10-foot section)	20‡

*All buttresses must be destroyed before what they support (a wall, a tower, etc.) takes damage.

**For towers roughly 20 to 40 feet high and from 10 feet to 30 feet in diameter (exterior measurements), not including buttresses.

†For towers roughly 20 to 40 feet high and from 10 feet to 30 feet square (exterior measurements), not including buttresses.

‡This category is most often used to destroy part of a larger structure such as a castle or outer wall. To cause a section of wall to crumble, the wall must take enough structural damage to destroy its entire height, not just the bottom or top 10-foot section.

Earthshake can also be cast as a cooperative spell. If multiple priests cast this spell simultaneously on the same area, the structural damage caused by each spell is multiplied by the number of casters participating. For example, three priests of Geb casting this spell could each inflict 6 points of structural damage (total 18), while four priests could each inflict 8 points of structural damage (total 32). A maximum of five Gebbite priests may cooperate in casting this spell (for a total of 50 points of structural damage in one area at once). The damage caused to beings in the area of effect is not multiplied, however, and this spell has no additional effect if cast simultaneously with an *earthquake* spell (or similar spell or effect).

The material components of this spell are a handful of gravel thrown to the ground and the priest's holy symbol.

Gilgeam (Dead)

(the Great, Father of Victory, Supreme Ruler of Unther)

Intermediate Power (then Demipower) of Acheron, LE

PORTFOLIO: Strength, athletic prowess, the sky, battle, cities, the land of Unther
 Gilgamesh
 ALIASES: Formerly: Avalas/Zigguraxus; currently adrift in the Astral Plane
 DOMAIN NAME: Enlil (dead)
 SUPERIOR: None
 ALLIES: Tiamat
 FOES: A clenched red fist backed by a golden sun on a black lozenge
 SYMBOL: Any
 WOR. ALIGN: Any



Gilgeam was the supreme leader of the gods of Unther (what few were left) and ruler of that land before he was destroyed. Formally Gilgeam's titles included Master of Wars, Father of Victory, and God of the Sky and the Cities. He was also called the Supreme Ruler of Unther, Chessenta, Threskel, Chondath, Turmish, the Shaar, and the Yuirwood, although the Untheric throne in Unthalass had not had dominion over any lands outside of Unther proper for many centuries. The Father of Victory ruled the ancient land of Unther for over two millennia from his citadel in Unthalass, a massive ziggurat built on the ruins of previous palaces. Although Gilgeam was technically an intermediate power of Acheron, his Realms-based incarnation was rejoined with his essence in the Outer Planes only briefly before being destroyed by Tiamat.

Gilgeam was known for his jealousy, cruelty, and pride; he was covetous of wealth and taxed his people heavily. He expended his divine power profligately to smite his enemies, both mortal and deific. In modern times, Gilgeam never created an incarnation as such a being might have

been filled with a sense of justice and honor that the god himself lost long ago. The god-king of Unther did not father any children, since they could have been a threat to the security of his throne. Gilgeam was so hated and feared that he received very little worship from Unther's populace—not even the placating form of worship that sustains gods like Talos.

A three-headed incarnation of Tiamat, an ancient foe of the Untheric pantheon slain long ago by Marduk, reappeared in the Realms prior to the Time of Troubles through the efforts of a cult who venerated their god-king's traditional enemy in a desperate attempt to throw off his





tyrannical yoke. During the Time of Troubles, a still-powerful Gilgeam slew this relatively weak incarnation of the chromatic dragon queen, but her essence dispersed into the three most powerful chromatic dragons of the appropriate colors in the region. Tiamat was able to manifest her avatar in the Realms again after the Godswar following a misguided attempt by the red dragon Tchazzar to seize her divine power during the Time of Troubles.

At the conclusion of the Godswar, Gilgeam found himself reduced to the level of a demipower in the Realms due to his centuries-long abuse of his worshipers (even after being reconnected with his true essence in the Outer Planes). As a result, his avatar in Unthalass quickly fell to Tiamat's avatar when she resumed their ancient battle. When Gilgeam's outer planar essence in turn destroyed the avatar of the Queen of Chaos, as the chromatic dragon queen was known in Unther, along with much of the city of Unthalass, Tiamat took their battle to the Outer Planes. In the end Gilgeam was destroyed and Tiamat was gravely injured. (See the Tiamat entry for more about the Chromatic Dragon.)

Gilgeam's Avatar (**Fighter 30, Mage 25, Cleric 22**)

Gilgeam was a tall, handsome, very muscular man with long, golden hair and a full, golden, ringleted beard. He typically wore kingly robes, but he went into battle with his mace and a bronze skirt that covered his lower torso and his upper legs. Gilgeam favored spells from the spheres of combat, law, and war, and the schools of abjuration and invocation/evocation, but could cast spells from all schools and spheres.

AC -4; MV 15; HP 224; THACO -9; #AT 5/2
 Dmg 1d6+20 (*footman's mace* +5, +12 STR, +2 spec. bonus in footman's mace)
 MR 50%; SZ L (8 feet)
 STR 24, DEX 22, CON 25, INT 23, WIS 20, CHA 22
 Spells P: 12/12/11/11/9/6/3, W: 5/5/5/5/5/5/4
 Saves PPDM 2, RSW 3, PP 4, BW 4, Sp 4

Special Att/Def: Gilgeam wielded the *Rod of Eternal Victory* except when wrestling, a skill in which he specialized. The *Rod of Eternal Victory* was a *footman's mace* +5 with all the powers of a *rod of terror*, a triple-strength *rod of rulership*, and a *staff of thunder and lightning*. He never loaned the *Rod of Eternal Victory* to anyone.

If the *Player's Handbook* rules for wrestling are used, Gilgeam suffered no penalty for wearing armor and received a +4 bonus to his attack rolls when wrestling and can change his result on the Punching and Wrestling Results table within a range of four lines above or below the actual result. If the martial arts rules from *The*

Complete Fighter's Handbook or *The Complete Priest's Handbook* are used, Gilgeam was specialized in wrestling and had the equivalent of six extra slots devoted

to continuing specialization in wrestling. If the unarmed combat rules from *PLAYER'S OPTION: Combat & Tactics* are used, Gilgeam was a grand master wrestler.

Gilgeam could cast a maximum-strength *hurl thunderbolt* spell (see below), *strength, strength of one*, or *champion's strength* once per round on himself or another being in addition to his normal allowable actions per round. He could *call lightning* in any weather conditions.

The Father of Victory always won in athletic contests with anyone short of a greater god. He could perform acts of incredible strength, like lifting a large building off its foundations or hurling a dragon turtle across a city, once per turn.

Gilgeam was immune to any sort of mental domination or rulership, to all enchantment/charm spells and spell-like effects that he did not wish to have effect him, and to the ill effects of any necromancy or necromantic spells or spell-like effects.

Other Manifestations

Gilgeam occasionally manifested as a massive boulder, a towering tree, or a lofty ziggurat as a warning against those who defied his will. *Lightning bolts* (as cast by a 10th-level wizard) would emanate at random from any of these forms and thunder would roll ominously in the distance while such manifestations were present. Sometimes Gilgeam would manifest as an incredibly powerful wind against which only his most loyal followers could make headway. Gilgeam also worked through various agents including beholders and their kin (including observers), efreet, fire giants, illithids, ogres, reaves, sword spirits, and huge, muscular, black stallions and bulls. Gilgeam sometimes indicated his favor by the discovery of a large, sparkling diamond. If the stone crumbled to worthless dust when touched, Gilgeam was extremely displeased with the recipient and his divine wrath was soon forthcoming; if the stone remained whole and it was donated to Gilgeam's church, a boon would be granted to the one who donated it by the church or Gilgeam himself.

The Church

CLERGY:	Clerics, specialty priests, crusaders
CLERGY'S ALIGN.:	LN, LE, NE, CE
TURN UNDEAD:	C: Yes, SP: Yes, Cru: No
CMND. UNDEAD:	C: Yes, SP: Yes, Cru: No

All clerics, specialty priests, and crusaders of Gilgeam received religion (Untheric), reading/writing (Untheric), and modern languages (Common) as bonus nonweapon proficiencies. As Untheri, they all also know Untheric as their native tongue. Gilgeam required that every member of his priesthood be a full-blooded Mulan human.

The church of Gilgeam was universally despised by the people of Unther by the time of the Fall of the Gods. Although Gilgeam's clergy was the most powerful by far in Unther and idols of the Father of Victory decorated every street corner and every home, Gilgeam's despotism earned him the hatred of the entire population. In desperation, many people turned to the cult of Tiamat, Queen of Chaos and Nemesis of the Gods, in the hope that the enemy of their enemy was a better alternative. The clergy of Gilgeam was similarly regarded, for the majority of the Supreme Ruler's priests were brutal tyrants in their own right.

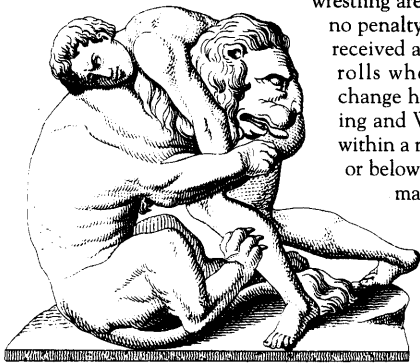
For the most part, temples of Gilgeam were sacked, burned, and reduced to rubble by the joyous populace after the god-king's destruction. They were generally square buildings supported by columns. Numerous ziggurats were dedicated to Gilgeam as well. These step pyramids were sometimes elaborately decorated with sculptural art, enamel plates, glazed ceramic mosaics, or frescoes. A number of large obelisks (tall narrow towers) throughout Unther, and especially Unthalass, commemorated Gilgeam's supposed endless string of victories against Unther's enemies and also doubled as lookout posts.

The clergy of Gilgeam was organized into a rigid hierarchy with a consistent set of titles throughout Unther. Novices were known as Aspirants. The titles of the full clergy were, in ascending order, Watcher, Enforcer, Captain of the Third Rank, Commander of the Third Rank, Autarch of the Third Rank, High Captain of the Second Rank, High Commander of the Second Rank, High Autarch of the Second Rank, Lord High Captain of the First Rank, Lord High Commander of the First Rank, Lord High Autarch of the First Rank. Priests of higher level were given individual titles commensurate with their position by Gilgeam himself. Clerics made up approximately 40% of the clergy, specialty priests, known as martinets, made up approximately 45%, and crusaders, who tended to serve as military officers, made up the remaining 15% of the clergy.

Dogma: The philosophy of Unther and, in particular, the church of Gilgeam was always that life was hard, and the ability to endure hardship was the greatest virtue, no matter how unfair that hardship may have been. It was this philosophy that allowed Gilgeam to survive as king for so long, and it was this philosophy that led to Gilgeam's overconfidence that he could continue to survive, unchallenged, while continuing to abuse his subjects mercilessly.

Likewise, Gilgeam's priests were expected to follow this philosophy. As a result, strength and athletic prowess were emphasized as a means of proving one's fitness to survive hardship. Promotions within the ranks of the church often went to the winners of athletic contests, and such contests were used as a forum for challenges between rival priests.

Upon their initiation into the faith, Gilgeam's avatar directly addressed novice priests, stating: "I am All Religion, I am All Worship, none may



breathe in Unther without blessing me." This philosophy officially pervaded all of Unther.

Day-to-Day Activities: The clergy of Gilgeam was heavily involved in the day-to-day running of Unther. Gilgeam's clergy members were the primary land-owners and administrators of Unther, and they and their families formed the bulk of the noble class, lived in the Palace District of Unthalass in luxury, and had their every whim satisfied by their slaves and Unther's national treasury. Priests and prominent followers of Gilgeam held every major position in the cities of Unther, in its armies, and in its bureaucracy. Unquestioning religious obeisance and obedience to the Supreme Lord was a strict requirement, but true faith was a rarity.

Up until two centuries ago, the ancient code of Enlil was the collection of case laws to which justice in Unther adhered. With Enlil's departure, the responsibility of administering and enforcing justice had fallen to the priests of Gilgeam. Most punishments were of the "an eye for an eye" sort. In the last two centuries, the system of laws effectively broke down irreparably, and priests of Gilgeam allowed nobles to do essentially whatever they wanted, including break agreements, confiscate property, commit murder, and perform other hideous deeds in exchange for land, power, wealth, or any of a variety of other types of bribes.

Tests of strength and other athletic competitions were a routine occurrence in the temples and on the grounds of churches of Gilgeam as a forum for challenging rivals over policy and as a method of advancement within the church hierarchy.

Holy Days/Important Ceremonies: The Festival of the Assumption held on the 14th of Kythorn was the most important of numerous holy days that celebrated Gilgeam's supposed benevolence, wisdom, leadership, athletic prowess, and military genius. This holy day marked the coronation of Gilgeam upon the abdication of Enlil from the Untheric throne in -734 DR (Year 1 of the Untheric Calendar). Countless athletic events were sponsored throughout Unther by the clergy of Gilgeam. The highlight of the festival was the annual wrestling match to the death between Gilgeam and some legendary beast. In the Year of the Prince (1357 DR), for example, Gilgeam destroyed a dragon turtle in Unthalass's harbor while cheering crowds (who were secretly rooting for the dragon turtle) watched from the shore. Only the strenuous efforts of the incarnations of Isis and Ramman prevented the complete destruction of Unthalass's port district during the battle.

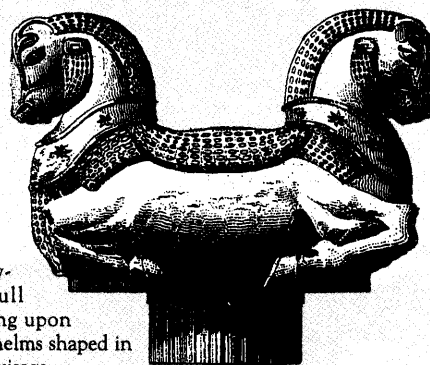
Over the centuries, the clergy of Gilgeam created an incredible list of daily religious ceremonies required of both the clergy and the populace that covered the length and breadth of human activity. However, almost all of them were routinely ignored except when in Gilgeam's presence. For centuries, a simple invocation of Gilgeam's name and a request for his wisdom before beginning any activity, significant or not, sufficed. In addition, when passing an idol of Gilgeam in the street (of which there were hundreds in Unthalass alone) every Untheric citizen was required to bow down in obeisance before continuing.

Major Centers of Worship: The Ziggurat of Eternal Victory was located in the Palace District of Unthalass. A step pyramid whose 16 tiers were covered in gold, silver, brass, bronze, and other metals, it was capped by a shrine of blue-enameled brickwork and gold ornamentation. The edges of the Ziggurat were decorated with floral designs and studded with precious stones. Nearly 800 feet in height, it was one of the largest structures in the Realms. Gilgeam lived at the summit of the ziggurat in opulent decadence while Unther crumbled beneath him. The lower levels of the temple were honeycombed with tunnels and rooms from which the senior priests ran the entire country. What remained of the Ziggurat of Eternal Victory was sacked and burned following Gilgeam's death, but its stone framework still towers over the remnants of Unthalass.

Following Gilgeam's death, a few of his priests survived the general rebellion and fled to a secret stronghold hidden in the eastern branch of the Smoking Mountains. The Citadel of Black Ash is a dark fortress filled with slaves forced to mine the depths for gems and precious metals and grim-faced priests who chant endless dirges to their fallen lord and plot revenge against the people of Unther, Mulhorand, Chessenta, and the Realms in general. The Gilgeamites have allied with a large clan of fire giants and numerous other monstrous inhabitants of the volcanic mountain chain. In the past few months their prayers have been answered, and they are being granted spells again. Although they believe they have contacted Gilgeam who they believe is not dead, but in exile, in fact their spells are being secretly granted by Set who seeks to expand his influence into Unther.

Affiliated Orders: Prior to the Godswar, Gilgeam was served by a host of military orders. Only a small fraction of the most powerful order survived his destruction and regrouped in the Citadel of Black Ash with the surviving remnants of Gilgeam's clergy.

The Lords of War and Victory have reformed into an elite order of over 200 crusaders. They guard the secret fortress's gates and drill at night on the Black Ash plains below. They are known for their ebony-hued scale mail or full plate armor (depending upon the situation) and full helmets shaped in the image of Gilgeam's visage.



Priestly Vestments: Priests of Gilgeam traditionally wore bronze-hued skirts that covered their lower torso and their upper legs and long, flowing, white, sleeveless robes trimmed with gold and silver ornamentation and belted at the waist. Most priests wore numerous tight, bronze armlets to emphasize their muscles. A small, ceremonial, golden mace was always worn at the waist and served as the holy symbol of the faith. Male priests dyed their hair blond and wore short beards. Female priests, who made up a small percentage of the clergy, grew long, golden tresses bound in an elaborate hairstyle or bun on top of their heads.

Adventuring Garb: When adventuring, priests of Gilgeam added scale mail armor to their bronze skirts and abandoned their ceremonial robes. Although they were encouraged to dress practically, at all times they were expected to garb themselves in a fashion befitting their station.

Specialty Priests (Martinets)

REQUIREMENTS:	Strength 13, Wisdom 9, Charisma 11
PRIME REQ.:	Strength, Wisdom
ALIGNMENT:	LN, LE
WEAPONS:	Mace, staff, staff sling, flail
ARMOR:	Up to and including scale mail, bronze plate mail; no shields
MAJOR SPHERES:	All, charm, combat, elemental, guardian, law, protection, summoning, wards
MINOR SPHERES:	Creation, divination, necromantic, time, war, weather
MAGICAL ITEMS:	Same as clerics
REQ. PROFS:	Running
BONUS PROFS:	Endurance

- Only humans of Mulan ancestry can be martinets.
- Martinets with Strength scores of 18 may have exceptional Strength scores normally permitted only for warriors.
- Martinets may permanently add up to 2 points to their Strength score (or 20 exceptional Strength points) at 1st level. For every point (or 10 exceptional Strength points) they add to their Strength, however, they must subtract 2 points from their Wisdom score. They may choose to add no points to their Strength and take no Wisdom subtractions. They cannot reduce their Wisdom below 9.
- Martinets may take any nonweapon proficiency that has Strength, Dexterity, or Constitution as its relevant ability with no group crossover penalty. Hence, for example, charioteering would only require one nonweapon proficiency slot for them, not two.
- Martinets can use weapons in combat but have grown to love to wrestle since their deity so strongly favors that pursuit. If the *Player's Handbook* rules for wrestling are used, martinets suffer no penalty for wearing armor and receive a +2 bonus to their attack rolls when wrestling. Wrestling is covered in the Combat chapter under Attacking without Killing in the Punching and Wrestling section. If the martial arts rules from *The Complete Fighter's Handbook* or *The Complete Priest's Handbook* are used, martinets spend one weapon proficiency slot to specialize in wrestling (rather than the two normally required, one for martial arts and one for wrestling) and gain +2 to their attack roll as a specialist; all other aspects of specialization in wrestling work as in the section on

Specializing in Wrestling. If the unarmed combat rules from PLAYER'S OPTION: *Combat & Tactics* are used, martinets receive a +2 bonus to their wrestling attack rolls and are otherwise expert wrestlers as discussed in the Wrestling section of the Unarmed Combat chapter.

- Martinets may cast *draw upon holy might* (as the 2nd-level priest spell) on themselves once per tenday.
- At 3rd level, martinets may cast *strength* (as the 2nd-level wizard spell) on themselves once per day.
- At 5th level, martinets may cast *strength of one* (as the 3rd-level priest spell) once per day.
- At 7th level, martinets may cast *free action* (as the 4th-level priest spell) once per day.
- At 10th level, martinets may cast *right of might* (as the 5th-level priest spell) on themselves once per tenday.
- At 15th level, martinets may cast *tyranny* (as the 7th-level priest spell) once per month.

Gilgeamite Spells

4th Level

Hurl Thunderbolt (Pr 4; Evocation)

Sphere: Combat, Weather
 Range: 30 yards+10 yards/level
 Components: V, S, M
 Duration: Instantaneous
 Casting Time: 7
 Area of Effect: One creature
 Saving Throw: Special

This spell enables a priest of Gilgeam to hurl a bolt of lightning from his or her upraised holy symbol to strike a single target. The bolt causes 1d4 points of electrical damage per level of the priest to a maximum of 10d4. If the target succeeds at a saving throw vs. spell, the damage is halved.

In addition, the bolt unleashes a clap of thunder upon striking its target (or reaching the end of the spell range) that affects anyone within 30 feet of the thunderous noise. Everyone within range, including the target, must make a separate saving throw vs. spell. Success indicates the target is deafened for 1d4 rounds. Failure indicates that the target is deafened for 1d6 rounds and stunned (reeling and unable to act) for one round.

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

5th Level

Right of Might (Pr 5; Alteration, Enchantment/Charm)

Sphere: Charm, Combat
 Range: 0
 Components: V, S, M
 Duration: 1 round/level
 Casting Time: 8
 Area of Effect: The caster
 Saving Throw: Special

This spell combines the effects of three spells: *enlarge*, *strength*, and *command*. It enables the spellcaster to become more powerful and commanding.

When cast, *right of might* increases the Strength of the spellcaster by 1d6 points (or tenths of points after 18 Strength is attained if the spellcaster is a martinet or is also a warrior). This spell cannot confer a Strength of 19 or more, nor is it cumulative with other magic that adds to Strength.

This spell also causes the spellcaster and any equipment carried to grow by up to 10% per four levels of the caster (round down), increasing this amount in height, weight, and width. Hit points, Armor Class, and attack rolls do not change, but damage rolls increase proportionately with size. For example, a priest at 120% of normal size hits with a mace and rolls a 6 for damage. The adjusted damage roll is 8 (that is, $6 \times 1.2 = 7.2$, rounded up). Bonuses due to Strength (except as noted above), class, and magic are not altered.

Finally, this spell enables the priest to command another creature with a single word, with identical effects to the 1st-level priest spell *command*. One such *command* can be issued for every three levels of the priest (rounding up) to a maximum of six. Only one *command* may be issued per round and *commands* may be issued at any time while the *right of might* spell is in effect. It is not necessary to employ all the available *command* effects, but on the utterance of the last available *command*, the *right of might* spell automatically ends, even if the spell duration is not yet finished.

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

7th Level

Tyranny (Pr 7; Enchantment/Charm)

Sphere: Charm
 Range: 0
 Components: V, S, M
 Duration: 1 round/level
 Casting Time: 1 round
 Area of Effect: 120-foot radius
 Saving Throw: Special

Similar in effect to a *rod of rulership*, this spell enables the priest to command obedience and fealty within the area of effect when cast. From 200 to 500 Hit Dice (or levels of experience) can be ruled, but creatures with 15 or greater Intelligence and 12 or more Hit Dice/levels are entitled to a saving throw vs. spell. Ruled creatures obey the priest as if she or he were their absolute sovereign. Still, if the priest gives a command that is absolutely contrary to the nature of the creatures commanded, the magic is broken.

Priests who employ this spell contrary to the wishes of Gilgeam find their god's displeasure forcefully expressed in the immediate future, as adjudicated by the DM.

The material components of this spell are the priest's holy symbol and a small golden circlet worth at least 250 gp. The latter is placed on the priest's head prior to the casting of the spell and vanishes at the spell's conclusion.

Hathor

(The Nurturing Mother, the Quiet One,

the Dancer of Fortune,

She Who is There for Those in Need)

Lesser Power of Elysium, NG

PORTFOLIO: Childbirth, motherhood, folk music, dance, poetry, the moon, fate
 ALIASES: Hatharia (Thay), Hathelya (Unther)
 DOMAIN NAME: Amoria/Succor
 SUPERIOR: None
 ALLIES: Isis, Nephthys, Osiris
 FOES: Set, Sebek
 SYMBOL: A horned cow's head wearing a lunar disk
 WOR. ALIGN.: LG, NG, CG, LN, N, CN



Hathor (HAA-thor) shows none of the arrogance normally associated with the Mulhorandi pantheon, and she is as compassionate with foreigners as she is to her worshipers, who include women of all walks of life and races and street and folk performers. Her relationship with the other members of the Mulhorandi pantheon is a servile one, except for Set, whom she loathes, and Sebek, who she dislikes.

Most of the other Mulhorandi deities look down on her, or ignore her, except for Osiris, Isis, and Nephthys, who appreciate her kindness. Hathor's role as a nurturer and mother overlaps somewhat with Isis, but Hathor is seen more as a mother, while Isis is seen more as a wife and symbol of the family. Hathor's domain in Elysium is adjacent to Isis's realm of Quietude and similar in terrain.

Hathor's speech is soft; listening to her speak is like receiving comforting words following a raging argument, words that seem more gentle because they dispel anger and sadness. Her laughter is like the joy of an infant, and all babes are precious to her. Hathor's very presence brightens her surroundings and brings peace and contentment to those in the shadow of her presence. Hathor never utters a harsh word, shows impatience, or loses her smile. She speaks earnestly and humbly except when performing one of her dances or a song, when she is wildly exuberant.

Hathor is served by divine minions that can assume the form of a horned cow.

Hathor's Avatar (Cleric 26, Mage 16)

Hathor appears as a tall, graceful woman of Mulhorand with the head of a cow with long, gracefully curved horns. Her presence radiates peace, contentment, and security. She wears a tight-fitting, fine linen sheath from her

midriff to her ankles that is attached to thin shoulder straps. Around her neck she wears an elaborate pectoral collar pictorially depicting the cycle of life. On her head she wears a diadem with the symbol of a moon disk surrounded by a cow's horns or simply wears a moon disk between her own two horns, held there by magic. She can call upon any school or sphere of magic for her spells, although she favors healing and divination spells and cannot use the harmful versions of reversible magics.

AC -3; MV 15; HP 168; THAC0 4; #AT 1
Dmg 2d12 (horns) or 1d10+1 (+1 STR)
MR 50%; SZ L (7 feet)
STR 16, DEX 20, CON 22, INT 19, WIS 23, CHA 22
Spells P: 13/12/12/12/11/10/4, W: 5/5/5/5/3/2/1
Saves PPDM 2, RSW 6, PP 5, BW 8, Sp 7

Special Att/Def: The touch of Hathor can act as a *heal* spell that also dispels sadness and hopelessness (and any similar magical effects, such as that of a *symbol* spell) three times per day. Hathor can create milk that can provide food and nourishment for up to 30 people once per day.

The sound of Hathor's voice or the sight of her dancing automatically *charms* any males who see her dance or hear her speak for as long as they are in her presence. Any females observing Hathor perform find themselves to be favorably disposed toward the Nurturing Mother while in her presence but not magically compelled to be so.

At will, Hathor's touch causes any pregnant female to give birth to healthy twins at the appropriate time. (Mothers who normally give birth to a larger numbers of babies give birth to double the normal number.) Hathor's touch upon a creature in labor makes the birth process relatively simple and complication-free. Hathor's touch upon a newborn infant foreordains that child to lead an interesting life.

Hathor can shoot twin beams of moonlight from her eyes with a range of 100 yards, striking one or two targets per round in addition to her normal actions. Any being harboring hostile thoughts who is touched by this light must make a successful saving throw vs. spell or become relatively peaceful and cease hostile behavior or planning until provoked or threatened or a day has passed outside of Hathor's presence.

Hathor is immune to all ill effects of priest spells from the combat, war, and necromantic spheres. She is immune to all wizard spells from the school of invocation/evocation and illusion/phantasm and all ill effects from spells of the school of necromancy.

Other Manifestations

Hathor may manifest as the sound of an infant crying when there is none present, something she does to alert her faithful to imminent danger to themselves or their loved ones. She sometimes manifests as a shaft of moonlight to lead the those who are lost (particularly children and pregnant females) back home.

Hathor signals her attention to a village or region through a sharp increase in the number of hippopotamus sightings. Such sightings are often followed by an inexplicable compulsion for groups of people to begin dancing. (Priestesses of Hathor often choose such occasions to cast a *dance of life* spell.)

Hathor communicates cryptic words of wisdom to her clergy through wise sayings from the mouths of newborn infants. She indicates her approval or disapproval of their actions by causing fresh or curdled milk, respectively, to seep from nearby stones. White and cloudy gemstones, such as opals and moonstones, are sacred to her, and she shows her approval, presence, favor, or disfavor through the actions of hollyphants, t'uen-rin, and long-horned cows, and the uncanny actions of baby animals and infants of all species.

The Church

CLERGY:	Clerics, specialty priests, mystics
ALIGNMENT:	LG, NG, CG, LN, N, CN
TURN UNDEAD:	C: Yes, SP: Yes, Mys: No
CMND. UNDEAD:	C: No, SP: No, Mys: No

All clerics, specialty priests, and mystics of Hathor receive religion (Mulhorandi), reading/writing (Mulhorandi), and modern languages (Common) as bonus nonweapon proficiencies. As Mulhorandi, they all also know Mulhorandi as their native tongue. All of Hathor's clergy must be human females of Mulhorandi extraction.

Hathor is a favored deity of the poor and needy of Mulhorand. She is venerated by mothers and protects children and women during childbirth.

She is also the goddess of folk music, dance, and poetry, and hence is worshiped by bards and other artists. She is worshiped in the farmlands by serfs and slaves, whereas Nephthys is worshiped in the cities and by rulers. Although Hathor is largely ignored by priests of other faiths, even they plead for her intercession when fate deals them an unfavorable card.

The clergy of Hathor do not build temples; moneys they raise are spent on Mulhorand's most vulnerable and needy. The Sisters of the Nurturing Mother, as they are sometimes called, instead build small shrines in village centers or along the roadside. These shrines are typically fountains adorned with dancing winged children or infants and an image of a pregnant woman with the head of a cow. In times of need these fountains are known to spontaneously flow with water or milk.

Priestesses of Hathor eschew the use of the titles "Lady Priestess" and "Lady High Priestess" as is technically their due in Mulhorandi society, preferring to be known to the populace simply as Sister or Mother. Hathor's clergy use such titles as Novice, Daughter, Sister, Midwife, Mother, Favored Sister, Favored Midwife, Favored Mother, and Nurturing Sister, although some temples have their own unique hierarchy of titles. About 65% of Hathor's clergy are specialty priests, known as revered mothers, and 25% are clerics; the remainder are wandering mystics who hold themselves apart from what little hierarchy there is in the faith.

Dogma: Slaves, the priestesses say, are a Hathoran's masters, and mothers are their queens. Servants of Hathor are to do good unto others and to serve directly in the Nurturing Mother's stead as her agents. They are not to concern themselves with changing Mulhorandi society, as that role is left for others. Instead they are to enable the poorest citizens of Mulhorand to survive the here and now.

Novices of the church are charged as follows: "Help all who turn to you for aid, be they slave or free, high born or low born, for all Mulhorand's children are equal in Hathor's eyes. Provide sustenance where there is hunger, healing where there is hurt, health where there is disease, and protection where there is danger. Be humble, for pride and haughty words come not from the heart of the Nurturing Mother. Treat those in your care as royalty, for so shall you be cared for in the peaceful garden of the Quiet One in the afterlife. Be joyful and spread happiness with your words and deeds. Dance and let your heart be light, for goodness and mercy shall be yours in this life and the next."

Day-to-Day Activities: Hathor has no interest in politics, and few of her priestesses seek temporal power—a rarity in Mulhorand. Instead, her servants seek to nurse the sick, aid the poor, and protect all children.

Priestesses of Hathor wander Mulhorand dispensing aid to the poor and downtrodden. They tithe all but a small fraction of their moneys directly to those who need it most and live on the charity of those they aid.

Holy Days/Important Ceremonies: Priestesses of Hathor follow a lunar calendar of 30-day months that does not include the standard special days of the Calendar of Harptos. They have a cycle of prayers corresponding to each day in a month that repeats with each full moon.

On the day of the first full moon after Greengrass, the clergy of Hathor celebrates a holy day known as the Birthing. Many priestesses give birth around this time, and it is a time of great joy and happiness. All priestesses of Hathor are required to unveil a new song, dance, or poem at this time, if they are not in the final stages of pregnancy or the mother of a newborn.

Midsummer's Eve is known as the Celebration of the Moon to priestesses of the faith. After a day of joyous revelry and uplifting hymns, Hathor's clergy often participate in moonlit trysts that result in the large number of newborns among the faithful the following year.

Major Centers of Worship: Hathor has no major centers of worship or temples, although throughout the countryside of Mulhorand, and particularly in the Great Vale, shrines dedicated to her name dot the landscape. One cannot enter a home with children without encountering a small altar to her in a corner, and her image frequently overlooks the beds of babes and children of all ages.

Affiliated Orders: The clergy of Hathor have no military or knightly orders. The Sisters of the Merciful Mother, who serve Mulhorand's cities, are clergy members who are sworn pacifists. Their intervention on behalf of anyone injured or in ill health, even slaves, cannot be countermanded, even by a priest of Horus-Re.

Priestly Vestments: Priestesses of Hathor wear diaphanous, white linen, pleated dresses or tight-fitting, fine linen sheaths from their midriffs to their ankles attached to shoulder straps and simple pectoral collars engraved with the symbol of their goddess. They shave their heads bald and wear simple wigs. They paint three blue circles on their forehead indicating

that they are priestesses. Their only vanity is that they keep their skin creamy white through the use of pigments and dyes. The standard holy symbol of priestesses of the faith is a silver disk with two horns hung from a cord worn around the neck.

Adventuring Garb: Although they rarely adventure, priestesses of Hathor dress practically in such situations and wear armor and wield a weapon as appropriate. Typically priestesses only adventure when it benefits the communities they are sworn to serve. Legend tells of one priestess who braved the lair of a brown dragon who had been engaging in frequent raids on the surrounding countryside and ended up assisting the cantankerous wyrm in a difficult birth after extracting a promise from it to restrict its raids to prey not harmful to her community's inhabitants or livestock.

Specialty Priests (Revered Mothers)

REQUIREMENTS:	Dexterity 11, Wisdom 9
PRIME REQ.:	Dexterity, Wisdom
ALIGNMENT:	LG, NG, CG
WEAPONS:	Club, dagger, staff, flail, sling
ARMOR:	Padded, leather, studded leather, chain mail and shield
MAJOR SPHERES:	All, charm, creation, divination, guardian, healing, protection, summoning, sun, wards
MINOR SPHERES:	Animal, combat, elemental, law, necromantic, travelers
MAGICAL ITEMS:	Same as clerics
REQ. PROFS:	Healing, dancing
BONUS PROFS:	Herbalism, singing

- Only human women of Mulhorandi extraction can be revered mothers.
- Revered mothers are revered because of their common sense, folk knowledge, and strong personalities. They receive a permanent +1 to their Wisdom and Charisma scores.
- Childbirths overseen by revered mothers are 95% unlikely to have life-threatening complications to either the mother or child. In the case of multiple births (twins, triplets, etc.), this chance decreases by a -5% penalty per child carried beyond the first, but never drops below 75%. People of wealth are expected to pay commensurate to their status for revered mother's services (on the order of 100 gp or more, depending on one's rank); conversely, revered mothers must aid the poor, serfs, and slaves for free when called upon.
- Revered mothers can *charm person or mammal* once a day (similar to the 2nd-level priest spell) by dancing uninterrupted for at least one whole round. They need not speak at to do so. If a revered mother is already dancing, she may decide to attempt to *charm person or mammal* at any time after the end of this first round (or not at all). The target must be able to see the dance, and so cannot be blind. The revered mother may not be wearing any armor other than magical or specially crafted leather (250 gp to have specially constructed non-magical leather made) for such a dance to work.
- At 3rd level, revered mothers are able to cast *music of the spheres* (similar to the 2nd-level priest spell) once a day by simply singing. The effect of this ability may be combined with their *charm person* dance.
- At 5th level, revered mothers are able to cast *divination* (as the 4th-level priest spell), *commune* (as the 5th-level priest spell), or *consequence* (as the 5th-level priest spell) up to three times in one tenday.
- At 7th level, revered mothers are able to *charm monster* once a day (as the 4th-level wizard spell) by dancing. The same conditions and restrictions apply to the use of this ability as to a revered mother's *charm person or mammal* dance.
- At 7th level, revered mothers can by touch remove or dispel any *charm* effect or ability or other coercive effect or spell changing the behavior of a being unwillingly.
- At 10th level, revered mothers can bestow a *curse* (similar to the reverse of *remove curse*) upon anyone harming or holding hostage a child or pregnant woman. (While this is commonly interpreted as applying only to humanoids and demihumans, Hathor has granted its use in a few other cases. The DM may use discretion.) The revered mother need not touch the target to use this ability, which has a range of 120 yards.

Unlike the spell, this *curse* is permanent unless removed by a *remove curse* spell (or similar spell) or the revered mother herself (if she is certain that the offender has repented and made amends). Revered

mothers who inappropriately curse anyone lose all spellcasting ability and special revered mother abilities until they make amends by removing the *curse* (the only ability they retain) and performing a service for Hathor's church.

Hathor's curse renders its victims unable to conceive children, reduces their Charisma to 3, and gives them a -2 penalty to their attack rolls, damage rolls, and saving throws. Victims of this curse carry a magical sign visible to all on their forehead in the shape of a moon disk surrounded by cow's horns. This sign disappears when the *curse* is lifted.

- At 13th level, revered mothers may cast *restore youth* (as the reverse of the 6th-level priest spell *age creature*) once a day. Note that this ability works only to youth lost due to magical effects. It does not reverse normal aging. Also note that this ability can reverse the aging due to the casting or receiving of a *restoration*, the effects of a *haste* spell, or an encounter with a ghost.
- At 15th level, revered mothers may cast *restoration* (as the 7th-level priest spell) once a day. The use of this ability does not age the revered mother two years like the use of the spell does normally, but it does age the recipient two years. The revered mother's *restore youth* ability may be used to mitigate this.

Hathoran Spells

2nd Level

Horns of Hathor (Pr 2; Alteration)

Sphere:	Combat, Animal
Range:	0
Components:	V, S, M
Duration:	1 round/level
Casting Time:	6
Area of Effect:	The caster
Saving Throw:	None

This spell embodies the wrath of Hathor when her charges are threatened. When she casts *horns of Hathor*, the priestess grows a set of horns from her head and can use them to gore opponents, much like a minotaur.

The priestess can attack with the horns once per round; attacks with the horns are with the THACO of a fighter of the same level as the caster. Damage inflicted is 2d4 per successful attack. If the priestess is 30 feet or more from an opponent, she can lower her head and charge against any creature that is at least 5 feet tall. She receives the normal +2 attack bonus for charging and inflicts 4d4 points of damage if she successfully attacks with a charge.

The material component of this spell is a small piece of the horn of a cow, bull, or minotaur.

Nurture (Pr 2; Enchantment/Charm, Illusion)

Sphere:	Animal
Range:	Touch
Components:	V, S, M
Duration:	Instantaneous
Casting Time:	1 turn
Area of Effect:	One infant creature
Saving Throw:	None

This spell enables the priestess to assume the role of a surrogate mother for an infant mammal, avian, or reptile of animal intelligence or greater. For the rest of its life the subject of this spell looks upon the priestess as its mother, and the priestess looks upon the creature as her child. The depth and intensity of this relationship vary as is appropriate for the species of the infant. After the casting of this spell, any water mixed with milk fed to the infant creature by the hand of the priestess serves as the appropriate form of nourishment for the infant or child, even if the creature does not normally drink milk. (For example, the mixture of water and milk has the effect of regurgitated meat for a fledgling falcon.) This effect ends once the creature achieves full growth for its species, whereupon its diet and the composition of its food must be as is normal for the adults (or adolescents) of its species.

This spell has numerous indirect effects as well. The creature always views the priestess as if under the effect of an *animal friendship* spell. Any attempt to train the creature is very likely to succeed, as adjudicated by

the DM. If the creature is of low intelligence or greater, the priestess can potentially make a significant impact on the creature's alignment. For example, an orc or a dire wolf raised by a priestess of Hathor might very well be considered neutral good upon reaching adulthood.

Hathor does not grant this spell to a priestess who already has enough parental responsibilities. If a priestess abuses the parental relationship in any fashion, the creature's bond is transferred to the nearest available priestess of the faith, and the original spellcaster is stripped of all her powers until she suitably atones for her betrayal. Regardless, Hathor never grants this spell to such a priestess again.

The material component of this spell is a baby rattle.

6th Level

Dance of Life* (Pr 6; Enchantment/Charm)

Sphere: Healing
Range: Special
Components: V, S, M
Duration: Special
Casting Time: 1 hour
Area of Effect: Special
Saving Throw: None

This spell is a form of cooperative faith magic employed by priestesses of Hathor in the villages of Mulhorand for centuries. The *dance of life* is a form of spiritual renewal that invigorates the old, heals the sick, banishes pestilence, and nourishes the stomach.

Like all faith magic, this spell must be preceded by the casting of a *focus* spell, and its casting must be begun within 1 turn of when the *focus* is completed for the spell to be effective. It can only be cast in a community, and at least 90% of the female inhabitants of that community must participate for it to have any effect. (This restriction effectively prevents the use of this spell in Mulhorand's cities.) Male members of a community are welcome to participate, as are outsiders, but nonresidents cannot number more than 5% of the participants. A *dance of life* cannot be performed more than once per year in a community.

All participants dance in a ring in a leaping, chaotic, free-form dance for an hour, at which point they collapse exhausted and exhilarated. Even the old, crippled, and the infirm find they can participate, magically invigorated by Hathor's power.

This spell affects the general health of the community as well as the participants. Everyone participating in the dance is cured of all diseases (with the exception of magical diseases such as mummy rot or lycanthropy) and receives the benefit of a *cure light wounds* spell and a *neutralize poison* spell. At the conclusion of the dance, the participants find themselves fully nourished and full. Beings who have suffered a decline in their physical abilities (Strength, Constitution, or Dexterity) due to aging find themselves restored to the vigor of youth for the remainder of the day. The community is cleansed of any pestilence and morale is raised to at least 12 (Steady) or increased by 2 if already at 12 or above (maximum 20).

The material component of this spell is several gallons of milk spilled on the ground at the center of the dance prior to the beginning of the spell.

Horus-Re

(Lord of the Sun, Master of Vengeance,
Ruler of Mulhorand, Pharaoh of the Gods)

Greater Power of Arcadia, LG

PORTFOLIO: The sun, vengeance, rulership, kings, life
ALIASES: Helcaliant (Thay), Hokatep (Unther)
DOMAIN NAME: Buxenus/Heliopolis (Thekele-Re)
SUPERIOR: None
ALLIES: Isis, Osiris, Thoth
FOES: Set
SYMBOL: A hawk's head wearing a pharaoh's crown surrounded by a solar circle
WOR. ALIGN.: LG, NG, CG, LN, N, LE

Eclipse of the Sun

Long ago, a horde of humanoid emerged in the northern territories of Unther and Mulhorand through a massive *gate* from another world. These creatures, known as orcs, quickly overran much of the surrounding territory and slew thousands of the region's inhabitants.

The god-kings of Mulhorand and Unther mustered their armies and marched north to face this unexpected threat. Unther's armies and their divine generals reached the orc hordes first and smashed deep into their lines. In response, the orc shamans called on their own gods and were rewarded with the appearance of the avatars of the orcish pantheon to lead the counterattack.

The Orcgate Wars raged for the next four years, and many gods from both sides of the conflict were destroyed. The god-kings and armies of Unther suffered horrific losses driving the orc hordes eastward against the anvil of Mulhorand's forces.

Despite their losses, the orcs nearly overran Mulhorand's hastily mustered troops. Re, Lord of the Sun, called on his powers to blind the orcs as the armies of Mulhorand fell back. Infuriated, Gruumsh and his divine allies charged forth and slew the Pharaoh of the Gods at great cost to themselves. Behind them surged the orc armies as the sky grew dark, the very solar orb seemingly snatched from the sky, and the days of the god-kings and their peoples seemed numbered. Some believe that Re might have well survived the onslaught were it not for the perfidy of Set, who it is said poisoned Re's wounds. Such treachery was never proven, however, and Re hastily bequeathed his powers and portfolio upon his son, Horus, who was thrown into a confused state by the abrupt upwelling of power and knowledge within him as Re left Realspace for the Outer Planes.

The death of Re was not in vain, however, for Anhur, Lord of War, had organized a brilliant trap. As the orcs charged forth, the elite legions of Unther and Mulhorand, long held in reserve, smashed into the orc horde's flanks and scattered the orc army while Gruumsh and the rest of the orcish pantheon had to withdraw from the field, severely weakened by their battle with Re.

Following the Battle of the Gods, the surviving god-kings spent the next two years driving the remaining orcs from the south. Unther had no hope of regaining its former glory with the death of most of its reigning god-kings in the early conflicts of the Orcgate Wars, and Mulhorand's opportunity was squandered in the subsequent power struggle between Osiris and Set. It would take nearly nine centuries for the two ancient empires to regain their lost glory.



Horus-Re is the chief deity of Mulhorand, a fusion of the gods Horus and the now-deceased Re. He is also known by the relatively meaningless titles of Protector of the Priador, Overseer of Thesk, and Guardian of Semphar. When the manifestation of Re was slain during the Orcgate Wars, he bequeathed his power to the young god Horus, who took the name Horus-Re. Horus-Re then assumed the position of chief deity of the Mulhorand pantheon, banishing the usurper Set.

Horus-Re is a confident deity who believes strongly in the concept of maat (justice, honor, order, and righteousness). More than a code of chivalry, maat is the natural state of the universe and all things are expected to conform to it. Only by doing so can the citizens of Mulhorand be at peace with the gods and live a happy life.

Horus-Re believes that Mulhorand is eternal, and to promote eternity, one must deny change, so Horus-Re tries to discourage change. As a result, he is troubled by the actions of his cousin, Anhur, an aggressive advocate of change and conflict, and usually contradicts or opposes the positions Anhur takes and the actions he makes, often ordering his priesthood to take active countering measures.

Quite ironically, considering his stance on eternity being unchanging, Horus-Re has considerably changed since taking on the mantle of Re's power. The deity Horus was impulsive, hot-headed, and considerably more likely to side with Anhur when he and Re came into conflict over allowing change than with Re, but he was also more independent, easy-going, and able to enjoy the many facets of existence than the current



Horus-Re. Horus was mainly concerned with supporting and protecting his family and seeking vengeance upon Set for the many past actions of treachery and murder he has perpetrated upon Horus's family (Isis, Nephthys, and Osiris, especially). In the move to a more broad focus to his godhood forced upon him by assuming Re's mantle, Horus appears to have had most of his personal nature overwhelmed by the power and consciousness of Re, and still parrots Re's viewpoints almost verbatim. Many of the people of Mulhorand secretly hope for a gradual shift in Horus-Re's position toward a compromise between eternal unchangingness and constant change that might come about because of the eventual reassertion of Horus's buried personality to balance to that of Re, but such hopes have seen no actions to evidence they might come true.

The Lord of the Sun is a dedicated foe of evil and is merciless and relentless in his war against the forces of Set. He abhors deceit and treachery, and nothing stands in his way when he is attempting to right a wrong or slay a traitor. Horus-Re maintains a perpetually stern demeanor and speaks with such command that it is nearly impossible for a mortal to disobey his commands. He has never been known to smile or laugh, and he regards any mortal in his presence with a distant, extremely detached stare.

Horus-Re is served by divine minions that can assume the form of a hawk or a lion.

Horus-Re's Avatar

(Paladin 40, Fighter 15, Cleric 20, Mage 19)

Horus-Re appears as a large, powerful, muscular Mulhorandi man with the head of a hawk. His arrival is usually presaged by a unnatural calm followed by a strong breeze. His left eye glows brightly, for it is a piece of the sun. He often carries a glowing ankh as a symbol of his great power and usually manifests riding his (flying or floating) galley known as *Matet* or *Semktet*, depending on whether it is day or night. Horus-Re is frequently physically present in the Realms, as his avatar is often summoned to inhabit the body of the current pharaoh, Horustep III, transforming it into the avatar's form when he does. (Horus-Re is getting a little annoyed at this.) Horus-Re has access to any sphere or school of magic for his spells, but favors those that employ fire, heat, or bright light.

AC -3; MV 15 (Fl 24 (B) in his galley in air, Sw 21 on water); HP 254; THACO -10; #AT 1 or 5/2

Dmg 1d10+14 (+14 STR) or 2d10+21 (*Sword of Horus* +5, +14 STR, +2 spec. bonus in *Sword of Horus*)

MR 80%; SZ L (7 feet)

STR 25, DEX 25, CON 25, INT 25, WIS 21, CHA 24

Spells P: 12/12/12/10/8/5/2, W: 5/5/5/5/3/3/1

Saves PPD 2, RSW 5, PP 4, BW 4, Sp 6

Special Att/Def: Although Horus-Re fights if pressed, he prefers to negotiate solutions to problems. He generally employs weapons in combat only when he feels it would be honorable to face a particular foe in that manner. Often he uses his fists, his magical *ankh*, or a stream of solar flame that he can release from his left eye. This solar flame has a range of 400 feet and inflicts 4d20 points of damage. Victims are entitled to a saving throw vs. breath weapon. Success indicates that they take only half damage.

At will, Horus-Re can use his *ankh* to instantly destroy any form of undead creature or being within a 60-foot radius that is not on its home plane. In addition, Horus-Re can employ a *sunray* or *firestorm* spell at will (once per round). The use of these spells is considered an ability and does not count against his memorized spells limits given above.

When Horus-Re uses a weapon, it is the *Sword of Horus*. Horus-Re is considered proficient with any weapon he uses, but is only specialized in the *Sword of Horus*. This magical weapon acts as a *sword* +5, *holy avenger*, but also has the special abilities of a *luck blade*, *defender*, and *vorpal sword*.

Horus-Re is immune to all illusion/phantasm spells and all necromancy, necromantic, or enchantment/charm spells he does not wish to be affected by.

Other Manifestations

Horus-Re is said to exist everywhere throughout Mulhorand and embodies the spirit that makes Mulhorand a nation. The sun is seen as the omnipresent manifestation of Horus-Re. During the day, a solitary hawk circling overhead that casts no shadow is said to be the eye of Horus-Re. At night,

the Lord of the Sun is known to manifest as a flaming shooting star. Priests of Horus-Re claim that the corona visible during a solar eclipse is the divine crown of the Pharaoh of the Gods.

When a criminal receives fitting justice for a crime, the cry of a distant hawk is often heard. When an insult to one's honor or family is avenged in a fitting manner, Horus-Re shows his favor with a thunder clap that resembles the roar of a lion, even on a cloudless day. When followers of Horus-Re fail to abide by the principles of *maat*, they (and only they) perceive a subtle darkening in the light of the sun indicating their fall from favor. It is said if Set ever wins the collective heart of Mulhorand's citizens, Horus-Re will permanently extinguish the sun as a sign of his people's fall from grace.

Horus-Re also shows his presence, approval, or disapproval through the actions of solars, light asimons, lammasu, androsphinxes, hawks, and gold-colored animals. Sunstones, amber, and topazes, along with other golden gems, are sacred to him.

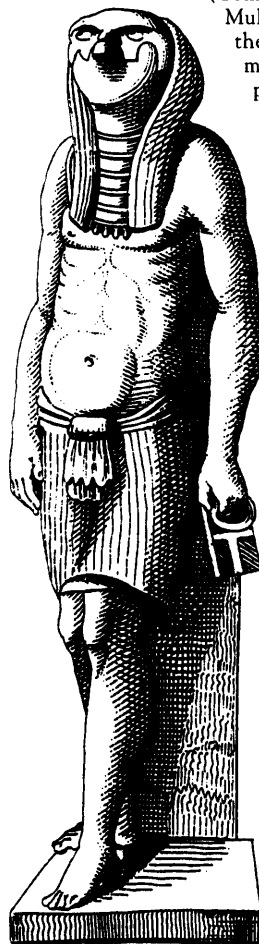
The Church

CLERGY:	Clerics, specialty priests
ALIGNMENT:	LG, LN, NG, CG
TURN UNDEAD:	C: Yes, SP: Yes
CMND. UNDEAD:	C: No, SP: No

All clerics and specialty priests of Horus-Re receive religion (Mulhorandi), reading/writing (Mulhorandi), and modern languages (Common) as bonus nonweapon proficiencies. As Mulhorandi, they all also know Mulhorandi as their native tongue. All of Horus-Re's clergy must be humans of Mulhorandi extraction. The priesthood is largely hereditary, and almost all of Horus-Re's specialty priests are members of the House of Helcaliant, composed of human descendants of divine incarnations of Horus, Re, and Horus-Re. While within the Mulhorandi pantheon's geographic sphere of influence, in lieu of a paladin's normal *detect evil* ability, a paladin of Horus-Re can cast the priest spell *test of maat* at will.

Horustep III, the pharaoh of Mulhorand, is the religious head of the church of Horus-Re, but the actual leader of the priesthood is his new vizier, Kalarzim. The priesthood of Horus-Re is both a political and religious structure, since Mulhorand is a theocracy. It suffers from extensive infighting, power struggles, and useless bickering. The priests of Horus-Re are the most arrogant nobles of the land, and they are extremely haughty with everyone who is not their direct superior in the church of Horus-Re. The Mulhorandi people are expected to submit to the authority of priests in general and the clergy of Horus-Re in particular in all things, and most do so willingly. Whenever any priest walks by, citizens are expected to bow their heads or turn away so as not to interfere with the priest's journey. Priests of Horus-Re in particular demand these shows of respect.

The church of Horus-Re has yet to face its most earth-shattering revelation: The fact that its pharaoh, once a deity, is now merely a mortal of divine lineage. Horustep has known this since the Time of Troubles, but has revealed it to no one. He frequently



summons an avatar of Horus-Re, who inhabits Horustep's form, transforming it while Horus-Re is present. Horustep is attempting, for the first time in centuries, to exercise a great deal of influence over the daily rule of his people and has recently appointed a new vizier to help him do so; however, Horustep fears that others may have discovered his secret and knows he has many enemies, even within his own church, so he suspects assassins hide around every corner.

Temples of Horus-Re serve as centers of government and might be called government ministry buildings in other kingdoms. All share common architectural themes of openness to the sky and the sun. Most are constructed of gleaming white limestone or marble. Statues of Horus-Re, often of immense size, dominate each room and hallway. A massive solarium serves as the chapel and center of religious observances. No matter what the weather outside, from the perspective of someone within a temple of Horus-Re looking out, there is never a cloud in the sky, nor a drop of rain falling, nor even the slightest breeze.

All priests of Horus-Re are addressed in public as "Lord Priest" or "Lord High Priest" (if of 9th level or greater). Within their ranks, priests of Horus-Re use such titles as (in ascending order of rank) Avenger, Hawkflyer, Huntlion, Heliant, Illuminator, Lightbringer, and Sonrey (pronounced "sunray"). Specialty priests, known as sunhawks, make up only 20% of the clergy, and few hold any high-ranking positions. Most sunhawks are far too active to develop the necessary political knowledge to climb to great heights in the church's hierarchy, and those few of a chaotic bent (allowed into the priesthood in memory of Horus's more chaotic past) often offend those in charge of the church through trying to enact changes in its perpetual and unchanging order.

Dogma: Priests of Horus-Re must provide leadership. They are sworn to use church property honestly, although this provision is often loosely interpreted. They are to guard the person, property, and hallowed places of Horus-Re and the pharaoh, the living Horus-Re on earth, with their lives. All must abide by the concept of maat. They are sworn enemies of Set.

Novices of the church are charged as follows: "Goodness, honor, and order are the natural state, and that which leads to evil, treachery, and chaos is by rights unnatural and the enemy. Lead Mulhorand by example, and let your deeds speak your intentions. Goodness and harmony come from living within maat rather than fighting it. An organized approach brings the most good for all. Laws exist to bring prosperity to those under them. The pharaoh and the church of Horus-Re rule with Horus-Re's guidance and set laws as guidelines for honorable action within Mulhorand's tradition. Those guidelines must be applied with honor; when honor is lacking in their application, the fair judgment of Osiris shall be as law. Cause the most good to Mulhorand's people through the least harm. Make no hasty changes or decisions, as their consequences are always suspect and may undermine the steadfast rule of eternity. Protect the weak and avenge all wrongs. Abide the existence of no traitors, for they are without honor and therefore against the order of things. Smite them with righteous vengeance. Protect the pharaoh, his goods, and the holy places and property of the church. Action against them is action against Horus-Re and an offense in his eyes."

Day-to-Day Activities: Priests of Horus-Re are precepts (provincial governors and rulers of cities) and administrators; they control vast tracts of land and thousands of slaves. Mulhorand's most powerful government position after the pharaoh is the vizier, a position traditionally held by the highest-ranking priest of Horus-Re. Before the Time of Troubles, the clergy of Horus-Re was so busy governing and engaging in political infighting that they had very little time for actual religion. Since the Time of Troubles, Horustep has tried to reorient this highly politicized culture toward greater religious fervor in order to spread the faith and increase the number of Horus-Re's worshipers in the Realms. His efforts are meeting with some success, but are somewhat confusing to many Mulhorandi who are, after all, used to living with centuries of little change. Kalarzim, an expansionist in his views, is planning to eventually retake the lands that have slipped from Mulhorand's direct control and to restore Mulhorand to its ancient glory.

Holy Days/Important Ceremonies: Priests of Horus-Re venerate their god in three daily rituals. Each sunrise they greet the return of their lord with a set of welcoming prayers known as the Greeting of the Lord. The most important ceremony of the day occurs at noon when the sun is directly overhead. Immediately prior to noon, most of the inhabitants of Mulhorand gather in front of the numerous balconies protruding from the Sun Lord's temples. The priests of Horus-Re then deliver a daily sermon known as the Zenith Aspirant. (Competing factions of priests within the clergy often strive to outdo their rivals by drawing larger crowds of people to this daily sermon.) In the evening the clergy of Horus-Re pledge to guard Mulhorand through the nighttime hours in a private ceremony known as the Girding of the Guard involving the girding of ceremonial weapons.

The most important annual holiday is Midsummer's Day when all the priests of Horus-Re gather in his temples to sing his praises. Unlike most of the rest of the year, this is truly a day of religious devotion and to celebrate it almost the entire government of Mulhorand shuts down.

Solar eclipses are considered a reaffirmation of Horus-Re's eternal rulership. The visible corona is seen as the crown of the Lord of the Sun. Any priest of Horus-Re who slays a priest of Set or thwarts one of his major plots during a solar eclipse receives a *limited wish* or *wish* from Horus-Re (depending on the difficulty of the task as adjudicated by the DM). This benefit can only occur once in a priest's lifetime.

Major Centers of Worship: The center of Horus-Re's worship is in Skuld, but there are many temples throughout Mulhorand devoted to him. The Solarium in Skuld is a magnificent temple resembling a great pyramid with the top half made of gleaming glass. It is surrounded by a ring of alternating white and pink marble towers connected by unrailed walkways at various levels. The towers serve as the administrative offices of the clergy and government. The pharaoh of Mulhorand is normally found meditating on his throne in the center of the Solarium, outlined with a blinding nimbus of golden light.

Since the Time of Troubles, the priesthood of Mulhorand has embarked on an ambitious program of temple construction in Unther as its members have moved into the religious and leadership vacuum there following the death of Gilgeam. Their efforts to establish a religious foothold are paying off well, but their exertions on the secular side are meeting with stiff resistance from the numerous factions contending to rule Unther. The heavy tax burden required to fund this boom is being carried primarily by the citizens of Unther, adding to that nation's woes. The clergy of Horus-Re considers the result worth the sacrifice, however.

Affiliated Orders: Following the Time of Troubles, Horus-Re founded an order of paladins known as the Claws of the Sun and the Ankh. (Previously all paladins in Mulhorand had served Osiris.) This brotherhood is young and untested, but its ranks are expanding quickly. Unlike the mainstream clergy of Horus-Re, the Claws are fanatic devotees of the Lord of the Sun who care nothing for the day-to-day politics of Mulhorand. Much of the fledgling order's energy is directed at doing battle with the Fangs of Set, but its members are often distracted into sparring with the clergy of Anhur. While within the Mulhorandi pantheon's geographic sphere of influence, in lieu of a paladin's normal *detect evil* ability, initiates of the Claws can cast the priest spell *test of maat* at will.

Priestly Vestments: The clergy of Horus-Re dress in kalasiris (white tight-fitting linen skirts stretching from under the arm to the knees or from the waist to the knees), sandals, and a headdress. Sometimes they wear a transparent white robe over the tops of their kalasirises. They shave their heads bald (though some wear elaborate wigs) and paint three blue circles on their foreheads indicating that they are priests. While conducting government business, they typically wear a false beard, hung with loops around the ears. High-ranking priests adorn themselves with elaborate cloth headdresses emblazoned with the symbol of the Horus-Re on the brow, bejeweled gold pectoral collars shaped in the image of a hawk, and the skin of a great cat or other predator draped over their shoulders. The relative affluence of a priest's vestments loosely indicates his relative wealth, power, and prestige. The standard holy symbol of priests of the faith is a large ankh on which clerics and specialty priests of sufficient level usually cast *continual light*.

Adventuring Garb: Like most priests in Mulhorand, the clergy of Horus-Re dress very practically when adventuring, leaving their ornamental gear in the temple. A simple cloth headdress with a symbol of Horus-Re on the forehead is always worn. Heavy armor is typically eschewed in Mulhorand and Unther due to the blazing heat. Priests of Horus-Re tend to wield more traditional weapons, even when battling foreigners. Only recently has the clergy adopted the long sword as an allowable weapon, and the more conservative clergy still favor the khopesh.

Specialty Priests (Sunhawks)

REQUIREMENTS:	Strength 12, Constitution 9, Wisdom 13, Charisma 17
PRIME REQ.:	Wisdom, Charisma
ALIGNMENT:	LG, CG
WEAPONS:	Mace, staff, staff sling, khopesh, long sword
ARMOR:	Any
MAJOR SPHERES:	All, astral, charm, combat, elemental (fire and air), law, sun, summoning, war
MINOR SPHERES:	Creation, divination, elemental (earth and water), guardian, animal, healing, necromantic, protection, time, weather
MAGICAL ITEMS:	Same as clerics
REQ. PROFS:	Etiquette, modern languages (Untheric)
BONUS PROFS:	Charioteering

- Only humans of Mulhorandi extraction can be sunhawks.
- Sunhawks have many of the same special abilities as paladins. They receive a +2 bonus to all saving throws, are immune to all forms of disease (not including magical forms such as lycanthropy, but including mummy rot), can heal by laying on hands, can cure diseases (but not curse afflictions), are surrounded by an aura of protection, and can use a *holy sword* to project a circle of power. Explanations of these abilities and when they are acquired are covered in the *Player's Handbook*. The normal paladin abilities to turn undead and cast priest spells are superseded for sunhawks by the usual priest abilities. The normal paladin ability to detect the presence of evil intent is superseded by the ability to cast *test of maat* at will (with concentration) while within the Mulhorandi pantheon's sphere of influence, but reverts to the normal paladin ability outside the Mulhorandi pantheon's sphere of influence. Sunhawks cannot call for a war horse, but they also are not restricted as to the number of magical items they may possess or in their ability to retain wealth, though they must tithe at least 25% of their income to the church. They follow the rules for clerics as to the gaining of followers at high levels, and they are not as restricted in their employment of henchmen, though they may not employ those of evil alignment or behavior and do not tolerate evil acts. Chaos vs. law is of lesser consequence to sunhawks than good vs. evil.
- Sunhawks can cause one finger to ignite or one eye to spit forth a minuscule flame so as to set fire to a candle, torch, lantern wick, oil, or prepared wood for a campfire. The flame cannot travel more than 10 feet. This ability cannot ever cause damage in and of itself, cannot be made to linger longer than one round, and does not ignite things not normally intended or prepared to be ignited. (For instance, it cannot be used to set an active opponent's clothes aflame.) They may use this ability up to three times a day.
- Sunhawks can cast *light* (as the 1st-level priest spell) once per day.
- At 5th level, sunhawks can cast *continual light* (as the 3rd-level priest spell) once per day.
- At 7th level, sunhawks can make three attacks every two rounds.
- At 10th level, sunhawks can *shapechange* into a hawk and back to their normal form in a similar fashion to the way that a druid can *shapechange*. However, sunhawks can only assume a hawk form and can only do so once a day.
- At 13th level, sunhawks can make two attacks every round.
- At 15th level, sunhawks can cast *sunray* (as the 7th-level priest spell) once per day.
- At 20th level, sunhawks can cast *chariot of Sustarre* (as the 7th-level priest spell) once per tenday.

Horus-Rethan Spells

1st Level

Test of Maat (Pr 1; Divination)

Sphere: Divination, Law
 Range: 0
 Components: V, S, M
 Duration: Special
 Casting Time: 1 round
 Area of Effect: Special
 Saving Throw: None

This spell has two distinct uses, one of which must be chosen during spell-casting.

In its primary form, a *test of maat* discovers emanations of injustice, dishonor, disorder, and sin from any creature within its area of effect, a corridor 10 feet wide and 120 yards long. The duration of this spell effect is 1 turn+5 rounds/level. Character alignment (or, more precisely, deviation from the ethos of law and good) is revealed only indirectly, if at all. The primary effect of this spell is to reveal whether a creature is accordance with the concept of maat—that is if they are at peace with the gods and living a happy life. A *test of maat* registers (indirectly) whether the person has performed activities offensive to Horus-Re such as providing offerings to Set or Sebek, acting disrespectfully to priests, treating slaves poorly, etc. If multiple individuals are within the area of effect, a priest must be of 5th level or greater to differentiate the status of each individual; otherwise the group is perceived as an average of sorts. The degree of discord in an individual and its general nature can be sensed by a priest of 9th level or higher. The priest must concentrate—stop, have quiet, and intently seek to detect the aura of maat—for at least one round to receive a reading. This aspect of the spell only functions within the geographic sphere of influence of the Mulhorandi pantheon.

In its alternative form, a *test of maat* spell allows the priest to determine whether or not a morally ambiguous contemplated action falls within the strictures of maat. In this form, when a *test of maat* is cast, the priest imagines a possible course of action for himself or herself (and possibly some companions). The spellcaster immediately receives a positive or negative feeling as to whether or not the contemplated action would violate the limits of maat, and the spell effect ends immediately thereafter. There is a base 100% chance of receiving an answer to this form of *test of maat*. However, Horus-Re encourages his followers' ability to think for themselves and is less responsive to requests to provide advice that occur less than a tenday apart. For every day less than 10 that has yet to pass between castings of this spell, the base chance of not receiving a response increases by 10%. For example, if this form of a *test of maat* was last used three days ago prior to the current spellcasting, there is a 70% chance of not receiving a response.

The material component for this spell is the priest's holy symbol held over his left eye with his right hand.

2nd Level

Stormvoice (Pr 2; Alteration)

Sphere: Weather
 Range: Special
 Components: V, S
 Duration: 1 round
 Casting Time: 5
 Area of Effect: Special
 Saving Throw: Neg.

This spell enables the caster to speak with the voice of a storm. The caster can be heard clearly at 10 times normal distance. All creatures within a 20-foot radius of the caster must roll successful saving throws vs. spell or be deafened for 1d4 rounds and be knocked from their feet.

3rd Level

Eye of Fire (Pr 3; Evocation)

Sphere: Combat, Sun
 Range: 30 yards+10 yards/level
 Components: V, S
 Duration: Instantaneous
 Casting Time: 6
 Area of Effect: One creature
 Saving Throw: ½

When the casting priest points at the target creature (who the priest must be able to see) and utters the Mulhorandi word for vengeance, this spell causes a blazing beam of fire to emit from the priest's left eye. The beam burns with the intense heat of the sun. A creature struck by the narrow beam of flame suffers 1d4 points of damage per level of experience of the priest, up to a maximum of 10d4. Undead creatures suffer 1d6 points of damage per level of the priest, up to a maximum of 10d6. A creature who fails its saving throw vs. spell suffers full damage, while one who succeeds manages to dodge partially out of the way and suffers only half damage.

The intense beam of heat can ignite combustible items or melt other items. Items worn or carried by a target creature who fails its saving throw against the effects of *eye of fire* require saving throws vs. magical fire to determine if they burn or melt, but items in the possession of a creature who succeeds at its saving throw are unaffected.

Sunstroke (Pr 3; Alteration)

Sphere: Elemental (Fire), Sun
 Range: 60 yards
 Components: V, S, M
 Duration: 1 round/level
 Casting Time: 6
 Area of Effect: One creature
 Saving Throw: Neg.

Sunstroke afflicts the target with the effects of heat stroke for the duration of the spell. While suffering from the effects of insolation, the target's internal body temperature rises by 1° Fahrenheit per round, to a maximum of 8° higher than normal.

Undead and creatures immune to heat or fire are totally unaffected by this spell. Cold-blooded animals simply move slower and slower. For every degree of increased temperature, cold-blooded creatures have a -1 penalty to initiative.

Warm-blooded creatures display increasingly feverish side effects while under the effects of this spell. For every degree of increased temperature, warm-blooded creatures suffer 1 point of damage and suffer a -1 penalty to their attack, damage, saving throw, and initiative rolls, to a maximum penalty of -5. If the target's body temperature rises 6° or more above normal, the target is wracked by convulsions and cannot attack, defend, or cast spells. If the target's body temperature rises 8° above normal, it immediately lapses into a coma and cannot be revived until the spell effect expires.

A successful saving throw vs. spell negates this spell immediately. Targets are entitled to a saving throw when the spell is cast and once every second round thereafter. An *endure heat* spell in effect on the target when *sunstroke* is cast grants the target a +1 bonus to its saving throw; a *resist fire* grants the target a +3 bonus; and a *protection from fire* grants immunity to the spell's effects.

Sunstroke's effects can be halted immediately by means of a *dispel magic*, *remove curse*, *cure disease*, or *heal* spell. Other healing spells have no effect.

The material components of this spell are the priest's holy symbol and a small piece of flammable material (paper, cloth, dry wood).

4th Level

Mirage (Pr 4; Illusion/Phantasm)

Sphere: Sun
Range: 10 yards/level
Components: V, S, M
Duration: 1 hour/level
Casting Time: 7
Area of Effect: 30-foot cube
Saving Throw: Neg.

This spell creates an elusive *mirage* in the minds of its targets that beckons convincingly from the horizon, but never seems to draw closer no matter how they proceed. Unlike the optical phenomenon of the same name, an illusion created by means of this spell is not restricted to the depiction of a pool of water. Instead, by means of this spell, the spellcaster can create nearly any image he desires.

A *mirage* is subject to several constraints. It must appear on the horizon, although the direction is up to the priest. It cannot occupy more than a 45° arc of the horizon (vertically or horizontally). A *mirage* always appears fuzzy and appears to shimmer in the heat.

When cast, any targets within the area of effect must make a saving throw vs. spell or perceive the *mirage*. Even if a target is not facing in the direction of the *mirage*, a flicker appears in the corner of their peripheral vision, requiring them to make the requisite saving throw. If conditions are not appropriate for rendering distant objects fuzzy and for making them appear to shimmer, everyone within the spell effect receives a +5 bonus to their saving throws. Those who succeed at their saving throws see nothing unusual on the horizon at all. Those who fail their saving throws see the *mirage* envisioned by the spellcaster and cannot be convinced it does not exist while the spell effect persists.

In addition, if the *mirage* depicts something very desirable (such as a pool of water in a desert), as adjudicated by the DM, anyone failing the first saving throw must make a second saving throw vs. spell without the bonus mentioned above or immediately feel compelled to head toward the *mirage* for the duration of the spell.

A successful *dispel magic* spell ends this spell effect immediately.

The material components of this spell are the priest's holy symbol and several drops of water flicked into the air.

6th Level

Dying Curse (Pr 6; Abjuration)

Sphere: Protection
Range: 0
Components: V, S
Duration: Permanent until dispelled
Casting Time: 2 turns
Area of Effect: Special
Saving Throw: None

When priests cast a *dying curse* spell, they are avenging themselves against future death. Anyone who kills the priest, even if the priest is later resurrected, becomes the victim of a *major curse* with no saving throw (thus the *major curse* is automatically permanent). Only a *wish* or *remove bane* spell can remove this curse. (See the entry on Nephthys for the *major curse* spell.)

7th Level

Bane (Pr 7; Abjuration) *Reversible*

Sphere: Protection
Range: Touch
Components: V, S
Duration: Permanent until dispelled
Casting Time: 9
Area of Effect: 1 creature
Saving Throw: Special

When a priest casts a *bane* spell, she or he bestows an extremely powerful curse on a target. After casting the spell, the priest must successfully touch the intended target within one turn or the spell ends ineffectively. If the priest makes contact, the target gets a saving throw. If the saving throw is successful, the victim receives a curse of dire proportion that only a *remove curse* spell cast by a deity or a *reverse bane* or a *wish* cast by a mortal can remove. If the victim fails the saving throw, she or he suffers a -5 penalty to all attack and damage rolls while opponents receive a +5 bonus to their attack rolls against the victim. In addition, the victim automatically fails all saving throws and all attacks against him or her cause maximum damage.

The reverse of this spell, *reverse bane*, removes the effect of any curse-type spell (including *bestow curse*, *major curse*, *bane*, and other similar spells) except for instantaneous curse effects. (For example, it does not *teleport* a party back to the dungeon after they have opened a cursed scroll that teleported them out.)

Isis

(Bountiful Lady, Lady of All Love, Mistress of Weather, Lady of Rivers, Mistress of Enchantment)

Intermediate Power of Elysium and Arcadia, NG

PORTFOLIO: Weather, rivers, agriculture, love, marriage, good magic
ALIASES: Isharia (Thay), Ishtar (Unther)
DOMAIN NAME: Amoria/Quietude and Buxenus/Heliopolis (Gizekhtet)
SUPERIOR: None
ALLIES: Bast (Sharess), Hathor, Horus-Re, Nephthys, Osiris, Thoth
FOES: Sebek, Set
SYMBOL: A silver lunar disk on which there is an ankh and a star, surrounded by horns, or an ankh and a star, or an eye and a teardrop
WOR. ALIGN.: LG, NG, CG



Isis is the daughter of Geb and long-forgotten Nut, the wife of Osiris, the sister of Thoth, and the mother of Horus. She has long been worshiped in Unther as Ishtar since that goddess left the Realms and bequeathed her divine portfolio to Isis. Although Isis is also known as Mother of the Harvest, her husband Osiris is the dominant god of the harvest, and it is to Isis that Mulhorand prays at planting. During the spring Isis resides in her domain in

Amoria overseeing the course of Mulhorand's rivers and the conditions for planting, but toward the end of summer she joins her spouse in Heliopolis to oversee the harvest.

Isis's portfolio overlaps with several other deities as well. Thoth, the Lord of Magic, is the god of neutral wizards and magic in its theoretical, practical form in Mulhorand, but Isis serves specifically as the patron of good-aligned wizards. As Lady of Rivers, Isis continually contests with Sebek for dominion over Mulhorand's waterways. The Lord of Crocodiles represents the lurking death that the rivers threaten, while Isis represents their life-giving aspect. Hathor's role as a nurturer and mother overlaps

somewhat with Isis, but Hathor is seen more as a mother, while Isis is seen more as a wife and a symbol of the family. Finally, although Anhur is now the god of thunder, rain, and storms (following his assumption of the portfolio of Ramman), Isis is the primary deity of weather in both Mulhorand and Unther.

Isis is a woman of even temper and great dedication. She is a regal and noble deity who is eager to share the knowledge of the gods with humanity and often goes to great lengths to introduce her worshipers to new concepts and ideas. In many cases, these new ideas take the form of magical spells and enchantments. Isis often finds the antics of mortals amusing, but she is a kind, understanding goddess who cares greatly for her worshipers and the peoples of Unther and Mulhorand.

Isis is served by divine minions that can assume the form of a hawk.

Isis's Avatar (Mage 32, Enchanter 32, Cleric 25)

Isis appears as a tall, beautiful, regal, dark-haired and dark-skinned woman of Mulhorand. She has green eyes that dance with mystical highlights and a soothing voice. In Unther she has golden hair and blue eyes, but otherwise appears the same. In either form, she wears an incredibly ornate magical headdress and rich clothing fitting the station of a noble. She typically appears in a diaphanous white pleated linen dress and fine sandals while wearing numerous rings, bracelets, anklets, armlets, and earrings. Her beauty is awe-inspiring. Isis can call upon any school or sphere of magic for her spells.

AC -3; MV 15, FI 24; HP 163; THACO 4; #AT 1
Dmg 1d10
MR 100%; SZ L (7 feet)
STR 15, DEX 23, CON 19, INT 25, WIS 25, CHA 25
Spells P: 13/12/12/11/10/8/3, W: Unlimited (see below)
Saves PPDM 2, RSW 3, PP 5, BW 7, Sp 4

Special Att/Def: Isis can fly at will. She can enchant any item permanently or nonpermanently with her touch. Her magical headdress puts her in instantaneous mental contact with any native Mulhorandi deity, allowing her to serve as a mediator between the gods.

Isis can cast any wizard spell as a 32nd-level mage an unlimited number of times per day; she casts enchantment/charm spells as a 32nd-level enchanter. Her voice is gentle, and her words can *charm* any creature (no saving throw) that is not divine and of at least equal deific status to herself, though she prefers not to use her *charm* ability in combat. Rather, she employs her magical touch to inflict 1d10 points of damage. She may stun up to 6 HD or levels of creatures with a 100-foot radius for 1d10 rounds with her awe-inspiring nature at will.

Beings who have ever romantically loved another find themselves utterly unable to harm Isis. Isis is immune to all spells and magical effects unless she wishes them to affect her. Those casting spells at her with hostile intent are instantly stripped of their magical powers for 1d20 days unless they make a successful saving throw vs. spell.

Other Manifestations

Isis often manifests to her followers as a ghostly woman rising out of the frothy turbulence of a river or stream. Such manifestations are known to telepathically communicate cryptic words of wisdom before evaporating into a faint mist.

Isis may appear to farmers as a vibrant, lush tree or bush that grows up overnight and vanishes the following eve. Such a manifestation is taken as a sign that it is time to plant the year's crops.

When the Mistress of Weather is happy, she often manifests as a benign rain storm that brings a cooling renewal to the land she touches. When she is troubled, a fairly rare condition, her distress is often felt as a freak weather condition, such as a shower of hailstones in the middle of summer or a sudden storm that arrives out of nowhere, threatens with great bursts of wind, and then dissipates without ever dropping a bit of rain.

When the Lady of Love smiles on two sweethearts, her ghostly form may appear during a tryst to drape an ethereal blanket over the lovers. It is said that this gift forever shields the pair from cruel twists of fate that would drive them apart before their time.

When a Mulhorandi or Untheric hero (male or female) bravely faces certain doom while on a quest favored by the goddess, Isis may manifest as the upper torso of a beautiful woman who gives the hero a kiss on the

cheek. This kiss often comes in the midst of a fierce battle. The recipient of the kiss is immune to all damage for 40 rounds caused by whichever type of weapon poses the most severe threat to him or her at that time. Such a kiss leaves a permanent mark in the form of the goddess's symbol. (DM'sd choice as to which version).

Gemstones of a pink, white, or blue hue and lotus flowers are sacred to Isis, and she sometimes sends t'uen-rin, lammasu, shedus, gynosphinxes, unicorns, white rabbits, white doves, white hawks or kites, or white donkeys to show her presence, approval, or disapproval.

The Church

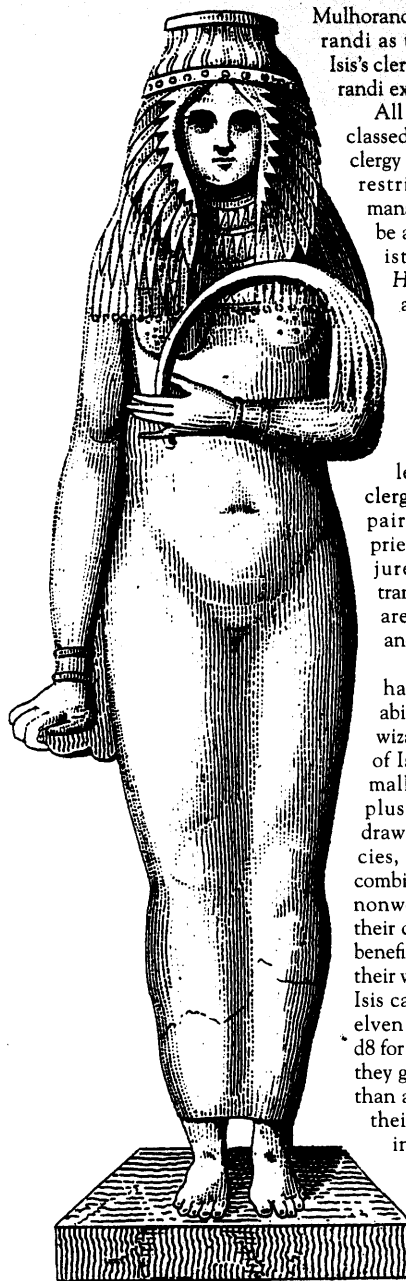
CLERGY:	Clerics, specialty priests, mystics
ALIGNMENT:	LG, NG, CG, LN, N, CN
TURN UNDEAD:	C: Yes, SP: No, Mys: No
CMND. UNDEAD:	C: No, SP: No, Mys: No

All clerics, specialty priests, and mystics of Isis receive religion (Mulhorandi), reading/writing (Mulhorandi), and modern languages (Common) as bonus nonweapon proficiencies. As Mulhorandi, they all also know Mulhorandi as their native tongue. All of Isis's clergy must be females of Mulhorandi extraction.

All of Isis's clergy must be multiclassed wizard/priests; Isis's human clergy are a special exception to the restriction on multiclassed humans. The human wizard class can be a mage or any type of specialist wizard from the *Player's Handbook* except necromancer, although the enchanter specialty is favored. The human priest class can be a cleric, mystic, or specialty priest (called a skyweaver). Half-elves, the only nonhumans found in Isis's clergy, make up less than 1/10 of 1% of Isis's clergy and must be multiclassed, pairing the cleric or specialty priest class with the mage, conjurer, diviner, enchanter, or transmuter class. Such half-elves are always of gold or moon elf ancestry.

The priestess (human or half-elf) must meet the basic ability score requirements of her wizard and priest classes. Clergy of Isis have the pool of all normally allowable cleric weapons plus dagger, dart, and knife to draw from for weapon proficiencies; they receive the number of combined weapon proficiencies and nonweapon proficiencies of both their classes, and they use the most beneficial saving throws from either their wizard or priest class. Clergy of Isis can wear no armor (not even elven chain mail). They receive a d8 for hit points as clerics do (when they gain a new priest level) rather than averaging hit points between their wizard and priest classes as in normal multiclass characters, but they also use their priest THACO at all times for attack purposes.

Isis is the most beloved deity of the



common people. She has many aspects: wise woman, dutiful wife, joyful lover, mother of children, benign rainstorm, and nurturer of babes and harvests. As such, she is worshiped by lost persons, those in need of moral and physical guidance, women entering into marriage, all whose hearts are touched by love, farmers and field hands, and young mothers.

Temples of Isis vary widely in architecture, but all exhibit certain common traits. Strong pillars carved to resemble crops support the temple roof. Most rooms remain open to the elements to allow the Mistress of Weather to sweep through unimpeded. Chapels are dominated by ever-flowing fountains of water which spring forth from solid rock. Numerous shadowed benches and starlit gardens are hidden throughout to allow young lovers to be alone in a romantic setting.

All priests of Isis are addressed in public as "Lady Priestess" or "Lady High Priestess" (if of 9th or higher level). Within their ranks, priestesses of Isis use such titles as Seedgiver, Bountiful Sower, Lady of the Harvest, Joylove, Endless River, Rainmaker, Spellweaver, Lady of the Planting, and Joyous Uniter. Approximately 30% of Isis's clergy are multiclassed specialty priests (skyweavers), 15% are multiclassed mystics, and 55% are multiclassed clerics.

Dogma: The clergy of Isis is to encourage love, affection, and marriage in the citizens of Mulhorand and Unther. They are to sow the seeds of happiness, family, and food wherever they go and provide wise counsel for those in need. They are to use their magic only to the benefit of the people of the Old Empires, particularly by shaping the weather to serve the populace and creating magical items and charms for the benefit of all. The clergy is also charged to protect the heroes of Mulhorand and those who are in love.

Day-to-Day Activities: Priestesses of Isis spend their days overseeing the agricultural production of the nation's farms, particularly during planting time. Isis's priestesses use their *weather control* spells to ensure a bountiful harvest. Members of her clergy also administer most marriage ceremonies in Mulhorand and Unther, work as matchmakers for those in search of a mate, serve as go-betweens for lovers, and counsel young mothers on raising their children. They often fashion *charms of Isis* for those whose deeds have won the goddess's favor and magical items to serve good causes or lighten the burden of the common people.

Holy Days/Important Ceremonies: The two most sacred days for the clergy of Isis are Greengrass and Highharvestide. During the first festival, the clergy of Isis give thanks to the goddess for her aid in the planting, and during the second they give thanks to both Isis and Osiris for their help with the harvest. Both days are occasions for joyous celebration, wild revels, and moonlit trysts, and all who participate in farming join in them along with the clergy.

Priestesses of Isis have numerous daily rituals as well. They celebrate the Shift in the Winds each time the weather changes for the better and utter quiet thanks to the goddess. Every time they cross a river, they must drink deeply and give thanks for the goddess's bounty. Finally, they must bless each meal given by the goddess's bounty before partaking of a single bite.

Major Centers of Worship: The center of Isis's worship in Mulhorand is in Asanibis, in the Great Vale, although there are many temples devoted to her elsewhere, including in Unther, where her major temple is in Shussel.

The Mystic Cornucopia in the Great Vale is the preeminent temple of Isis. It sits at the heart of a vast network of lush farms where the Mishtan and Klondor tributaries join to form the River of Spears. This sprawling temple is marked by towering pillars, wide-open terraces, lush gardens, countless pools and streams, and vast grain and seed storehouses. Most of the great farms of the Asanibis are administered by the priestesses of this temple.

Other prominent temples include the Temple of Bountiful Joy in Skuld and the Spring of Eternal Hope in Shussel. The clergy of the latter house of worship have become the de facto government of Shussel following the collapse of Gilgeam's government in this decaying city.

Affiliated Orders: The Sisters of Life serve in the Guardians of Skuld along with the clergy of Anhur and Osiris in protecting the capital city. The Shield of the Lady is a fighting order of wizards, clerics, and specialty priests who join adventuring companies active throughout the Old Empires and beyond that serve the will of the goddess (whether they realize it or not). The martial priestesses of this order serve to shield Mulhorand's heroes from the forces of barbarism and evil.

Priestly Vestments: Priestesses of Isis shave their heads bald and paint three blue circles on their foreheads indicating that they are priestesses. They garb themselves in practical pleated white linen dresses, durable sandals, and a simple wig when working in the fields. During temple services and revels consecrated in the name of the goddess, they wear stunning jewelry, gem-encrusted pectorals, ornate golden armlets and bracelets, and wondrous wigs woven with jewels. The relative affluence of a priestess's vestments loosely indicates her relative wealth, power, and prestige. The standard holy symbol of priestesses of the faith is a miniature ceremonial flail engraved with the symbol of the goddess.

Adventuring Garb: When adventuring, priestesses of Isis dress practically, but eschew the use of armor. Those who spend most of their time in agricultural pursuits favor the flail, while those who focus on spellcraft prefer the staff.

Specialty Priests (Skyweavers)

REQUIREMENTS:	Wisdom 14, Intelligence 12
PRIME REQ.:	Wisdom, Intelligence
ALIGNMENT:	LG, NG, CG
WEAPONS:	All bludgeoning (wholly type B) weapons plus dagger, dart, knife, lasso, net
ARMOR:	None
MAJOR SPHERES:	All, astral, animal, charm, combat, creation, divination, elemental, guardian, healing, numbers, plant, protection, necromantic, sun, weather
MINOR SPHERES:	Time
MAGICAL ITEMS:	Same as clerics or wizards, whichever is most beneficial
REQ. PROFS:	Agriculture, herbalism, spellcraft, weather sense
BONUS PROFS:	Modern languages (Untheric)

- Only human or half-elf women of Mulhorandi extraction can be skyweavers. Half-elves must be of moon (gray) or gold (high) elf ancestry.
- All skyweavers must be multiclassed wizard/priests; Isis's human clergy are a special exception to the restriction on multiclassed humans. The human wizard class can be a mage or any type of specialist wizard from the *Player's Handbook* except necromancer, although the enchanter specialty is favored. Half-elves must pair their skyweaver class with the mage, conjurer, diviner, enchanter, or transmuter class. The priestess must meet the basic ability score requirements of her wizard and priest classes and her racial minimum ability scores.
- Skyweavers receive the combined weapon proficiencies and nonweapon proficiencies of both their classes (three weapon proficiency and eight nonweapon proficiencies slots at 1st level), and may choose nonweapon proficiencies from the general, priest, and wizard groups with no penalties. They use the most beneficial saving throws from either their wizard or priest class.
- Skyweavers receive a d8 for hit points as clerics do (when they gain a new priest level) rather than averaging hit points between their wizard and priest classes as in normal multiclass characters.
- Skyweavers receive the wizard spell *read Southern magic* when entering into the priesthood.
- Skyweavers begin at 1st level with a 5% innate magic resistance. They gain an additional +5% per each experience level they gain to a maximum of 50%.
- At 3rd level, skyweavers are able to *charm person* (as the 1st-level wizard spell) once a tenday.
- At 5th level, skyweavers can *dispel magic* (as the 3rd-level priest spell) once a day.
- At 7th level, skyweavers can *air walk* (as the 5th-level priest spell) or render their clothing into a *magical vestment* (as the 3rd-level priest spell) once a day.
- At 9th level, skyweavers are able to cast *regenerate* (as the 7th-level priest spell) once a tenday.
- At 10th level, skyweavers can *control weather* (as the 7th-level priest spell) once a day.
- At 13th level, skyweavers never fail a saving throw caused by a magical attack, whether it is caused by a spell, scroll, potion, magical item, or whatever. This does not mean they do not take damage, merely that when required to make saving throws, they always succeed and follow the result caused by a success.

Isisan Spells

3rd Level

Charm of Isis (Pr 3; Abjuration)

Sphere: Protection
Range: Touch
Components: V, S, M
Duration: 1 day/level
Casting Time: 1 hour
Area of Effect: One charm of 25 gp or greater value
Saving Throw: None

Charm of Isis enspells a small item—an amulet, talisman, or fetish selected by the spellcaster—to serve as a protective charm. It functions only for only the person selected to use it by the priestess of Isis when it is enchanted and for only as long as that being's actions are viewed favorably by Isis. It only functions while physically touching its owner's skin and is usually worn on a simple necklace beneath the owner's armor or shirt.

A *charm of Isis* can be enspelled to provide a bonus to Armor Class or saving throws, but not both. In either case, a *charm of Isis* provides a +1 bonus for every three levels (rounding down) of the priestess casting the spell, to a maximum of +5 at 15th level or higher. A priestess cannot have more than three *charms of Isis* created by her in existence at any time; hence, if a priestess has three in existence at once, the magic of one of the three must expire before another can be created. A priestess of Isis may create a *charm* for herself only when adventuring or traveling beyond the borders of the Old Empires.

The material component for this spell is the priestess's holy symbol.

4th Level

Weapon Immunity (Pr 4; Abjuration)

Sphere: Protection
Range: 0
Components: V, S, M
Duration: 2 rounds/level
Casting Time: 7
Area of Effect: The caster
Saving Throw: None

This spell enables the priestess to become immune to one particular type of weapon. This may include weapons such as long swords, bastard swords, maces, or heavy crossbow bolts; it must be a specific kind of weapon.

When the priestess is struck by that weapon, it does no damage to her. This protects the priestess even from magical weapons. Monster attacks, such as claws and fangs, cannot be included in the effect of this spell, nor can magical attacks, such as *fireball* spells. Only one *weapon immunity* spell may be active at a time on the caster.

The material component for this spell is a piece of amethyst, jade, or lapis lazuli.

5th Level

Seedstorm (Pr 5; Alteration)

Sphere: Plant, Combat
Range: 60 yards
Components: V, S, M
Duration: Instantaneous
Casting Time: 8
Area of Effect: 5-foot radius/level (minimum 5-foot radius)
Saving Throw: ½

This spell creates an explosion of seeds. The seeds shoot out forcefully from the center of the area of effect in all directions to the limits of the area of effect. The area of effect is the maximum able to be created by a priestess of a certain level; smaller areas of effect can always be evoked to a minimum of a 5-foot radius.

Normally this spell is used during the planting season to sow the fields, but it serves very effectively as a combat spell as well. Any creatures caught in its area of effect suffer 2d6 points of damage plus an additional 1d6+2 points for each four levels of the casting priestess to a maximum of 20th level. A successful saving throw vs. spell halves this damage. Due to the beneficent hand of Isis, the casting priestess never takes damage from this spell.

The material components for this spell are a handful of seeds of the appropriate species to be sown and the priestess's holy symbol.

Nephthys

(Guardian of Wealth and Commerce, Protector of the Dead, the Devoted Lady, the Lady of Sands, the Avenging Mother)

Intermediate Power of Arborea, CG

PORTFOLIO: Wealth, commerce, guardian of the dead, protector of children
ALIASES: Nesharia (Thay), Neselthia (Unther)
DOMAIN NAME: Pelion/Amun-thys
SUPERIOR: None
ALLIES: Bast (Sharess), Hathor, Isis, Osiris
FOES: Mask, Set
SYMBOL: A golden offering bowl surmounted by an ankh or a lunar disk behind an ankh
WOR. ALIGN.: LG, NG, CG, LN, N, CN



While Isis, Nephthys's twin sister, is goddess of love, Nephthys (NEF-this) is the goddess of devotion and trust. She also serves as Guardian of Wealth and Commerce. Daughter of Geb and long-forgotten Nut, she was once married to Set, but she left him in horror over the murder of Osiris and helped Isis (Osiris's wife) to resurrect her husband. Because of this, she often acts as the keeper of the dead. Where Osiris guards the two spirits (the ba and the ka) of a mortal, Nephthys guards the corporeal body and wealth buried in tombs. Anyone violating such a burial chamber risks her wrath. Despite this risk, Set's servitors delight in despoiling tombs consecrated in the name of Nephthys and Osiris in revenge for their god's ancient defeat.

Nephthys is a sworn enemy of the Red Wizards of Thay, as the Red Wizards slew many of her followers in the fall of the Priador. Thus Nephthys has assumed an "avenging mother" persona, that of a mother who will do anything to protect or avenge her children, and her avatar has slain many a powerful Red Wizard who ventured too far south. As the guardian of wealth and of grave goods, she is also a fierce enemy of Mask, the interloper god of thieves, who is always sending his followers to steal that which she protects.

Nephthys is a somewhat greedy power who takes an interest in the accumulation of wealth by her followers. As such she tends to favor those of her followers who are well off. Her temperament is mercurial, and she is very haughty and somewhat vain. She focuses on wealth and status more than charity and good works, but the truly selfish among her worshipers often find the capricious hand of fate turning against them. Nephthys has little patience for the foibles of mortals and can often be quite impatient and unforgiving. However, she is also devoted and utterly loyal to those who hold her dearest in their hearts and those within her charge.

Following the Time of Troubles, Nephthys has moved aggressively into Unther, and her priests have built numerous temples and invested large sums of money in that anarchic nation. As a result, the ranks of her faithful have increased rapidly, but their devotion is somewhat suspect. With the disappearance of Waukeen in the Faerûnian pantheon, Nephthys has begun to encourage her clergy to expand beyond the geographical sphere of influence of the Mulhorandi and Untheric pantheons. Whether Ao or the powers of the Faerûnian pantheon will permit this expansion of her church is not currently known.

Nephthys is served by divine minions that can assume the form of a hawk, a giant cobra, or a crocodile. They most often appear as a hawk or cobra when rewarding or helping the faithful and as a cobra or crocodile when meting out punishment.

Nephthys's Avatar (Cleric 35, Mage 18, Fighter 8)

Nephthys appears as a tall, graceful, dignified dark-haired and dark-skinned woman of Mulhorand dressed in royal garb. Her green eyes sparkle with highlights of gold, and gold ornaments and wire are woven through her hair. She projects an aura of trustworthiness and is normally nurturing and protective in demeanor, but her wrath is fierce and unstoppable when she is angered. She can call upon any school or sphere of magic for her spells.

AC -3; MV 15; HP 192; THAC0 -2; #AT 1 or 3/2
Dmg 1d10+1 (+1 STR) or by weapon+1 (+1 STR)
MR 70%; SZ L (7 feet)
STR 17, DEX 23, CON 20, INT 23, WIS 25, CHA 24
Spells P: 15/14/13/13/13/13/10, W: 5/5/5/5/5/3/3/2/1
Saves PPDM 2, RSW 5, PP 5, BW 8, Sp 6

Special Att/Def: Nephthys does not commonly use a weapon, but when avenging the deaths of those killed by Thayans (especially Red Wizards), she has been known to use a diverse variety of weapons—most often those of a warrior she is avenging. She is proficient in all weapons, but specialized in the use of none. In her hands, a weapon does double normal base damage plus her Strength bonus.

Nephthys projects a divine awe that stuns creatures with 4 HD or fewer or of 4th level or lower. She can instantly slay any one enemy with her gaze, as her eyes project twin death rays at will. These rays have a range of 120 yards. A target struck by them must make a successful saving throw vs. spell with a -6 penalty or die.

At will, Nephthys can animate any despoiled corpse as a mummy (N alignment, maximum hit points, but without the rotting, scabrous effect of a normal mummy's touch) and order it to fight until destroyed. She can cast *bane* (see the Horus-Re entry) or *major curse* at will in addition any other actions she is entitled to in a round.

Nephthys's touch can bestow great wealth upon any individual by raising the value of any object she or he holds to 100 times its original cost. Thus, if her avatar touches a brooch that cost 10 gp to buy, it is transformed into a magnificent work of fine jewelry worth 1,000 gp.

Nephthys is immune to all illusion/phantasm spells. Her avatar can only be harmed by spells or by magical weapons of +3 or better.

Other Manifestations

Nephthys often manifests as a sparkling golden coin which always seems to coincidentally bounce out of reach and roll away. Those who follow this manifestation of the goddess along the coin's haphazard path may find she leads them to an important treasure or to discover a thief purloining their wealth.

Nephthys is known to manifest as a golden mist in the burial chambers of her most faithful servants when robbers enter their tombs. Anyone contacting the golden mist suffers the effect of a *major curse* or *bane* spell with no saving throw.

The face of the Avenging Mother sometimes manifests on the edge of civilization, where field meets desert, to warn off intruders and malcontents who threaten her followers' wealth, particularly agents of the Red Wizards of Thay. Those who ignore her telepathic warnings to depart may encounter the killing end of her twin death rays.

When Nephthys is truly pleased with a follower, she manifests as a shower of golden coins (1d10x1,000 coins can be retrieved). Such a manifestation occurs no more than once in a follower's lifetime.

All valuable metals and gemstones are sacred to Nephthys, but she is exceptionally fond of jewelry and is said to favor those who offer it to her. She sometimes sends foo dogs, foo lions, t'uen-rin, hollyphants, criosphinxes, golems apparently made of valuable metal or gems, and animals known for their propensity to hoard things, such as crows, raccoons, and pack rats, to do her bidding or make her presence, approval, or disapproval known.

The Church

CLERGY:	Clerics, specialty priests
ALIGNMENT:	LG, NG, CG, LN, N, C
TURN UNDEAD:	C: Yes, SP: No
CMND. UNDEAD:	C: No, SP: No

All clerics and specialty priests of Nephthys receive religion (Mulhorandi), reading/writing (Mulhorandi), and modern languages (Common) as bonus nonweapon proficiencies. As Mulhorandi, they all also know Mulhorandi as their native tongue. All of Nephthys's clergy must be married or widowed female humans of Mulhorandi extraction. They must marry before or upon entering the clergy.

Nephthys's trustworthiness makes her popular with the wealthy, who pray to her to protect their fortunes. She is venerated in most cities by the nobility and middle class. Most housewives build a shrine to her in their homes, and they store goods for the afterlife in a chest or cupboard dedicated to her. She watches over children but is mainly worshiped in that respect by the nobility and rulers, with most common people looking to Hathor for such protection.

Temples of Nephthys are opulent shrines, both ostentatious in their display of wealth and heavily fortified in their defense of that wealth. Resembling the citadels of Anhur more than the open pavilions of Isis and Horus-Re, Nephthys's churches typically are constructed of thick stone (often

marble or granite), have but a single, well-guarded entrance, and sit atop extensive, trap-laden catacombs in which the church's wealth is stored. Although they do not give interest, they often serve as banks for the Mulhorandi elite for a modest annual fee and provide money-changing services for 1% of the value of the coinage changed.

All priestesses of Nephthys are addressed in public as "Lady Priestess" or "Lady High Priestess" (if of 9th or higher level). Within their ranks, they use such titles as Faithlady, Moneychanger, Avenging Sister, Deathmaiden, Eternal Guardian, and Golden Precept, although titles vary from temple to temple. Over 40% of Nephthys's clergy are specialty priests, known as goodwives, who typically assume leadership positions in the faith. The remainder are clerics.

Dogma: Priestesses of Nephthys are charged to be faithful to their husbands and to encourage faithfulness in others. They are to protect worshippers of the goddess, and diligently root out and destroy evil, especially the actions of Set. Priestesses of Nephthys are sworn to avenge the deaths of those Mulhorandi killed by the Red Wizards of Thay. Priestesses of Nephthys are expected to accumulate great volumes of wealth, but not to hold money above their devotion to the goddess. They are to protect the tombs and the remains of the dead, and smite those who would rob those who have gone to the afterlife or desecrate their tombs.

Day-to-Day Activities: Priestesses of Nephthys spend their days managing the economy of Mulhorand and, gradually, of Unther. They are engaged in countless political squabbles with the priests of Horus-Re, Anhur, and Isis over the financing of various projects, the distributions of the profits of others, and the management of human resources (slaves) so as to best serve the economic interests of Mulhorand. They serve in some instances as tax collectors and as money-changers. They provide advice to the noble class about investments and bless children brought to them (for which they expect a donation). Any child whom they bless is under the protection of the church until it reaches adulthood, and its injury is avenged by the church.

The church of Nephthys is involved in the burial rites of every noble or member of the middle class. The clergy are primarily responsible for the safeguarding of goods the deceased wishes to bring to the afterlife. They also serve as executors of the will and testament of the deceased, if any.

Holy Days/Important Ceremonies: The clergy of Nephthys celebrate few holy days in their calendar. The Feast of the Moon is known as the Feast of the Silver Coin to the faithful of Nephthys. In an somber, but elaborate, day-long rite, they give thanks to Nephthys for her beneficence and tithe half of their wealth to the church. After the ceremony, they begin their year-long accumulation of wealth once again. Nephthysans would not think of attempting to stint the goddess through arcane accounting methods, transferal of goods to another, or other cunning means toward avoiding payment. The greater the wealth they contribute to the church during this ceremony, the higher the personal status they accrue within the church.

Numerous funeral rites and rituals are performed over the corpses of the deceased by the priestesses of Nephthys. In the bowels of the goddess's temples, they perform the mummification rituals on deceased wealthy and noble citizens (in cooperation with priests of Osiris) and more humbly prepare less wealthy Mulhorandi for burial. Nephthys's priestesses are also responsible for conveying the prepared body to the burial chamber, setting the defensive wards, and sealing the crypt to prevent tomb robbers from gaining entrance in a grand ceremony known as the Passage Onward. This often entails the casting of numerous warding spells including *major curses*, *enduring ward*, and *sanctify crypt*. Priestess of Nephthys maintain much more humble common graves and group tombs for slaves and commoners, but each is always blessed and set with at least a minor protective ward. (The manner and splendor of one's burial and entombment is commensurate with one's ability to pay.)

Major Centers of Worship: The center of Nephthys's worship is in Neldorild, a rich new city where the wealthy and noble families of Mulhorand go to retire and to escape the politics of the realm. The priestesses of Nephthys administer the city with an iron hand and have made theft a capital offense.

The Vault of Golden Commerce is a massive edifice of white marble painted internally with gorgon and dragon blood and enspelled with countless wards. This long rectangular building has a steeply sloping roof, no windows, and only a single set of huge doors at one end guarded by a pair of iron golems. These golems stand amidst the building's massive colonnade at the top of a steep set of stairs leading up from the street

below. Inside the temple are vast galleries illuminated by the golden radiance of countless *continual light* spells. The wealth stored in the vaults below is legendary, and the statuary, tapestries, and pieces of art from the distant corners of the Realms scattered throughout the temple are nearly equal in value. Nobles and wealthy merchants are admitted only if they pay a hefty fee. The priestesses of the Vault hold biweekly revels that are the pinnacle of the local social calendar and great money-making events for the church.

Affiliated Orders: The Order of the Golden Coin is an elite sisterhood of priestesses who serve as bodyguards, caravan escorts, and temple sentinels. Their fees are steep, but it is a rare adversary who can pull off a successful theft under the watchful eyes of the Sisters.

Priestly Vestments: The clergy of Nephthys wear kalasiris (white tight-fitting linen skirts stretching from under the arm to the knees or from the waist to the knees) and diaphanous robes woven with threads of gold or they wear pleated, ankle-length dresses made of fine white linen. They shave their heads bald and paint three blue circles on their foreheads indicating that they are priestesses. On their feet they wear ornate sandals and on their shaven heads they sport elaborate, meticulously groomed wigs with small jewels woven into the thick braids. They wear bejeweled pectoral collars engraved with the symbol of their goddess. The affluence of a priestess's vestments strictly indicates her relative wealth, power, and prestige within the priesthood. The standard holy symbol of priestesses of the faith is an ank of solid gold shaped to resemble a set of scales.

Adventuring Garb: Priestesses of Nephthys dress in elaborate and expensive yet functional garb when adventuring. For example, they buy the best armor available and suitable for the climate and then pay to have it enhanced. Such enhancements may double the cost of the armor yet only enhance its attractiveness.

Specialty Priests (Goodwives)

REQUIREMENTS:	Wisdom 12, Intelligence 9
PRIME REQ.:	Wisdom, Intelligence
ALIGNMENT:	CG
WEAPONS:	Any bludgeoning (wholly type B) weapon, net, lasso
ARMOR:	Any
MAJOR SPHERES:	All, astral, charm, combat, creation, guardian, healing, protection, necromantic, numbers, sun, wards
MINOR SPHERES:	Divination, weather
MAGICAL ITEMS:	Same as clerics
REQ. PROFS:	Staff, flail, appraising
BONUS PROFS:	Cooking, gambling

- All goodwives must be married or widowed female humans of Mulhorandi extraction.
- Goodwives begin at 1st level with double the normal starting gold.
- Goodwives must tithe heavily to their church, donating 75% of the value of any nonmagical treasure they gain on adventures to the church. In exchange, the church guarantees to pay for the burial of themselves and their husbands in a proper manner, to care for their mummies and grave goods in perpetuity, and to avenge the death of a goodwife, her husband, her children, or people in her care or the disturbance of the tomb of a goodwife, her husband, or her children with the utmost promptness, perseverance, and harshness.
- Goodwives on a mission of vengeance for their church or on behalf of a Mulhorandi citizen killed by a Red Wizard of Thay receive a +1 bonus to their attack rolls, damage rolls, and saving throws. This mission must be acknowledged by a goodwife's home temple or shrine for her to receive the bonus.
- At 3rd level, goodwives are able to cast *invisibility to undead* or *protection from evil* (as the 1st-level priest spells) by touch on themselves and up to one other person once a day. They may affect an additional person every three levels (three at 6th, four at 9th, etc.).
- At 5th level, goodwives know the true value of any item on sight. Illusory magical effects (for example, *fool's gold*) meant to mask an item's true worth do not affect them.
- At 5th level, goodwives are able to cast *glyph of warding* (as the 3rd-level priest spell) three times a tenday. This casting requires only verbal and somatic components to perform; material components are not required. It is also cast in half the time of a normal *glyph of warding*.

- At 7th level, goodwives are able to cast all spells from the wards sphere at double normal strength and in half the time. They double range, duration, and area of effect for these spells and halve casting time (minimum casting time of 1, round fractions down).
- At 9th level, goodwives can call upon *negative plane protection* (similar to the 3rd-level priest spell) once a day by touch. The protection always works as if the touched creature (which may be the goodwife) had made its saving throw. They may affect an additional creature every three levels (three at 6th, four at 9th, etc.).
- At 10th level, goodwives never lose at a gambling game.
- At 13th level, goodwives can *transmute metal to wood* (as the 7th-level priest spell) once a day.
- At 15th level, goodwives can speak a *holy word* or call upon a *fire storm* (as the 7th-level spells) once a day.

Nephthysan Spells

1st Level

Assess Value (Pr 1; Divination)

Sphere:	Divination
Range:	Touch
Components:	V, S
Duration:	Instantaneous
Casting Time:	4
Area of Effect:	1 object
Saving Throw:	None

This spell enables the caster to determine the fair market value of an object based on the materials used in its construction simply by handling it. The spell does not enable the caster to assess the artistic or cultural value of an object, its magical properties, or even determine if the object is magical.

The object to be evaluated must be physically smaller in size than the caster. The spell enables the caster to determine the item's value to the nearest gold piece in value to within (plus or minus) 2d10% minus the caster's level. Hence, at 20th level and above, there is no possibility of error.

4th Level

Contract of Nephthys (Pr 4; Enchantment/Charm)

Sphere:	Charm
Range:	Touch
Components:	V, S, M
Duration:	1 year
Casting Time:	Special
Area of Effect:	2 beings
Saving Throw:	None

The use of this spell is standard practice in important business dealings in Mulhorand. A *contract of Nephthys* binds two individuals into a mutually acceptable agreement, the breaking of which carries very severe consequences.

During the casting of the spell, the caster must recite all the terms of the *contract*, down to the most exacting detail (thus the variable casting time). The spell fails if either party is not a willing participant, is under the effects of a *charm* spell (or similar effect or ability), or is not in their right mind, as adjudicated by the DM.

If either party should fail to meet the terms of the successfully cast *contract of Nephthys* due to factors beyond their control and despite their best efforts, the contractor finds the hand of Nephthys rests heavy on his or her business. Any attempt to earn a profit that would normally succeed, either for a business or for personal use, suffers the whims of fate and results in no net gain. (All losses are fully realized and breaking even can also occur.)

If either party should *deliberately* choose to not meet the terms of a *contract of Nephthys*, Nephthys's heel grinds the erring contractor's wealth into dust. In a short period of time, the whims of fate inexorably drive him or her into bankruptcy, destroy his or her business, and separate the contractor permanently from any remaining wealth.

Any penalties imposed by this spell cease one year after the creation of the *contract of Nephthys*, regardless of when the *contract* was violated. Lost wealth is not regained, however, except through renewed effort. The *contract of Nephthys* may be removed (through a short ritual statement) by the

original caster with the willing agreement of both parties before its duration expires provided a forfeiture price is paid to the caster. The caster decides what forfeiture price is sufficient, but impoverishing the contractors is not desirable or allowed. If the original caster has died, a *contract of Nephthys* may be removed by a higher level priestess of Nephthys in the same manner.

Temples of Nephthys typically demand 1% to 5% of both parties' profit on any contract enforced by the magic of this spell plus the cost of the gold dust material component. Failure to pay the caster for the spell's casting has the same effect as deliberately violating the *contract*.

The material component of this spell is a hair from each participant and a handful of gold dust worth at least 100 gp that is thrown in the air over both contractors.

5th Level

Major Curse (Pr 5; Abjuration) *Reversible*

Sphere: Protection
 Range: Touch
 Components: V, S
 Duration: Special
 Casting Time: 8
 Area of Effect: 1 creature or item
 Saving Throw: Special

This spell is similar to the reverse form of the 3rd-level spell *remove curse*, except the spell effect can be permanent. The curse can have one of the following effects (roll percentile dice):

1d100 Roll	Result
01-50	Reduces one ability score to 3 (the DM determines which randomly).
51-75	-4 penalty to victim's attack and saving throw rolls.
76-100	Makes victim 50% likely to drop whatever she or he is holding (or do nothing in the case of creatures that do not use tools). Roll each round.

If the victim fails a saving throw vs. spell, the *curse* is permanent. If the saving throw is successful, the *curse* lasts only one turn per level of the priest who cast it. A *major curse* cannot be dispelled or removed by a *remove curse* spell, but a *remove major curse* spell, a *limited wish*, or a *wish* spell removes it.

This spell can be cast on an item, typically in a tomb where the item is not to be disturbed. In this case, those who touch the item fall victim to the *major curse* (and to the permanent *major curse* if a saving throw vs. spell is failed).

The reverse of this spell, *remove major curse*, removes the effects of a *major curse* or *bestow curse* spell.

6th Level

Enduring Ward (Pr 6; Alteration)

Sphere: Wards
 Range: Special
 Components: V, S, M
 Duration: Permanent
 Casting Time: 1 turn
 Area of Effect: Special
 Saving Throw: Special

This spell acts as a limited form of the *permanency* spell available to wizards. Any *glyph of warding*, *symbol*, or priest spell from the sphere of wards is made permanent if followed by the casting of this spell. Only one such spell can be affected per casting of an *enduring ward*.

This spell can be canceled by the successful casting of a *dispel magic* or *Mordenkainen's disjunction* spell (or similar magics), but a second such spell is typically required for the warding spell itself, whose finite duration (if applicable) does not commence until the ending of the *enduring ward*.

The material component of this spell is a crushed diamond of at least 200 gp value.

7th Level

Sanctify Crypt (Pr 7; Abjuration)

Sphere: Wards
 Range: 0
 Components: V, S, M
 Duration: Special
 Casting Time: 1 turn
 Area of Effect: 1 burial chamber
 Saving Throw: Special

This spell is employed by the priestesses of Nephthys to seal a burial chamber for all time. It lasts until a tomb is despoiled, which involves removing or destroying the mummified remains and/or looting those items of value buried with the deceased.

Anyone despoiling a *sanctified crypt* by performing either of the above actions invokes a powerful curse on themselves and their descendants. The effects of the 5th-level Nephthysan priest spell *major curse* are immediately applied to all tomb robbers present in the area of effect with no saving throw allowed, whether they have actually handled the deceased's remains or valuable grave goods or not. As well, each generation one descendant of each tomb robber suffers the effects of the *major curse* until the tomb is restored to its original state.

A *remove major curse* spell only removes the *major curse* from the current recipient. The *curse* still returns to haunt the next generation unless the tomb is restored. However, a descendant of an original tomb robber may lift the curse upon his or her line by performing a *major quest* for the church of Nephthys in atonement. (This does not lift the *major curse* from the lines of others involved in despoiling a particular tomb.)

The material components for this spell is gold dust equal in value to 1 gp per square foot of the burial chamber to be sanctified. The gold dust is scattered over the floor of the crypt during the casting.

Osiris

(Lord of Nature, Judge of the Dead, the White Crown, Reaper of the Harvest)

Intermediate Power of Arcadia, LG

PORTFOLIO: Vegetation, death, the dead, justice, harvest
 ALIASES: Osiriant (Thay), Ozrikotep (Unther)
 DOMAIN NAME: Buxenus/Heliopolis (Memphiria)
 SUPERIOR: None
 ALLIES: Hathor, Horus-Re, Isis, Nephthys, Thoth
 FOES: Mask, Set
 SYMBOL: White crown of Mulhorand with a crossed ceremonial crook and flail beneath it
 WOR. ALIGN.: LG, NG, CG, LN, N, CN



Osiris (o-SIGH-rihs) is the son of Geb and long-forgotten Nut. He was slain by Set during a power struggle to succeed Re in the aftermath of the Orcgate Wars. The Lord of Carrion tricked him into lying down in a magic coffin, and, once inside, Osiris was unable to escape and soon died. He was brought back to life by his wife Isis and Nephthys when they mummified his body, giving him eternal life and making him the god of death. Osiris and Set are now bitter enemies, but Osiris gladly acceded to the leadership of Horus-Re when Re chose Horus to succeed him. Osiris also despises and works against Mask, an emigrant deity who is the patron of thieves.

Osiris is very fond of people and is said to have taught the Mulan the arts of civilization. As Lord of Nature, his bounty provides a paradise in this life. As Reaper of the Harvest, he enables the people of Mulhorand to feed themselves and still have time for higher pursuits.

As Judge of the Dead, Osiris oversees the transition from a person's time on earth to the afterlife, a state not all that unlike life. Osiris teaches that there are three components to a person's body. The corporeal body is the least of the three components and falls primarily within the province of Nephthys after death. Two spirits reside within the corporeal body. Upon death, one of these spirit bodies, the ba, remains near the mortal remains and is interred with the body, while the other, the ka, proceeds to the Underworld to be judged by Osiris, punished or rewarded appropriately, and af-

terward goes on to its final reward, returning to visit its mortal remains only on the occasions of ceremonies that guarantee that it is remembered and so will continue to live on forever.

The relationship between Osiris and the undead is a complicated one. The Judge of the Dead loathes sentient, evil undead such as invoked mummies (those who embrace undeath willingly, laying plans for a corrupted form of immortality while still alive) as well as accidental mummies (a weaker form of invoked undead with half the normal Hit Dice that are created when the proper burial rites are not performed on a corpse and the insane and crazed ba animates it) and destroys them without mercy if they cross his path. On the other hand, Osiris animates the dead as nonsentient skeletons and zombies to do battle with defilers who would profane the animated being's corporeal bodies. Occasionally Osiris sends a divine minion from his court to animate a corporeal body as a mummy (similar to the effect of a *sanctify spirit host* spell) in order to defend a tomb from defilers, cooperating with its ba and providing it with awesome strength.

Osiris has a powerful and commanding presence, yet those whose hearts are pure and true are very comfortable in his company. His stern demeanor is cracked only by the antics of playful children, who have been known to make him smile and laugh in delight, and his wife, Isis, whom he loves passionately. However, when confronted by those who violate the principles of maat (justice, honor, order, and righteousness), particularly by despoiling the resting places of the dead, his anger is terrible and his wrath unstoppable. Any action within Mulhorand that is disrespectful of the dead, such as breaking into a sacred tomb or removing a copper coin from the body of a fallen warrior, has a 1% chance of summoning Osiris's avatar to deal with the offender.

Osiris is served by divine minions that can assume the form of a hawk or a bear.

Osiris's Avatar (Cleric 35, Ranger 25, Mage 18, Druid 15)

Osiris appears in one of two forms. The first is as a muscular great warrior with Mulhorandi features, green skin, and totally black eyes. He wears regal robes and the crown of the kings of Mulhorand. The second is as a mummy in a state of perfect preservation wearing regal tomb jewelry including an elaborate pectoral collar depicting a falcon holding an ankh. In either form, he can call upon any sphere or school of magic to cast spells from.

AC -3; MV 15; HP 229; THAC0 -4; #AT 2/1 or 3/1
Dmg 2d6+17 (flail +3, +12 STR)
MR 80%; SZ L (7 feet)
STR 24, DEX 19, CON 25, INT 24, WIS 25, CHA 24
Spells P: 15/14/13/13/13/10, W: 5/5/5/5/3/3/2/1
Saves PPDMD 2, RSW 5, PP 4, BW 4, Sp 6

Special Att/Def: Osiris usually wields only his royal ceremonial flail in combat. This flail +3 does double normal footman's flail damage and has the same powers as a *mace of disruption*. When Osiris attacks with two weapons, the second is his royal ceremonial crook. The crook does no damage when it strikes (and can extend to over 20 feet to do so), but anyone successfully struck by the crook loses all shield and Dexterity bonuses and is dragged close to Osiris and restricted in movement to remaining within 8 feet of him. There is a 50% chance per round that the victim is pulled off his or her feet to a kneeling or prone position; mounted victims are always pulled from their mounts. The crook can hold a being of any size up to but not including gargantuan (size G).

Osiris projects an aura of divine awe that stuns creatures of 8 HD or levels or lower automatically. He can command or destroy any undead creature he encounters at will. Anyone who touches his body in battle must roll a successful saving throw vs. death magic or die. Osiris can *shapechange* at will, and he controls all vegetation (not including sentient plants) in a 200-yard radius at will.

All spells of the necromantic or plant spheres or the school of necromancy cast or used by Osiris are at triple strength in all respects and targeted creatures receive a -3 penalty to their saving throws against such spells. He sees all invisible objects and illusions for what they really are and can force a being to tell the truth at will by locking his gaze upon them. (A successful saving throw vs. breath weapon at a -4 penalty allows a victim to continue lying or hold his or her tongue.)

Osiris can be hit only by +3 or better magical weapons and is immune to all forms of necromantic sphere or necromancy school magic that he does not wish to be affected by. He is also immune to all spells or spell-like effects of 4th level or lower cast at him that he does not wish to be affected by.

Other Manifestations

Osiris is known to manifest in the interiors of tombs as a grinning skull wearing the crown of Mulhorand. Those who disobey his implicit warning to flee are afflicted with a *bane* spell and sent running into the night screaming.

When the time for the harvest is nigh, Osiris often manifests as a man the color of night who strides through the fields reaping the harvest and leaving sheaves of grain in his wake.

When a noble seeks a place to build his burial crypt in the Land of the Dead, Osiris often manifests as a dark wind that pushes the supplicant along until she or he stumbles across a tall, dark, solitary tree standing alone in the desert. The tree disappears at sunrise, and on that exact location the noble must build the tomb.

Osiris also shows his presence, approval, or disapproval through the actions of good incarnates, faith incarnates, justice incarnates, hollyphants, t'uen-rin, lammasu, shedus, and animated plants. Gemstones in somber hues, such as wine red, ocher, gray, black, and maroon are sacred to him, as are scarab beetles.

The Church

CLERGY:	Clerics, specialty priests, paladins, rangers
ALIGNMENT:	LG, NG, CG, LN
TURN UNDEAD:	C: Yes, SP: Yes, Pal: Yes, Ran: No
CMND. UNDEAD:	C: No, SP: No, Pal: No, Ran: No

All clerics and specialty priests of Osiris receive religion (Mulhorandi), reading/writing (Mulhorandi), and modern languages (Common) as bonus nonweapon proficiencies. As Mulhorandi, all of Osiris's clergy, including paladins and rangers, know Mulhorandi as their native tongue. All of Osiris's clergy must be humans of Mulhorandi extraction. The priesthood is largely hereditary, and almost all of Osiris's paladins and specialty priests are members of the House of Osriant, composed of human descendants of divine incarnations of Osiris.

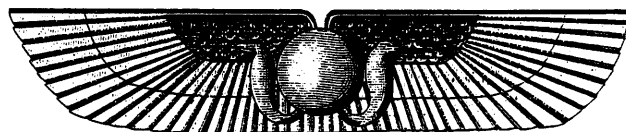
Prior to the Time of Troubles, all paladins and rangers in Mulhorand were devotees of Osiris. This is still predominantly true, but since the Godswar, Horus-Re has included paladins among his faithful as well. While within the Mulhorandi pantheon's geographic sphere of influence, in lieu of a paladin's normal *detect evil* ability, a paladin of Osiris can cast the priest spell *test of maat* at will (see the entry for Horus-Re).

Osiris is a respected deity in Mulhorand, but his church is small. While every citizen of Mulhorand follows his teachings, few actively worship the Justice of the Dead. Instead they venerate him by living according to the spirit of maat, giving him thanks at harvest time, and calling upon his name at the deaths of their loved ones for their protection throughout eternity.

All Osiris's clergy are addressed in public as "Lord Magistrate" or "Lord High Magistrate" (if of 9th or higher level). Within their ranks, priests of Osiris use such titles as (in ascending order of rank): Seeker of Truth, Guardian of the Dead, Dark Harvester, Magistrate, High Seeker, Death-watcher, High Harvester, High Magistrate, and Deathlord. Paladins are known collectively as Pinnacles of Maat. Rangers are known collectively as the Eyes of Truthful Nature. Clerics of Osiris make up 30% of the clergy, rangers 12%, paladins 8%, and specialty priests, known as divine arbiters, 50%.

Dogma: Priests of Osiris must honor the dead and the places in which they rest. They perform all burial rituals for the dead and aid in the mummification of the noble or wealthy dead. No priest of Osiris can ever take part in or condone the looting of a grave, the removal of treasure from a fallen body, or any similar action. Sacrilege of this type results in an instant loss of all powers and abilities. Priests who die while in such disgrace become accidental mummies.

They must use their powers to assist in the harvest. They are to aid the common folk and slaves at the time of harvest, doing all that is in their power to ensure that food needed for the coming year is successfully brought in from the fields and stored.



The clergy of Osiris must follow the code of maat. Should any individual in the clergy act in a manner contrary to maat, they are stripped of their powers and authority—much as paladins who have gone off the path lose their paladinhood. Initiates to the faith are charged to adhere to the principles of maat and the Code of Justice while they serve the Lord of the Dead:

“Goodness, honor, and order are the natural state, and that which leads to evil, treachery, and chaos is by rights unnatural and unlawful. Goodness and harmony come from living within maat rather than fighting it. An organized approach brings the most good for all. Laws exist to bring prosperity to those under them. The pharaoh and his representatives set laws as guidelines for honorable action within Mulhorand’s tradition. Those guidelines must be applied with honor; when honor is lacking in their application, the fair judgment of Osiris is the law.

“The justice of Osiris is a lack of partiality. When you hear a case from those you know, treat them as though you knew them not, and those who are close to your person the same as those who are distant from you. Do not avoid a petitioner, but hear all cases with eagerness. Be not angered without justice. Great is justice when it is even-handed; in the eyes of truth, a slave and the pharaoh are as one.”

Day-to-Day Activities: Priests of Osiris are the justices and magistrates of Mulhorand and known for their great wisdom. They typically avoid court intrigue and adventure, preferring to deal with everyday concerns. They go from town to town to hear cases and render judgments. They are genuinely fair, reasonable, honest, and incorruptible, although judgments they render are typically severe. The burden of proof is usually on the accused to prove his or her innocence, not on the accuser.

Civil disputes are handled by a tribunal of priests of Osiris. Anyone may call for such a tribunal to settle disputes of property and marriage, but the clergy of Osiris charge a rather expensive fee for this service.

The greatest power that a judge of Osiris has is the ability to call an independent inquiry. If a judge views any political situation as suspicious, she or he can call upon up to two other judges and determine if any laws have been broken or exist in a dishonorable fashion. The results of this inquiry are given to the vizier (the highest-ranking priest of Horus-Re) who has the right to ignore them if he feels like it, one possible source of abuse of power. Recently, Pharaoh Horustep III has asked that such findings be presented to him, too, since his previous vizier was removed from office in disgrace for abusing his powers.

Guarding the Land of the Dead is the responsibility of the clergy of Osiris. They keep the burial crypts in pristine condition, renew fading wards, and guard against tomb robbers. They communicate any desecration they discover to the church of Nephthys, who avenges it. A priest of Osiris is required to preside over every burial service and perform the last rites to usher the deceased into the afterlife. Priests of Osiris also cooperate with those of Nephthys in constructing tombs and in mummifying the deceased; the two priesthoods also work together to reconsecrate tombs they discover have been violated.

Holy Days/Important Ceremonies: The two most important holy days in the church of Osiris are Highharvestide and Midwinter. The former is a (relatively) joyous celebration of Osiris’s bounty in which all the citizens of Mulhorand are invited to join. The latter is a solemn, private day during which the sanctity of every burial crypt in Mulhorand is renewed or reinforced so that the dead may continue to rest easy.

The Passing to Eternal Contentment and Justice is a sacred ceremony performed during the enshroudment and burial of the dead. There are three versions of the ceremony—High, Middle, and Low Passing—that are employed during funerals for the royal family, the nobles, and the commoners, respectively.

Major Centers of Worship: The centers of Osiris’s worship are in Jhalhoran and Mishtan. The temple in Jhalhoran is known as the Crypt of Shadows and serves as a repository of lore on the afterlife and the teachings of Osiris. It resembles a small pyramid with several doors on each face at ground level. Constructed of dark granite, it is eternally shrouded in shadows not caused by any visible obstruction of the sun.

Osiris’s preeminent temple is in Mishtan and is known as the Gateway to the Afterworld. It resembles two concentric rings of towering pillars large enough to contain rooms inside that are interconnected by graceful arches to all their neighboring pillars. This temple administers the construction of tombs in the Land of the Dead, the maintenance of the burial grounds of the pharaohs and their families, and the government of the town of Mishtan. Most of the orders dedicated to Osiris are based in the temple but roam the length and breadth of the nation.

While there are not many temples elsewhere devoted to Osiris, most tombs contain shrines dedicated to him and decorations that venerate him.

Affiliated Orders: The Order of the Risen Scepter is an elite order of paladins and lawful good rangers who have been raised by the clergy of Osiris after being slain while engaging in honorable combat with the clergy of Set. If the priests of Set killed them by violating the principles of maat (as they always seem to do), members of the order come back to life after being raised stronger than ever. (Each risen paladin or ranger gets an additional +1 bonus to all saving throws and receives the maximum hit points per hit die. Such paladins and rangers do not lose a point of Constitution when being raised or resurrected.)

The Brotherhood of Those Who Smile in the Face of Death (usually known as the Deathgrins) was founded by the survivors of the battle that drove the werocrodile followers of Sebek from Mulhorand and destroyed the city of Sekras. This order of paladins has continued to serve as the sword arm of Osiris when evil takes root in the Old Empires. Since the Godswar, paladins of the Deathgrins have spent a great deal of effort and sacrificed the lives of many of their number attempting to destroy the cult of Tiamat in Unther.

The Guardians of Skuld is a society drawn from the priesthoods of Anhur, Osiris, and Isis whose existence has been formalized since the Time of Troubles and whose leadership has reverted back to the temple of Anhur from the clergy of Horus-Re. Members of the Guardians guard the capital city of Skuld from invaders and treachery.

Priestly Vestments: The clergy of Osiris dress in kalasiris (white tight-fitting linen skirts stretching from under the arm to the knees or from the waist to the knees), sandals, and a headdress. Sometimes they wear a transparent white robe over top their kalasiris. They shave their heads bald and paint three blue circles on their foreheads indicating that they are priests. High-ranking priests adorn themselves with simple cloth headdresses or with wigs emblazoned with a uraeus serpent (a symbol of otherworldly wisdom), silver pectorals engraved with the symbol of Osiris, and burial shrouds wrapped around their arms and upper torso. The standard holy symbols of priests of the faith are a ritual crook and flail.

Adventuring Garb: Priests of Osiris dress practically, but simply, when adventuring. They avail themselves of the best armor and weapons they can find that are appropriate for the expected situation but avoid ostentatious displays of wealth or power.

Specialty Priests (Divine Arbitrators)

REQUIREMENTS:	Wisdom 15
PRIME REQ.:	Wisdom
ALIGNMENT:	LG
WEAPONS:	Flail, hammer, mace, staff, staff sling, sling
ARMOR:	Any
MAJOR SPHERES:	All, animal, astral, combat, creation, guardian, healing, necromantic, plant, protection, sun, wards
MINOR SPHERES:	Charm, divination, summoning, time
MAGICAL ITEMS:	Same as clerics
REQ. PROFS:	Flail, languages modern (Untheric), herbalism
BONUS PROFS:	Blind-fighting

- Only humans of Mulhorandi extraction can be divine arbitrators.
- Divine arbitrators know the laws and legal codes of Mulhorand. They automatically know all commonly and uncommonly known information within that body of law and its attendant procedures. If asked to call to mind an incredibly obscure point of the law of their homeland, they may make an ability check against their Wisdom or Intelligence, whichever is higher, to recall the point in question. They must make a similar ability check to know the common laws of other lands; to recall the uncommon legal practices or obscure legal points of order of foreign lands, this ability check is at a –3 penalty or a –6 penalty, respectively.
- Divine arbitrators know a great deal about undead creatures and the ultimate destinations of the spirits of living creatures after they die. This knowledge is separated into two fields: necrology and netherworld knowledge. (These fields of knowledge are identical to the necrology and netherworld knowledge nonweapon proficiencies from the *Complete Book of Necromancers*.)

Necrology: Divine arbitrators are well versed in necrology, the lore of undead creatures. When checking their necrology knowledge, divine arbitrators make an ability check against their Wisdom score. Their

knowledge may be used to help determine the probable lairs, dining habits, and history of such creatures (no ability check needed). Whenever a divine arbitrator confronts an undead creature, she or he may be able to specifically identify the creature (discerning between a ghast and a common ghoul, for instance) with a successful ability check. In addition, provided the divine arbitrator makes another successful ability check, she or he recalls the creature's specific weaknesses and natural defenses or immunities. At the DM's discretion a failed ability check (in either of these cases) reveals misleading or even completely erroneous information which may actually strengthen or otherwise benefit the undead creature. Divine arbitrators gain a +3 bonus when using this ability in regard to any form of mummy.

Netherworld Knowledge: Divine arbitrators steadfastly serve Osiris, who sees to the disposition of the dead in the Mulhorandi pantheon, and so obtain a great deal of arcane knowledge. When checking their netherworld knowledge, divine arbitrators make an ability check against their Wisdom score minus three. Divine arbitrators learn about the cosmology and organization of Outer Planes and how this specifically relates to the Realms, focusing primarily on the ultimate destination of spirits after death. In addition, divine arbitrators learn about the dangerous behavior of the creatures that inhabit the nether regions, including such fiends as tanar'ri and baatezu. With a successful ability check to the modified Wisdom score, netherworld knowledge can reveal the specific weaknesses and natural immunities of beings from the Outer Planes. Netherworld knowledge can also be used to classify the exact type of extraplanar creature encountered with a successful ability check.

- Divine arbitrators turn undead as if they were two levels higher in experience than their actual level.
- Divine arbitrators may take an extra spell at each spell level provided that it is in the plant sphere.
- Divine arbitrators must be convinced that a person's death was contrary to the law or to maat to raise the dead. They do not do so on a whim, and most of the time, they do not do so at all. Monetary rewards do not sway them; reason, theology, and—occasionally—mercy motivate their decisions.
- Divine arbitrators cast wizard spells from the school of necromancy in addition to priest spells. They cast these as mages of their level. For example, a 3rd-level divine arbitrator casts wizard spells as a 3rd-level mage and cannot gain spells that are not available to a 3rd-level mage. Divine arbitrators pray for their wizard spells instead of studying to memorize them, and chosen wizard spells replace clerical spells potentially available for use that day. (In other words, the wizard spell occupies a priest spell slot.) Because of this, divine arbitrators may never cast 8th- or 9th-level wizard spells.

Note that divine arbitrators must carefully fit the use of necromancy spells within the concept of maat. Violation of maat results in them losing all spells and divine arbitrator special abilities until they atone and are reinstated by their church.

- At 3rd level, divine arbitrators can cast *spiritual hammer* (similar to the 2nd-level priest spell) once per day. This ability is known to them as a *flail of deadly justice* and appears as field of force shaped like a footman's flail, though it does the same damage that *spiritual hammer* does.
- At 5th level, divine arbitrators gain a +1 on their saving throws vs. death magic.
- At 7th level, divine arbitrators may continue to try to turn undead as their action each round so long as they do not fail at a turning attempt. The results of the turning attempt include their level bonus but are otherwise calculated normally.
- At 10th level, divine arbitrators become immune to the energy-draining attacks of undead creatures of any sort. These include attacks that drain levels, ability score points, hit points, etc.
- At 10th level, any *animate dead* spell cast by a divine arbitrator has double effectiveness. Note that divine arbitrators may only animate the dead in defense of their own tombs or a site sacred to Osiris. Otherwise, the use of this spell is considered an evil act.
- At 15th level, divine arbitrators can *speak with dead* (as the 3rd-level priest spell) with any deceased being of which at least a skull remains. The age of the corpse does not matter, and the dead being always tells the truth, though it cannot reveal anything it did not know in life and cannot know of events that have occurred since its demise.

If the being has been properly interred, the divine arbitrator must undergo the lengthy and proper rituals to open its grave, tomb, sarcophagus, or coffin seals without defiling the burial place and then must redo the proper ceremonies and recreate the proper seals after the conversation is held. Divine arbitrators *will not* open a grave or tomb to speak with the dead if the materials and time are not available to properly open and reseal the tomb. DMs can adjudicate how long such processes take, how much the ceremonial materials cost, and how rare the materials are, but a rough rule-of-thumb would be two hours, 10 gp, and fairly common for a peasant or soldier's grave; four hours, 250 gp, and uncommon for a merchant, craftsman, or military officer's grave; eight hours, 2,500 gp, and rare for a minor noble's grave; and a day to a tenday, 10,000+ gp, and extremely rare for those of higher rank. Pharaohs and the like are simply out of the question; since they are considered god-kings, if they wish to speak to their people, it is thought that they will manifest themselves.

- At 20th level, all *raise dead* and *resurrection* spells cast by divine arbitrators always succeed, and targets of their *raise dead* and *resurrection* spells do not lose a point of Constitution.

Osiran Spells

1st Level

Beckon (Pr 1; Conjuraton, Charm)

Sphere: Animal
 Range: 1-mile radius
 Components: V, M
 Duration: Instantaneous
 Casting Time: 4
 Area of Effect: 1 creature
 Saving Throw: None

This spell affects one creature of semi-intelligence or lower (INT 4 or less). The creature must either be able to be affected by an *animal friendship* spell or be a domesticated pet of the caster since the spell imbues the beckoned creature with neither a favorable attitude toward the caster nor the ability to communicate with him or her. When *beckon* is cast, the creature hears the caster calling and rushes to his or her side as fast as possible. Creatures outside the spell's range do not "hear" the *beckon* and are not summoned.

The material component for this spell is a piece of food that is favored by the animal or pet.

3rd Level

Chill (Pr 3; Alteration, Evocation)

Sphere: Combat
 Range: 50 yards+10 yards/level
 Components: V, S, M
 Duration: 1 round/level
 Casting Time: 6
 Area of Effect: Special
 Saving Throw: ½

This spell creates a 30-foot-radius sphere of cold air. The caster can focus the coldness on one creature in that area, causing 1 point of damage per caster level (to a maximum of 10 points). If the victim on whom the cold is focused succeeds at a saving throw vs. spell, the damage is halved. Each succeeding round, the caster can focus on the same or another being in the area of effect, inflicting 1 point/level of damage (to a maximum of 10 points) to any one creature that is still within the area of effect. Creatures within the area of effect other than the target feel an unpleasant chill, but are not damaged by it.

The spell does not cause any damage during a round that the caster is struck before his or her initiative, since the caster must concentrate to target the spell. However, striking the caster does not end the spell; it merely prevents its energies from being focused that round. The caster may take actions other than targeting the spell, such as a physical attack, and resume targeting the spell in a later round, but casting any subsequent spell terminates the *chill* spell. In addition, if all creatures leave the area of effect, the spell ends.

The material component for this spell is a feather.

4th Level

Animal Vision (Pr 4; Alteration)

Sphere: Animal
 Range: 100 yards+20 yards/level
 Components: V, S, M
 Duration: 1 turn/level
 Casting Time: 7
 Area of Effect: The caster and 1 animal
 Saving Throw: None

This spell links the vision of the priest to that of a single animal she or he must be able to see or touch when the spell is cast, be it mammal, reptile, bird, fish, or insect. Typically, the animal is one sacred to the priest's religion, but it need not be. As long as the animal remains within the range of the spell, the caster can see through its eyes, using whatever normal or special vision it possesses. There is no other link between the caster and the animal; the priest has no control over where the animal goes (unless she or he employs other spells for this purpose), and the priest suffers no damage if the creature is killed.

The material component for this spell is a morsel that is desired by the animal (for example, if it is a cat, then catnip is a suitable component).

Swirling Scythes (Pr 4; Invocation)

Sphere: Plant, Combat
 Range: 0
 Components: V, S, M
 Duration: 1 round/level
 Casting Time: 4
 Area of Effect: 3-foot radius/level
 Saving Throw: ½

This spell creates a whirling horizontal circle of invisible scythes, each created from a field of force, centered on the spellcaster. One scythe is created for each level of the caster. Casters of *swirling scythes* mentally specify the height at which all of the scythes spin, and they can change that level each round as long as it is not lower than their feet or higher than their heads. *Swirling scythes* pass through rock and metal as if those materials did not exist. Only living organic material is affected by this spell. This spell ends immediately when the duration expires or the caster ceases to devote full concentration to the spell. Casters may move at half their normal movement rate and maintain concentration (though they may not take other actions); the *swirling scythes* move with the caster.

Although this spell was created to reap the fields of Mulhorand, it is an extremely deadly combat spell as well. Any creature caught within the area of effect suffers 2 points of damage per round per *swirling scythe*. A successful saving throw vs. spell halves this damage.

The material component for this spell is a miniature silver or gold scythe and the priest's holy symbol.

6th Level

Sanctify Spirit Host (Pr 6; Necromancy)

Sphere: Necromantic
 Range: Touch
 Components: V, S
 Duration: Permanent
 Casting Time: 1 hour
 Area of Effect: One mummified corpse
 Saving Throw: None

In a long and involved ceremony performed during Mulhorandi burial rites, this spell sanctifies the corporeal body according to the tenets of the Mulhorandi faith, allowing eternal safe haven for the ba, the animate life force, and passage to the afterlife for the ka, the spirit twin containing the personality and consciousness. If a properly mummified corporeal body sanctified by this spell is ever disturbed or its tomb despoiled, Osiris sends the spirit of a divine minion to animate the mummy and cooperate with the resting ba to drive the grave robbers from the tomb. Such a mummy is lawful neutral in alignment, lacks the scabrous touch (mummy rot) of an invoked member of the ancient dead, exists only so long as defilers walk in the tomb sanctified in the name of Osiris, is only turnable or commandable by the clergy of Osiris, and cannot be resurrected. In addition, it is not specially vulnerable to fire, taking no damage from torches, 2d6 (first round)

and 1d6 (second round) from a direct hit from burning oil, and no additional damage from magical fire. Finally, it is immune to damage from either holy or unholy water except for unholy water created by the church of Set, from which it takes 2d4 points of damage from a direct hit.

Sebek

(Lord of Crocodiles, the Smiling Death)

Demipower of the Prime Material Plane, NE

PORTFOLIO: River hazards, crocodiles, werecrocodiles, wetlands, rivers
 ALIASES: Sebethant (Thay), Sebakar (Unther)
 DOMAIN NAME: Toril/Old Empires Region
 SUPERIOR: None
 ALLIES: None
 FOES: Anhur, Bast (Sharess), Geb, Hathor, Horus-Re, Isis, Nephthys, Osiris, Thoth
 SYMBOL: Crocodile head surmounted by a horned, plumed headdress
 WOR. ALIGN.: LE, NE, CE



Sebek (SEH-beck) is a crocodile-headed deity worshiped in the wetlands of Mulhorand and a few remote places in Unther and Chessenta, away from the cities. All crocodiles and werecrocodiles are said to be his children. His largest collection of worshipers was driven out of Mulhorand by the Brotherhood of Those Who Smile in the Face of Death, an order of Osiran paladins, and subsequently moved to the Adder Swamp in Chessenta. Sebek's cult has

been persecuted for several centuries by the god-kings and had been nearly exterminated before the Time of Troubles. Since the Godswar, the number of werecrocodiles who worship the Smiling Death has rebounded slightly.

Sebek is second only to Set in evil in the pantheon of Mulhorand. He is strong, but also cruel and capricious. He enjoys eating people, but can be swayed by piteous begging (if it is accompanied by the promise of bigger meals). He enjoys cruel humor and mean-spirited pranks. He loathes genuine displays of heartfelt emotion and is said to have a heart of ice. The Lord of Crocodiles has a strong streak of insecurity with regard to his status in the Mulhorandi pantheon, a fact that has been exploited by daring mortals in the past.

Sebek is the poor relation of the Mulhorandi pantheon, effectively an outcast. Although he is not formally banished, he is simply ignored. Most of the Mulhorandi deities view Sebek with condescending scorn. Sebek has worked with Set in the past, but even the Brother of Serpents treats Sebek with contempt and uses him only as a temporary ally of convenience.

Sebek is served by divine minions that can assume the form of a crocodile or a giant crocodile.

Sebek's Avatar (Fighter 20, Cleric 18)

Sebek appears most often in one of two avatar forms: the Lord of Crocodiles or the Smiling Death. The Lord of Crocodiles is a tall, crocodile-headed Mulhorandi man wearing a headdress made of a pair of horns and two tall plumes. He wields a great spear and wears an elaborate armet on his upper left arm. He may draw from any sphere of magic for his spell abilities.

The Smiling Death is a monstrous crocodile fully 40 feet long that lurks on the bottom of the largest rivers and can swallow entire boats whole. The Smiling Death cannot cast priest spells.

AC -2 (Lord of Crocodiles) or -3 (The Smiling Death); MV 15, Sw 18 or 9, Sw 18; HP 186; THACO 1; #AT 3/1 or 1
 Dmg 1d12 (bite) and 1d12+13 (*great spear* +3, +8 STR, +2 spec. bonus in spear) or 4d10 (bite)
 MR 50%; SZ L (8 feet) or G (40 feet)
 STR 20, DEX 20, CON 25, INT 18, WIS 20, CHA 17
 Spells P: 11/11/10/10/6/4/2 or None
 Saves PPD 3, RSW 5, PP 4, BW 4, Sp 6

Special Att/Def: Sebek can *shapechange* from one avatar form to the other at will as long as he is fully submerged in water. The process takes one full round. During the transformation he can do nothing but defend himself. In either form, Sebek can summon 1d3 giant crocodiles seven times per day who surface in water near him or appear to crawl out of the

ground. Anyone who has an unhealed wound caused by a piercing or slashing weapon (including similar natural weapons) who is wounded by Sebek finds the wound reopened and loses 1d3 points per round until the wound is rebound. No lizard or reptile will attack Sebek, even if it is trained to attack or *charmed* and ordered to do so.

The Lord of Crocodiles wields the *Sorrowful Spear*, a *great spear* +3 that has the special ability of changing dead sticks and branches into normal crocodiles with maximum hit points with its touch (similar to the *sticks to snakes* spell). These crocodiles obey Sebek unconditionally. Sebek can attack twice per round with his spear and once per round with his bite.

The Smiling Death swallows creatures and small boats whole on a natural attack roll of 15 or above. Any living victims suffering this fate die within 3d6 rounds (protection vs. acid damage slows this to double that number of rounds) and are subsequently digested within 30 minutes.

Other Manifestations

Sebek rarely manifests in the Realms, preferring to simply send his avatar to hunt. When he does manifest, it is typically as a giant crocodile's smile appearing in thin air. Whether this indicates his favor or disfavor is left up to the viewer to determine. Guessing incorrectly often leads soon after to a quick and gruesome end in the jaws of the Smiling Death.

The Church

CLERGY:	Clerics, specialty priests
ALIGNMENT:	NE
TURN UNDEAD:	C: No, SP: No
CMND. UNDEAD:	C: Yes, SP: Yes

All clerics and specialty priests of Sebek receive religion (Mulhorandi), modern languages (Mulhorandi), and modern languages (Common) as bonus nonweapon proficiencies. As natives of their own lands, specialty priests from Unther and Chessenta also know their native tongues. All of Sebek's clergy are werecrocodiles, a form of lycanthrope found (with these statistics) in Mulhorand, Unther, and Chessenta. Clerics of Sebek are limited to 5th level; specialty priests have no maximum level limit. Clerics of Sebek are able to cast *crocodile tears* once a day as an ability. Clerics of Sebek begin 1st level with 5d8+1d4+5 hit points and gain 1d4 hit points per level after 1st to their maximum of 5th level.

Werecrocodile (Lycanthrope): AC 1; MV 6, Sw 12; HD 5+5 (+1d4 hp per level if priest); THACO 15 #AT 2; Dmg 2d6 (bite) and 1d8 (tail); SA infection, can summon and control 1d3 crocodiles per day, 18 Strength; SD hit only by silver and magical weapons, healing upon from change; SZ M (6' human), L (8' to 12'-long crocodile); ML elite (13-14); Int avg (8-10); AL NE; XP 650 (975 for priest of level 1-4, 1,400 for priest of level 5+); MONSTROUS COMPENDIUM *Annual Volume Three*.

Notes: *Infection:* Bitten victims can be infected with lycanthropy. They have a 1% chance to turn into werecrocodiles during the next full moon for each point of damage taken from bite of a werecrocodile. *Summon Crocodiles:* Werecrocodiles can summon 1d3 normal crocodiles, which arrive in 2d6 rounds and obey their every command. *Healing From Change:* Like all lycanthropes, werecrocodiles heal 1d6x10% of the damage they have taken in animal form when they return to human form.

Sebek is both feared and revered in rural Mulhorand, where crocodile lurk in the rivers. Although rarely worshiped anymore by humans, except by twisted individuals in secret cults, Sebek is propitiated by fearful villagers in order to stave off his attacks. Worshipers of Sebek do not construct permanent temples. Rather, they build simple shrines resembling small huts out of mud and reeds in swamps, stagnant pools, and slow-moving rivers.

The clergy of Sebek are a very small group and consist mainly of specialty priests, known as swamplords, with only about 10% of the clergy being clerics. Priests of Sebek use such titles as Glistening Jaws, Watery Death, Scales of Vengeance, Hungry Maw, and Bloody Teeth. Titles are awarded haphazardly or are self-selected. All ranking among the clergy is based on ritual combats between rivals that continues until one combatant is killed or yields.

Dogma: Hunt or be hunted is the driving philosophy behind the faith of Sebek's priests. Clergy of the Lord of Crocodiles are to hunt intruders into their god's domain, weed out the weak, terrify human commoners and weaklings into propitiating Sebek, dominate their fellows, and even-

tually turn the world into one vast swamp. They are to help Sebek eventually gain the recognition he deserves as a powerful god to be feared. Sebek's priesthood is to be amply rewarded with choice prey, wealth, and territory when Sebek finally gets what he deserves—a powerful position in the Mulhorandi pantheon.

Day-to-Day Activities: Werecrocodile priests spend their days bullying their fellows, hunting, luring humans to their doom, and designing fantastic schemes to seize power in Mulhorand, Unther, and Chessenta.

Holy Days/Important Ceremonies: Villagers seeking to ward off the attack of crocodiles hope to appease Sebek by the monthly sacrifice of animals (and occasionally sentient creatures) outside shrines located deep in the swamp. The remains of the sacrifice are left within the shrine for the crocodiles. Many a worshiper has failed to leave quickly enough after making a sacrifice and fallen prey to the jaws of the crocodiles attracted to the site.

Werecrocodile priests of Sebek must give whispered praises to the Lord of Crocodiles before each kill, and they must leave a small fraction of their catch out at night while they sleep for Sebek to devour if he so chooses. Once per month they must slay a sentient creature (low intelligence or greater) or lose all their priestly powers until they do so. Each year they must create at least one new werecrocodile from the human population of Mulhorand and guide that person into the worship of Sebek so that Sebek's cult continues to grow.

Major Centers of Worship: Sebek's major temple in Mulhorand, known as the River's Maw, was located in the small city of Sekras. Beginning as a small cult of humans, Sebek's faithful gradually turned the majority of the population into werecrocodiles over a period of centuries. When the city was destroyed by paladins of Osiris in 1183 DR, Sebek's worshipers were scattered and greatly reduced in number. Some werecrocodiles remain in the ruins of Sekras, and smaller bands may be found in most of the swamps in Mulhorand and Unther. The majority of Sebek's surviving worshipers relocated to the Adder Swamp in Chessenta. A long-running war with the wererats who inhabited that place has reduced Sebek's worshipers to little more than savages. Scattered shrines to Sebek are located throughout the swamp, but no true temple has ever been built there.

Affiliated Orders: There are no knightly or military orders associated with the faith of Sebek. All werecrocodiles serve Sebek directly, and all war on the humans who seek to invade their rivers and swamps. Werecrocodiles have occasionally made alliances of convenience with lizard men, lizard kings, marls, bullywugs, troglodytes, and boggles. Most of these alliances end with one or both groups turning upon the other when the alliance is no longer convenient.

Priestly Vestments: When in human form, the clergy of Sebek wear kalasiris (white tight-fitting linen skirts stretching from the waist to the knees) and pectorals of tanned crocodile hides studded with gems. They shave their heads bald, more for convenience than to indicate any affinity with the nobility of Mulhorand. When in crocodile form, the clergy of Sebek disdain the use of any adornment. The standard holy symbol of priests of the faith is either a crocodile tooth or a carved representation of Sebek's symbol; either is usually worn on a thong or chain as a necklace.

Adventuring Garb: Clergy of Sebek dress practically when adventuring, wearing comfortable shoes and a rugged kalasiris. When in human form, they often don leather or scale mail armor. (Their natural Armor Class is crocodile form is sufficient to protect them.) Clerics prefer clubs in combat, and specialty priests favor scimitars.

Specialty Priests (Swamplords)

REQUIREMENTS:	Wisdom 9
PRIME REQ.:	Wisdom
ALIGNMENT:	NE
WEAPONS:	Mace, spear, staff, sling, staff-sling, khopesh, scimitar, dagger
ARMOR:	All armor types up to and including scale mail; no shields; natural Armor Class of 1 in crocodile form
MAJOR SPHERES:	All, animal, chaos, combat, elemental (water and earth), guardian, healing, plant, protection
MINOR SPHERES:	Charm, creation, divination, necromantic, thought
MAGICAL ITEMS:	Same as clerics
REQ. PROFS:	Scimitar
BONUS PROFS:	Direction sense, swimming

- All swamplords are werecrocodiles, and as such automatically have a Strength of 18. They also have the other special abilities and immunities associated with lycanthropes in general and werecrocodiles in particular. (Werecrocodiles are described in the *MONSTROUS COMPENDIUM Annual Volume Three* and in *Old Empires*. Note that their movement rate is 6, Sw 12.)
- At 1st level, swamplords have 5d8+1d4+5 hit points (plus any Constitution bonuses they might be entitled to). For each experience level they gain above 1st through 9th, they gain another 1d4 hit points (plus any Constitution bonuses they might be entitled to). After 9th level, they gain only 2 hit points per experience level, just as any normal type of priest does.
- Swamplords may speak with any alligators, crocodiles, giant crocodiles, and werecrocodiles at will.
- Swamplords may change their appearance (similar to the 2nd-level wizard spell *alter self*) once per day to appear as a floating log while drifting within a river or lake. They can maintain this form for 3d4 rounds+2 rounds/level.
- Swamplords are able to cast *crocodile tears* (as the 2nd-level priest spell) once a day.
- At 2nd level, swamplords can breathe water or air with equal facility.
- At 3rd level, swamplords can cast *suggestion* (as the 3rd-level wizard spell) once per day.
- At 5th level, swamplords can cast *sticks to crocodiles* (as the 4th-level priest spell *sticks to snakes*) once per day. The crocodiles are normal in size. (Crocodiles are described in the *MONSTROUS MANUAL* tome.)
- At 7th level, swamplords can cast *monster summoning VII* (as the 9th-level wizard spell) once a day. They always summon two giant crocodiles.
- At 9th level, swamplords can speak a *power word, stun* (as the 7th-level wizard spell) once a day.
- At 15th level, swamplords can cast *eyebite* (as the 6th-level wizard spell) once a day.

Sebekan Spells

1st Level

Water Sprint (Pr 1; Alteration)

Sphere:	Combat
Range:	0
Components:	V, S
Duration:	Special
Casting Time:	4
Area of Effect:	The caster
Saving Throw:	None

This simple spell triples the spellcaster's normal swimming movement rate for one round. After casting this spell, the priest must utilize this boost of speed within one hour per level of the spellcaster. When the spell duration expires or after the burst of speed is utilized, the spell effect ends immediately.

Priests of Sebek commonly employ this spell when preparing for a hunt. They then lurk in crocodile form beneath the water waiting for likely prey and, when a likely victim is found, burst out with surprising speed and attack.

2nd Level

Crocodile Tears (Pr 2; Enchantment/Charm, Illusion)

Sphere:	Charm
Range:	0
Components:	V, S, M
Duration:	Special
Casting Time:	5
Area of Effect:	120-foot radius
Saving Throw:	Neg.

This spell makes the priest appear weak, sick, injured, and emotionally distressed so as to engender a sympathetic response in anyone encountering the priest. It effectively disguises any unusual physical characteristics of the caster that might be taken to be menacing (fangs or claws, for example) and makes any drawn weapons or worn armor appear to be non-menacing objects and heavy, but tattered, clothing (such as making a sword appear to be a walking staff). While this spell is in effect, any creature of low intelligence or greater (INT 5+) which enters the area of ef-

fect, except a crocodile or werecrocodile, must make a successful saving throw vs. spell or immediately move to the priest's side at its full normal movement rate or faster to offer assistance. Weapons and shields are dropped in the haste to provide aid unless already sheathed or strapped on. Should the priest choose to attack as would-be benefactors approach, such victims are automatically surprised, and the priest enjoys at +4 attack bonus during the round of surprise.

This spell lasts for up to 1 hour/level of the priest. Like an *invisibility* spell, any attack on the part of the priest instantly ends the spell's effect. Beings who observe the priest cast the spell are also immune to its effects.

The material component of this spell is a handful of water splashed on the face.

Set

(Lord of Evil, Defiler of the Dead, Lord of Carrion, Father of Jackals, Brother of Serpents, Outcast of the Gods, King of Malice)

Intermediate Power of Baator, LE

PORTFOLIO:	Evil, the desert, desert storms, destruction, drought, night, rot, predators and carrion-eaters, snakes, hate, malice, betrayal, evil magic, ambition, poison, murder
ALIASES:	Typhon (Thay and Unther), Gilgeam
DOMAIN NAME:	Stygia/Ankhwugath
SUPERIOR:	None
ALLIES:	Tiamat
FOES:	Anhur, Hathor, Horus-Re, Isis, Osiris, Nephthys, Thoth
SYMBOL:	A coiled cobra
WOR. ALIGN.:	LE, NE, CE



Set (SEHT), brother of Osiris, is the most evil deity worshiped in Mulhorand. The son of Geb and long-forgotten Nut, his birth was horrific, for he tore himself free from his mother's womb and sprang upon the world as a foul and hideous thing. He challenged the authority of Osiris for the leadership of the gods upon the death of Re during the Orogate Wars, slew Osiris (who was later brought back to life by Isis) through trickery, and was then defeated by Horus-Re and cast into the Raurin desert. While only evil people venerate Set, sometimes those who travel in the desert make offerings to him to appease his wrath. Thoth, the Lord of Magic, is the god of neutral wizards and magic in its theoretical, practical form in Mulhorand, but Set serves specifically as the patron of evil-inclined wizards.

Set is willing to ally with nearly any evil being or organization if it fits with his long-term goals. He quickly abandons such an alliance when it suits his purposes as well. Set sometimes allies with Sebek, but he looks down upon the Lord of Crocodiles and rarely wants anything to do with that demipower.

Prior to the Time of Troubles, Set induced the great wyrm blue dragon Gestanius to ally with his cult. When she was destroyed by Tchazzar during the reformation of Tiamat, he calmly went about making inquiries about an alliance with the cult of Tiamat. Set has developed a tentative, secret alliance with Tiamat, who was recently once more resurrected in the Realms, but both deities feel that they are leading each other in their own plans rather than following another's plots. However, the cult of Tiamat and the followers of Set maintain an alliance of convenience.

Set has also begun to forge an alliance with the great wyrm Maldraedior in Dalath. Set has promised to provide draconic hatchlings for Maldraedior to induct into the worship of a draconic deity of magic in exchange for access to Maldraedior's extensive lore and assistance from the wyrm's human servants. Set has been making numerous overtures of late to the Red Wizards as well, trying to induce or manipulate Thay to launch another war against Mulhorand.

A cold and calculating god, Set is the jealous personification of evil. He always acts against the interests of the Mulan and the Mulhorandi pantheon. The Lord of Evil is always looking for ways to recruit new followers and disrupt the churches of the other Mulhorandi powers. Despite his loathsome nature, Set takes good care of his followers and does not willingly betray or abandon his people, as he finds it practical to maintain their loyalty.

Set can be quite gracious and charming when first encountered, but he reveals his true colors very quickly. He reveals in his evilness and makes no excuses for his cruelty or his evil actions. He never laughs except when relishing another creature's pain, and the sound of his laughter is said to be that of creature's final death scream. Mortals are simply useful tools that can be destroyed or cared for, as appropriate, in Set's view.

The divine minions of Set can assume the forms of any three of the following: brown bear, jackal, giant poisonous snake, huge scorpion, or crocodile.

Set's Avatar

(Mage 30, Illusionist 30, Thief 20, Fighter 17, Cleric 15)

Set usually appears in the form of a muscular Mulhorandi man with finely scaled skin and a jackal's head. (The scales are hard to detect as they are a normal color for Mulhorandi skin.) His radiates an arresting hideousness, and though his voice always has a subtle snarl or hiss to it, he is insidiously persuasive. He commonly wears a kalasiris of white, gray, or black, a broad gold gem-encrusted pectoral collar, and large elaborate golden bracers, often decorated with serpent shapes, on his wrists and upper arms. He can call upon any school of magic for his spells, but prefers spells from the necromancy, illusion/phantasm, and enchantment/charm schools, which he employs at double strength. He may cast priest spells from all spheres except the plant, thought, time, and war spheres. He may only cast the reversed forms of spells from the sun sphere and rarely uses anything but reversed forms of spells from the necromantic sphere.

AC -4; MV 15; HP 193; THACO 4; #AT 5/2 (spear) or 1 (bite)
Dmg 2d8+7 (Spear of Darkness +4, +1 STR, +2 spec. bonus in spear) or 1d20 (bite) or special

MR 50%; SZ L (7 feet)

STR 16, DEX 21, CON 23, INT 24, WIS 23, CHA 6

Spells P: 6/6/6/6/4/2/1, W: 8/8/8/8/8/8/7/7*

Saves PPDM 2, RSW 3, PP 4, BW 4, Sp 4

*Numbers assume one extra illusion/phantasm spell per spell level.

Special Att/Def: Set wields a divine artifact in battle, a huge, jet-black spear +4 known as the *Spear of Darkness*. He can also bite rather than attack with his spear. His bite is poisonous, and beings who fail their saving throw against Set's bite die instantly. At will, the touch of Set's hand transforms his victims into divine minions of Set unless they make a successful saving throw vs. spell.

Set can create a dose of lethal poison that causes death in 1d4 rounds in those who fail their saving throws vs. poison against it. This poison can be in liquid or powder form and can be used as a blade venom or injectable poison. He may create it on a blade, in his cupped hand, or in a container held in his hand or touched by him. At will, his spear is poisoned with this venom.

He can, at will, cause anyone who meets his gaze to instantly change alignment to lawful evil unless they succeed at a saving throw vs. spell. (Clergy of Hathor, Osiris, Isis, Nephthys, and Horus-Re receive a +6 bonus vs. this ability.) When he successfully affects someone in this way, they are also automatically charmed by him (similar to the *charm* ability of a vampire).

All spells of the necromancy, illusion/phantasm, and enchantment/charm schools cast or used by Set are at double strength in all respects. He can create *darkness* and *continual darkness* whenever he desires, and this act does not count against the number of actions he can take in a round.

Set's skin is poisonous to the touch; any who touch him must make a successful saving throw vs. poison or die. Set is immune to all illusion/phantasm and enchantment/charm spells. He can only be damaged by spells or +3 or better magical weapons.

Other Manifestations

Set often manifests in the form of a predator or a scavenger, whether it be a jackal, a crocodile, a scorpion (normal or giant-sized), a hyena, or a snake. In any of these forms, Set's manifestation appears only briefly and serves as a reminder to his clergy that Set's wrath is going to be quite deadly if they fail in their assigned task.

When a follower of Set is in danger, Set occasionally manifests as the sound of a rattlesnake's rattle or a jackal's growl, warning them to expect an attack.

Set sometimes manifests to the faithful of Osiris, Horus-Re, and the other gods as a the skull of a jackal abandoned by the side of the path.

When they pass by, the skull unleashes a horrifying laugh and explodes in a shower of blood that quickly vanishes. According to Mulhorandi legend, such an event foreshadows a hero's imminent death, although, in reality, it serves merely to unnerve the victim.

Set also shows his presence, favor, or disapproval through the actions of nightmares, hell hounds, hellcats, simpathecs, rakshasas, snakes and poisonous creatures and plants of all sorts. Gemstones in green, black, and nauseating shades of other colors are sacred to him.

The Church

CLERGY:	Clerics, specialty priests
ALIGNMENT:	LE, NE, CE
TURN UNDEAD:	C: No, SP: No
CMND. UNDEAD:	C: Yes, SP: Yes

All clerics and specialty priests of Set receive religion (Mulhorandi), reading/writing (Mulhorandi), and modern languages (Common) as bonus nonweapon proficiencies. As Mulhorandi, all of Set's clergy know Mulhorandi as their native tongue. All priests of Set must shave their heads even outside of Mulhorand (where the practice is the cultural norm). Before the Godswar, all priests of Set had to be of Mulhorandi extraction; since the Time of Troubles, this restriction has been lifted by Set.

Set has numerous followers throughout Mulhorand and a growing cult in Unther. He is feared throughout Mulhorand, and relentlessly denounced by the various Mulhorandi priesthoods in all sorts of polemical invectives. As a result, the dissatisfied and downtrodden sometimes turn to the enemy of those they view as their oppressors, much as the people of Unther turned to the cult of Tiamat in the final days of the tyrant Gilgeam's reign. So far this is not a significant movement, but if the avatar of Horus-Re were to turn excessively tyrannical in his rule, Set might finally find an opening to have his former incarnation seize the rulership of Mulhorand and for himself to attempt to take over the Mulhorandi pantheon.

Set's temples are always hidden and often located belowground. They tend to emulate the most powerful local temples in ornamentation and architecture, but they are invariably twisted parodies of evil. Set's followers often build shrines in tombs they have defiled, and Osiris's clergy must then seek them out and desecrate them.

By the pharaoh's decree, all priests of Set are referred to as Eaters of Carrion. Within their ranks, however, priests of Set use such titles as (in ascending order): Supplicant, Snake, Scorpion, Crocodile, Jackal, High Snake, High Scorpion, High Crocodile, and Lord High Jackal. Individual priests often employ their own unique variants or entirely new titles to reflect their service in the name of Set. Approximately 60% of Set's clergy are specialty priests (called nighthunters), and the remainder are clerics. Since the Godswar, Set has only not promoted any clerics above the rank of Jackal, and the number of clerics is slowly dropping.

Dogma: Priests of Set are charged to destroy the priesthoods of Horus-Re and Osiris, to bring Set to his rightful place as god-king of Mulhorand, and to spread the cult of Set throughout the Realms. They are to sacrifice both wealth and sentiments to him.

Initiates to the faith are taught that the ends justify the means, and life is a struggle to be won by the powerful and the ruthless. Loyalty to one's comrades is admirable so long as it advances the cause of Set, and that in the end, when Set accedes to his rightful throne, those that have served him well will be justly rewarded.

Day-to-Day Activities: Priests of Set are charged to undermine and overthrow the theocracy of Mulhorand, and spend their days executing ruthless and subtle plans to achieve their goals. Only the eternal vigilance of the other powers and their faithful keeps the majority of these plans from succeeding.

Priests of Set often oversee the activities of thieves, assassins, and other evil beings, even if they venerate Mask. Many brigands and tomb robbers are Settites, who use these activities to finance their plans and to mock and denigrate the powers and beliefs of other faiths and deities. Several orders of assassins are headed by the clergy of Set. Such priests are not allowed to betray members of the order and must always work to promote the "brotherhood of evil."

Holy Days/Important Ceremonies: Priests of Set have no formal holy days. Rather, they perform their important ceremonies and sacrifices every time they achieve a major victory in the name of Set.

When a Supplicant seeks to join the brotherhood of evil as a full-fledged member, he must undergo the Test of Venom. This ceremony involves the



Divine Minions: Horus-Re, Geb, and Set

supplicant walking through a pit of poisonous snakes or scorpions. Aspiring priests who survive the ceremony are admitted into the clergy.

Particularly infuriating to the clergy of Osiris and Nephthys is the Re-consecration ceremony performed by grave robbers who serve in Set's clergy. This ceremony involves the complete defilement of a burial chamber, the creation of an unholy altar to Set, the looting of the crypt's treasure, and the animation of the dead as undead horrors.

Major Centers of Worship: The center of Set's worship is in Sampranasz. (This fact is a closely guarded secret.) Many other enclaves of Set worship exist, increasing numbers of them outside Mulhorand. The avatar of Set used to reside in a tower somewhere in the desert Raurin and is still reputed to visit it to pass down wisdom to the faithful, reward those who have successfully promoted his cause, and punish those who have failed.

The Cavern of the Jackal is located beneath the streets of Sampranasz. This vast natural cavern extends beneath the sea floor and is rumored to connect to tunnels that lead all the way to the basements of Red Haven. The temple houses nearly 1,500 of Set's faithful in numerous caves off the main cavern as well as a vast store of weapons, armor, and powerful magic. Priests of the temple rule the town above through the military governor appointed by the clergy of Horus-Re but secretly in the service of Set. Ceremonies of unspeakable evil occur in the temple's chapel on a regular basis.

The Cavern is named for the numerous jackal-headed stone colossi (massive stone golems) that guard its numerous entrances and that are controlled by the temple's high priestess. These stone colossi were modeled after the legendary Statues that Walk created by a race of giants long before the rise of humankind.

Affiliated Orders: Before the Godswar, Set's most powerful servants in Mulhorand were an adventuring company known as the Fangs of Set. The Fangs had several plans in motion to place a rakshasa on the throne of Mulhorand in place of the boy-pharaoh. The Fall of the Gods disrupted their plans, but during the confusion the three leaders of the company, Hodkamset, Nekiset, and Hamsetis, took the opportunity to recruit a wide network of followers and contacts. The Fangs of Set are now a wide-ranging network of assassins, spies, and thugs whose membership permeates every level of Mulhorandi society. The Fangs may not be able to displace the pharaoh, Horustep III, but they intend to rule Mulhorand from behind the scenes in the name of their deity, nonetheless. In addition, Set's clergy sponsors numerous small bands of mercenaries, assassins, and

thieves, but they rarely survive more than a few years before being hunted down and destroyed by the military patrols or clergy of other faiths, and their leaders report to the Fangs of Set anyway.

Priestly Vestments: The clergy of Set dress in kalasiris (white tight-fitting linen skirts stretching from the waist to the knees), sandals laced to the knee, and a headdress adorned with the head of a snake, crocodile, scorpion, or jackal. Not unlike the clergy of Anhur, they typically wear an ornate pectoral collar that serves as a lower coif and breast plate and armlets and bracers that collectively serve as the equivalent of a vambrace. (Priests have a base AC 7 while wearing their full ceremonial garb.)

Priests of Set shave their heads bald, but do not paint three blue circles on their foreheads, as they usually wish to conceal the fact that they are priests. High-ranking priests wear bejeweled gold pectoral collars shaped in the image of a jackal and the skin of a feline or canine servant of good (such as a lammasu or blink dog) draped over their shoulders to show their mastery over the "weakness" of good. The relative affluence of a priest's vestments loosely indicates his or her relative wealth, power, and prestige. The standard holy symbol of priests of the faith is a ring, armlet, or bracer made of gold and carved in the shape of a coiled snake.

Adventuring Garb: When adventuring, the clergy of Set prefer to cloak themselves in as much of their lord's ceremonial garb as possible. However, they utilize whatever armor and weapons are most appropriate, and they disguise their affiliation if necessary for the course of their mission. They prefer to dress in shades of black, green, tan, rust, or sandy yellow, in general, and like jewelry featuring serpents (and hidden poison compartments), but such dress is not a definite indication of a person's status as a priest of Set.

Specialty Priests (Nighthunters)

REQUIREMENTS:	Wisdom 9, Dexterity 9
PRIME REQ.:	Wisdom, Dexterity
ALIGNMENT:	LE, NE
WEAPONS:	All bludgeoning (wholly type B) weapons, composite bow, dagger, dart, blowgun, knife, khopesh, scimitar, spear, whip
ARMOR:	Any
MAJOR SPHERES:	All, animal, astral, charm, combat, elemental, guardian, necromantic, protection, summoning
MINOR SPHERES:	Creation, healing, sun (darkness spells only), thought, weather
MAGICAL ITEMS:	Same as clerics
REQ. PROFS:	None
BONUS PROFS:	Disguise, tumbling

- Only humans and half-orcs of Mulhorandi extraction can be nighthunters.
- All nighthunters must shave their heads even outside of Mulhorand (where the practice is the cultural norm).
- Nighthunters can backstab as if they were thieves of equal experience level.
- Nighthunters radiate *protection from good*, 10' radius (the reverse of the 4th-level priest spell *protection from evil*, 10' radius).
- At 3rd level, nighthunters gain the benefits of a permanent *undetected alignment* spell (the reverse of the 2nd-level priest spell *know alignment*).
- At 5th level, nighthunters become immune to all poisons.
- At 5th level, nighthunters can magically create poison of class A, B, C, D, G, H, I, K, L, M, O, or P once a month. The quantity of poison created is 1d4+1 doses of the appropriate amount for the class of poison. Nighthunters cannot create the same type of poison more than once in a year in this manner.
- At 7th level, nighthunters gain 60-foot infravision.
- At 10th level, nighthunters are able to summon one minion of Set (as per the spell *summon divine minion*) once per day.
- At 13th level, nighthunters attract 2d10 faithful followers of evil alignment. These followers are all thieves or fighters and often are assassins by profession.
- At 15th level, any pointed or edged weapon (those that inflict type P or S damage) nighthunters wield is automatically poisoned if they so desire. Victims struck by such a weapon must make successful saving throw vs. poison at a -2 penalty or die in 1d4 rounds. This poison does not work against clergy of Hathor, Horus-Re, Isis, Nephthys, Osiris, or Thoth or the duly crowned monarch of Mulhorand.

Settite Spells

2nd Level

Dispel Ward (Pr 2; Abjuration)

Sphere: Wards
Range: 60 yards
Components: V, S
Duration: Special
Casting Time: 5
Area of Effect: 30-foot cube
Saving Throw: None

This spell is a more limited form of the *dispel magic* spell that is specifically designed only to bypass wards. Any *glyph of warding*, *symbol*, *magic mouth*, *wizard lock*, spell from the priest sphere of wards, or similar magic (as adjudicated by the DM) can be canceled by this spell, and every such ward in the area of effect must be checked when the spell is cast to determine if it is dispelled. This spell does not work against wall spells (*wall of fire*, *wall of iron*, etc.) or protective sphere spells (*prismatic sphere*, *anti-magic shell*, etc.). Rather, it attempts to negate spells cast upon an item or entrance to guard it. Unlike casters of *dispel magic*, casters of *dispel ward* do not have option to directly affect enchanted items and temporarily negate their effects.

The chance to dispel a ward depends on the difference in level between the magical effect and the caster. The base chance of dispelling is 11 or higher on 1d20. As with a *dispel magic* spell, if the caster is of higher level than the ward to be dispelled, the difference is *subtracted* from the base number needed. If the caster is of lower level, the difference is *added* to the base. A die roll of 20 always succeeds and a die roll of 1 always fails. Thus, if a caster is 10 levels higher than the ward magic she or he is trying to *dispel*, only a roll of 1 prevents the effect from being *dispelled*.

4th Level

Sarcophagus of Death (Pr 4; Evocation)

Sphere: Necromantic
Range: 5 yards/level
Components: V, S, M
Duration: 1 round/2 levels of caster
Casting Time: 7
Area of Effect: 1 creature
Saving Throw: Neg.

This spell creates a coffin-shaped *cube of force*, similar to the magical item of the same name, around the spell's target. This *sarcophagus of death* lasts one round per two levels of the caster or until dispelled. The sarcophagus is completely impervious to air or any other material or gas. Spell effects cannot pierce into or out of the *sarcophagus of death*. Creatures who fail a saving throw vs. spell are trapped within the coffin, and unable to escape unless they can cast some form of *teleportation* magic or the sarcophagus is successfully dispelled by themselves or others.

Each round that a being remains in the sarcophagus, it suffers 1d3 points of damage and loses 1 point of Constitution. If it reaches 0 hit points or 0 Constitution, it dies from asphyxiation. (Normal *cure wounds* spells are not sufficient to revive the victim; a *raise dead* spell or similar magic is required.) If the target being is freed or the spell expires before death occurs, Constitution points return at a rate of 1 per hour. Damage can be healed through normal methods.

This material components for this spell are a fragment of a sarcophagus consecrated by a priest of Osiris or Nephthys and the priest's holy symbol.

5th Level

Incarnation of Evil (Pr 5; Alteration)

Sphere: Animal, Combat
Range: 0
Components: V, S, M
Duration: 1 turn/level
Casting Time: 8
Area of Effect: The caster
Saving Throw: None

This spell is a limited form of the 9th-level wizard spell *shape change*. With this spell, the priest is able to assume the form of a crocodile, jackal, giant scorpion, or poisonous snake (an adder or asp) with most of the corre-

sponding abilities and vulnerabilities thereof. Roll randomly on 1d10 when the snake form is first assumed after the spell is cast: On a 1-7, the poison of the snake form inflicts 2d4 points of damage with an onset of 2d6 rounds, and the victim receives a +1 bonus to his or her saving throw vs. poison. On a 8-9, the poison causes death with an onset of 1d4+1 rounds, and the victim receives a +2 bonus to his or her saving throw vs. poison. On an 10, the poison causes death with an onset of 1 round, and the victim receives a -3 penalty to his or her saving throw vs. poison.

Each form has the original hit points, THAC0, and Intelligence of the priest, but any damage suffered in one form transfers between forms, including a return to the priest's normal form. One alteration in form may be made per round, and no system shock survival roll is required. The alteration in form is extremely quick and is always assumed to take place before any other actions are taken by anyone in a round; altering his or her form does not preclude the caster from taking other action in a round at his or her normal initiative.

There is a 1% cumulative chance per use of this spell that Set permanently transforms the caster into a divine minion of Set (no saving throw, character becomes an NPC under the control of the DM).

The material components for this spell are the tooth of a jackal, the stinger of a scorpion, the tooth of a crocodile, the jawbone of a snake, and the priest's holy symbol. If any of the first four components are not available, the spell may still be cast, but that form is not available to the caster.

6th Level

Create Ancient Dead (Pr 6; Necromancy)

Sphere: Necromantic
Range: Touch
Components: V, S, M
Duration: Special
Casting Time: 1 turn
Area of Effect: 1 preserved corpse
Saving Throw: None

This spell defiles the corporeal body of the carefully preserved and sanctified dead and animates the deceased corpse as a mummy, with all the abilities thereof, as specified in the *MONSTROUS MANUAL* tome.

If the defiled corpse was the body of someone with a predilection toward evil or who did not live in accordance with the principles of maat, the corpse becomes a fully aware, free-willed mummy as its ba (the life force of the deceased, but not his or her personality), driven to a crazed and insane state, reanimates the corporeal body and the ka (the personality spirit of the deceased) flees its final home in the Outer Planes and returns to the corporeal body. This effect is permanent until the mummy is destroyed.

If the defiled corpse was the body of someone true to the principles of maat, the corporeal body is temporarily possessed by the spirit of a divine minion of Set and is animated as a mummy under the control of the spell-caster for 1 turn/level of the caster. When the spell expires, the body is restored to the control of its ba and walks or crawls to its place of eternal rest (if possible—or as close as it can get) to collapse to the ground, lifeless again.

The material components for this spell are the priest's holy symbol and scrap of the burial shroud of a free-willed mummy.

Thoth

(Lord of Magic, Scribe of the Gods, Knower of All Secrets, the Keeper of Knowledge, King of Knowledge)

Intermediate Power of the Outlands, N

PORTFOLIO: Neutral magic, scribes, knowledge, science, engineering, secrets, invention
ALIASES: Tholaunt (Thay), Thalatos (Unther)
DOMAIN NAME: Outlands/Thoth's Estate
SUPERIOR: None
ALLIES: Horus-Re, Isis, Osiris, Oghma
FOES: Set
SYMBOL: The head of an ibis below an ankh
WOR. ALIGN.: Any



Thoth (THOTH) is the god of neutral wizards and the primary Mulhorandi deity of magic in its theoretical, practical form. He is not a god of magic in the same sense as Mystra of the Faerûnian pantheon in that he does not tend the Weave or embody the raw potential of magic; rather, similar to Azuth, he is a god of spellcasters. (Mystra is responsible for the integrity of the Weave in Mulhorand and Unther, although she is not venerated in the former.) Thoth

is vizier of the gods and scribe to the pharaoh Horus-Re. He maintains the Great Library of the gods in the Outer Planes where all of history is supposedly recorded. Despite the auxiliary title of "Protector of Murghom" he holds, Thoth has little interest in Murghom and few followers there, given that nation's relative lack of interest in magic.

Thoth is one of the oldest deities of the Mulhorandi pantheon, and he is also one of the most vigorous and creative. He is very intellectual and rarely displays great shows of emotion except when engaged in a heated academic debate. He speaks in clipped, efficient phrases, and is an elitist with regard to those he considers "uncultured barbarians" (a category that includes most foreigners). On the other hand, in spite of his lawful nature, which one would think would side him with Horus-Re's view of an unchanging eternal Mulhorand, avatars of Thoth have been given credit for the creation of many of Mulhorand's unique magical items and its experiments with technology, which have caused significant, but gradual cultural changes over the centuries.

Thoth is very interested in the destruction of the Red Wizards of Thay and, after their rebellion, guided his clergy in development of Thothian

mage script (commonly known as Southern magic or Southern mage script) to prevent the Red Wizards from learning his priests' and followers' secrets. He counts Set as his enemy due to his treacherous nature, his past betrayals of Thoth's friends, and his distortion and perversion of knowledge away from its pure form to twisted, evil uses. Thoth has recently cemented a tentative alliance and mutual accord with Oghma of the Faerûnian pantheon, and the two deities have agreed to a friendly competition for devotees in Unther, with Chessenta being pretty much ceded to the influence of the Faerûnian pantheon. Thoth is currently engaged in establishing an accord with Mystra for their mutual benefit and that of the Mulhorandi pantheon.

Thoth is served by divine minions that can assume the form of an ibis or a baboon.

Thoth's Avatar (Mage 35, Fighter 5)

Thoth appears as a thin, but muscular, Mulhorandi man with the head of an ibis wearing an elaborate wig. He wears a white kalasiris and a breast plate of golden scale mail, along with golden, jeweled wrist bracers and armlets. He often carries the quill and papyrus of a scribe and usually bears with him his *staff of office*. Thoth draws his spells from all schools of magic.

AC -4; MV 12, Fl 24; HP 145, THAC0 9; #AT 3/2

Dmg 2d6+24 (*staff of office* +3, ×3 bonus damage, ×2 damage and bonus damage, +4 STR, +2 spec. bonus in staff)

MR 100%; SZ L (7 feet)

STR 18, DEX 18, CON 19, INT 25, WIS 25, CHA 18

Spells W: 8/8/8/8/8/8/7/7

Saves PPD 8, RSW 3, PP 5, BW 7, Sp 2*

*Includes *staff of the magi* +2 bonus to saving throws vs. spell.

Special Att/Def: All spells Thoth casts always have maximum effect (damage, duration, range, and so on). His magical *staff of office* acts as a combined *staff of command*, *staff of curing*, *staff of the magi*, *staff of striking*, and *staff of power* with unlimited charges (in his hands). At will, Thoth may have his staff cast a *death spell* in addition to other actions he may take in a round. Also at his will, victims struck by his *staff* must make a successful saving throw vs. death magic or die. No other being can handle this staff without being instantly affected as if by a *feeblemind* spell (no saving throw allowed, and even nonmagic-using people and creatures can be affected by this curse).

Thoth can fly at will. He is able to negate any single magical spell, item, or weapon in a 100-yard radius each round at will. Thoth cannot be harmed by any glyph, symbol, spell read from a scroll, or any magical effect created by the use of a book, tome, or scroll. As the father of invention and magical discovery in Mulhorand, no magically animated construct such as a golem, golemkin, juggernaut, scarecrow, caryatid column, or necrophidius will even attempt to harm him, and he can seize control of either free-willed or controlled constructs within his sight and make them obey his will until he no longer can see them.

Thoth sends his avatar out to help those who are seeking to unravel the secrets of the cosmos. Anyone conducting scientific or magical research within the Mulhorandi sphere of influence has a 1% chance per month of being visited by his avatar. If this occurs, the avatar provides the researcher with answers far in excess of those that could have been obtained without divine guidance.

Other Manifestations

When he wants to draw a clergy member's attention to an important fact, Thoth often manifests on a page of text as a radiance similar to *faerie fire* outlining a pictograph or sentence. Thoth sometimes manifests as the cry of an ibis off in the distance when a follower stumbles across a long-lost truth.

During the construction of great engineering marvels, Thoth's influence is felt continually in ways large and small. When a team of workers drags a large block across the desert, Thoth often reduces the friction between the stone and the sand. When a priest of Thoth sets a keystone in an arch, Thoth's symbol sometimes appears as an engraving in the stone. All of Mulhorand's greatest engineering marvels exhibit the distinctive mark of Thoth's touch.

Thoth holds sacred clear and translucent gemstones of any hue, and sometimes favors his faithful by spontaneously causing such gems to glow as if with a *continual light* spell without one having been cast. He sometimes sends rilmani, wraithworms, constructs and golems of all sorts, and sharp-eyed, clever, or inconspicuous animals, such as raccoons, muskrats, opossums, weasels, ferrets, monkeys, sparrows, water birds, and nonpoisonous insects, to do his bidding or make his presence, approval, or disapproval known.

The Church

CLERGY:	Clerics, specialty priests, all wizards except necromancers
ALIGNMENT:	LG, NG, CG, LN, N, CN, LE
TURN UNDEAD:	C: Yes, SP: No, W: No
CMND. UNDEAD:	C: No, SP: No, W: No

All clerics, specialty priests, and wizards of Thoth receive religion (Mulhorandi), reading/writing (Mulhorandi), and modern languages (Common) as bonus nonweapon proficiencies. As Mulhorandi, they all also know Mulhorandi as their native tongue. A wizard must learn the wizard spells *read magic* and *read Southern magic* before entering into the clergy. All of Thoth's clergy must be humans of Mulhorandi extraction. The priesthood is largely hereditary, and almost all of Thoth's specialty priests are members of the House of Tholaunt, composed of human descendants of divine incarnations of Thoth.

Prior to the Time of Troubles, all clergy of Thoth were required to achieve a minimal proficiency in wizardry (5th level) before entering the priesthood. As a result the size of Thoth's clergy was far smaller than all other major deities. Since the Time of Troubles, Thoth has loosened his requirements in order to increase the size of his clergy as a first step toward increasing his total number of worshipers. Thoth has allowed his novices for the first time to become simply clerics, and mages and specialist wizards (except for necromancers) of any level are now accepted into the clergy. Specialty priests (called scribes) are now required to become specially multiclassed rather than dual-classed.

Thoth's followers are few in number, but his clergy members are widely respected throughout Mulhorand. His temples serve as libraries and universities and are often constructed with huge atriums, towering columns, and immense colonnades, and massive domes. Each new temple is expected to push the boundaries of conventional Mulhorandi architecture, and hence temples to the Lord of Magic tend to include many aspects of Western, Southern and Eastern design.

All clergy of Thoth are addressed by the general public as "Lord High Wizard." Within their ranks, the clergy of Thoth use such titles as (in ascending order of rank): Notary, Diviner of Mysteries, Engineer, Recorder of Knowledge, and Scrivener of Secrets. Wizards currently make up 55% of the clergy, and that percentage is expected to continue to increase.

Dogma: The clergy of Thoth are expected to learn all they can and help spread wisdom throughout the world. Priests of Thoth are commanded to research magic, to protect the secrets of Thoth, and to spread magic throughout Mulhorand. They are to explore new invention and better ways of doing things, pushing the limits of engineering, architecture, and magical item construction. They are commanded to protect Mulhorand from the traitorous Red Wizards of Thay and undermine their efforts at every possible turn. The clergy of Thoth are to use weaponry as little as possible, for magic is their weapon.

Day-to-Day Activities: Thothians spend several hours each morning studying. They spend most afternoons researching magic, serving as scribes, clerks, or librarians for the church or the state, or teaching the young. Particularly pious young priests often spend their evenings assisting the poor and unschooled as scribes and tutors. Traditionally, the contents of any message written by a scribe of Thoth is held in strictest confidence as a religious trust between the scribe and the person who dictated the message. Scribes do not typically deliver messages; that is a job for messengers.

Holy Days/Important Ceremonies: The clergy of Thoth inscribe their god's symbol at the top of each page of papyrus before writing anything else on that page. Prior to undertaking any major task requiring engineering, writing, or magical skill, Thoth's faithful draw the symbol of Thoth on the backs of their hands and over their hearts.

In general, the clergy of Thoth put less emphasis on excessive pageantry and ceremony than most other clergy of Mulhorand; they regard most of it as a waste of valuable time. During the winter and summer solstices, priests of Thoth are required to fast for an entire day and then immerse themselves in an icy bath. The Ceremony of Introspection, as this is known, symbolizes their desire for true understanding and their reemergence into the world with a clear head and invigorated heart.

Major Centers of Worship: The center of Thoth's worship is the Arcanum of Magic in the city of Gheldaneth, but he has temples across Mulhorand and in some parts of Unther and Murghom as well. The Arcanum is a great university whose towers line the northern wall of the city. Adjacent to the university is a wizards' college open only to the clergy of Thoth. All wizards in Mulhorand must travel here or to Skuld to study wizardry.

It is compulsory for every citizen (even slaves) of Gheldaneth to learn how to read, write, count, and to be able to answer simple questions about the history of Mulhorand and its deities. Hence every citizen of Gheldaneth passes through the halls of the Arcanum frequently during childhood and at least once per year as an adult to be retested. The very best students, regardless of social class, may be accepted as apprentices to the Scribes' Guild, one of the most prestigious positions in Mulhorand. Members of the Guild direct the activity in the temple, serve in the government as scribes or administrators, and direct most of the major engineering projects in the city and surrounding region. They hold status as lay members of the church of Thoth and, if they choose and can pass the entrance tests, they may join the clergy of Thoth.

Affiliated Orders: The Order of the Ibis Feather is a sacred fellowship of 77 scribes (many scribes of 9th or higher level) who serve the pharaoh of Mulhorand directly. Members are recruited from the elite of the Scribe's Guild of Gheldaneth and the clergy of Thoth. The Brothers and Sisters of the Quill are an order of wizards and specialty priests who actively adventure beyond Mulhorand's borders. The Quillians, as they are known, are charged with recovering lost knowledge and destroying those who seek or acquire the key to Thothian mage script and should not have it, such as wizards who are not citizens of the Old Empires. In recent years, they have become aware of disturbing rumors from Halruaa that the wizards of that land have deciphered Thothian mage script. Whether this will eventually draw Mulhorand and Halruaa into conflict is unknown at this time.

Priestly Vestments: The clergy of Thoth dress in simple white linen kalasiris and sandals woven from reeds. They shave their heads bald, and paint one, two, or three blue circles on their forehead, indicating whether they are scribes, wizards, or priests, respectively. They are required to carry three rolls of papyrus, a quill made from a reed (for normal writing) and another made from feather of an ibis (for holy scribing), and a palette with two wells containing cakes of ink (one red and one black) or two vials of ink, and a small water pot at all times so that they are always prepared to write. When participating in religious services they do not wear head-dresses or wigs, though they are allowed to at other times; this symbolizes that they are not shielded from Thoth's wisdom.

As they increase in power, Thoth's clergy garb themselves in increasing amounts of gold. Their jewelry often takes the form of bracers, arm bands, and pectoral collars studded with rare gems and from which are hung numerous ibis feathers. All such jewelry is inscribed with hieroglyphics depicting Thoth's teachings. The standard holy symbol of priests of the faith is an ankh formed to resemble an ibis with its wings extended and its beak touching its chest.

Adventuring Garb: Thoth's clergy avoid the use of armor and all but a few simple weapons. When adventuring they dress simply and practically, leaving their expensive jewelry behind, though they often bring along scrolls and books, either of the magical or nonmagical sort, that they think may be useful of their missions.

Specialty Priests (Scribers)

REQUIREMENTS:	Wisdom 16, Intelligence 15
PRIME REQ.:	Wisdom, Intelligence
ALIGNMENT:	LN, N
WEAPONS:	Dagger, dart, knife, staff
ARMOR:	None
MAJOR SPHERES:	All, astral, charm, creation, divination, elemental, guardian, healing, protection, necromantic, numbers, summoning, sun, time
MINOR SPHERES:	Animal, plant, thought, weather
MAGICAL ITEMS:	Same as wizards or clerics
REQ. PROFS:	Astrology, engineering, and artistic ability (drawing, illuminating, or papermaking—pick one specific talent)
BONUS PROFS:	Reading/writing (Untheric), reading/writing (ancient Rauric), reading/writing (Thorass), spellcraft

- Only humans of Mulhorandi extraction can be scribes.
- All scribes must be multiclassed wizard/priests; Thoth's human clergy are a special exception to the restriction on multiclassed humans. The human wizard class can be a mage or any type of specialist wizard from the *Player's Handbook* except enchanter or necromancer. The scrivener must meet the basic ability score requirements of his or her wizard and priest classes and racial minimum ability scores.

- Scribes receive the combined weapon proficiencies and nonweapon proficiencies of both their classes (three weapon proficiency and eight nonweapon proficiencies slots at 1st level), and may choose nonweapon proficiencies from the general, priest, and wizard groups with no penalties. They use the most beneficial saving throws from either their wizard or priest class.
- Scribes receive a d8 for hit points as clerics do (when they gain a new priest level) rather than averaging hit points between their wizard and priest classes as in normal multiclass characters.
- Scribes use their priest THACO for all attack rolls.
- Scribes receive the wizard spells *read magic* and *read Southern magic* when entering into the priesthood.
- Scribes are able to *detect lie* (as the 4th-level priest spell) all the time. Targets receive normal saving throws. Note that a scribe has to be able to hear a conversation and to pay attention to the words a specific speaker is saying for this ability to work.
- At 3rd level, scribes are able to *speak with birds* (as the 1st-level priest spell) once a day.
- At 5th level, the Intelligence and Wisdom of a scribe are permanently increased by 1 point each to a maximum of 18.
- At 7th level, scribes have the ability to cast *magic missile* (as the 1st-level wizard spell) or *fly* (as the 3rd-level wizard spell) once a day at their wizard class's level.
- At 10th level, scribes can *commune* (as the 5th-level priest spell) with Thoth once per tenday.
- At 15th level, the Intelligence and Wisdom of a scribe are permanently increased by 1 point each once more to a maximum of 19.
- At 20th level, through the grace of Thoth and using a special ritual, scribes can *enchant an item* or make powers within an item permanent (similar to the 8th-level wizard spell *permanency*, but without losing a point of Constitution). They can do so three times a year, but they must still make all normal preparations necessary to create the item (for instance, obtaining rare materials, creating its form, having any spells needed to give it certain powers cast into it, etc.).

Thothian Spells

1st Level

Speak With Birds (Pr 1; Alteration)

Sphere: Animal, Divination
 Range: 0
 Components: V, S
 Duration: 2 rounds/level
 Casting Time: 4
 Area of Effect: 1 avian within a 30-foot radius of the priest
 Saving Throw: None

This spell empowers the priest to comprehend and communicate with any normal or giant avian that is not mindless. The priest is able to ask questions and receive answers from the creature, although friendliness and cooperation are by no means assured. Furthermore, terseness and evasiveness are likely in basically wary and cunning birds; the more stupid ones will instead make inane comments. If the bird is friendly and of the same general alignment as the priest, it may do some favor or service for the priest (as determined by the DM).

2nd Level

Inscribe Speech (Pr 2; Alteration, Conjunction)

Sphere: All
 Range: 3 yards
 Components: V, S, M
 Duration: 1 round/level
 Casting Time: 5
 Area of Effect: Special
 Saving Throw: None

This spell (more commonly known in Mulhorand as merely *inscribe*) enables the words of the caster to be directly etched on a piece of paper, vellum, or papyrus. All the caster need do is speak the words, and they are inscribed in the language she or he is speaking on any appropriate writing surface within 3 yards. If the caster subsequently speaks a spell during the spell's duration, the sounds of the verbal component are transcribed phonetically, but other components of the spell are not transcribed, and the magical effect originally generated by the sounds is not called forth by anyone repeating the sounds.

The material components for this spell are squid ink, a hawk's feather, and papyrus.

3rd Level

Detect Curse (Pr 3; Divination)

Sphere: Divination
 Range: 10 yards
 Components: V, S
 Duration: 1 round/level
 Casting Time: 6
 Area of Effect: 1 object
 Saving Throw: None

This spell enables the caster to magically examine an item or creature to see if it has been subject to a curse spell. To the spellcaster, such cursed items or beings appear to be radiating a black aura. At 12th level, the caster is able to determine if a curse spell so detected is *bestow curse*, *major curse*, *dying curse*, *bane*, or some other curse spell. This spell does not detect magical items that are designed for malign effects, such as a *necklace of strangulation* which is designed to have a lethal effect.

4th Level

Flock of Birds (Pr 4; Conjunction/Summoning)

Sphere: Animal, Summoning
 Range: 120 yards
 Components: V, S, M
 Duration: 2 rounds/level
 Casting Time: 7
 Area of Effect: 30-foot-diameter sphere
 Saving Throw: None

This spell summons a dense flock of ordinary birds. In an environment free of normal birds (for example, underwater), the spell fails. The birds obscure vision, limiting it to 20 feet. Spellcasting within the flock is impossible.

If the spellcaster is of 11th level or greater and so desires, he can cause the birds to attack any one being within the area of effect, heedless of their own safety. Creatures within the flock are subject to countless suicidal attacks by diving birds and suffer 1d2 points of damage plus 1 point of damage for every four levels of the spellcaster (round down) per round. (Note that monsters immune to weapons of a nonmagical nature suffer no damage from the birds, which are in all respects ordinary avians.) *Invisibility* provides no protection, and neither does *protection from normal missiles*, as the birds are not missile weapons. Any creature within the area of effect must also make a morale check every other round (beginning with the second round of the spell's effect) or flee until it is more than 240 yards from the birds.

Nothing drives the *flock of birds* from the area of effect or dissuades them from attacking (if the spellcaster is of sufficient level and so desires). However any area-of-effect spell that inflicts a minimum of 4 points of damage (assuming all saving throws would be successfully made by the birds), encompasses the entire flock, and is cast after the *flock of birds* is summoned ends the *flock of birds* spell effect immediately by killing all the birds. Other attacks that inflict insufficient damage or have a smaller area of effect kill many of the birds, but do not noticeably decrease the size of the flock. An all-compassing protective barrier, such as that created by a *cube of force*, protects anyone within its confines for as long as the barrier exists or until the spell expires.

Note that while the weaker version of this spell is fairly harmless, if the priest causes the *flock of birds* to attack, many of the birds are likely to perish during the aerial assault. As a result, some nature priests (particularly druids) are unhappy with the use of this spell and may seek to make the caster atone in some manner for its use.

The material components for this spell are the priest's holy symbol and a handful of feathers.

5th Level

Shatter Circle (Pr 5; Abjuration)

Sphere: Protection
 Range: 10 yards+10 yards/level
 Components: V, S, M
 Duration: Instantaneous
 Casting Time: 8
 Area of Effect: Special
 Saving Throw: Special

This spell was specifically designed to combat the *circle* spell developed by the Red Wizards of Thay, traditional enemies of the priests of Thoth. It is

only effective while a *circle* spell is in progress. When *shatter circle* is cast, the Red Wizard who is the focus of the *circle* must make a successful saving throw vs. spell at his or her actual (not enhanced) level or the *circle* spell is shattered and any additional memorized spells gained from that *circle* spell are lost. This saving throw is penalized by -1 for every three levels above 9th (rounding down) of the casting priest of Thoth. Hence there is a -1 penalty if the priest of Thoth casting *shatter circle* is 12th to 15th level, a -2 penalty if the priest of Thoth is 16th to 19th level, etc.

Although it was not designed for this purpose, this spell is also effective against the *spellmelds* of the Witches of Rashemen. If *shatter circle* is cast during a round in which one Witch is transferring a spell to another witch, the receiving Witch must make a successful saving throw vs. spell for the *spellmeld* to operate normally. If she fails her saving throw, the spell is entirely lost to both witches.

The material component for this spell is a crushed ruby of at least 500 gp value.

6th Level

Resist Magic (Pr 6; Abjuration)

Sphere: Guardian
Range: 0
Components: V, S
Duration: 2 rounds/level
Casting Time: 9
Area of Effect: The caster
Saving Throw: None

This spell grants the priest 2% magic resistance per level of the priest, to a maximum of 40%, for the spell's duration. This magic resistance functions identically to the magic resistance possessed by certain monsters and bestowed by certain powerful artifacts and relics.

7th Level

Timewarp (Pr 7; Alteration)

Sphere: Time
Range: Touch
Components: V, S
Duration: Instantaneous
Casting Time: 8
Area of Effect: 1 creature
Saving Throw: None

This spell enables the priest to send a being back in time. The *timewarp* has a maximum range of two minutes, which enables the target (who can be the caster) to go back to an action she or he made in the previous round and negate it. (The target appears exactly where she or he was two minutes ago with the knowledge of what will occur if she or he continues the present course of action.) It also grants new saving throws, attack rolls, and damage rolls, and forces opponents to make similar rolls. Note that this change in the timeline affects only those directly involved with the target; it does not give everyone in melee new rolls, just the target and those attacking him or her. This spell ages the caster one year.

The material component is a pinch of sand.

Tiamat

(The Dragon Queen, the Chromatic Dragon, Nemesis of the Gods, the Dark Lady, Queen of Chaos, the Undying Queen, Bane of Bahamut, the Avaricious)

Lesser Power of Baator, LE

PORTFOLIO: Evil dragons, chromatic dragons, evil reptiles, greed, Chessenta
ALIASES: Tchazzar
DOMAIN NAME: Avernus/Tiamat's Lair
SUPERIOR: None
ALLIES: None
FOES: Bahamut, Gilgeam (dead), Iyachtu Xvim, Ilmater, Marduk (dead)
SYMBOL: Five-headed dragon (Tiamat) or a red dragon against a black mountain (Tchazzar)
WOR. ALIGN.: LN, N, CN, LE, NE, CE (also LG, NG, and CG prior to the Godswar)



Tiamat (TEE-a-maht), the Chromatic Dragon, is feared as the legendary Queen of Evil Dragons throughout the Realms. Although few humans, demihumans, or humanoids venerate the Dark Lady, and she is merely propitiated by most of her chromatic wyrm spawn, Tiamat is a divine being in her own right and one whose cult is rapidly spreading across the Realms.

Tiamat's cult was brought to the Realms, along with the faiths of the rest of the Untheric pantheon, when in ancient times the Imaskari wizards kidnapped an entire population of humans and brought them to Faerûn to serve as their slaves. The Mulan peoples, as they came to be known, revered Enlil and his progeny and were taught by their priests that Tiamat was the Queen of Chaos (somewhat of a misnomer) and the Nemesis of the Gods. The Dragon Queen was blamed by the god-kings of Unther for every setback that nation experienced as it rose to greatness and then decayed over the centuries. According to Untheric myths, Tiamat battled Marduk, the Justice Bringer, for centuries. Eventually Marduk destroyed Tiamat's manifestation, but only at the cost of his own permanent exile from the Realms.



While Marduk's cult quickly and quietly faded away into oblivion (with the help of a jealous Gilgeam's priesthood), a small sect of Tiamat's faithful persisted in underground fellowship for centuries, undeterred by the Dark Lady's silence. Gilgeam himself unwittingly helped to maintain Tiamat's tenuous connection with the Realms by continuing to castigate her as the Nemesis of the Gods. When the Untheric pantheon dwindled to a small handful of powers and

the god-king Gilgeam's rule degenerated into brutal tyranny, many of Unther's despairing citizens turned in protest to the very enemy that for centuries Gilgeam had held up to be reviled—Tiamat.

In the decades preceding the Time of Troubles, Tiamat's cult slowly rebuilt its ranks and its influence under the leadership of several embittered foes of Gilgeam. In the Year of the Bloodbird (1346 DR), the cultists successfully summoned the Dark Lady, an avatar of Tiamat who could also assume the form of a three-headed incarnation of the Chromatic Dragon, and Tiamat's priests began receiving spells once again after centuries of silence. Over next the dozen years, the cultists and their goddess secretly fomented rebellion throughout Unther, seeking to overthrow the hated Gilgeam. After Ao banished the powers from the planes, Tiamat was forced to manifest her entire Faerûnian aspect in her Untheric avatar. Toward the end of the Time of Troubles, Gilgeam challenged Tiamat to battle and eventually defeated her three-headed incarnation, seemingly destroying the Dragon Queen forever and ending her threat to his eternal rule.

Unbeknownst to the Supreme Ruler of Unther, Tiamat was not destroyed—her essence had simply splintered among three of the most powerful dragons in the region. The greatest of the three, Tchazzar, a great red wyrm, had long aspired to godhood and was revered as the Father of Chessenta by the cult he had carefully cultivated (even to the point of taking on a human persona, becoming a Chessantan king and war hero, and then faking his own death). After destroying and devouring the other two receptacles of Tiamat's essence, Tchazzar was transformed into an avatar of the Chromatic Dragon herself shortly after the end of the Godswar. For several weeks, Tiamat bided her time in avatar form until her spies determined that Gilgeam had been reduced to demipower status in the aftermath of Ao's shake-up. She then ambushed the greatly weakened Gilgeam outside his Ziggurat of Eternal Victory. The battle between Gilgeam and Tiamat raged across the Outer Planes and through Unther, destroying much of Unthalass. Both Tiamat and Gilgeam appeared to be destroyed at the end of their encounter, but in reality only Gilgeam was, and Tiamat had merely experienced the loss of an avatar and a severe reduction in status—to the level of demipower—due to the divine power she expended to slay Gilgeam.

Just as the battered Tiamat readied to return to Unther in triumph, she was attacked in her lair in the Outer Planes by a company of powerful mortals at the bequest of her ancient enemy Bahamut. In the battle, Tiamat's sole remaining avatar was destroyed. The mortals returned in triumph to Damara, earning that land Tiamat's undying enmity. It would require a full year for Tiamat to create a new avatar, and Tiamat's chance to establish herself as the sole ruler of Unther was lost as the Faerûnian and Mulhorandi pantheons quickly moved to fill the deific vacuum in that nation.

Tiamat has by no means given up her plans for acquiring increased power in the Realms and has already elevated herself in status to lesser power again. In Unther, her cult continues to foment unrest, one of many factions seeking power in that shattered land. In Chessenta, Tiamat continues to expand the ranks of her faithful in her guise as Tchazzar, the Invincible Warrior and the Father of Chessenta. (Tchazzar's symbol is a red dragon against a black mountain.) In Vaasa, the Dragon Queen slowly gathers a flight of dragons about the ruins of Castle Perilous in preparation for the day she seeks revenge against the heroes of the Bloodstone Lands.

As her first step toward achieving these goals, Tiamat has targeted the Cult of the Dragon for incorporation into the ranks of her worshipers. The Dragon Queen views this powerful organization with tentacles stretching throughout Faerûn as a godless sect awaiting the adoption of an appropriate divine patron such as herself. She has recently manifested one avatar as the Undying Queen in response to the pleas of one member of the Cult of the Dragon (who thought he was calling upon the "essence of all dracoliches") and has begun setting herself up to be the first deity to be worshiped by the previously secular Cult as a whole. Although she expects significant resistance from the Dragon Cult's entrenched leaders, she expects her followers to infiltrate and co-opt the Cult's vast network over the next decade, elevating her further to intermediate power status in the Realms.

Tiamat is on the brink of joining the Faerûnian pantheon. Her only opposition lies in Iyachtu Xvim, who feels her tyrannical leanings impinge much too closely on his own ambitions and portfolio. She will officially join the pantheon by sometime between the end of the Year of the Tankard (1370 DR) and the middle of the Year of the Unstrung Harp (1371 DR).

Tiamat is a greedy, vain, and arrogant demipower who embodies all of the strengths of her chromatic progeny but few of their weaknesses. She is entirely focused on the acquisition of personal power and wealth and views mortals as hapless pawns in her struggles with other deities. She can be charming and fey when necessary, but her self-serving, evil, reptilian nature is readily apparent to those who look.

Tiamat's Avatar (Fighter 25, Cleric 25, Wizard 25)

Tiamat has favored two forms throughout Unther's long history: the Dark Lady and the Chromatic Dragon. In the wake of her recent setbacks and in view of her future plots, the Dragon Queen has developed a third form known as the Undying Queen. All of Tiamat's forms draw their spells from all spheres and schools save the spheres of chaos and sun. She rarely uses anything but reversed forms of healing and necromantic spells on anyone save herself.

The Dark Lady appears as a human sorceress of Mulan ancestry with long, dark hair and dark robes. She has a fey beauty, a seductive smile, and totally black eyes.

The Chromatic Dragon is a nightmarish amalgamation of a monstrous draconic body on four stubby legs that has five writhing necks and heads, each corresponding to one of the species of chromatic dragons. Each head's color runs the length of the neck and into the forepart of her body as strips, gradually blending to three stripes of gray, blue-green, and purple over her back and hindquarters, then merging into a muddy dark brown tail. Her underbelly and legs are greenish white fading into her upper body colors. Traditionally Tiamat's heads are colored red, green, blue, black, and white, but in fact the Chromatic Dragon can have many different subsets of heads, as long as there are no more than five total, each head's color and powers are unique, and each corresponds to an evil chromatic dragon species found in the Realms. For example, other known colors manifested by the Chromatic Dragon have included yellow and brown. In Chessenta, the Chromatic Dragon typically appears with a single red head and neck in keeping with Tiamat's guise as Tchazzar.

The Undying Queen is an undead manifestation of the Chromatic Dragon, a sort of multiheaded dracolich. It has skeletal wings and glowing points of light floating in shadowy eye sockets rather than normal draconic eyes.

Dark Lady

AC -12; MV 15; HP 199, THAC0 -4; #AT 1 or 2/1
Dmg 1d10+8+*energy drain* (+8 STR) or by weapon+8 (+8 STR)
MR 75%; SZ M (6 feet)
STR 21, DEX 20, CON 23, INT 19, WIS 20, CHA 24
Spells P: 12/12/11/11/9/8/4, W: 5/5/5/5/5/5/4
Saves PPDM 2, RSW 3, PP 4, BW 4, Sp 4

Chromatic Dragon or Undying Queen

AC -12; MV 18, Fl 90 (C), Br 9, Sw 30, Jp 6; HP 199, THAC0 -4; #AT 5+special
Dmg See below
MR 75%; SZ G (500 feet—body 280 feet, tail 220 feet)
STR 21, DEX 20, CON 23, INT 19, WIS 20, CHA 24
Spells P: 12/12/11/11/9/8/4, W: 5/5/5/5/5/5/4
Saves PPDM 2, RSW 3, PP 4, BW 4, Sp 4

Head	Slay*	Breath**	Bite†	BW Form‡
Blue	56	24d48+12	3d8+12	5-foot-wide×100-foot long lightning bolt
Red	60	24d10+12	3d10+12	90-foot-long cone of fire, 5 feet wide at dragon's mouth and 30 feet in diameter at base
Green	52	24d6+12	2d10+12	50-foot-long×40-foot-wide×30-foot-high poisonous chlorine gas cloud
Black	48	24d4+12	3d6+12	5-foot-wide×60-foot-long acid stream
White	44	12d6+12	2d8+12	70-foot-long cone of frost, 5 feet wide at dragon's mouth and 25 feet in diameter at base
Brown	56	24d6+24	3d10+12	5-foot-wide×60-foot-long acid stream
Yellow	52	24d4+12	2d8+12	50-foot-long×40-foot-wide×20-foot-high scorching sandblast

*This is the total number of hit points of damage a head can sustain before being destroyed. The avatar regenerates the head in 12 hours. Damage specifically inflicted on a head does not affect the general body total.

**The number shown is the damage for the breath weapon for the head in question.

†This is the damage caused by a successful bite.

‡This is the general configuration of the head's breath weapon.

Special Att/Def: The Dark Lady can cast two spells and attack with her fist each round. Her touch does 1d10+8 points of bludgeoning damage, plus the victim must make a successful saving throw vs. spell or suffer the effects of an *energy drain* (as the 9th-level wizard spell). On the rare occasions she wields a weapon, it is usually a dagger, staff, or, in one instance, a short sword of no particular magical distinction. She attacks twice per round with a melee weapon but with no energy-draining effect. In addition, the Dark Lady can travel astrally or ethereally at will and can change form into the Chromatic Dragon or Undying Queen in three rounds, during which time all she does it take defensive actions.

The Chromatic Dragon's five heads can operate entirely independently of each other. During any round, each can perform any of the following actions: bite, breathe its breath weapon, or cast a spell. Each bite attack inflicts damage as though it were a great wyrm of the appropriate color; the total damage is summarized on the above table. Likewise, each head has a breath weapon equivalent to that of a great wyrm of the appropriate color. All saving throws vs. the Chromatic Dragon's breath weapons are made at a -4 penalty. Finally, each head can cast one spell per round. The total number of spells all the heads combined can cast is given above. Each head can withstand the number of points of damage indicated on the table above before it "dies" and becomes useless. If all of the Chromatic Dragon's heads are killed or if her body is reduced to 0 hit points, she immediately returns to Avernus, but her avatar is not considered destroyed.

Although the Chromatic Dragon's sheer size prevents claw and kick attacks while she is on the ground, she can use two claw attacks while flying, each of which inflicts 1d10 points of damage. She can use all other draconic attack modes, such as snatch (flying only, limit seven victims), plummet (flying only; 3d10+12 points of damage), wing buffet (1d10 points of damage and succeed at a Dexterity ability check or be knocked prone), and tail slap (2d20 points of damage and save vs. petrification or be stunned for 1d4+1 rounds), as described in the *MONSTROUS MANUAL* tome in the introductory material on dragons.

In addition, the Chromatic Dragon's long, serpentine tail is tipped with a sting that drips black venom. It is sinuous enough that she can attack enemies directly in front of her and to the sides, as well as behind her, though she cannot both sting and tail slap in the same round. The

sting inflicts 1d6 points of damage, and the victim must roll a successful saving throw vs. poison with a -3 penalty or die agonizingly at the end of the following round.

Finally, the Chromatic Dragons aura of dragon fear is 140 yards in diameter. Creatures of up to 5 HD/levels who catch sight of her are automatically affected (as well as all noncarnivorous, nonaggressive creatures with fewer than 25 Hit Dice) and flee for 4d6 rounds. Trained war mounts of 4 HD or more, organized military units, and single creatures with more than 5 HD or levels do not automatically flee. Rather, they are entitled to a saving throw vs. petrification at a -5 penalty. If they fail this saving throw, they fight with a -2 penalty to attack and damage rolls. No one save another deity is automatically immune to her fear effect.

The Undying Queen has all of the powers of the Chromatic Dragon plus several additional abilities. She can detect invisible objects and creatures (including those hidden in darkness and fog) within a 120-foot radius. She possesses a natural *clairaudience* ability in a 240-foot radius at all times. Saving throws vs. her fear aura are made with a -1 penalty. The gaze of her glowing eyes (from any head) can also paralyze creatures within 100 yards if upon meeting her gaze they fail their saving throws. (Creatures of 6 or more HD gain a +3 bonus to their saving throws.) If a creature successfully saves against the gaze of one of the Undying Queen's heads, it is permanently immune to the gaze of that head only.

All the Undying Queen's physical attacks do an additional 2d8 points of chilling damage, and any victim struck by the Undying Queen who fails a saving throw vs. paralysis is paralyzed for 2d6 rounds. (Immunity to cold damage or negative energy [energy-draining] damage negates the chilling damage, but not the paralyzation.) Finally, the Undying Queen can control the actions of any undead creature not controlled by another deity or a priest of over 24th level within 60 yards.

Tiamat in any form is immune to all spells below 5th level and to poison, paralysis, and mind-affecting and controlling spells. She is immune to all spells from the school of enchantment/charm or the sphere of charm. Weapons below +2 enchantment do not affect her. She takes half damage from cold-, fire-, and electricity-based attacks. In Chromatic Dragon or Undying Queen form, she has all of the immunities common to great wyrms of each subrace represented in her current roster of heads (some of which may supersede other immunities). In Undying Queen form she is also immune to magical and natural cold, electricity, insanity, and *polymorph* spells.

Other Manifestations

Tiamat commonly manifests in a fashion similar to a thunderbolt from the heavens. Such strokes of divine power are always equivalent to the breath weapon of a great wyrm of one of the chromatic species of dragon.

Tiamat shows her favor through the discovery of priceless treasures including gold, silver, precious gems, and rare works of art. Of course, the Dragon Queen expects the immediate sacrifice of any such discoveries to her ever-growing hoard, or her ire is quickly earned. Tiamat's displeasure is usually expressed by the inexplicable disappearance of a vast amount of hoarded wealth from a warded vault or other or other supposedly safe location. The Dragon Queen is served by all species of evil dragons, abishai baatezu of all colors, evil dragonets, and many species of reptiles, particular serpents.

The Church

CLERGY:	Clerics, specialty priests, crusaders
CLERGY'S ALIGN.:	LN, N, LE, NE, CE
TURN UNDEAD:	C: Yes, if good, SP: No, Cru: No
CMND. UNDEAD:	C: Yes, SP: No, Cru: No

All clerics, specialty priests, and crusaders of Tiamat receive religion (Untheric), religion (Faerûnian) reading/writing (Untheric), and modern languages (Common) as bonus nonweapon proficiencies. In addition, those who are Untheri know Untheric as their native tongue and receive modern languages (Common) as a bonus nonweapon proficiency.

Tiamat is little known in the Realms outside of the Old Empires of Unther, Mulhorand, and Chessenta. Tales of her defeat by Gareth Dragonsbane, Baron of Bloodstone, are still widely told by bards throughout Damara. Those who know of her are more likely to think of her as a powerful, legendary monster than a divine power. She is said to be the mother and/or queen of the evil subspecies of dragons. Among dragons, Tiamat is traditionally considered a human goddess—worthy of respect and fear but

not worship. In recent decades, a few chromatic dragons have joined her cult, but they are still relatively rare.

Temples of Tiamat are constructed in the former lairs of long-dead dragons, typically vast natural caverns. They are dominated by frescoes of the Dragon Queen, surrounded by her numerous consorts, being worshiped by countless humans, demihumans, and humanoid. All such temples are filled with vast piles of wealth to be sacrificed to the Dragon Queen and hence are rife with traps and guardian monsters and constructs. At least one, and sometimes two or more, juvenile or young adult chromatic dragons lair in the depths of most temples of the Dragon Queen, guarding her altar and the temple's riches. They rarely stay for more than a few decades, but Tiamat's cultists are always quick to recruit a new inhabitant. The most prominent temples often contain a permanent *gate* to Avernus, the first layer of Baator.

Tiamat's clergy is composed of equal numbers of specialty priests, known as *wyrmlaids* or *wyrmkeepers*, and clerics. The remainder, about 20% of the total, are crusaders. *Wyrmlaids* are specialty priests of Tiamat specifically dedicated to her aspect as Tchazzar, Father of Chessenta, and are found only in that nation. Many lower-ranking *wyrmlaids* are unaware that Tchazzar has been subsumed by the Dragon Queen. *Wyrmkeepers* are found everywhere else throughout Faerûn, especially in Unther.

Tiamat's priests are regimented by a strict hierarchy of ranks and corresponding titles. Acolytes of the faith are known as *Wyrmfodder*. In ascending order of rank, priests of the Dragon Queen are known as: Custodian of the Copper Chalice, Defender of the Silver Shield, Warden of the Electrum Mail, Guardian of the Gold Scepter, Keeper of the Platinum Crown, Scale of the White Wyrm, Horn of the Black Beast, Wing of the Green Gargantua, Talon of the Blue Baatoran, and Breath of the Red Ravager. Higher ranking priests of the Dragon Queen are collectively known as the Dark Scaly Ones, a practice originating in Unther.

Dogma: Prior to the defeat of Gilgeam, priests of Tiamat were sworn to destroy the power of the god-kings of Unther, to seize the realm for themselves, and to get as much treasure as possible and sacrifice it to the Dark Lady. Tiamat's goals and ambitions have expanded considerably in the aftermath of Gilgeam's defeat.

Tiamat teaches that rival powers of all creeds and from every pantheon are inherently tyrannical. They seek only power, at any cost, despite their honeyed words. The Dragon Queen is the only being powerful enough to defy the gods and overthrow their despotic rule. Worshipers of the Dark Lady are to work tirelessly towards the day when their queen will banish the gods from Faerûn and unite the Realms under her rule. Toward this goal, all true believers must follow her commands unquestioningly and be willing to sacrifice themselves in her service. To overthrow the gods requires power, and power is acquired through the accumulation of wealth and magic. Power demands respect. Chromatic dragons everywhere are to be venerated as the spawn of the Dragon Queen and paid homage. When Tiamat assumes her throne, her draconic children shall serve her as dukes, and her clergy as their mortal vassals.

Day-to-Day Activities: Priests of Tiamat are primarily occupied by the twin tasks of acquiring an ever-increasing hoard of wealth for the faith and sabotaging the faiths of other powers. As a result, they occupy most of their waking hours with an unending series of thefts, assassinations, acts of vandalism, and arson. In Unther and Chessenta they are primarily concerned with seizing as much power as possible, while in western Faerûn, the cult's agents are focused on infiltrating and subverting the Cult of the Dragon.

Holy Days/Important Ceremonies: Members of Tiamat's clergy perform numerous daily ceremonies in homage to their mistress. The two most widespread are known as the Tithing and the Rite of Respect. Once per day each priest of Tiamat must offer a small tithe, typically several gold coins or a small gem. The tithe is hidden in the priest's cupped hands and a small prayer is offered. When the prayer is completed and the hands unfurled, there is a 10% chance the offering has vanished. On days when it is taken, the clergy consider themselves and their efforts particularly blessed. The Rite of Respect is a complicated ritual of abasement and appeasement that must be performed while approaching any spawn of the Dragon Queen. This ceremony does not provide any ritualistic protection from the *wyrm's* fury, but failure to perform the ceremony with rigorous perfection is sure to draw the great reptile's ire.

In Unther, the Dark Scaly Ones have proclaimed the day of the first full moon after Midsummer a holy day dedicated to the Queen of Chaos. Known as the Festival of Vengeance, this day marks the defeat of Gilgeam by Tiamat, Nemesis of the Gods. In Unthalass the day is marked by general anarchy, rioting, and widespread mayhem incited by the clergy and the faithful and is punctuated by the consummation of long-simmering acts of revenge. During

this time, the priests of the Mulhorandi and Faerûnian pantheons seek to contain the looting and destruction, but prominent officials must beware of the numerous assassination attempts executed by the Serpent Guards.

Major Centers of Worship: The Altar of Scales, located in the catacombs of ruined Unthalass, survived the destruction of the venerable City of Gems resulting from the conflict between Gilgeam and the Dragon Queen, and the temple has flourished in the resulting anarchy. The leader of Tiamat's cult prior to the Dragon Queen's battle with Gilgeam was Tiglath, known as Lady Dragonstar. She disappeared during the deific conflict and has not been seen since. Shudu-Ab, Wyrms Princess (particularly the Dark Scaly Ones and high priestess of the Altar of Scales, has succeeded Tiglath as the leader of the Dragon Queen's cult in Unther. Shudu-Ab seeks to extend her queen's dominion throughout Unthalass (with herself as Tiamat's mortal regent) and eventually rule over all the lands held by Unther at its height over a millennia ago. Shudu-Ab has already brought the clergy of Tiamat's temple in Fire-trees to heel, and much of central Unther lives in fear of her Serpent Guards who stalk the night. Opposing Shudu-Ab's designs are the Mulhorandi and Faerûnian pantheon's priesthoods (particularly the clergy of Anhur, Isis, and Mystra), the group of Untheric wizards known as the Enclave, Imperceptor Kabarrath Telthaug of the Black Lord's Cloak in Mourktar (who seeks power for himself), and the cult's erstwhile ally the half-elven bandit Furifax, who suspects Shudu-Ab of treachery against Tiglath.

The ruins of Castle Perilous, former stronghold of Zhengyi the Witch-King, cloak a hidden temple of Tiamat in the stronghold's dungeons. The Wings of the Queen Reborn, as the cavernous cathedral is known, experiences frequent visits from the Undying Queen, who seems to have made it her home away from home. Since the fall of the Witch-King in the Year of the Serpent (1359 DR), chromatic dragons of all hues have been gathering amidst the blasted mound of rubble on a lonely crag in the Vaasan wasteland. Reconnaissance flights of the evil wyrms have been ranging over Damara in preparation for their queen's vengeance. A handful of Tiamat's priests have begun rebuilding many of the dungeons of Castle Perilous in preparation for garrisoning the citadel with an army of cultists. Agents of the temple have ranged throughout the north seeking the corpses and eggs of metallic dragons upon which the Undying Queen must feast if she is to continue to grow in her undead power.

Affiliated Orders: The Serpent Guards are a fellowship of warriors and crusaders active in Unther and the surrounding lands. Fanatically devoted to the Dragon Queen and her spawn, the Serpent Guards guard the cult's temples, hunt down and kill interlopers who inquire too deeply into the cult's affairs, and carry on a campaign of assassination and theft against individuals and churches who seek to restore order to anarchic Unther.

The Knights of the Five-Thorned Rose are an elite order of high-ranking crusaders drawn from the ranks of the Serpent Guards. Dedicated to the destruction of metallic dragons, the spawn of Bahamut, these dark warrior-priests are the bane of good-aligned dragons throughout the Realms. In the last decade alone, the Knights of the Five-Thorned Rose are believed to have slain a score or more of the metallic wyrms. In keeping with their charter, the Order keeps vast libraries in out-of-the-way citadels that detail every scrap of dragon lore the cult has acquired over the past millennia. Commanders of the Order plan out centuries-long hunts for good-aligned wyrms and waves of assaults against each individual dragon's lair. These persistent, seemingly inexhaustible, assaults are taking a great toll on the population of Faerûn's dragons.

Priestly Vestments: The ceremonial garb of most clergy of Tiamat is a form-fitting body suit of reptile skin, preferably hewn from the hide of a great metallic wyrm, and a gem-encrusted dragon mask depicting the stylized image of one of the great chromatic beasts. Diaphanous, multihued cloaks of woven spider silk are draped over the back to suggest wings. Steel gauntlets, tinted red and painted to resemble dragon's claws, guard the hands. Snakeskin boots complete the ensemble. (This outfit does not carry any inherent AC, but looks quite intimidating.) Priests of Tchazzar dress in jet black scale armor and ornate masks or helms depicting red dragons and bear two-handed swords with saw-bladed edges. Their breast plates or tabards sport the symbol of Tchazzar. For all priests, the symbol of Tiamat is usually worn formed into a piece of jewelry for use as a holy symbol.

Adventuring Garb: When adventuring, priests of Tiamat favor chain or scale mail armor fashioned by cult artisans to resemble dragon scales, but they can wear any type of armor, as appropriate to their adventuring situation. Many high-ranking priests wield swordlike *serpent blades*. These deadly weapons are long swords whose hilts and blades are emerald-green and scaled. When drawn, the blade of each such weapon becomes a hissing, animated snake that strikes all living things except those who wear *serpent*

rings. The pommels of *serpent blades* are brass rings used to hang the blades when not in use, tie them to the wrist of the wielder for use in mounted battle, or lower them by cords through trap doors onto intruders below.

Serpent blades cost about 9,000 gp to make (xp value 7,500) and weigh about 6 lbs. They are size M (typically 4 feet long or so), inflict Type P/S damage, are Speed Factor 7, and cause 1d4+1 points of damage vs. small or man-sized targets and 1d4 points damage vs. large targets. Each blade's bite delivers a venom which requires a saving throw vs. poison. A successful saving throw indicates that victims suffer 3d4 points of additional damage and are *slowed* for 1d6+1 rounds, but they cannot be affected again by the venom of any *serpent blade* for a day, during which time a *serpent blade* does only normal damage. Failure of the saving throw indicates that victims are paralyzed for the round after the blade strikes, suffer an immediate 20 points of damage, and are vulnerable to further venom strikes until a saving throw is successfully made.

Serpent rings are simple brass rings shaped to resemble a snake biting its own tail to form a band. They are worn by most servants of the Dragon Queen in good standing. They function as pass tokens for *wards* in Tiamat's temples and bear a minor enchantment identifying their wearers to *serpent blades*, which do not attack them under any circumstances. In addition, *serpent rings* render the wearer immune to all *serpent blade* venom and confer a +1 bonus on all poison and acid saving throws.

Specialty Priests (Wyrmskeepers)

REQUIREMENTS:	Wisdom 14, Charisma 13
PRIME REQ.:	Wisdom, Charisma
ALIGNMENT:	LE
WEAPONS:	All bludgeoning (wholly Type B) weapons, long sword
ARMOR:	Any
MAJOR SPHERES:	All, animal, charm, combat, divination, guardian, law, necromantic, protection, time, wards, weather
MINOR SPHERES:	Elemental, healing, summoning
MAGICAL ITEMS:	Same as clerics
REQ. PROFS:	Ancient history (the Ages of Unther), ancient languages (Auld Wyrkish)
BONUS PROFS:	Airborne riding (dragons), modern languages (pick one chromatic draconic tongue)

- Before the Time of Troubles (1358 DR), only humans of Untheric descent can be wyrmskeepers; after the Godswar, Tiamat accepts humans of any lineage.
- Wyrmskeepers are able to *cause fear* (as the reversed form of the 1st-level priest spell *remove fear*) once per day.
- At 3rd level, wyrmskeepers are able to *feather fall* once per day.
- At 5th level, wyrmskeepers are able to cast *fast* (as the 4th-level wizard spell) or *fly* (as the 3rd-level wizard spell) once per day.
- At 7th level, wyrmskeepers are able to cast *dragon scales* (as the 4th-level priest spell) once per day.
- At 10th level, wyrmskeepers are able to breathe flame as if they had a *portion of fire breath* at their disposal each day. (See the DUNGEON MASTER Guide, and note that they may breathe any combination of up to their virtual "four small drafts" during the day: four small fire breaths, a small and a triple-sized, two double-sized, etc.)
- At 13th level, wyrmskeepers can choose immunity to one type of magical and nonmagical damage (including dragon breath version of it): fire, cold, acid, lightning, or poison (including poisonous gases).
- At 16th level, wyrmskeepers are able to summon a young adult dragon to serve them as a mount. The exact species summoned is determined by Tiamat, but typically corresponds to the breed most common to the region. Such wyrms serve until they advance one age bracket, they feel the terms of their service are being abused, or they are slain. Summoned wyrms are free-willed and are by no means under the control of their summoner. They must be placated, bribed, and bargained with repeatedly both prior to and during their service as a steed, as one would expect of an evil dragon. A wyrmskeeper may summon a mount no more than once per decade and only if no wyrm has served the priest in the past three years.

Specialty Priests of Tchazzar (Wyrmlairds)

REQUIREMENTS:	Strength 14, Wisdom 12
PRIME REQ.:	Strength, Wisdom
ALIGNMENT:	CN, LE, NE, CE

WEAPONS:	All bludgeoning (wholly Type B) weapons, long sword, two-handed sword
ARMOR:	Any
MAJOR SPHERES:	All, astral, charm, combat, creation, divination, guardian, healing, necromantic, protection, time, travelers, wards
MINOR SPHERES:	Elemental, summoning
MAGICAL ITEMS:	Same as clerics
REQ. PROFS:	Ancient history (the Wars of the City-States of Chessenta)
BONUS PROFS:	Airborne riding (dragons), local history (pick a native city-state of Chessenta), ancient languages (Auld Wyrnish)

- Only humans of Chessentan descent can be wyrmlairs.
- Wyrmlairs can select nonweapon proficiencies from both the priest and warrior groups with no crossover penalty.
- Wyrmlairs receive a +4 saving throw bonus vs. fire or magical fire any sort.
- At 3rd level, wyrmlairs are able to *hold person* (as the 2nd-level priest spell) once per day.
- At 5th level, wyrmlairs may cast *suggestion* (as the 3rd-level wizard spell) once per day.
- At 7th level, wyrmlairs can make three attacks every two rounds.
- At 10th level, wyrmlairs are able to breathe flame as if they had a *portion of fire breath* at their disposal each day. (See the *DUNGEON MASTER Guide*, and note that they may breath any combination of up to their virtual "four small drafts" during the day: four small fire breaths, a small and a triple-sized, two double-sized, etc.)
- At 13th level, wyrmlairs can make two attacks every round.
- At 21st level, wyrmlairs are able to summon a young adult red dragon to serve them as a mount. Such wyrms serve until they advance one age bracket, they feel the terms of their service are being abused, or they are slain. Summoned wyrms are free-willed and are by no means under the control of their summoner. They must be placated, bribed, and bargained with repeatedly both prior to and during their service as a steed, as one would expect of an evil dragon. A wyrmlair may summon a mount no more than once per decade and only if no wyrm has served the priest in the past three years.

Tiamatan Spells

1st Level

Treasure Scent (Pr 1; Divination)

Sphere:	Divination
Range:	0
Components:	V
Duration:	1 round/level
Casting Time:	4
Area of Effect:	20-foot radius that moves with the caster
Saving Throw:	None

This simple spell enables a priest to detect precious metals and gems within a 20-foot radius. The priest can determine the type of metal or gem as well as the total number of individual pieces, whether they be gems, nuggets, or coins, but not the actual value of the treasure by means of this spell.

Although spellcasters cannot immediately divine the location of any treasure detected, they can tell if they are getting closer ("warmer") or farther ("colder") from the largest group of unknown items. For example, if a priest were aware of the treasure carried by his companions and himself, he could ignore their carried coins while honing in on a buried chest of gems. Likewise, if a chest of 1,000 copper coins and a chest of 100 gold coins were buried in separate locations in the same room, by means of this spell the priest could find first the copper pieces and then begin to home in on the location of the gold.

When casting this spell, the priest must make repeated sniffing sounds as the verbal component. Tiamat requires that any priest employing this spell sacrifice 20% of any newly located treasure to her within 10 days of its discovery or face her wrath.

4th Level

Dragon Scales (Pr 4; Alteration)

Sphere:	Protection
Range:	0
Components:	V, S, M

Duration:	1 turn/level
Casting Time:	7
Area of Effect:	The caster
Saving Throw:	None

This spell creates a plating of dragon scales that grow from the priest's epidermis to cover all of the body except the head. The dragon scales give the priest a base AC of 4 or a +2 AC bonus, whichever is better. The spellcaster determines the tint of the dragon scales, but the chosen hue must correspond to that of a chromatic dragon species found in the Realms.

The material components for this spell are the priest's holy symbol and a single dragon scale.

6th Level

Sleep of Dragons (Pr 6; Enchantment/Charm)

Sphere:	Charm
Range:	Touch
Components:	V, S, M
Duration:	Special
Casting Time:	9
Area of Effect:	One creature
Saving Throw:	Neg.

By means of this spell, the spellcaster causes a being to fall into a deep slumber similar to the hibernating sleep of dragons. While in this state, the being does not require food, drink, or air, and ages only a single year per century. This magical slumber can only be ended if the being is killed, dies of old age (a process that usually takes millennia), or is touched with a fragment of dragon bone, no matter how small. *Dispel magic*, *remove curse*, such general remedies do not work. In addition, immunities and magical resistances to the common *sleep* spell do not work for sleep of dragons.

The recipient of this spell must be touched by the priest. Unwilling targets who have been touched may avoid the effects of this spell if they make a successful saving throw vs. spell modified by their magical defense adjustment for high or low Wisdom.

The material components for this spell are the priest's holy symbol and a thimbleful of dragon's blood.

Spawn of Tiamat (Pr 6; Alteration)

Sphere:	Combat
Range:	60 yards
Components:	V, S, M
Duration:	1 turn+2 rounds/level
Casting Time:	9
Area of Effect:	One dragon or a person in <i>dragonshape</i>
Saving Throw:	None

By means of this spell, a priest can cause any of Tiamat's spawn (defined as any chromatic dragon) to grow a second head and neck for the duration of the incantation. Identical in appearance to the original head, the second head can bite once per round in addition to the dragon's normal attacks. Dragons cannot normally employ their breath weapon while making physical attacks, but by means of this spell only, a dragon can employ its breath weapon with its second head while attacking physically or casting spells with the original head and body. Even under the effects of a *spawn of Tiamat* spell, a dragon cannot breathe more than once every three rounds total from both heads. The second head is nonintelligent and completely under the control of the dragon. It cannot be used to cast spells.

The second head and neck have the same Armor Class as the rest of the dragon. The head and neck both vanish at the end of the spell duration or if 20 or more points of damage are inflicted specifically on them. Damage specifically targeted to the second head and neck does not count toward total damage to the dragon, but if a dragon under the effects of *spawn of Tiamat* dies, the head and neck disappear. A dragon can only benefit from a single *spawn of Tiamat* spell at a time.

According to legend, the cult of Tiamat in Unther employed a 7th-level variant of this spell, *Lernaean spawn of Tiamat*, that imbued the second head with the properties exhibited by Lernaean hydrae. Also, note that some dragons themselves who worship Tiamat are reputedly able to cast a version of this spell using their draconic magic.

The material components for this spell are the priest's holy symbol and a pair of hydra scales.

PROMINENT TEMPLES

The houses of the gods are as varied as the deities they were erected to venerate. They run the gamut from natural terrain features relatively untouched by human artifice to simple shrines, hidden catacombs, celebrated grand temples, and prison monasteries. Described here are five such buildings, representing a cross section of the fantastic temples of the Realms. Each temple is mapped in the color section on pages 169–176 and a full-page illustration located within the temple description shows what its exterior appearance is. The entry for each temple provides a brief description of the power to which the edifice is dedicated, the temple's setting, the history of the region and the temple, important current inhabitants, the inhabitant's daily routine, a room key, and adventure hooks for using the temple in a FORGOTTEN REALMS® campaign setting AD&D game. The room keys are engineered to provide enough description to enable a DM to understand the purpose of a room and its important features; specific details should be crafted and added to a room's contents to fit with a particular campaign and the adventure situation a temple is used in.

Cathedral of Emerald Scales

The Cathedral of Emerald Scales, located in the city-state of Hlondeth on the northern shore of the Vilhon Reach, is dedicated to Varae, a beast cult power of snakes. Constructed over the course of 13 centuries by the Extaminos family, the structure served first as the family villa and then as a small shrine to Ilmater on the periphery of the family compound. When the Extaminos family shifted its allegiance to Varae's cult, the shrine was again expanded into a small chapel and reconsecrated. Although it is an open secret in Hlondeth that Varae is simply an aspect of the god of the yuan-ti, Sseth the Great Snake, the priests of the Cathedral of Emerald Scales maintain the facade of venerating Varae.

Setting

The Cathedral of Emerald Scales dominates the heart of Hlondeth, a powerful free city of the Vilhon Reach known as the City of Snakes and the Jewel of the Vilhon. The temple has grown to rival the adjoining Extaminos family estate in both size and importance in the city, and its catacombs sprawl beneath much of the city's cellars. Yuan-ti brood chambers linked to the temple's catacombs and guarded by histachii servitors are scattered throughout the sewers. The maze of tunnels is patrolled by legions of ophidians, and yuan-ti purebloods maintain order on the surface from slender emerald-hued towers built to resemble coiled snakes that rise above sewer entrances in every neighborhood of the city. (For more information on Hlondeth and the Vilhon Reach, see *The Vilhon Reach* regional accessory.)

History

House Extaminos rose to prominence early in the history of Hlondeth. The family acquired its wealth by quarrying green marble from the nearby Osraun Mountains and trading it at ports throughout the Vilhon Reach and the rest of the Sea of Fallen Stars. The fortunes of the Extaminos clan greatly profited by the increased trade throughout the Reach following the defeat of Dempster Turmish and his armies in their attempt to conquer Hlondeth in the Year of the Pirates' Port (145 DR).

During the next century, known as the Calmwaters, a succession of patriarchs slowly expanded the city villa of House Extaminos as the family's political influence gradually increased. In a lavish show of piety, the original manor house was converted into a shrine of Ilmater and entirely rebuilt out of the emerald-hued marble by which the family had made its fortune. The priests who staffed the shrine were beholden to the Extaminos patriarch, and, as a result, the small temple served as little more than an opulent family shrine.

In the Year of the Speaking Mountain (257 DR), the ruling Gestin family was toppled in the aftermath of Mount Ugruth's eruption. Before House Extaminos could seize power, however, the might of Chondath under the leadership of House Illistine captured Hlondeth and the Extaminos nobles were quickly marginalized politically.

For nearly three centuries the scions of House Extaminos turned in upon themselves, becoming introspectively focused only on trade and pleasurable pastimes. They continued to expand "their" temple of Ilmater despite increasingly frequent disputes between various high priests of Ilmater and Extaminos family patriarchs over matters of faith. A green stone wall was erected around the compound for protection from any attempt by House Illistine or House Gestin to seize the family's fortune. During this period, a lush garden of exotic plants was planted alongside Ilmater's shrine. Young nobles of the family ventured as far afield as the Jungles of Chult, Zakhara, and Kara-Tur, and collectively they assembled an incredible menagerie of beasts, mostly reptiles, that they then housed in small outbuildings throughout the walled compound.

When Hlondeth was overrun in the Year of the Tatters (527 DR) by a legion of kobolds, Lord Shevron Extaminos welcomed all who managed to escape the humanoid army into his family's compound. During the protracted siege of the complex's walls by the kobolds, Lord Shevron received a vision from Ilmater showing him how to break the stalemate. The brave lord subsequently led an army of "pet" snakes from his gardens against the kobold troops. The kobolds were routed, and the snakes then vanished into the sewers. (Further investigation determined that the kobolds were acting on the orders of the expanding drow nation in the Underdark beneath Turmish. Queen Nathglaryst of Undraeth and her dark elf kin later clashed with the Harpers along the coast of Turmish sometime around 1150 DR.)

After Lord Shevron's death, House Extaminos reawakened from its centuries-long indolence and lethargy. Many of the younger members of the family began adventuring in the long-neglected sewers of Hlondeth, ostensibly seeking their escaped "pets" and the connection to the Underdark through which the kobold army had gained access to the city. In the city's catacombs the young Extaminos nobles uncovered a long-forgotten temple of Varae and Lord Shevron's lost army of snakes. Discounting their former patron's dedication to Ilmater, the next generation of House Extaminos quickly became involved in resurrecting the long-dormant cult of Varae. Following ancient rituals described on tablets found in the temple's vaults, the members of House Extaminos made contact with and began to slowly interbreed with members of the yuan-ti race, attempting to literally join with the snakes they venerated. They also began secretly extending their family's political influence through all levels of the government's hierarchy, eventually acquiring enough influence to engineer a series of rebellions against Chondath's unwanted rule in the Year of the Shattered Scepter (614 DR).

While House Extaminos did not directly seize power in Hlondeth after Chondath's governor was overthrown, its members ruled from behind the throne for the next four centuries. Within a decade of Hlondeth's reclaimed independence, Ilmater's shrine in the family compound was renamed the Chapel of Emerald Scales and consecrated to Varae. Hlondeth's citizens accepted this transformation with little fuss, as House Extaminos was still highly regarded for its past beneficence and bravery.

In the Year of the Smoldering Spells (1020 DR), House Extaminos began openly ruling Hlondeth with little opposition. By that time, the above-ground temple of Varae had been expanded fivefold, the adjoining compound of House Extaminos had sprawled throughout much of the noble's district, and the family had thoroughly corrupted their ancient bloodline, becoming one and the same with the yuan-ti.

Throughout the past 350 years, House Extaminos has kept Hlondeth firmly constricted in its coils. The Cathedral of Emerald Scales thoroughly dominates the religious and political life of the city, and the City of Snakes has been rebuilt in its image. Tall, graceful arches and coils of verdant stone predominate throughout Hlondeth. Ramps and poles have thoroughly replaced stairs, and, at night, the city glows green due to the interaction of magical lighting and the emerald-hued stone.

Inhabitants

The priests of the Cathedral of Emerald Scales are known as collectively as the Varuens. Behind their backs, most of the 120 followers of the Sibilant Death are referred to as "snakeskins" by the citizens of Hlondeth, but this is hardly a pejorative term. Two-thirds of the clergy are yuan-ti purebloods, and the rest are predominantly human, ophidian, or half-breed yuan-ti. About three-quarters of the clergy are serphidians (specialty priests of Sseth; see that entry in the Chultan Pantheon chapter). The remainder are crusaders, all of whom belong to an elite military order known as the Knights of the Forked Tongue.

Medusanna Mhairdaul: The leader of the Council of Elder Serpents and the highest ranking priest serving at the Cathedral of Emerald Scales is Medusanna Mhairdaul, Emerald Boa of the Vilhon. Medusanna (CE yaf P[Sseth]17) is a yuan-ti abomination with a human head and countless poisonous snakes in lieu of hair (similar to a medusa, but without the deadly petrification ability). The Emerald Boa hails from the Black Jungles of the Chultan peninsula, and she loathes the relatively cool climate of the Vilhon Reach and its inhabitants. Her feelings of hatred are reciprocated by House Extaminos and most of the yuan-ti priests native to Hlondeth who view her as little more than an agent of the Elder Serpents of Serpentes (an ancient, decrepit empire of yuan-ti centered in the Black Jungles) who labors to establish their absolute rule in the Vilhon Reach region. In particular, Dediana Extaminos, ruler of Hlondeth, and Medusanna have nearly come to blows on more than one occasion, and both women are engaged in endless stratagems to undermine and weaken each other.

Ssibalentanamias: Ssibalentanamias, First Keeper of the Sacred Eggs, is a powerful spirit naga who slithers through the length and breadth of Hlondeth's catacombs. The naga (CE spirit naga P[Sseth]11) is responsible for the temple's brood chambers and the yuan-ti histachii that guard them. Ssibalentanamias also serves as First Consort to Dediana Extaminos, although he is not Dmetrio Extaminos's father.

Semorav of the Cobra's Hood: Semorav of the Cobra's Hood (LE ypm Nec14) is the only representative of the Coiled Cabal in the temple. (The Coiled Cabal is an extremely secretive organization of yuan-ti wizards based in the Forest of Wyrms far to the north and west.) He masquerades as Medusanna's personal scribe on the rare occurrences he emerges from his isolated tower, located near the northern extent of the Shrouded Jungle that encircles the temple proper. Unbeknownst to anyone except Medusanna, he is a powerful necromancer who carries out his unholy experiments in his tower and then discards them in the city's sewers. Although a yuan-ti pureblood, Semorav's appearance is distinctly snakelike. On either side of his head is a scaled flap of skin, the pair of which he can flare out to form a hood similar to that of a cobra. Through a boon of Sseth and his natural appearance, Semorav can cast *snake charm* (as the 1st-level priest spell available to priests of Sseth) at will if he flares his hood.

Daily Life

The daily beat of life in Hlondeth pulses in accordance with the ceremonial rhythms of the Cathedral of Emerald Scales. While pilgrims, politicians, merchants, and mercenaries visit the temple at all hours, the greatest bustle of activity comes in the early morning and late evening hours. During the heat of the day, activity slows to a crawl and most of the priests retire for several hours of slumber. At night, traffic through the Amphisbaena Gate decreases markedly, but the complex's inhabitants slither hither and yon performing myriad tasks.

Temple petitioners meet with Varuen representatives amidst the pillars beneath the emerald dome (an area fancifully known as the "Forest of Serpents"). A measure of privacy is provided by the general din of ongoing rituals (often involving sacrifices), which also serve as a reminder of the priests' authority. Medusanna believes that Sseth is best served by continuous enactment of his most holy ceremonies, and these rituals dominate the activity beneath the Emerald Canopy at all times. In the temple catacombs, Ssibalentanamias directs a massive breeding program designed to create an army of yuan-ti for Hlondeth's defense. The extent of the population explosion occurring beneath Hlondeth's streets is known only to the First Keeper of the Sacred Eggs and the Emerald Boa, but Dediana Extaminos, ruler of Hlondeth, has gotten wind of this challenge to her authority and has directed her agents to step up their infiltration of the ranks of the temple servitors.

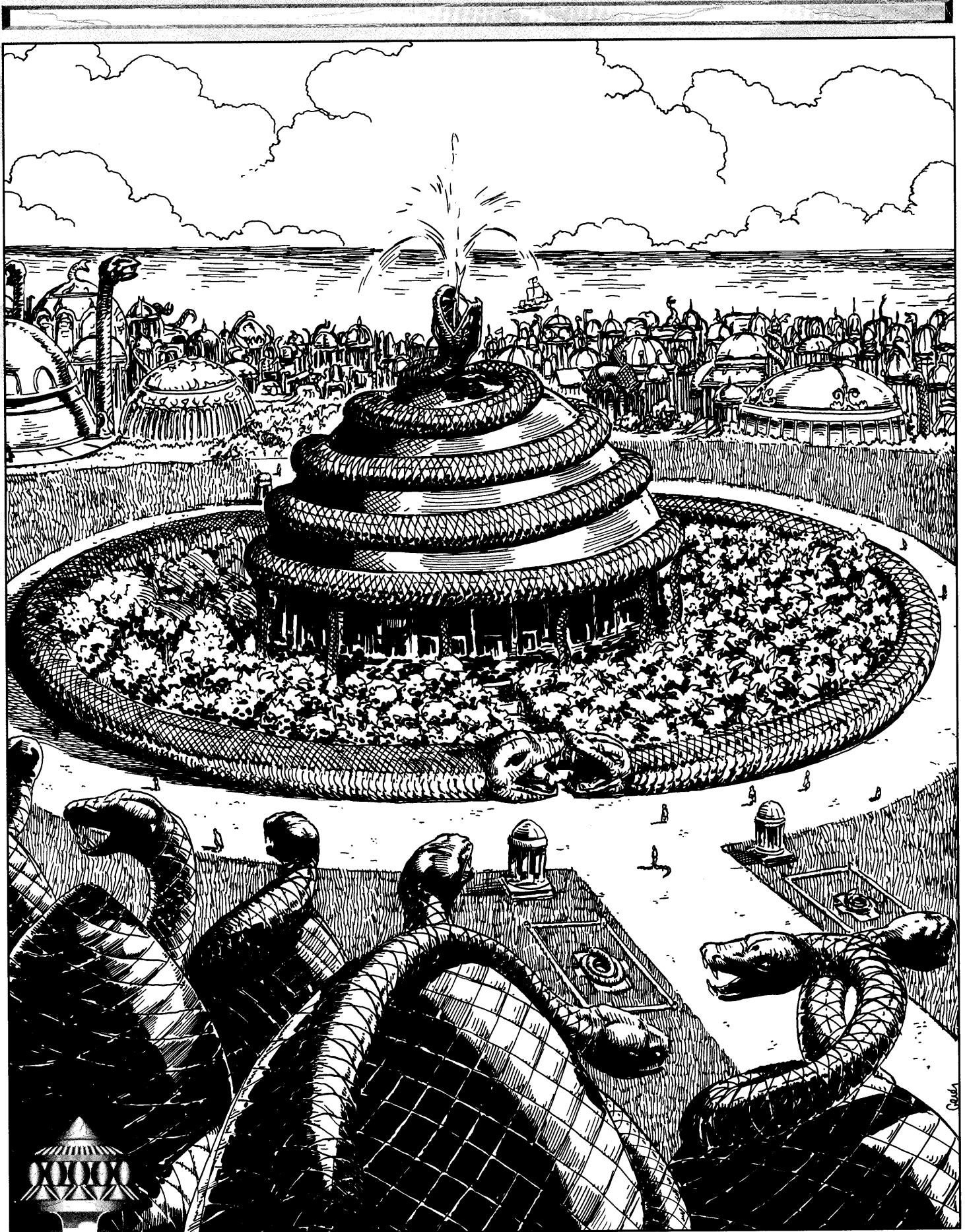
Key

1. Wall of the Amphisbaena

The temple complex is encircled by an impressive sculpture of a giant amphisbaena that serves as a defensive barricade nearly 25 feet in diameter. The only gate through this unique wall is between the open maws of the two heads, which are poised in a frozen tableau on the verge of attacking each other. The two heads of the snake wall are actually heavily fortified guard towers. A narrow tunnel patrolled by small groups of ophidians runs through the gullet of the entire snake wall from one head all the way around to the other. Secret doors open into the compound along the length of the wall, and small arrow slits, hidden behind the snake wall's scales, open out toward the city. If the temple was ever besieged, a company of ophidian warriors could shoot missiles (particularly blow gun darts and crossbow bolts) at the attackers with 90% cover.

2. The Shrouded Jungle

Within the Wall of the Amphisbaena is a lush, humid jungle stocked with countless varieties of plants, insects, animals, and birds. Snakes and other reptiles coil, stalk, and slither everywhere, and the entire garden is enshrouded in a steamy mist that never seems to dissipate, no matter what the weather outside the complex. Some speculate that the Shrouded Jungle is highly magical in nature, as those few interlopers who have survived to tell their tale (albeit rarely longer than a fortnight following such foolishness) speak of wandering for days without ever reaching either the surrounding wall or the actual temple. However, petitioners and pilgrims who are escorted from the Amphisbaena Gate to the Forest of Serpents report that the trip takes but a few minutes' stroll.



Some of the more dangerous creatures believed to stalk the jungle's depths, in addition to the infrequent patrols of ophidians and yuan-ti pureblood acolytes, include carnivorous bats, fire beetles, rhinoceros beetles, ettercaps, poisonous frogs, tenebrous worms, hydras, giant bluebottle flies, giant horseflies, leech swarms, giant ticks, vegepygmies, muckdwellers, quickwoods, shambling mounds, amphisbaenas, giant constrictor snakes, giant poisonous snakes, jaculi, spitting snakes, winged snakes, stirges, summonsters, tasloi, giant toads, and will o' wisps. Rumors of an enspelled jungle giant who has slumbered beneath the steamy boughs for centuries but who can be awakened to defend the temple if necessary are believed to be a fanciful tale.

Members of the Council of Elder Serpents use the Shrouded Jungle as a private hunting preserve out of sight from daily life in the surrounding city. Their favorite prey is reported to be hapless humans who are released in the jungle's depths and then hunted for days on end.

3. The Emerald Canopy

The temple itself is a semitranslucent hemisphere of emerald marble and *glassteed* emerald panes atop a forest of columns carved to resemble intertwined serpents. A giant constrictor snake carved from serpentine stone wraps its coils around the entire dome, and its head lies atop the cathedral's highest point turned so as to spit a continuous fountain of water high into the air that then rains down over most of the temple and surrounding jungle. According to lore, the head of House Extaminos can transform the jet of water into a fountain of deadly snake venom (Type N) that does not affect plants or reptiles, but this has never been proven.

4. The Forest of Serpents

Beneath the Emerald Canopy, the Cathedral of Emerald Scales consists of a cavernous chamber decorated with bloodstone, cleophrane, diophrase, emerald, and jade statuary. Several jaculi wrap themselves around each pillar, and patrols of ophidians maintain a watchful guard over the yuan-ti priests. A continual rain pours through hundreds of tiny openings in the dome from the fountain above, and the building's columns, walls, and floors are perpetually slick and wet. The floor is dotted with hidden trapdoors that open above pits of teeming vipers designed to ensnare unwanted interlopers. In the center of the cathedral is a massive, open pit nearly 200 feet deep. Thin poles stand in a circle within a few feet of the pit's wall allowing snakelike creatures easy access to the temple's catacombs connected to the pit and to the city's sewers.

5. Armories

Each of the many armories scattered through the temple's catacombs is a small, self-contained stronghold permanently garrisoned by at least three ophidians. Weapons, armor, emergency rations, and casks of water sufficient for 20 warriors to hold out for a month or more are stored in these miniature fortresses. Each armory has a minimum of three extensively trapped entrances allowing the garrison to slip in and out undetected. The network of armories was constructed to enable the yuan-ti and their minions to resist even a vastly superior army that attempts to infiltrate the city's catacombs. Hlondeth's experience with the kobolds of the Tattered Cloth legion taught its people to be prepared for such an invasion, and the City of Serpents has long expected an invasion by the dark elf armies of Undraeth.

6. Brood Chambers

Scattered throughout the twisting temple warrens are numerous oval caverns warmed by geothermal heat. These steamy brood chambers each contain hundreds of eggs deposited by the yuan-ti. From 2–20 histachii tend the eggs. Each egg is buried 4 to 6 inches beneath the hot sand that has been dumped on the brood chamber floor. The nearly mindless guardians attack any intruder who does not bear noticeable serpentine characteristics, but otherwise the histachii are typically lethargic and uninvolved with the daily life of the temple and its environs.

7. Laboratories

Descendants of an ancient union between a long-lost race of sauroids and humankind (and more recent infusions of Hlondethan human blood), the yuan-ti have never ceased to experiment with life in all of its forms. In over 10 laboratories deep beneath the Cathedral of Emerald Scales, teams of yuan-ti researchers perform ghastly experiments on captives of all races, both living and dead. Small bands of mongrelmen and broken ones, de-

scended from the twisted creatures who escaped their masters' perverse trillings with nature, still stalk the tunnels surrounding each laboratory.

Each laboratory consists of a dozen or more cells for holding future test subjects, a large working cavern containing dissection tables, implements of torture, taxidermic exhibits, bottles of preserved organs, a small library containing books on subjects such as taxonomy and necromancy, and simply furnished sleeping quarters. Two or three yuan-ti labor daily on their experiments, while a handful of ophidians stand guard.

8. Prison Pantries

Although tales of *decanter*s of endless rodents are simply fanciful imaginations of the bards, the yuan-ti of Hlondeth do maintain an extensive network of food storage chambers in the temple's catacombs. Many of these "pantries" are small dungeon zoos in which sentient prey is imprisoned before being hunted. At least two such pantries are the well-guarded lairs of a deepspawn. A few of the pantries contain already dead meat preserved by large brown mold colonies cultivated within them. The yuan-ti prison pantries are rarely guarded, as the "food" stored within is usually perfectly capable of defending itself, though the entrances sometimes feature one or two ophidian guards and provisions are made for holding the entrances against a break-out or break-in.

9. Residences

Located directly beneath the above-ground portion of the temple complex are numerous small warrens that serve as sleeping quarters for 7–12 junior priests each. Senior priests have private residences of a slightly larger size, but similar configuration, and these tend to be continuously garrisoned by lower-ranking serphidians and ophidian guards who live where they work, serving and guarding their superior. Each warren is unique, but all have several traits in common. Each is constructed to impede the passage of bipedal humanoid wherever possible and to require the uniquely serpentine abilities of its inhabitants for easy passage. Most residences include a central sleeping chamber honeycombed with twisty little passages in which many yuan-ti, ophidians, and serpents sleep in a pile. Discarded snakeskins serve as curtains between adjacent rooms, and countless rats and giant rats roam freely until captured for a snack. Other rooms serve as chapels, treasure chambers, bathing areas, and privies.

10. Medusanna's Sanctum

Medusanna's chambers are an opulent residence bedecked with many long-lost treasures of the Reach. Each chamber is garishly decorated, festooned with mirrors of all shapes and sizes, and two to three times the average size of most other rooms in the subterranean complex. The entire residence serves as the administrative hub of the temple complex. Hidden behind a secret panel in one room of the Emerald Boa's quarters is a two-way *gate* leading to the Pit of Vipers in the Black Jungles on the northwestern shore of the Lupal Sea.

Adventure Hooks

- Despite centuries of searching, House Extaminos never found the connection to the Underdark used by the kobold army to invade the city in the Year of the Tatters (527 DR). In the Year of the Serpent (1359 DR), Mount Ugruth rumbled threateningly for several months before subsiding. This volcanic activity generated a series of small earthquakes in the vicinity of Hlondeth, one of which revealed a natural tunnel leading deep inside the earth. Since that time, House Extaminos has sponsored five adventuring companies, one legion of ophidians, and one band of yuan-ti purebloods to explore the suspected Underdark connection, but not a single member of any of these expeditions has ever been heard from again. While the PCs are in Hlondeth, their reputation as adventurers comes to the attention of Dediana Extaminos. She has them rounded up immediately and offers the PCs the choice of being convicted of treason or being hired for a modest fee to explore the tunnel and report back on any kobold or drow activity. She does not reveal the previous failures.
- When the Chondathan governor was driven from Hlondeth in the Year of the Shattered Scepter (614 DR), several priceless artifacts of House Illistine were left behind in the confusion. The PCs are hired by descendants of Chondath's founding family to explore Hlondeth's sewers and recover the relics from a long-forgotten vault using only a faded, outdated map as a guide. Unbeknownst to the descendants of House Illistine, their family heirlooms were found long ago by House Extaminos

and replaced with skillful forgeries. A contingent of ophidians still spies on the lost vault (House Extaminos has a very long memory), and they report any intrusions to their yuan-ti masters. Alternatively, the PCs are hired by priests of Ilmater to recover several sacred relics lost when the Extaminos family temple was converted to the worship of Varae and the Ilmatari were summarily exiled from the city.

- The long-lost temple to Varae in the depths of Hlondeth's sewers is believed to contain numerous arcane tablets inscribed by a sauroid creator race long before humankind founded its first city. Recovery of the tablets would reveal a great deal about the obscene experimental programs and perhaps the ultimate goal of the yuan-ti. The tablets might also include spells that have not been employed for eons. The PCs are hired by an agent of Shalim, Prince Royal of Lapaliiya, to recover the tablets. The royal family of Lapaliiya has slowly become aware of the growing yuan-ti presence in the jungles to the south of their country, and they seek the tablets to increase their understanding of the growing threat posed by the snake people.

Cloister of St. Ramedar

The Cloister of St. Ramedar is dedicated to Ilmater, the Crying God, and named for one of the faith's most beloved and admired patron saints. Ramedar lived over 100 years ago, and he was well known for his outspoken advocacy of the radical idea that the role of prisons and the penal system was neither retribution nor deterrence, but rather education and rehabilitation.

Brother Ramedar achieved his greatest recognition in the aftermath of the Wine Blight Insurrection in the summer of the Year of the Empty Goblet (1252 DR). Despite a dreadful grape harvest nearly wiped out by vine-blight, the Duke of Ankramir demanded his normal levy of wine from the peasant farmers of the duchy. The peasants of the Purple Hills ignored his demands and tried to sell their stocks in the North to recoup their losses. When the duke's soldiers came and tried to confiscate the wine, the peasants destroyed many of the casks and threw them into the sea. This episode was later known as the Battle of the Broken Vats. Incensed by his vassals' temerity, the duke rounded up all of the heads-of-household and charged them with treason. With great eloquence, the Ilmatari priest convinced the hastily convened judicial council responsible for sentencing the rebellious peasants to show them mercy and to remand them to the custody of the Adorned (as Ilmater's priesthood is known). Shortly thereafter Brother Ramedar was himself brought up on charges of treason, and he was executed on the rack by the orders of the infuriated duke. However, his intervention spared the lives of hundreds of destitute farmers and earned him a place of honor in his faith's assembly of saints.

Setting

The Cloister of St. Ramedar is built against the sheer southern slopes of Mount Adair, one of the taller peaks of the Starspire range. The mountain, named for an ancient dwarf king, is located approximately 30 miles northwest of Zazesspur at the head of the Bay of Bormul (which is named for the Tethyrian clan which claimed these lands). The towering edifice, nicknamed "The Wall," is carved into a 700-foot-high cliff face that drops straight into the Sea of Swords. (For more information on Zazesspur, the Velen Peninsula and the Starspires, and Tethyr, see the *Lands of Intrigue* campaign expansion box.)



A modest-sized shelf in the mountain's flank supports the Chapel of the Whipping Winds, stables, a hostel, several storehouses, and an ancient stone wall that holds a small barbican and gate, though which the complex is entered. This area is patrolled day and night, and inmates are only allowed here during tightly supervised constitutionals. Visitors are rarely allowed beyond this point. A gravel-strewn trail, only wide enough for a single wagon, weaves down the range's southern slopes from the Cloister, eventually intersecting the Trade Way 30 miles north of Zazesspur.

Most of the monastery was hewn from the heart of Mount Adair centuries ago by the dwarves of High Shanatar. The complex honeycombs the cliffside in a hierarchy of eight separate levels. The only entrances are the Adair Gate, shielded against unlawful entry by powerful wards, and the tiny windows opening into each cell. The passages and rooms have since been enlarged by human and humanoid residents and walled off into individual chambers using boards and panels of oak, suth wood, and ironwood, and many of the chambers now serve the monks of the place as sleeping cubicles. Larger chambers serve as pantries, kitchens, dining areas, and storage. The largest room is reserved for the Cloister's library. Plumbing installed by the dwarves still functions flawlessly, and privies and baths are scattered throughout the complex. A small suite of rooms on the fifth level serves as the Cloister's administrative offices and the quarters of the Reverend Father. The rest of this long-abandoned fortress serves as cells for the common and political prisoners and wards for the inmates of the sanitarium.

History

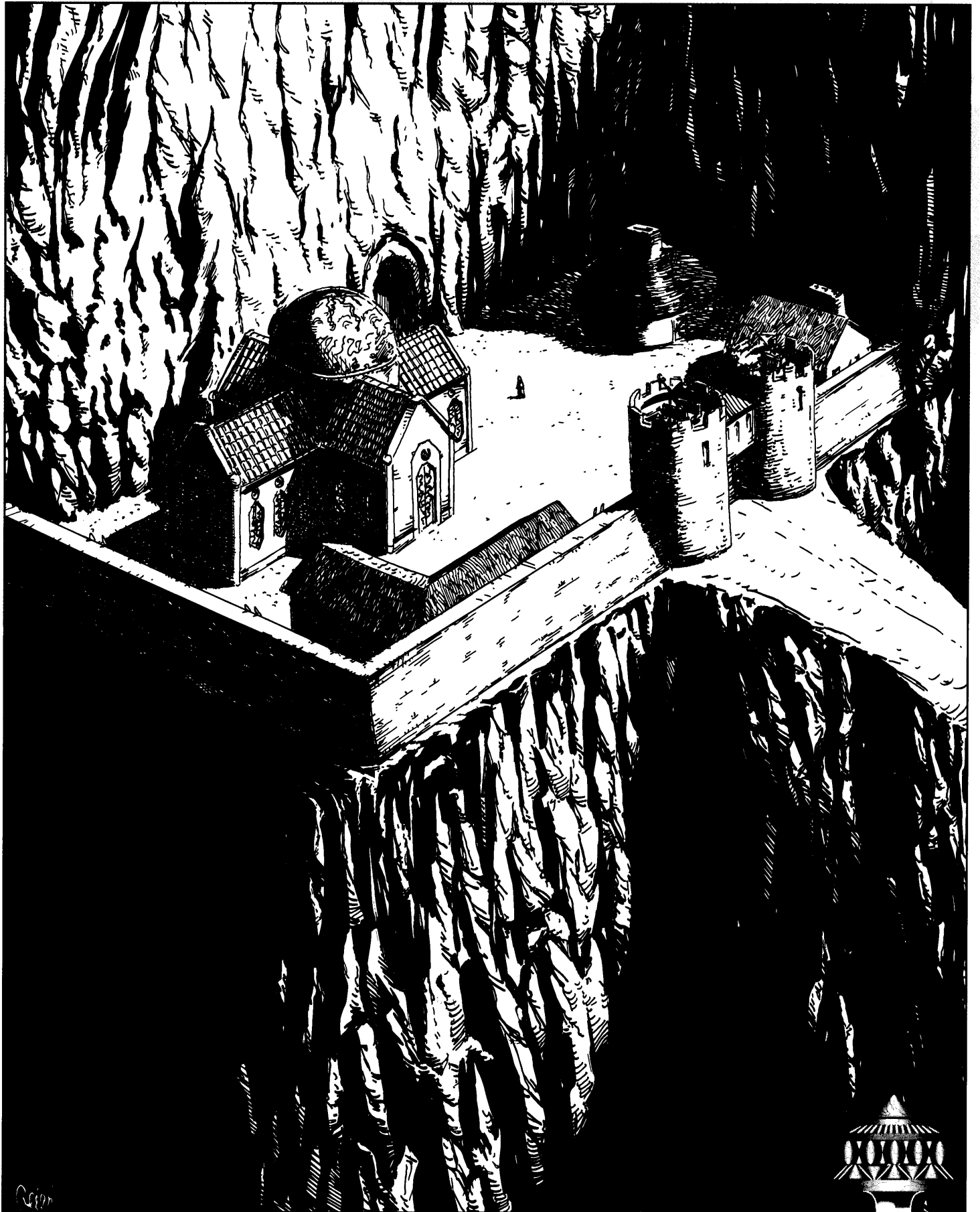
At the height of High Shanatar, the dwarves of that realm built a sea port at which they traded with the ships of distant lands. Velmhold, as the port was known, had the advantages of a mountainous, highly defensible location and close proximity to a deep, placid bay. The stronghold was occupied for centuries by Clan Gemcrypt until their near annihilation by the elves of the Forest of Tethyr over five millennia ago following decades of feuding and outright hostilities.

After being occupied by various humanoid tribes for several centuries, Velmhold was seized by Aconflagblazen, a red dragon who laired in the sea caves until her eventual destruction by a Calishite dragon slayer whose name has been lost to history. After the defeat of the Steam Snake, as the dragon wyrm was also known, and countless battles with the elves of Tethyr, Calimshan continued to expand up the coast building outposts. In -1067 DR, during the Third Age of Calimshan, the Calishites occupied Velmhold and began a campaign to expand its tunnels and reformat its defenses. The Emir's troops renamed their new outpost Zazessovertan, which translates loosely to "fortress overlooking Zazesspur," and began parrolling the trade route over which it brooded.

Zazessovertan fell to the Tethyrian armies in the Year of Shattered Walls (-387 DR) shortly before Zazesspur was sacked and burned. The fortress was thoroughly looted by the barbarians and then quickly abandoned after unsubstantiated rumors that it was haunted by dwarven ghosts. Zazesspur stood as a lonely outpost of Calimshan's lost glory until the Year of Vengeance (-315 DR), but Zazessovertan was never reclaimed by the Calishites.

The ancient dwarven fortress stood empty for nearly three centuries, occupied only by the occasional monster. Zazessovertan was garrisoned once again by a handful of soldiers in the Year of Goodfields (-86 DR) in response to fears in several fishing villages north of Zazesspur about the pirates of the Velen Peninsula, but little military importance was attached to the isolated stronghold. In the Year of Sunrise (1 DR), Zazessovertan was again abandoned by King Amahl II when he withdrew its garrison for duty elsewhere in Tethyr.

With the extension of Tethyr's northern frontiers, the Bay of Bormul assumed less and less military importance. Although Zazessovertan was garrisoned every few centuries for a few years in response to one threat or another, it was generally ignored and forgotten. Not until the Year of the Spur (1348 DR) was the fortress fully reoccupied. With the token permission of Zazesspur's government, which was more than happy to see them go, an order of Ilmatari monks dedicated to St. Ramedar relocated from their quarters in eastern Zazesspur to the long-abandoned fortress at the head of the Bay of Bormul. The monks renamed Zazessovertan the Cloister of St. Ramedar and began a decade-long refurbishment of the ancient structure, which was officially dedicated in the Year of the Dragon (1352 DR).



Cloister of St. Ramedar

Before they relocated, the monastic order held a decades-old reputation for lawfulness and mercy in the administration of a private prison and sanitarium sanctioned by the Crown and dedicated to the rehabilitation of prisoners and the mentally ill. Upon the restoration of the ancient fortress, the followers of Ilmater resumed their long-held responsibilities as wardens for Tethyr's convicts and lunatics. During the Interregnum, countless political prisoners were incarcerated in the remote Cloister, where they resided in relative safety under the monks' vigilant guard. During the Reclamation War, 17 prominent members of the nobility were held in the Cloister's dungeons until the Interregnum Tribunal was convened.

Even with the ascension to the throne of Queen-Monarch Zaranda and King Haedrak III, the Cloister of St. Ramedar continues its lonely function. Although the ranks of political prisoners in Tethyr are much reduced, many common criminals are still sentenced to serve out their terms in the remote Cloister's stark cubicles.

Inhabitants

The monks of St. Ramedar are known collectively as the Ramedaran Brotherhood. This religious order, denoted by the calla lily, was founded in Zazesspur in the Year of Bright Dreams (1261 DR). The all-male brotherhood is composed of monks and painbearers (specialty priests of Ilmater), all of whom take vows of poverty and celibacy. The Ramedaran Brotherhood is responsible for administering Tethyr's penal system, rehabilitating its convicts, and caring for the insane. The brothers work to keep those souls entrusted to their care from harming themselves or others, and they seek to cure or rehabilitate inmates open to their ministrations. More than 65 monks of 1st–12th level and just over 45 painbearers of 1st–15th level reside in the Cloister of St. Ramedar, most living three or four to a cubicle.

Approximately 225 inmates are imprisoned in the Cloister of St. Ramedar. Roughly 15 of the inmates might be classified as political prisoners, and they reside in relative comfort in the upper chambers of the ancient dwarven halls, most living two to a cell to prevent the mental privations that solitary confinement tends to induce. Just over 50 unfortunates are classified as insane. These poor wretches are sometimes too agitated to abide peacefully with anyone except themselves, but the majority dwell two to a cell. They are closely attended by the Cloister's priests, but despite the excellent care, few have any hope of rejoining society. The remainder of the inmates are common criminals. Although the convicts have the most crowded quarters (living four to six to a cell) and austere amenities, the priests of Ilmater direct much of their good intentions toward reforming them into productive contributors to society and reducing their recidivism rate.

Reverend Father Benentine Boldoran: The monastery is administered by the order's high priest, Reverend Father Benentine Boldoran (LG hm Mon[Ilmater]15). The Reverend Father is known for his gleaming pate (polished daily), bulging belly (fed hourly), and deadly skill in several styles of martial arts. He is also incredibly devoted to his flying cat, a tressym named Timoni, who is rumored to hail from far-off Cormyr and who has free run of the Cloister. Despite his minor vanities, Benentine is a humble man and a devout scholar, convinced of the importance and efficacy of his efforts. He has firmly held opinions and a sharp wit, both of which have foiled the efforts of nobles, councilors, and kings to undermine his order's work over the years.

Julian Gallowglass: The Cloister's most famous resident is probably Julian Gallowglass (CN hm F12), son of the infamous Ernest Gallowglass, who has been imprisoned as a political prisoner for nearly a decade. Trained as a blacksmith and an accomplished warrior, the younger Gallowglass spends his days in the Cloister's stables and neighboring smithy shoeing horses and repairing small metal tools for monks and the occasional visitor. The would-be tyrant spends his nights staring at Zazesspur's distant lights, plotting his eventual revenge.

Errilam Krimmevol (The Krimmevol Ghost): The Krimmevol Ghost is a recent addition to the ancient complex's lore. Errilam Krimmevol, nephew of Lord Jyordan, was imprisoned in the Cloister of St. Ramedar along with his father, uncle, and two cousins in the Year of the Gauntlet (1369 DR). All five traitors attempted to escape at various times during their brief stay, but only Errilam did not survive to be convicted by the Interregnum Tribunal and then executed. During an ill-fated escape attempt, Errilam was spotted attempting to *spider climb* down the Wall after slipping through his cubicle's window egress and avoiding the *wardmist*. He

was seen plummeting to his death on the rocks below when a rogue wave dislodged him from his precarious perch, but his body was never found. Shortly after the young Krimmevol's death, rumors began to circulate in the monastery that a spirit was haunting the ancient halls. Nothing has ever been proven, but the legend of the Krimmevol Ghost quickly established itself in the popular folklore.

In truth, Errilam does survive as a terrifying form of undead known as an inquisitor (found in MC11 FORGOTTEN REALMS MONSTROUS COMPENDIUM Appendix and MONSTROUS COMPENDIUM ANNUAL Volume Four). Errilam hides in the extensive sea caves beneath the monastery, protected from detection by a boon of Loviatar. He is effectively invisible to living creatures, slowly becoming visible the closer they are to death. Normally he hides in the catacombs beneath the Cloistered citadel, but from time to time he ventures forth to collect a new victim for his macabre tortures.

Timoni: Benentine's feline familiar is hardly the cantankerous tomcat tressym he pretends to be. Known only to the Reverend Father, the monastic order's mascot is actually Cuprantimonitina, a young bronze dragon who makes extensive use of his *polymorph self* ability to mask his presence. The yellow-hued drake lairs in the sea caves beneath the Cloister, guarding a pair of secret entrances to the monastery's catacombs. When not in his cave, Cuprantimonitina may be found frolicking in the Bay of Bormul in the form of a dolphin or tormenting the order's newest acolytes as he flits about the Cloister's dusty halls. The dragon suspects that the Krimmevol Ghost is stalking his lair, but so far he has been unable to catch him. In addition, "Timoni" has foiled two incursions into the Cloister from the deeper reaches of his lair by scaly fishmen. He has alerted the Reverend Father to this distressing news, but the duo have not yet decided how to address this long-term threat.

Daily Life

The residents of the Cloister of St. Ramedar quickly settle into a daily regimen whose routine is rarely interrupted. The monks rise at dawn to begin the first of their six-fold prayers, and the inmates are roused to break their fast immediately thereafter. The day is occupied by small tasks to break the tedium including woodcarving, choir practice, cleaning and mending clothes, lessons in reading and writing, copying and illuminating religious texts (for those trusted and skilled enough), and cleaning fish caught by the monks in the bay. Prayer services to Ilmater are open to everyone, and most inmates participate in the hope of currying favor with the monks, if not out of true piety. The remote location and inhospitable terrain of the Cloister precludes the raising of crops or other traditional monkish activities, but the continuous stream of income from Tethyr's nobles and cities in recompense for serving as wardens and caretakers allows the monastery to import food on a weekly basis.

Key

1. The Wall

From afar, the southern face of Mount Adiiir resembles a sheer, smooth, granite surface. Closer inspection reveals that the dark stone has been furrowed over time by the rain and wind into an undulating ocean tipped on its end and forever frozen in time. Nevertheless, the nearly vertical slope, the absence of handholds, the slick surface, and the constant buffeting of the ocean winds make climbing the Wall extremely difficult (~50% penalty to all climbing checks).

The Wall is honeycombed by over 100 apertures carved by the dwarves long ago. Each opening acts as a small window into one of the complex's chambers and could also double as an arrow slit for an archer taking aim at an approaching vessel. The Stout Folk cleverly carved the portals into the areas of deepest shadow along the cliff face, and hence they are effectively invisible to anyone more than 20 feet away.

An imperceptible *wardmist* guards against entry (or exit) through the small windows opening into each cell. According to one rumor, the *wardmist*'s imprisoned guardians includes a flock of perytons and a gaggle of harpies who laired in ruined Zazessovortan before it was reclaimed by Ilmater's faithful. Another rumor states that six powerful air elementals (16 HD each) defend the temple's flank. The *wardmist* is created by a 7th-level wizard spell, *wardmist*, specially adapted to this use, cast, and maintained by mages who owe the Ramedaran Brotherhood for care of relatives and other favors. All of the ward tokens are unique holy symbols consecrated by priests of Ilmater. (See *Volo's Guide to All Things Magical* for the *wardmist* spell.)

2. Barbican & Stone Wall

The Cloister's bailey is enclosed by a stone curtain wall originally constructed by the dwarves of Velmhold and rebuilt by the Calishite troops who later occupied the ruin. The only entrance from outside the stronghold is through a narrow gate defended by a small barbican.

Two small, round towers, each 20 feet in diameter and set 20 feet apart, flank the *everbright*-treated steel portcullis and ironwood double doors that form this gate. Each tower is 32 feet high and contains two wooden floors nearly 11 feet apart, although careful examination reveals that once there were four floors spaced 8 feet apart and linked by stepping stones hung from the walls. Currently each floor is accessed by a single wooden ladder that can be drawn up to the floor above if necessary. A single, small catapult is stationed on the roof of each tower, and miscellaneous supplies (firewood, hay, oil, rope, torches, etc.) are stored inside. A small roofed stone passage above the gate connects the two towers. It contains a winch to raise and lower the portcullis, murder holes and a large cast iron pot, and doors to the upper interior floor of each tower. (Each door actually opens four feet above the third floor of the adjoining tower with small wooden steps leading down.)

The curtain wall stands 18 feet high, and crenelations raise its apparent height to 24 feet above the ground. At its base the wall is nearly 10 feet in width, but it narrows to 5 feet at the top. Wooden ladders are scattered against the inside of the wall, roughly 20 feet apart. The ancient dwarven craftsmen who constructed the wall (as well as the barbican and gate) used a magically enhanced mortar, fortifying the defenses against an additional point of structural damage than normal for such construction.

During the day, 11–16 (10+1d6) priests man the Cloister's walls and towers. An additional 1d6 guards are added after dark. The Captain of the Watch is always in possession of a pair of *eyes of the eagle* and possibly other dweomered items as well.

3. Hostel

This single-story building is constructed of mortar and stone and covered by a tiled roof. Built on the foundation of an older building that was destroyed by fire long ago, this simple traveler's resthouse is less than a decade old. Inside, the only door opens onto a great room warmed by the fires in a brick fireplace. At the east end of the room are two tiny privies, shut away from sight by wooden stall doors. At the west end are two small guest chambers reserved for the rare female visitor to the Cloister. The dirt floor is hard-packed and periodically dampened to minimize dust. Over 30 woven sleeping pallets are scattered about the main room, and two each are located in the private rooms.

The hostel is staffed by two elderly brothers only when travelers are present. On any given night, 0–11 visitors (1d12–1) will be partaking of the order's hospitality.

4. Stables

This L-shaped, single-story building was built by the monks when the Cloister was first founded. Constructed of the same materials as the hostel, the stables contain stalls for 12 equines as well as a tack room that doubles as sleeping quarters for the two young acolytes who serve as grooms.

While the monastery rarely owns more than half a dozen horses and a pair of mules, the stables are often filled by visitor's steeds.

5. Smithy

This stout, single-story building was also built by the monks when the Cloister was first founded. Roughly elliptical in shape, the slate roof slopes up from the walls to a thick chimney in the center of the only room. The chimney was built centuries ago for an early smithy on this same site. Within the smithy can be found twin hearths, four anvils, and other implements of a blacksmith. For obvious reasons, the monks never allow more than one or two weapons to be stored in the building for repairs.

During the daylight hours, a never-ending cacophony of steel ringing on steel emanates from this soot-smothered structure. Within the smithy, one of the political prisoners, Julian Gallowglass, bellows orders to a quartet of young monks and two convicts who had worked as smiths prior to their incarceration. At night, the anvils fall silent and the forge fires smolder.

6. Chapel of the Whipping Winds

In many ways, this small shrine of Ilmater dominates life in the Cloister. It is named for the endless sea breezes that keep the chapel's bells tolling softly but endlessly. Constructed with laborious love by the Order of St. Ramedar, the Chapel of the Whipping Winds resembles two long halls set perpendicular to each other. Where they intersect, the structure is capped by a dome

of pure copper overlaid with silver filigree. The walls are constructed from brick and mortar (rumored to be laced with the blood of saints, thus preventing evil folk from doing harm within) and overlaid with whitewash. The windows are wondrous stained glass depictions of St. Ramedar's life and teachings, and they seem to move with the passing of the sun.

Each wing of the chapel contains 20 rows of simple wooden pews, and a small altar sits beneath the shiny dome. The altar is carved from white marble, and it resembles four pairs of cupped hands, each outstretched toward one of the wings of the chapel in supplication. Above the altar floats a ball of pure mithral. It is rumored that this sphere will form itself into a holy weapon of great power for the defense of the Cloister should the need ever arise. Anyone who is not a true worshiper of the Crying God who dares to reach for this holy relic is zapped by a bolt of lightning for 6d6 points of electrical damage and thrown to the floor.

From four times a day to nearly every hour (depending on the number of prisoners who need direction), a band of prisoners is ushered into the chapel for daily worship services. Eight priests (not counting those who stand guard) lead those convicts who wish to participate through the daily rituals of atonement, and then all of the internees are required to listen to a lengthy homily on the righteousness of reforming their ways.

7. Adir Gate

Today, this ancient ingress to Velmhold secures the Cloister's dungeons from nearly any conceivable form of attack. Two recently added huge statues of stylized humanoid figures in monk's habits with palms pressed together in prayer, their heads bowed, and their cowls pulled forward so far as to hide their faces flank the entrance to the gate. Set a full 10 feet deep inside the mountain's flank, the outer door is a massive granite slab that slides on a recessed tracks in the floor and ceiling into a deep groove on the far side of the tunnel. Set 20 feet behind the outer door is an inner door of similar design that moves in the opposite direction. The space between doors, roughly 20 cubic feet, is completely airtight when the doors are sealed. The doors can only be opened by means of a complicated series of winches inside the fortress, and they reside within a spherical dead magic zone, approximately 30 feet in diameter, thus foiling the use of *knock* spells and similar magics on the gates.

Five priests stand duty at all times in each of the winching rooms, and pairs of monks stand outside and inside the gates as well. The commander of each winch room wears a dark green ellipsoid *ioun stone* (granting the power of *clairaudience*) with which he can observe those seeking entrance to the Cloister's halls.

8. Monks' Cubicles

Three to four monks reside in each of these austere cubicles barely 20 cubic feet in volume. These chambers each contain two double bunks with straw-filled pallets, chamber pots, one or two pitchers of mountain spring water, two wash bowls, two torches and sconces, and a chalked depiction of the Crying God's symbol on one wall. A single, unshielded aperture in the cliff face permits light and a sea breeze into each ascetic domicile. Most of the time one or more of the cubicle's inhabitants is on duty while one or more is here, resting.

The Cloister's daily regimen requires of each priest eight hours of silent solitude. Typically this involves an hour of evening prayer, six hours of sleep, and an hour of morning prayer to the One Who Endures.

9. Library

While hardly the equal of western Faerûn's greatest libraries, this combined scriptorium and athenaeum (reading room) contains many holy texts of the Adorned. Half a dozen scribes of the Order toil during the daylight hours in these two rooms researching and writing sermons to be preached in the Cloister's chapel. Ancient scrolls and librams, many penned by the holiest martyrs of the faith, are recopied, studied, and annotated by some of the leading scholars of the Ramedaran Brotherhood. Meticulous records are kept of the daily activities of every resident of the complex.

Several young aspirants to the faith, barely 10 years in age, serve as couriers for the elder priests and constantly dash in and out of the library during the day to the habitually disapproving (but ineffective) frowns of their superiors.

10. Administrative Offices

This trio of interconnected chambers serves as the administrative offices of the Cloister and the quarters of the Reverend Father. The bellowing laugh and stentorian voice of Reverend Father Benentine Boldoran often echoes

through the entire subterranean complex as he teasingly badgers his harried assistants about their never-ending tasks with the timely aid of his familiar. Despite his exuberant facade, the Reverend Father runs a tight ship and enjoys the fierce loyalty of subordinates. His own quarters are as austere as any priest in the Order, and lack even a window egress, though a trap door beneath the Reverend Father's cot leads to a small shaft that opens down into Timoni's recently established lair in a small cave off of a warren of twisty passages in the sea caves below the Cloister (see #17).

11. Kitchens, Pantries, Dining Areas, and Storage

Three separate kitchens (one each on the 4th, 5th, and 6th levels) feed and serve the Cloister's numerous residents. Each kitchen contains several tables used for preparing meals as well as a stone oven. Several nearby smaller rooms serve as pantries and are cooled by some permanent magic. Adjoining each kitchen is a large dining hall with a pair of long wooden tables and benches. Each hall can seat over 30 priests simultaneously, although meals are typically served to smaller groups.

Each dining complex is staffed by a portly chef known for sampling much of his own fare as well as several assistants and servers.

12. Privies and Baths

When Velmhold was first constructed, the dwarves of High Shanatar built a network of pipes that collected rain and spring water from the mountain's slopes and fed it into baths, basins, and privies scattered throughout the complex. The plumbing's outflow drained into the bay deep beneath the surface of the water. As with many engineering marvels of the Stout Folk, this labyrinth of pipes still functions flawlessly.

13. Common Convicts' Cubicles

The quarters of the Cloister's common convicts are nearly indistinguishable from those of the warden monks. The depiction of Ilmater's symbol is optional, and four to six inmates are usually quartered in each cell (sometimes chained to the furniture or a wall, if they have been violent or recently tried to escape), but otherwise the residences of Tethyr's wayward citizens differ little from the austere quarters of the priests.

14. Political Prisoners' Cubicles

Tethyr's political prisoners are expected to observe the same monastic lifestyle as the Ilmatari who serve as their jailers, but because there are so few of them at the moment, live but two to a cell or sometimes alone. The Order bows to political necessity and allows each inmate a few amenities above and beyond those allowed to the Cloister's other inhabitants. Such tokens are usually personal mementos, a rare tome, artistic supplies, or perhaps a musical instrument on which to while away the hours.

The famed half-elven bard Rigella the Fair commented after her several months' stay during the Interregnum that, if not for the harsh salt air, the Cloister would be an ideal spot to refine one's tuneful technique.

15. Sanitarium Cubicles

The lot of Tethyr's mentally ill has never been fair, but the monks do all they can to ease the daily struggles of the "prisoners of the mind." Each patient has a semiprivate or private room and whatever amenities she or he can safely possess. In most quarters the walls and floors are padded with mats woven from reeds that grow along the shore of the Bay of Bormul.

Members of the Order are tireless in their efforts to ease each unfortunate's daily torments, and, if possible, maintain a round-the-clock vigil over those most likely to injure themselves. When a cure—either through magic or patience—is not available, the priests strive to ease suffering and provide small kindnesses. It is rumored that several of the sanitarium's residents are infected lycanthropes driven mad by their condition.

16. Crypts

The crypts of this recently relocated brotherhood are still sparsely occupied. Split into three distinct levels, each burial vault is reserved for one of three groups: priests of the order, convicts, and the deranged. A watchghost created of the first priest to pass away after the monastery's consecration stalks these dusty catacombs trailed by an allied nyth. Unlike its kin, the latter creature, a rare predator of the northern forests, has ventured as far south as the Cloister and voluntarily entered into servitude as penance for the evil of its early years.

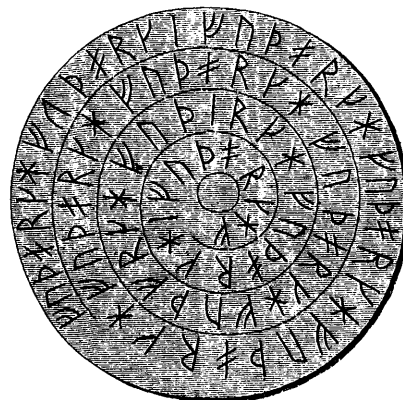
17. Sea Caves

A hidden trapdoor in the Cloister's nearly empty crypts opens into the roof of a magnificent cavern hewn over the centuries by the sea. At high tide the water in the cavern is over 30 feet deep (and nearly 100 feet from the Cloister's trapdoor) and all the exits are completely submerged. At low tide the cavern drains entirely, and half a dozen passages connect to an extensive warren of sea caves that partially flood with each high tide. The only other entrance to the sea caves from the Cloister is through a small chute located beneath the Reverend Father's cot. That shaft opens into Timoni's recently established lair in a small cave off of a warren of twisty passages.

Although the caverns are believed to connect with the Underdark of Deep Shanatar, no such connection has ever been discovered in modern times. The journals of the famed explorer Halgar "Deepwalker" Ankarkyn (the contents of which have been passed down only in secondary quotations and commentaries) tell of his chance encounter and capture by a band of kuo-toa while he was exploring caverns deep beneath the Starspire Mountains during the time of the Strohm Dynasty. Before escaping, he claimed to have determined that the fishermen lived in the legendary city of Sloopdilmopolop, located deep beneath Firedrake Bay. The veracity of Halgar's account was never determined, although several fisherfolk did confirm, according to fragmented court records from the time, that they had found Halgar barely alive on a sandy beach of the Bay of Bormul near the entrance to a sea cave. Halgar's journals were unfortunately lost centuries ago, along with most of the records of the Strohm Dynasty.

Adventure Hooks

- Although Tethyr's political system has stabilized with the coronation of Queen-Monarch Zaranda and King Haedrak III, numerous political feuds among the kingdom's nobility and merchant class continue unabated. One method of disposing of one's enemies is to implicate them in serious offenses against the state, such as spying for a native power or assaulting a magistrate or sheriff. If the PCs run afoul of such a feud, they may find themselves unjustly imprisoned in the Cloister of St. Ramedar. Escaping from the well-intentioned priests of Ilmater, let alone clearing one's name, is no simple task.
- While it is hard enough to break out of the Wall, it is even harder break in, free an inmate, and sneak out undetected. If the PCs are hired or choose to undertake such a mission, they will find the Cloister's monks view their roles as jailers very seriously.
- The sea caves of Mount Adir are reputed to contain a fabled hoard of fallen Shanatar. However, neither the priests of the monastery nor Cuprantimonitnam welcome interlopers into the Cloister's cellars. Anyone who does manage to discover the legendary treasure vault will find the cache purloined and circumstantial evidence indicating that kuo-toan explorers absconded with the stockpiled coins and magic over a century ago before fleeing down long-forgotten tunnels into the Underdark beneath Firedrake Bay.
- One excerpt from Halgar's journals discusses a small cave beneath the Starspires that he stumbled upon after escaping his kuo-toan captors. Within that forgotten cavern stood a loose circle of dwarf warriors hewn from solid stone. The band was depicted in stunning detail as if in battle with some long-since-vanished airborne foe of great power. Halgar speculated that the dwarves had battled an eye tyrant, and that they could possibly be restored to life if the petrification effect were reversed.



The Flaming Brazier

The Flaming Brazier, located in the city of Bezantur on the southern coast of Thay, is dedicated to the elemental lord Kossuth, the Tyrant Among Fire. It is the most recent in a long line of temples on the site dedicated to the Firelord, for when the Tyrant Among Fire Elementals is displeased with his priests for any reason, the temple usually burns to the ground within the hour regardless of the materials used in its construction.

Setting

The Flaming Brazier is located near the docks of Bezantur, with only the neighboring temple of Lolth interposed between it and the fire-quenching waters of the Alamber Sea. Neighboring edifices of note in the sprawling temple quarter include a temple of Talos, a small temple of Tyr, a temple of Beshaba, and a temple of Juiblex. Day and night, this district of the City of a Thousand Temples is swarming with religious fanatics on their way to or from worship services to deities who represent all codes of behavior and belief. Confrontations between devotees of the various sects are routine, and the human and humanoid troops of Thrul's Legion do little to restrain the frequent flare-ups except demand a hefty bribe from both parties if they happen to stumble across a "vigorous demonstration of faith."

Kossuth's preeminent house of worship is a multitiered, red marble structure maintained in perfect condition by an army of slaves. Sacred flames tended by a small brigade of firewalkers (specialty priests of Kossuth) are scattered throughout the temple, and fire elementals dance with glee on the terraces of the step pyramid. The walls encircling the complex are hewn from cooled lava erected by azer lavasmiths, and the battlements are constantly patrolled by a legion of firenewt warriors. The skies above the Flaming Brazier are a veritable fireworks display at night due to the playful antics of the colony of fire bats that lairs within the smoking structure. (A permanent ward of some sort erected by a former Zulkir of Abjuration prevents the fire bats and other creatures from the Elemental Plane of Fire from straying beyond the perimeter of the temple compound. They are free to fly as high as they wish, however.) On the all-too-frequent occasions when Bezantur's skies are cursed with rain, the fires of the Flaming Brazier flicker but are never extinguished, and a cloud of steam enshrouds the complex in a boiling mist. (For further information on Bezantur, Thay, and the Red Wizards, consult the *Spellbound* campaign expansion box.)

History

The city of Kensten was founded over two millennia ago as a Raumathar port city on the northern shore of what is now known as the Alamber Sea. It grew slowly, as it was far from the heart of the Raumathar Empire which stretched to the shores of the Great Ice Sea.

In the Year of Recompense (-150 DR), Raumathar and Narfell destroyed each other in a great conflagration. It is believed that the cataclysm was caused in part by creatures summoned by Raumatharan wizards that they could not control despite their great skill in the magical arts and in dealing with the Outer Planes. In the last great battle of the two ancient empires, Raumatharan wizards in Kensten summoned Kossuth, the Lord of Flames, to destroy the Nar armies. However, in addition to incinerating the besieging forces, the Firelord ignited the port city and burned it to ash in revenge for the Raumatharan wizards having the temerity to summon him. When Kossuth finally departed the Realms, much of the northern coast of the Alamber Sea was in flames, and the only survivors from the city were a few refugees who reached the Alaor (also known as the Aldor) in fishing boats.

Kensten was rebuilt and repopulated by Mulhorand in the Year of Old Beginnings (-135 DR) as the lands of the god-kings slowly expanded northward once again. As one of their first actions, the leaders of the newly refounded city were careful to erect a small temple to the Tyrant Among Fire in the hopes of appeasing Kossuth's wrath and dissuading him from making future appearances in their region of the world. While the god-kings of Mulhorand were displeased by the foreign temple's construction, they were forced to tolerate its existence to quell a nascent rebellion among the city's burgeoning, but still fearful, populace.

For the next millennium, Kossuth's faith flourished in the lands north of the Sahuagin Sea despite the increasingly harsh efforts to repress it by Mulhorand's ruling pantheon. The faith's center of worship gradually shifted north to Tyraturos, a caravan and trading town built by Mulho-



rand whose surrounding dry planes were more amenable to the sensibilities of the faithful, but the bastion in Kensten was never abandoned and remained a sacred site for the faith.

When the rebellious Red Wizards defeated Mulhorand at the Battle of Thazalhar in the Year of the Spouting Fish (922 DR), Kensten briefly achieved its independence and the faith of Kossuth blossomed once again. During this time a new temple was built on the ashes of its predecessor (whose destruction by fire was a relatively common occurrence for temples of Kossuth built on the site) and named the Flaming Brazier.

The Kossuthans quickly began to chafe under the harsh taxes imposed by the mercantile council that controlled the city, and when the Red Wizards besieged the city in the Year of the Fireslaughter (932 DR), the priests of the Flaming Brazier forged a secret alliance with the city's would-be conquerors. The city fell within a fortnight, and not a few wondered at the efficacy of the Red Wizards' fire magics in the attack. The Red Wizards renamed the city Bezantur in honor of the first high priest of the Kossuthan faith in the region and fully incorporated it into Thay. The priests of the Flaming Brazier were left unmolested and their treasury untouched in exchange for their having carried out their part of the treacherous pact.

By the Year of the Tightening Fist (1074 DR), Bezantur had been reorganized into its own tharch and was well on its way to becoming the mercantile and religious capital of Thay. With the withdrawal of their Mulhorandi overlords, the populace had turned to a myriad number of faiths in search of spiritual reward while avidly pursuing commercial success as well. The Flaming Brazier had been rebuilt twice since the city's capture, and the Kossuthan faith, along with the church of Myrkul, was one of the dominant religions of the land.

Although never the capital of Thay, in the last two centuries Bezantur has become the nation's heart, where trade of every sort passes beneath the stern gaze of the Red Wizards and the city's myriad temples. With the rescue of Thay's armies from the disastrous Salamander War in the Year of the Prince (1357 DR), worship of Kossuth has reached an all-time high in the lands of the Red Wizards and, with the assistance of Tharchion and Zulkir Aznar Thrul, the Kossuthan faith has effectively become the official religion of Bezantur and the surrounding Tharch of the Priador. Eternal Flame of Kossuth Mythalanir has striven to regain primacy among the temples of the Firelord throughout the Realms, and with the recent conflagration that destroyed the rival temple of Kossuth in Tyraturos, he has, for all intents and purposes, succeeded.

Inhabitants

The Flaming Brazier is home to nearly 300 priests of the Firelord and a veritable menagerie of other creatures. Like all temples of Kossuth, the clergy of the Flaming Brazier is organized into a strict hierarchy of rank. The temple is led by Eternal Flame of Kossuth Mythalanir (LE hm P[Kossuth]16). He is served by three Most Fervid Fires—the Most Fervid Walker of Fires (NE hf P[Kossuth]12), the First Disciple of the Salamander (LE hm Mon14), and the General of the Knights of the Drake (LN hm Cru13)—each of whom commands all the priests of similar class (in other words, firewalkers, monks, and crusaders, respectively).

Serving each Most Fervid Fire are two Numinous Blazes. Under each Numinous Blaze is one of every other rank of clergy member down to the rank of Devoted Blaze: Inspired Forge, Flamebrother/Flamesister, Fury of the Faith, Pillar of Flame, and Zealous Pyre. Beneath each hierarchy of command are 30 junior priests equally divided among the ranks of Devoted Blaze, Righteous Flame, or Torch of the Faith (in descending order). Beneath the Promised, as the clergy are known, are the laity (roughly 15 or 20 members per branch of the clergy who are drawn from and reside in the surrounding community), and a dozen or so novices, known as the Lightless, for they have yet to take the Oath of Firewalking. The temple experiences a very high turnover among the ranks due to countless mishaps, both deliberate and accidental, but Mythalanir never has any problem drawing new recruits to the faith, because a short life inside the temple's walls is far more appealing than an eternity on Bezantur's streets.

The Eternal Flame of Kossuth has found it politically expedient to recognize a fourth branch of clergy at the Flaming Brazier, despite rules to the contrary among the strictures of the faith. Red Wizards who wish to become members of the clergy are formally inducted into the Order of Crimson Warlocks and allowed to select a title they feel is appropriate (another astute political move on Mythalanir's part). Needless to say, this

branch of the clergy is rather top-heavy with Crimson Warlocks of the rank of Most Fervid Fire. Most Red Wizards are mere dilettantes in the Kossuthan faith, and their antics are guardedly tolerated by the temple's true clergy, who pretend to immediately follow their orders (as rank would dictate), but always retreat first to check with their priest superiors as to their actual actions.

The legion of firenewts who guard the temple walls have a strength of 120 regular warriors, 16 elite warriors, four firenewt priests of Kossuth, and one overlord. They tend to a flock of 60 giant striders. Equal numbers of females and their offspring reside beneath the temple as well. The quartet of fire giants who serve as sentinels and doormen at the temple's brass portals hail from the Smoking Mountains of Unther, and one of them is relieved ever few months by one of their tribesmen who is rotated into the duty, which is traditional among their tribe.

Nearly 1,000 predominantly human slaves labor in the coal, phosphate rock, and sulfur mines accessed from the temple's catacombs. Life in the mines is brutal and short, and the fruits of the slave legion's never-ending labors are the steady flow of raw materials from the temple's forges and the hellish yellow haze and stench that perpetually permeates the city's atmosphere.

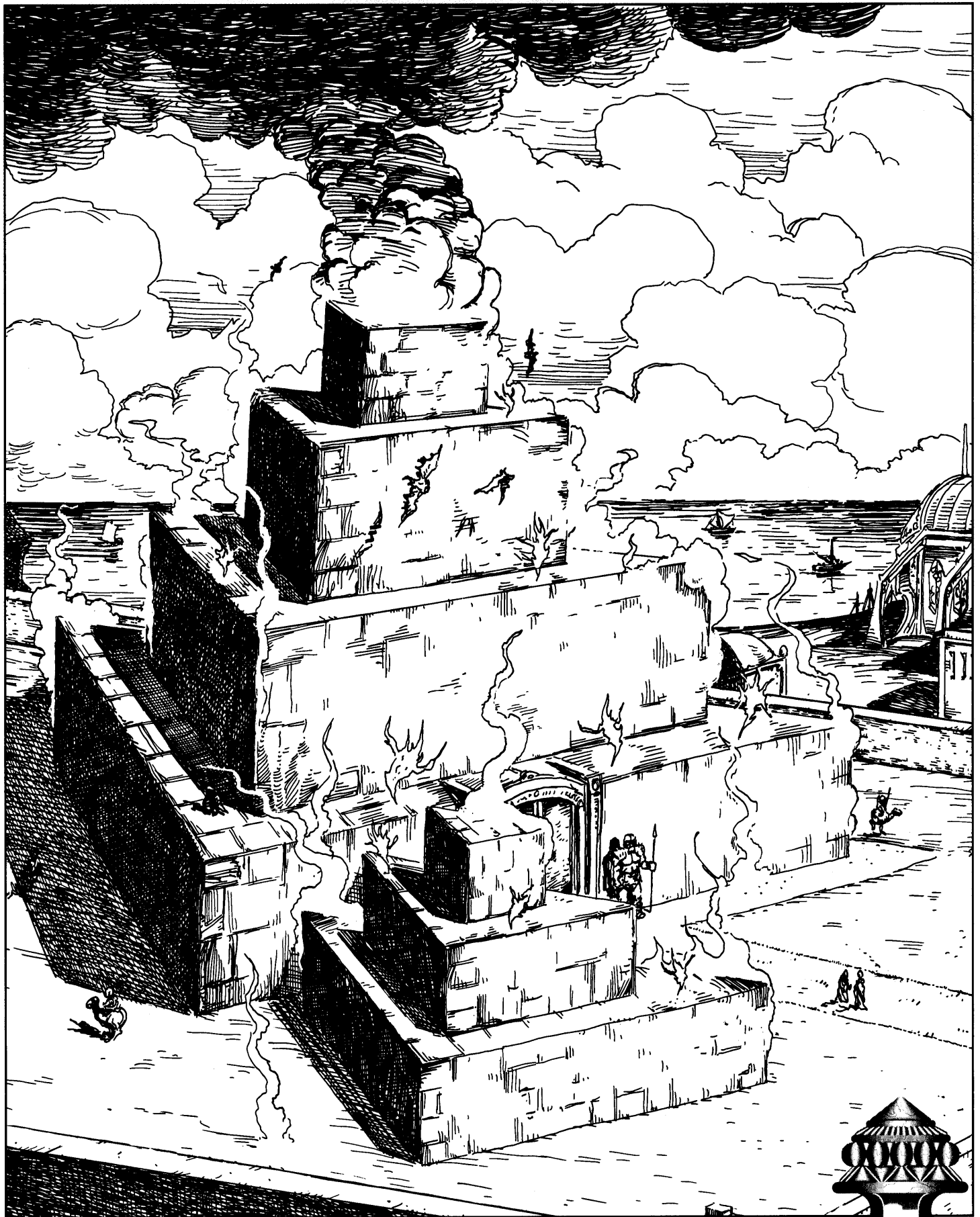
In addition to the colony of fire bats that lair amidst the eaves of the temple and the fire elementals that shift back and forth from the Plane of Elemental Fire at will through a boon of Kossuth and wander the temple as they please, many other creatures from the Plane of Fire make their home amidst Kossuth's Torilian minions. Lavamen gambol in the Pits of Fire in the Inner Sanctum (the salamanders who were formerly resident having been summarily exiled in the aftermath of the Salamander War), and enslaved efreets stand guard by the temple treasuries. A clutch of fire-drakes lairs in Mythalanir's antechambers, and a handful of fire mephits serve as couriers for various temple missives.

Eternal Flame of Kossuth Mythalanir: Eternal Flame of Kossuth Mythalanir: (LE hm P[Kossuth]16) is a middle-aged man of pure-blooded Mulan heritage. The high priest of the Flaming Brazier is a petty tyrant and prone to hold grudges over minor slights, but he is a natural leader and a gifted visionary. Mythalanir was born in Tyraturos to two slaves who worked in the kitchens of the city's most powerful temple, and the future firewalker spent his childhood scampering through the halls of the Burning House of Kossuth in the heart of that unpleasant city. Mythalanir impressed the aging priest who served as slave master with his intelligence and strength of personality, and the child of slaves was freed and inducted into the clergy by the age of eight. (Actually his identity was switched with that of a bumbling merchant's son, since slaves can never be freed in Thay.)

Mythalanir quickly lost his innocence amidst the convenient piety and raw cruelty of life in Thay, but he never forget the raw power and beauty of fire. When he reached the rank of Numinous Blaze, Mythalanir volunteered to transfer to the faded majesty of Kossuth's first temple (or rather the decrepit building that stood on that site at the time). Within a fortnight nothing was left of the Firelord's house of worship save for smoldering ashes, and Mythalanir was the highest-ranking surviving priest. Unlike most faiths where the scourge of fire is considered a devastating blow, Kossuthans traditionally view destruction by fire as planting the seeds for rebirth. Mythalanir led the campaign to construct a magnificent edifice on the bones of the old temple, and when the Flaming Brazier was rededicated, there was only a single candidate for the rank of Eternal Flame of Kossuth.

Ever since ascending to his current rank, Mythalanir has striven to lead the entire Kossuthan faith in the Realms. He carefully scouted out the various up-and-coming Red Wizards and hitched his star to Aznar Thrul to great success. With the recent conflagration incinerating the temple of his former superior and chief mentor, Mythalanir has effectively, if not formally, achieved his long-held ambition. In the four and a half centuries of rule by the Red Wizards, no priest in the land of Thay has achieved as much influence and political power as Mythalanir has before his fiftieth birthday. Wisely, the Eternal Flame of Kossuth has recognized the danger of attracting too much attention to his position, and he has taken pains to cultivate alliances with as many tharchions, zulkirs, and other powerful leaders as he can. It remains to be seen if Mythalanir can maintain his current position or if he will be yet another quickly forgotten victim of Thay's endless internal political machinations.

Xakamt: Xakamt was an eye tyrant who attempted to penetrate the defenses of the Flaming Brazier and abscond with its reputed trove of



magic in the Year of the Helm (1362 DR). *Contingency* magics Xakamt had previously obtained to prevent his eventual death were triggered by the burning embrace of a powerful fire elemental and interacted with the beholder's simultaneous triggering of its *disintegration* ray. Xakamt survived the resulting conflagration as a form of ghost beholder—a weird hybrid between a doomsphere and a blazing bones. Ever since its ill-fated infiltration, however, Xakamt has found itself irrevocably bound to the will of Mythalanir. The Eternal Flame has taken pains to keep the flaming doomsphere's existence secret and forced Xakamt into the roll of enthralled bodyguard. How Mythalanir keeps Xakamt under such tight control is an unsolved mystery, but those few who have discovered the undead eye tyrant's existence and survived speculate it involves a boon of Kossuth.

Flamedancer: Ruvya of Bezantur, the bright-eyed, happy, old toy-maker, is no longer the only ally of Those Who Harp in the City of a Thousand Temples. One of the most unusual, if somewhat unreliable, Harpers to grace the Realms is a venerable tshala known to humanoids as Flamedancer. Like all greater firetails, it appears as a fey creature of living flame and is capable of casting a handful of powerful spells. While firetails are not unheard-of visitors to the Flaming Brazier, few stay for any length of time. Not only has Flamedancer apparently become a permanent—and favored—resident, he is the first tshala to grace the temple with his presence.

Mythalanir has interpreted the tshala's appearance as a sign of favor from his often indifferent god. In truth, Flamedancer nurses a deep and abiding grudge for the followers of Kossuth in Thay. The greater firetail was long a favored, if dangerous, friend of the seelie sprites of the Yuirwood. It was careful to only ignite wildfires in old growth regions of the forest in need of renewal at the direction of the fey caretakers of the forest. When many of its long-time playmates were killed and much of its ancestral home torched by the careless destruction of the Thayan armies of fire elementals and the equally callous opposing armies of salamanders during the infamous Salamander War, Flamedancer swore its revenge.

Prior to the war, the tshala had become acquainted with Galvin of Aglarond (N hm D[Silvanus]11), a Harper of some repute with experience infiltrating Thay, and when it sought vengeance, it contacted the forest priest for advice on how it should proceed. Galvin and several of his allies suggested that the greater firetail could infiltrate the Flaming Brazier and report on events in the temple and the surrounding city without drawing the suspicion of Thrul's Legion, the Kossuthan priests, or the Red Wizards. The tshala agreed, and ever since Flamedancer has served ably and effectively, much to the surprise of Those Who Harp who doubted its attention span would last more than a day. The tshala is now considered a full-fledged Harper, although it can hardly wear a *Harper pin*. More than one slave has been rescued from the mines beneath the Flaming Brazier and more than one fiendish plan of the Red Wizards has been thwarted by Flamedancer's timely reports.

Mantorra Hennaflame: Mantorra Hennaflame (LE hf Inv8) is hardly a stereotypical representative of the ruling Red Wizard mages. The only daughter of Daramos, Tharchion of Thazalhar, Mantorra manipulated her father's connections and influence to get herself apprenticed to Aznar Thrul at a young age. Ever since, she has avoided using her family name, seeking to make her own way in the world. While she has little regard for those who are of lesser rank or class, and while she can be casually cruel to those who annoy her, Mantorra is more of a self-centered brat than a power-hungry, evil Thayan wizard.

Thrul's plain, young apprentice has a natural aptitude for magecraft, but she has evinced little interest in attaining the rank of Red Wizard, as she is well aware of the senseless web of intrigue and betrayal that entangles that elite fraternity and consumes their waking hours. As a result, Mantorra has been stalling while she searches for an escape from a life that bores her. Her latest experiment, joining the Order of Crimson Warlocks, has proven to be a mildly interesting change of pace, and, as a result, Mantorra has begun to spend a significant amount of time and energy at the Flaming Brazier.

Although she has not yet admitted it to herself, Mantorra has little interest in the Kossuthan faith as a focus for religious devotion. Instead, she is entranced by the sensuous beauty of the endlessly leaping flames and spends long hours staring into the temple's ever-burning fire pits and the depths of humanity's collective soul. If the young sorceress is ever truly exposed to life outside of Thay's malignant society, she is likely to quickly mature and abandon her cruel mannerisms. For now, however, if she is

encountered at the Flaming Brazier, she is likely to toy with any outlanders she finds amusing. She might, however, deign to rescue them in hope of them presenting her with more amusements should they be captured by the Kossuthan forces or Thrul's Legion.

Daily Life

The inhabitants of the Flaming Brazier maintain a strict regimen of daily activity that varies little from day to day or year to year. The firenewts drill in the temple bailey and patrol the outer walls of the complex. Their fire giant neighbors stand guard at the temple's great brass gates, ponderously opening and closing the imposing portals for passing traffic. As mentioned above, the resident fire elementals dance endlessly on the temple's terraces while the fire bats swoop and soar on rising thermals.

Within the temple, the Knights of the Fire Drake drill endlessly. The order is responsible for guarding the temple's inner sanctum, all entrances into and exits out of the main structure, and the faith's rapidly growing coffers. The Disciples of the Salamander coordinate the transportation of products mined beneath the temple to the markets of Bezantur, where it is offered for sale, and the temple's forges, where it is used to temper and alloy other ores. (Of late, there has been much discussion among the monks of the temple as to whether the order should be renamed in light of the disgrace of the order's symbol. Mythalanir has squelched such talk as he has no wish to undermine his position with respect to the followers of Kossuth outside of Thay, and he finds the order's current embarrassment expedient in keeping them in their place.) Finally, the Walkers of Fire are responsible for keeping the temple's holy flames eternally burning, delivering sermons unto the faithful, proselytizing in the city of Bezantur in search of new converts (and sacrifices), administering temple business and accounts, pursuing temple alliances, and executing long- and short-range ecclesiastical plans.

Dawn is greeted each day by the Ceremony of First Fire, a carefully scripted welcome to the Great Sky Fire, which the faith's scriptures teach is an avatar of Kossuth tirelessly incinerating the imperfect children of Akadi. Highsun is marked by the incineration of one or more sacrifices to the un-arching Firelord in an hour-long ritual known as the Burning Rebirth. (Slaves are the most common sacrifices, but members of the clergy who fall out of favor with Mythalanir are often eliminated by this route, and some dates require the sacrifice of items crafted in fire.) In addition to the yearly birthday bash of the temple's high priest, the Kossuthan clergy maintain their ties with the surrounding community with weekly Festivals of Burning. Resident and visiting zulkirs, Red Wizards, tharchions, autharchs, and their lackeys are always invited to these pyromaniacal parties, as is anyone whose favor Mythalanir wishes to court.

Key

1. Lava Walls

The walls of the Flaming Brazier are shaped from hardened lava despite the complete lack of volcanic activity in the region. The Kossuthans contracted with a few Red Wizards of middling power to cast variant *wall of stone* spells that created walls of lava instead of the typical granite or the like. Azer lavasmiths, a race of fire elemental-kin resembling dwarves, then sculpted the lava into the walls that encircle the complex today. Standing 15 feet high with a 5-foot parapet on top, the black stone walls form an imposing barrier to the squalor of the surrounding city. A narrow ledge atop the walls shielded on the outer edge by the low battlement connects the gatehouse and four guardhouses.

Four patrols of six firenewts and one elite firenewt warrior sergeant each patrol the length of the walls day and night. During the day, the firenewts tend to spread their forces along the length of each wall, but at night they tend to cluster together for warmth and the small jets of flame as they exhale can be seen on the streets below, adding to the hellishness of the scene for onlookers.

2. Gatehouse

The temple's gatehouse consists of twin two-story towers 25 feet in height. Little more than blackened shells on the inside, each gatehouse is entered by a 10-foot high door located on the ground floor that opens into the temple compound. Each gatehouse is divided into two floors by a sheet of lava with a single man-sized hole in the center of the floor for access between the ground floor and the second floor, and another allowing access to the roof. Climbing between the three levels requires one to use the charred rope that hangs from a stout timber crossbrace straddling the hole in the roof. The second floor of each tower has two doors leading out—one onto the wall, and the other over

the gate. The narrow ledge between the two towers has no inside rail and is barely wide enough for a single medium-sized creature to walk. Atop each gatehouse tower is a catapult capable of hurling balls of flaming pitch onto besieging troops, and a free-standing, magically heated vat of smoldering pitch that belches large plumes of fire and smoke into the sky day and night.

The gate between the two towers (beneath the connecting ledge) consists of a steel portcullis in front of a set of double doors of brass magically hardened on the Elemental Plane of Fire to the strength of steel. The doors are secured from inside by a massive iron bar liftable only by one of the fire giants guarding the large pyramid. During the day, the portcullis is kept down, but the doors are left open and unbarred for convenience. At night, no one is allowed in or out through this entrance.

A total of 12 firenewts and two elite firenewt warrior sergeants are on duty in the gatehouse at all times.

3. Corner Towers

The four corner towers of the temple complex are nearly identical in construction to the twin towers of the gatehouse. The only significant difference is that each corner tower has two catapults—one facing outward toward each approach the tower covers. Each corner tower is entered by a 10-foot high door located on the ground floor that opens into the temple compound.

Six firenewts and a firenewt warrior sergeant are on duty in each corner tower at all times. The first floors of the northeast and southwest towers are used as kennels for two packs of hell hounds, while the ground floors of the other two corner towers serve as small smithies for minor repairs.

4. Entrance Bailey

This dusty courtyard of scorched earth is empty save for a gravel path leading from the gatehouse to the Lesser and Greater Pyramids. The rocks lining the path are smoldering coals warmed by magic. Passage across the coals is extremely uncomfortable to anyone not immune to hot temperatures or whose feet are not sufficiently shielded.

A pack of five hell hounds roams this bailey during the day; at night they rest lightly in the kennel on the first floor of the southwest tower. A pair of fire giants stand sentinel duty in front of the great brass doors of the Greater Pyramid at all times, rotating shifts at dawn and dusk.

According to popular lore, the bounty hunter Savvels Aka'Pillihp destroyed a salamander lord seeking to assassinate the Eternal Flame of Kossuth in this courtyard, and as a result it is often referred to as the Ward of Savvels.

5. Tiltyard

This large open courtyard of scorched earth is used by the temple's firenewt cavalry for drilling practice. During the day, armored firenewts mounted on giant striders gallop the length of this ward practicing their lancing skills. At night, a pack of eight hell hounds kenneled in the northeast tower prowls the length and breadth of this ward.

6. Great Pyramid

The Great Pyramid of the Firelord is the most prominent part of the temple complex visible from the surface. This jet-black, four-tiered edifice is a vast triangular step pyramid that dominates the skyline of Bezantur like a smoldering volcano. Each terrace is illuminated by jets of fire that burn hungrily day and night. Amongst these flaming geysers, 30 or more free-willed fire elementals happily dance in honor of Kossuth.

The Great Pyramid is accessed through a pair of magnificent brass doors opened and shut by a pair of fire giant doorkeepers (one of whom also bars and unbars the gate doors when necessary). Within the Great Pyramid, a vast chamber known as the Inner Sanctum extends from the pyramid floor up to the chimney shaft at the top of the edifice. Small balconies overhang the temple floor at each level of the step pyramid. They are accessed by stepping onto small jets of magical flame that serve to lift passengers up to galleries overhead. At the rear of each balcony, a small portal opens onto an outside terrace.

At the center of the Inner Sanctum is a vast smoldering pit of lava, called the Altar of Fire, that takes up much of the temple floor area and serves as the altar to Kossuth. Surrounding the 10-foot-diameter lava pit after a 5-foot-diameter gap is a 10-foot-wide ring of hot coals that serve as the testing grounds for the Oath of Firewalking and similar rituals. Ten-foot-wide stone steps leading into the earth begin within the ring of coals on the northern side of the pit (leading to #16). Also between the ring of coals and the great pit in the 5-foot-diameter gap are six towering brass

statues of efreet. Those who dare enter the Inner Sanctum of Kossuth without bearing his holy symbol cause the efreet to animate and attack. If destroyed, an efreeti vanishes and returns to its home plane, but otherwise the great genies revert to statue form when the battle concludes.

Unbeknownst to most of the citizens of Bezantur, the followers of Kossuth have managed to create a shaft deep into the earth's crust up which the column of lava that feeds the Altar of Fire has slowly risen over the years. The power of Kossuth keeps this simmering, artificial volcano under control, but if those abjuration magics were ever to fail, a small volcano would erupt on the edge of the Alamber Sea before the area collapsed back to its natural, geologically inactive state. Within the lava shaft, hundreds of lavamen frolic and play, emerging only when summoned by the temple's priests.

Throughout both day and night, the Inner Sanctum is occupied by 30 or more firewalkers tending the eternal flames and chanting prayers to Kossuth. During worship services, the temple floor and overhanging balconies are packed with worshipers each carrying a blazing torch.

Fire Bats (10+1d10): AC 8; MV 6, Fl 21 (B); HD 2; THACO 19; #AT 1; Dmg 2d4 (bite); SA burn and blood drain, attack invisible at no penalty; SD immune to fire damage, can "fly" through lava and magma, allied with fire elementals; SW large quantities of water; SZ S (2-foot body, 4-foot-long wingspan); ML avg (8–10); Int semi- (2–4); AL NE; XP 175.

Notes: *Burn and Blood Drain:* A group of fire bats splits up to evenly attack all targets presented to it. After a successful attack, a fire bat has attached itself to a victims and inflicts 2d4 points of blood draining and flame damage. In the following two rounds, it need not make an attack roll and automatically inflicts 2d4 more points of bleeding and burning damage per round. After this, the bat drops off and returns to its lair, satiated. Bats whose victims die before the end of three rounds attack a new target until they have inflicted a total of three rounds of burning and blood draining (not necessarily all on one victim). Satiated bats do not attack again for a day. *Attack Invisible at No Penalty:* Fire bats have advanced sonar and infravision, and so they attack invisible creatures with no penalty. Fire bats see well in any sort of lighting conditions. *Allied with Fire Elementals:* Fire bats and fire elementals are allies, and neither type of creature will attack the other. *Large Quantities of Water:* Ten or more gallons of water extinguish a single fire bat's flames. It takes one turn for a fire bat to ignite again after being so extinguished. Nonburning bats cannot fly and inflict only 1d4 points of damage per successful attack.

7. Lesser Pyramid

In the northwest corner of the compound, a smaller scale three-tiered replica of the main temple serves as the primary entrance to the temple catcombs. While the outside of the three-tiered structure resembles its larger twin, the inside houses little more than a 20-foot-wide ramp leading into the bowels of the earth inside a ring of burning coals.

8. Stables

This long hall stretches 100 feet in length and is lined with scorched hay and giant strider dung. When not in use by the firenewt cavalry, three giant striders are stabled in each of the small adjoining stalls, secured by a three-quarters door. This entire chamber reeks of bird excrement, and a noxious haze hangs heavy in the room.

9. Cave of the Fire Giants

This rough-hewn chamber houses the temple's four male fire giant guards. Each giant has a large slab of granite on which to sleep and a variety of personal effects scattered around his bed.

Only one or two giants are typically found in this room at any given time, and a trio of hell hound puppies scamper about unrestrained.

10. Caves of the Firenewts

This vast, natural cavern houses the temple's firenewt legion and their mates and offspring. The tribe resides in the numerous side chambers according to clan, but the central cavern serves as a hatchery, a playground for the young, and a communal cooking and eating hall. A large pit at the eastern end of the main cavern is used to dispose of refuse and extra food. The firenewts are encouraged to throw unwanted food in the pit, for it serves as the only source of sustenance for the temple's slave army. At any time of the day or night, this chamber is a hubbub of activity since all of the firenewt females and children, as well as many of the off-duty males, are in residence.

11. Barracks of the Fire Drakes

These quarters house the temple's human defenders: the Knights of the Fire Drake. Each room holds five sleeping pallets and a variety of personal effects. Knights are quartered with other members of their shift, so each room is typically unoccupied or occupied by all five residents.

12. Messhall

This sparsely and simply furnished chamber serves as the Knights' messhall. It is dominated by a long stone table and stone and wood benches.

13. Commanders' Quarters

These chambers house the commanders of the Order of the Fire Drake and the largest chamber serves as the common area for off-duty crusaders.

14. Kitchens and Pantries

Staffed by a handful of slaves and a couple of priests, these rooms are used for food preparation for the Knights.

15. Armories and Storage

Most of the temple's vast repository of weapons and armor is stored in these chambers.

16. Hall of Flame Flowers

This grand hall is illuminated by the light of a thousand individual flames. Flame flowers, a rare plant species native to the Elemental Plane of Fire and composed entirely of flame, are lovingly cultivated into a unique garden in a bed of cooled lava. Narrow paths meander through the flame beds, providing passersby the opportunity for quiet reflection. Note that flame flowers have a nasty tendency to explode into 15-foot-diameter, 3-HD fireballs if disturbed in any way except for by the touch of fire. (As a result, disturbing one flame flower does not set off a chain reaction.) It is by means of such explosions that flame flowers propagate their seeds.

17. Pit of Lost Lights

This oddly named shaft is named for its use in disposing of those who fall from favor. At the bottom of the 30-foot-deep shaft is a huge green slime that quickly consumes anything landing on top it. The pit trap is activated and deactivated by a pair of identical secret knobs hidden in the shadows of the first step down to the east and west of the landing. It is normally secured against opening unless the temple is under attack.

18. Redoubt of Fire

This defensive stronghold is designed to control traffic between the mines, the slave quarters, and the upper levels of the temple. In the center of the room is a diamond-shaped edifice pierced by arrow slits on all sides. This room within a room is manned by a minimum of six crossbow-wielding guards at all times, and is accessed by a secret tunnel beneath the floor of the chamber. In addition to the ever-vigilant guards, twin curtains of fire (equivalent to permanent *walls of fire*) block passage to the upper levels from either the mines or the slave caverns.

19. Slave Pens

These squalid chambers serve as sleeping quarters for the slaves who labor in the mines deep beneath the city. The slaves are required to sleep in shifts while their fellows work, so at any given time there are numerous slaves in residence sprawled throughout the chamber.

20. The Shaft

At the end of the corridor of slave chambers is a large shaft nearly 20 feet in diameter that leads up to the Caves of the Firenewts (#10). The firenewts toss garbage and excess food down the hole, providing the slaves with their sole means of sustenance. The slaves are too beaten to ever mount a meaningful attempt to escape up this shaft, but should that ever happen, *theoretically* the firenewts have guards at the top of the shaft to prevent any such break-out.

21. Barracks of the Disciples

The monks of the Flaming Brazier live five to a room in these rough-hewn, austere quarters. The Disciples of the Salamander are encouraged to eschew material possessions, and as a result each room contains little but sleeping pallets, chamber pots, and minor personal effects.

22. General Quarters of the Disciples

This large open area serves as the common area, kitchen, and messhall for the temple's monks. The adjoining chambers are used for storage and quartering the order's leaders.

23. Quarters of the Numinous Blazes

These rather opulent quarters and public antechamber house the second-highest-ranking priests (next to Mythalanir) of the temple. While guards are usually posted in the common area, the Numinous Blazes are rarely present, as their duties occupy them elsewhere. The southwesternmost room serves as a privy and steam bath.

24. Quarters of the Eternal Flame of Kossuth

While asceticism is considered a virtue of the temple's rank and file, Mythalanir has spared no expense to make his own quarters as luxurious as possible. The outer antechamber is home to a clutch of three baby firebrakes who gambol about to Mythalanir's continual amusement. When they grow too large for his chambers, the Eternal Flame has the beasts released into the wild in the Thaymounts and a new clutch of eggs purchased. In addition to the playful lizards, this room is adorned with stone divans and a freestanding hot pool for luxurious bathing.

25. Bed of Firewalking

This floor of this section of tunnel is recessed approximately one foot. Within the depression is placed a bed of hot coals that are enchanted so as to never cool down. This simple barrier prevents unwanted interlopers from gaining access to the living quarters of the Walkers of Fire and serves an opportunity for this section's inhabitants to renew their Oath of Firewalking on a daily basis.

26. Barracks of the Walkers of Fire

Slightly more internally luxurious than the quarters of the monks and crusaders in the levels above but no more generous in space, this long hall of rooms serves as the living quarters of the temple's firewalkers. Five priests are assigned to each room, but a room's inhabitants are usually only present when they are on a sleeping shift.

27. General Quarters of the Walkers of Fire

The largest chamber serves the Walkers of Fire as a general common area, messhall, and kitchen. Adjoining rooms house the higher-ranking priests and serve as storage.

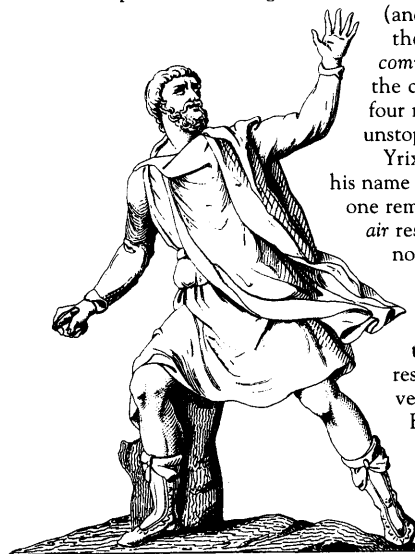
Adventure Hooks

- The four *ruling rings of Yrix Alquinna*, foremost elemental scholar and arcanist of ancient Netheril, are fabled for their power among elementalists, since the combined power of the rings allows the wielder to command any and all elementals and para-elementals. Like all examples of *series magic*, each of Yrix's rings is individually powerful

(and served as a template for one of the four types of *rings of elemental command* found in the Realms), but the combined effect of possessing all four rings makes the bearer well nigh unstoppable.

Yrix divided the four rings that bear his name among his descendants, but only one remains in their hands: *Yrix's ring of air* rests in the vaults of the Maerklos noble clan of Waterdeep. *Yrix's ring of earth* has long been lost, and

Yrix's ring of water is a treasured artifact in the hands of the Simbul. *Yrix's ring of fire* has rested on a scarlet pillow of crushed velvet within the magical vaults of Blackstaff Tower for 178 years since Khelben "Blackstaff" Arunsun originally won it as a prize in a spell duel against a tiefling wizard while traveling amongst the planes.



Unbeknownst to all but a handful of archmages, Aznar Thrul, the current Zulkir of the School of Invocation/Evocation, began his career as a wizard under the tutelage of Khelben the Elder before returning to his homeland and falling in with the Red Wizards. In the Year of the Prince (1357 DR), Aznar succeeded in ending the disastrous Salamander War by convincing Kossuth to send his own fire elementals to drive out the salamanders. After a brief power struggle, Aznar defeated Mari Agneh, tharchioness of Bezantur, and became the tharchion of the newly constituted Tharch of the Priador. Aznar succeeded in defeating Mari and her guild of thieves due to his secret alliance with the clergy of Kossuth.

In exchange for the help of the Kossuthan clergy, Eternal Flame of Kossuth Mythalanir recently demanded that Aznar Thrul retrieve *Yrix's ring of fire* from his tutor's tower and give it to the treasury of the Flaming Brazier as an offering to the Lord of Flames. Aznar managed to penetrate Khelben's defenses through the use of a *gateway* spell coupled with several unique incantations of his own devising and then absconded with the item undetected. Aznar was interested in acquiring *Yrix's ring of fire* for himself, so he deliberately left a subtle clue suggesting the culpability of Mythalanir's minions.

The PCs become involved in these events at the request of Khelben. The Blackstaff hires (or, in exchange for past or future favors, requests of) the PCs that they travel to Thay and steal back *Yrix's ring of fire* and return it to him in Waterdeep. If and when the PCs succeed in the mission, Aznar has prepared an ambush to acquire the ring for himself. (He cannot personally steal the ring, but if Kossuth's minions foolishly lose the ring, it effectively becomes up for grabs as far as the zulkir's pact with the Firelord is concerned.) The PCs are not completely in over their heads, however, since Khelben secretly suspects Aznar's involvement, although he has no proof. When Aznar's forces attack the PCs, Khelben is carefully monitoring their progress. If the PCs seem to be holding their own, Aznar risks an appearance and attempts to personally steal *Yrix's ring of fire*, but Khelben has been waiting for just such an opportunity and makes his own appearance. At this point, all the PCs need to do is survive the resulting spell battle between Aznar and Khelben and return to Waterdeep with the ring. Once the PCs escape, Khelben leaves immediately as well, unwilling to draw the combined wrath of the Red Wizards onto Waterdeep simply to slay one of the zulkirs. Aznar begins to cultivate a serious grudge against both his former mentor and his weakling minions (the PCs), while Khelben and his consort Laeral work on strengthening the magical defenses of Blackstaff Tower to prevent future intrusions.

- Ever since their exile by the flames of Kossuth, the Thayan fisherfolk of Alaor whose ancestors fled the destruction of Kensten have nursed a hatred of the Firelord and his burning embrace. Given the cultural history of the island's populace, it was almost inevitable that a cult of Istishia, the Water Lord, would gain a foothold on this island fortress. Despite intermittent attempts by Mulhorandi and Thayan governments to purge the sect's influence on the island, the Church of the Sacred Sea has flourished for centuries among the lower classes of the Alaor.

When the battles of the Salamander War spread to the Alaor, in addition to the heavy destruction of the Thayan naval facilities, what little vegetation had gained a toehold on this craggy and rugged island was scorched beyond rebirth. Fisherfolk whose families had struggled for centuries to create viable vineyards saw their efforts (as well as their homes) vanish in a deadly wildfire that consumed the island. Their anger having finally reached the boiling point, the common folk of the Alaor turned to the leaders of the Church of the Sacred Sea to unleash their revenge.

The Church of the Sacred Sea has long undercut the efforts of the Kossuthan churches of Thay and the success of the Thayan navy. With offering bowls overflowing with gifts from the faithful seeking revenge, the Stratus Primae (high priestess) of the Wizard's Reach swore vengeance against Aznar Thrul and the priests of the Flaming Brazier.

In need of shock troops for her assault, Stratus Primae Delahine Marinus (N hf [P[Istishia]19) forged an unlikely alliance with the fishermen of Aleaxtis, the submerged Kingdom of the Sahuagin. Kromes, Tyrant of Vahaxtyl, and his subjects have long nursed a bitter hatred of the city of Bezantur and the followers of Kossuth. A century ago, a lunatic predecessor of Mythalanir attempted to douse the Alamber Sea with a *decanter of endless lamp oil* and then ignite it in an elaborate ritual to summon Kossuth's avatar. Despite their nominal friendship with the Red Wizards as a whole, the sahuagin nation has never forgiven Bezantur or the followers of the Tyrant Among Fire for that affront, which adversely affected the



sea life in the region for years, and small parties of sahuagin sometimes slip ashore under the cover of darkness to raid Bezantur's docks for supplies and slaves in retaliation for that ancient grievance.

The agreement between Delahine and Kromes specified that the Istishians would create an incredibly powerful tsunami targeted against the port city of Bezantur through the use of a rare cooperative variant of the powerful *tsunami* spell. In exchange, the sahuagin agreed to send 500 elite warriors in the tidal wave's wake with the intention of destroying whatever remnants of the Flaming Brazier remained after the devastating attack. The twin attacks planned seemed likely to destroy much of Bezantur as well as deliver a severe setback to the followers of the Water Lord's eternal foe.

The PCs become involved in this battle while sailing in the Wizard's Reach near the port of Bezantur. They are hailed by Typhonic Oracle Ernatto Pridelin (CN hm P[Istishia]14) who surfs alongside the adventurers' vessel on the back of a massive water elemental. He asks permission to come aboard and propose an agreement. If the PCs are agreeable, once aboard Ernatto explains that an attack on the city of Bezantur is planned for that very night by the Church of the Sacred Sea and its allies in retaliation for the crimes of the Red Wizards and the city's populace. (Ernatto will not disclose the identity of the sect's allies or the specific crimes for which the city is to be punished. His *ring of mind shielding* guards against any attempt to scan his thoughts.) A last-minute hitch in the planned attack has arisen, and for that the services of the PCs are required. Ernatto explains that an infiltrator in the temple of Kossuth has just sent a report detailing the existence of a massive system of tunnels beneath the city's streets mined by hundreds of slaves. When the Istishians inundate the city with water, the slaves in the mines are sure to drown. To make matters worse (at least from Ernatto's point of view), several followers of the Church of the Sacred Sea are believed to be among the slaves and while they can breathe water, they are unlikely to survive the crushing flood.

Ernatto offers the PCs a fortune in black pearls as well as anything the Church can salvage from any particular sunken ship in the Wizard's Reach that the adventurers name in exchange for their services. If they agree, Ernatto directs them to sail immediately to Bezantur, moor their vessel at the city's docks, and head straight for the Flaming Brazier. The PCs only have a matter of hours to penetrate the temple, infiltrate the mines, and lead the slaves to the surface. Depending on how successful the PCs are, they may or may not be in Bezantur when the tidal wave hits. If they do manage to survive its devastation, the sahuagin who follow in its aftermath are unlikely to differentiate between allies and enemies among the hated humans. The PCs may find themselves more outraged by the cold-blooded murder of thousands perpetrated by the Church of the Sacred Sea and their sahuagin allies than they are by the universally despised Red Wizards of Thay.

- Eternal Flame of Kossuth Klanak Famouth (NE hm P[Kossuth]16), a venerable servant of the Firelord, is consumed with rage at the destruction of the Burning House in Tyraturos where he served as high priest and preeminent leader of the Kossuthan faith for decades. Klanak strongly suspects that Mythalanir of the Flaming Brazier was responsible for the rival temple's destruction, and he seeks fitting revenge against his archrival before his onrushing death at the hands of remorseless time smothers his hatred for eternity.

Klanak has left the task of rebuilding the temple in Tyraturus to his younger brethren, and he now seeks to recruit a band of skilled adventurers to serve as the agents through whom he will destroy Mythalanir. The former high priest is faced with the difficulty of getting even a small group past the near-impenetrable defenses of the Flaming Brazier.

Toward this end, Klanak has forged an alliance of convenience with the archmage Mythrell'aa, Zulkir of Illusion. Mythrell'aa's Tower stands within the city walls in the northern half of Bezantur, northeast of the city crypts. Since the ascension of the Zulkir of Invocation and Evocation to the position of Tharchion of the Priador, Mythrell'aa has felt threatened by Aznar Thrul's growing power and has sought to undercut the wizard's authority without acquiring his vengeful attention. Aware that much of Thrul's power is based on his close alliance with the Kossuthan faith, Mythrell'aa has decided that the murder of Mythalanir, Thrul's close ally, would be a suitable check to the strength of the rival zulkir and is unlikely to draw the tharchion's unwanted investigations toward her tower doors.

To set their plan in motion, Klanak and Mythrell'aa have had their agents spying on every band of adventurers who arrives in Bezantur. When they find a group strong and innovative enough to challenge Mythalanir, but not so powerful or so connected to the power structure of the region as to create a noticeable ruckus when they are apprehended (in other words, the PCs), the unlikely duo ambushes the adventuring company with Mythrell'aa's mindless servitors and brings them back to the tower of the Zulkir of Illusion.

In preparation for the assault, Klanak wards the PCs with a variety of incantations sufficient to resist the scorching fires of the Flaming Brazier, while Mythrell'aa enspells them into mindless servitors able to do naught but her bidding, cloak them in illusions so as to be able to pass among the minions of Kossuth without incident, and blank their memories with *forget* spells in case they are discovered.

The only flaw in the two conspirators' strategy is their ignorance of the existence of Mythalanir's undead beholder ally, Xakamt. Initially their plan works fine. The hapless PCs (under the control of Mythrell'aa's mind-numbing spells—in other words, the Dungeon Master) simply stroll through the gates of the temple all the way to Mythalanir's private chambers without significant difficulties. However, during the battle with the high priest, but after the Eternal Flame of Kossuth suffers a grievous wound, Xakamt appears and sweeps the battlefield with its *anti-magic ray*. Immediately all the spells enveloping the PCs are negated and they find themselves in the middle of a pitched battle with an enraged but badly wounded high priest and a blazing undead beholder, with only a vague notion of the events of the past few hours! Somehow the PCs must negotiate a truce or fight their way out of the temple, and then either seek their revenge on Mythrell'aa and Klanak or flee before their puppet masters have them eliminated to cover their tracks.

House of the Moon

The House of the Moon, located in the City of Splendors on the Sword Coast, is dedicated to Selûne, goddess of the moon. The faith of Our Lady of Silver has always been important in the port city of Waterdeep, particularly among sailors, merchants, dreamers, and wanderers from all walks of life. (For more information on Waterdeep, see the *City of Splendors* campaign expansion box and *Volo's Guide to Waterdeep*.)

Setting

Located on the south side of Diamond Street between Seawatch Street and the Street of Whispers, the House of the Moon is one of the prominent temples of Sea Ward in the City of Splendors. Two blocks to the west of the temple, Diamond Street terminates at the West Gate. Along that route may be found taverns such as the Ship's Wheel and Gounar's Tavern and inns such as the Pilgrim's Rest and the Wandering Wemic. The House of Purple Silks, a festhall famous throughout the city, is located just two buildings south on Seawatch Street. Across the road from the magnificent entrance to the House of the Moon stands the stately villa of the Tchazzam family. As one travels east along Diamond Street, the Urnbrusk family villa can be seen to the left, and the highest points of the Moonstar family villa are visible above and behind several smaller edifices to the right.

The House of the Moon is an imposing four-story structure that dominates the surrounding block and outshines many of the most lavish noble's villas in the ward. A gleaming silvery dome of magical force sits atop the temple roof that can be made transparent by the high priestess of the temple. The outer walls of the temple are constructed of white marble tiles nearly 4 feet square that are cemented with gorgon's blood mortar on top of granite cores lined with lead to prevent scrying. The marble facade is enspelled with countless overlapping *moonglow* incantations (as the 3rd-level wizard spell detailed in *Volo's Guide to the North*) painted to reveal the teachings of Our Lady of Silver in the form of runes. Each window is carved in the shape of a full or crescent moon and is secured with a *wall of force*. Worship services are held on the rooftop when the sky is clear and the full moon is in the sky, and passersby often stop to watch and pray from Diamond Street during such rites.

History

Followers of Selûne have worshiped the Moonmaiden on the slopes of Mount Waterdeep since the Year of the Half Moon (390 DR). The earliest permanent shrine to be erected in her name was located near the harbor's edge. According to legend, Selûne's Smile, a tavern located on Fishgut Court in Dock Ward, is built atop the foundations of the Moonmaiden's first house of worship in the city.

While Selûne's sect never vanished among Waterdeep's populace, it remained a minor cult for several centuries.

During the four centuries of rule by Ulbaerag Bloodhand and his people (472 DR to 882 DR), the Moonmaiden's followers, composed primarily of good-aligned lycanthropes, were known as the Cult of the Howling Moon. They gathered on the site in South Ward known as the Dancing Court where the Moon Sphere appears from time to time.

When Nimoar the Reaver vanquished the Bloodhand tribes in the Year of the Curse (882 DR), he drove all known shapechangers beyond the hold's log palisade. Those followers of the Moonmaiden who remained met in secret for over a century until the end of the Second Trollwar.

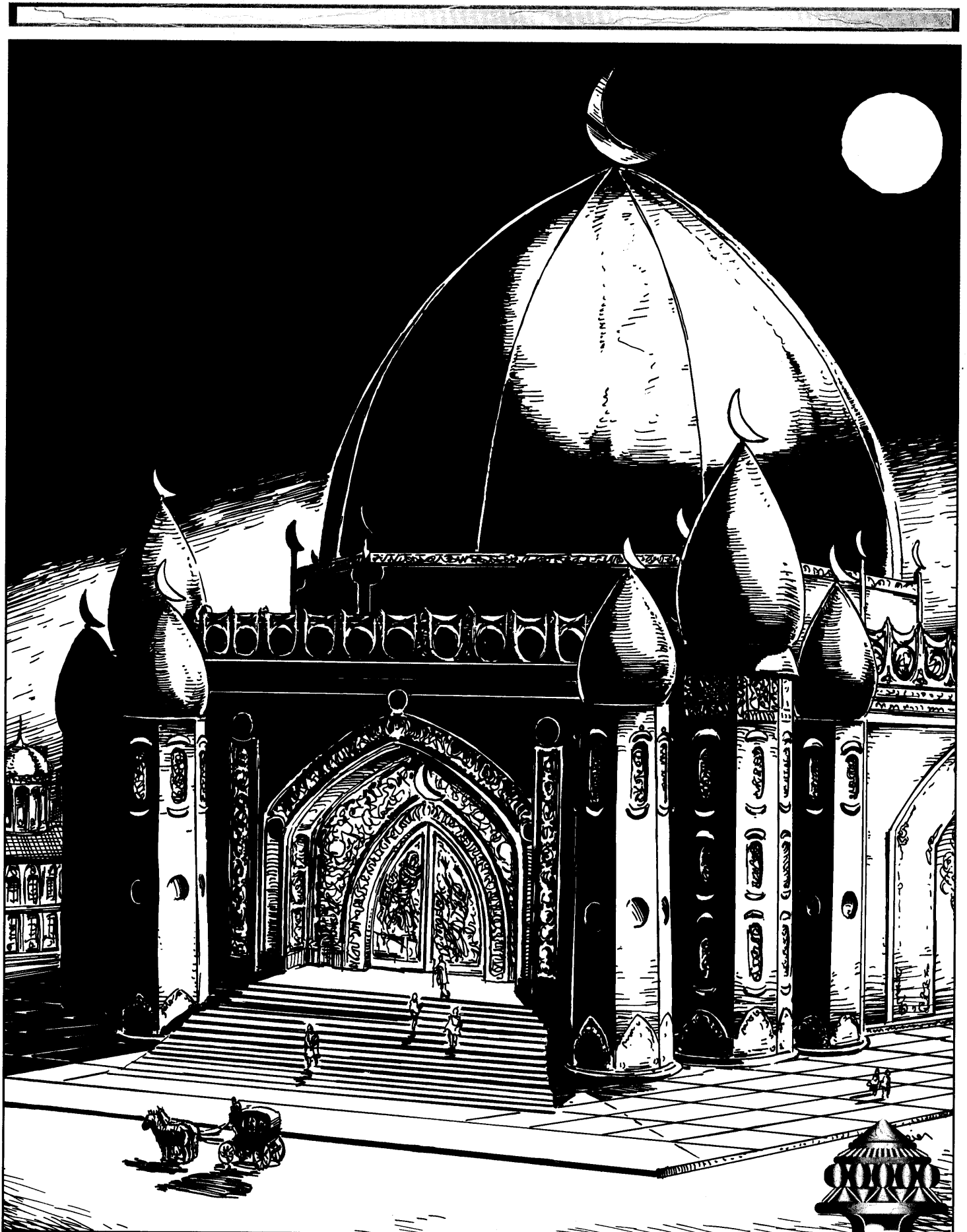
In the Year of Bright Nights (985 DR), a small altar atop the tower of Lunaven Moonstar, a half-elven cleric/mage, was dedicated to the glory of Selûne. Located just north of the city walls, followers of Our Lady of Silver worshiped in quiet fellowship at the Plinth of the Moon and Stars for over a century.

Fifty years after the chapel's consecration, the city walls expanded to encompass Lunaven's residence.

In the Year of Slaughter (1090 DR), during the course of the Great Hunt, followers of Malar ambushed Lunaven as he returned from a sojourn in Neverwinter. Using magic they plundered from the half-elf's body, the Malarites sacked and burned his tower on a night of the new moon, desecrating the chapel of Selûne in the process. In response to this blasphemy, three Shards of Selûne (planetars) appeared outside the walls of the City of Splendors and began assembling the faithful. A fortnight later, the Shards led a pack of over 100 lycanthropes in pursuit of the spawn of the Beastlord, driving the Malarites from the region following a great slaughter. (The parade of worshipers from the House of the Moon to Waterdeep's harbor during the temple festival known as Selûne's Hallowing originally served to reenact this "hunt of the hunters," but it has evolved beyond recognition into the festival celebrated in modern times.) Following the great hunt, Lunaven's heirs turned his gutted tower over to the city in exchange for a plot of land north of the city walls. The Lords of Waterdeep had the tower rebuilt as a house of worship open to all faiths known simply as the Plinth.

Construction of the first true temple of Selûne on the newly acquired land was begun immediately after the Malarites' defeat and completed in the Year of the Gleaming Crown (1097 DR). The High House of Stars, as the sparkling, seven-turreted temple of white marble was named, rivaled even the Spires of the Morning (the Waterdhavian temple of Lathander) in brilliance when the moon was full. Following the temple's construction, the ranks of Selûne's followers expanded rapidly throughout the city.





Upon reaching adulthood in the Year of the Restless (1099 DR), Lady Alathene Moonstar, the fully human granddaughter of Lunaven Moonstar, founded an order of sorceresses dedicated to Selûne known as the Maids of the Midnight Moon. By this time the Moonstar clan had ascended into the ranks of the city's nobility. From their compound on the edge of the harbor, the Moonstars commanded a mercantile empire that encompassed providing guides, cartography, exploration, and caravan-mastering. (The former villa of the Moonstars survives more or less intact today as the Blushing Mermaid festhall.)

In the Year of the Dark Dawn (1104 DR), Lord Vanrak Moonstar, twin brother of Lady Alathene and a noted explorer, returned home from a disastrous expedition in the far-off Black Jungles. Formerly a charismatic, outgoing swashbuckler, the Dark Ranger, as he came to be known, seemed a pale shadow of his former self after his return. Within weeks of his arrival, Lord Andvarran Moonstar, the family patriarch, died of a strange wasting disease unknown to Waterdeep's healers and strangely resistant to their spells. Lord Vanrak assumed leadership of the clan and publicly broke with the priests of the High House of Stars, whom he blamed for his father's untimely death. Later events revealed that the Dark Ranger had turned to Shar, Selûne's ancient enemy, in bitterness, and he quickly rose to the rank of Nightseer in the cult of the Lady of Loss.

By the Year of the Howling Moon (1130), House Moonstar was in open schism. Those nobles of the family who still venerated Selûne aligned themselves with Lady Alathene and the Selûnite priests in the High House of Stars where they had taken residence. At the Moonstar villa in Dock Ward, Lord Vanrak and his followers, a small army of mercenaries and priests of Shar, extended their dark influence over much of the city's harbor. On the night of the seventh full moon of the year, Lady Alathene appeared in open court and asked the assembled Lords of Waterdeep to strip her brother of his title and banish him from the city. To prove her case, she presented evidence of her brother's numerous crimes including slavery, arson, theft, and murder. The Lords ordered the Dark Ranger's immediate capture, but when the City Watch breached the gates of the Moonstar villa, neither Lord Vanrak nor any of his followers were to be found.

For the next 52 years, Lady Alathene led House Moonstar from her reclaimed villa. Many of her descendants became powerful priests, wizards, and rangers, and she presided over a swift and vast increase in the family's wealth. During this time, Lady Alathene and the Maids of the Midnight Moon hunted for Vanrak unceasingly, but Shar's dark cloak hid him and his followers from their ceaseless scrying.

In the Year of the Tomb (1182 DR), the High House of Stars was attacked and utterly destroyed by infiltrators who breached the temple's cellars. The interlopers entered the deepest basement through secret access tunnels dug up from Halaster's Halls and then proceeded to slaughter most of the residents before the alarm was raised. By the time the City Watch arrived, the High House of Stars was a towering inferno whose flames seemed impervious to magic. When the flames finally died out, the symbol of Bane, Lord of Strife, scarred the former altar. Only a handful of Selûnites survived the conflagration, and the remaining stone shell of the temple had to be razed.

Lady Alathene immediately resigned as matriarch of the Moonstars and threw herself into the rebuilding of the temple. During this time, her divinations and investigations revealed that her long-lost twin brother was behind the murderous assault and the appearance of Bane's symbol was simply a red herring. Although she shared her findings with the Lords of Waterdeep, the perpetrators were never found, and Lady Alathene never made public the true villain behind the assault.

In the Year of the Soft Fogs (1188 DR), Lady Alathene's efforts at reconstruction finally succeeded. Selûne's new temple, the House of the Moon, rose from the fields to the west of the fallen house of worship. The temple's founding corresponded with a rebirth of the faith, and the ranks of the Moonmaiden's followers rapidly expanded over the course of the next decade.

After the dedication and sanctification of the temple, Lady Alathene withdrew from her active involvement with the priesthood and her family. She pursued her research and investigations in secret chambers beneath the abandoned ruins of the High House of Stars. To protect her privacy and in memory of those who lost their lives, the clergy of Selûne declared the ruins desecrated ground and forbade any of the Moonmaiden's followers from setting foot on the site again. She also spread rumors of ghosts to scare Waterdeep's populace from exploring the site.

The death of the founding Maid of the Midnight Moon was announced by her eldest grandson and family patriarch, Lord Hormuk Moonstar, in the

Year of the Midday Mists (1195 DR). In truth, Lady Alathene had become a rare form of undead creature known as an archlich and completely withdrawn from the public eye. Dedicated to the destruction of her brother and the followers of Shar, she explored Undermountain for years seeking his hidden temple. During this time, Lady Alathene encountered Qilué Veladorn and the dark elf followers of Eilistraee. The former matriarch of the Moonstars was instrumental in forging a secret alliance between the goodly drow and the priestesses of the House of the Moon that still remains in force today.

In the Year of the Dusty Throne (1256 DR), the Moonstars joined the rising tide of noble families who were constructing villas north of the city walls. The Moonstar compound was constructed atop the ruins of the High House of Stars after the family received special dispensation from the Priestess of the High Moonlight, as the high priestess of the House of the Moon is known. Ownership of the old villa, now located in the most dangerous section of town, was retained indirectly through a series of intermediaries and turned over to Lady Alathene. It soon became the Blushing Mermaid festhall.

Intermittent skirmishes between the clergy of Selûne and the followers of Shar continued after the completion of the House of the Moon, but open warfare never resumed until the Time of Troubles. One of the more notable incidents during this period of relative quiet included an aborted arson attempt on the House of the Moon on the "Night of Temple Fires" in the Year of the Saddle (1345 DR). The Selûnites responded a fortnight later by leading an assault by an alliance of goodly faiths on a secret temple of Shar beneath Shadows Alley in Castle Ward that involved the destruction of over 100 lurking shadows.

An avatar of Selûne has long been rumored to reside in the City of Splendors, but never at her primary house of worship. Following the Fall of the Gods, a divine being resembling the Moonmaiden appeared at the House of the Moon and declared that she was the goddess Selûne. Actually an avatar of Shar, the impostor deceived Priestess of the High Moonlight Naneatha Suaril, the clergy of the House of the Moon, and much of Waterdeep's populace into believing her masquerade. When challenged by Luna, the matronly proprietor of Selûne's Smile and the true avatar of Selûne, Shar imprisoned her weakened foe and convinced her that she was not a deity. If not for the efforts of Luna's loyal friends—Vajra Valmeyjar, Timoth Eyesbright, Onyx the Invincible, and Kyriani—Shar might have finally destroyed her ancient enemy.

In the aftermath of Shar's calculated perfidy, Naneatha reconsecrated the House of the Moon in the name of the Night White Lady. The damage to the building inflicted during the Time of Troubles has been repaired, and ornate new front gates depict Selûne triumphantly hurling Shar down into the spires of Waterdeep. Shar's followers in the City of Splendors were dealt a severe setback, but they are expected to resume their ancient skirmish in the near future. In the meantime, the clergy of the House of the Moon continue to rebuild their defenses, teach their goddess's faith, and seek out newly formed Sharran cells.

Inhabitants

The clergy of the House of the Moon are drawn from all walks of life and a gamut of backgrounds. In general, the Selûnites of Waterdeep are devout and tolerant, but they tend to exhibit a degree of self-importance characteristic of the noble class with whom they commonly associate. Approximately 120 priests make up the clergy of the Moonmaiden in the City of Splendors, and no less than 50 of them are silverstars (specialty priests of Selûne). At any one time there are 30 or so young aspirants, known as the Called, in training to become priests in residence and equal numbers of clerics, although the ranks of the latter are slowly dwindling over time.

Aside from a small handful of mysterious mystics, the remaining priests are crusaders organized into the Order of the Half Moon. The Knights of the Half Moon are known for their distinctive regalia—a steel skullcap tinted blue, a sea blue full-length robe with a large collar that drapes below the shoulders and a row of full moons embroidered on the cuffs, a crescent-shaped moon tattooed on the brow, and a pole arm with a crescent-shaped blade (equivalent to a bardiche) known as a moonpole—and were originally constituted to defend the High House of Stars when it stood beyond Waterdeep's walls. The destruction of that temple has long been a stain of dishonor for the order for which they continue to seek atonement. While most of the temple's clergy are human, a scattering of other races including half-elves, elves, lycanthropes, and even a tallfellow halfling or two may be found in the temple's ranks. Over 60% of the priests are female.

Many new types of lycanthropes appeared during the Time of Troubles, including wererats, the antithesis of evil wererats. Compared to the population of wererats in Waterdeep's sewers and the neighboring Rat Hills, the number of wererats in the City of Splendors is fairly small. However, the ranks of feline lycanthropes are sufficiently deep to keep the population of wererats in check. Most of the shapeshifting cats in Waterdeep are followers of Selûne, and more than half a dozen serve as priests of the Moonmaiden. The Knights of the Half Moon are reputed to include at least one werebear among their ranks as well.

Werecat (Lycanthrope): AC 5; MV 12 (hybrid) or 18 (cat); HD 3+1 (or experience level); THACO 17 (or by level); #AT 3 (house cat or hybrid) or 2 (human) or by level in human or hybrid form; Dmg 1d2/1d2/1d4 (house cat, hybrid) or 1/1 (very sharp human nails) or by weapon type; SA opponents receive a -5 penalty to surprise rolls; rear claw rake; SD hit only by silver and magical weapons, +1 bonus to all saving throws (+3 in situations where death is the alternative), +2 bonus to all surprise rolls; SZ T (2 feet tall; cat) or S (3-4 feet tall; hybrid) or M (as human form); ML very steady (13-14); Int very (11-12); AL CG; XP 270 (420 for priest of levels 1-4, 650 for priest of level 5+).

Notes: Statistics may vary considerably for NPCs with experience levels. Those given are for standard wererats. Wererats have excellent night vision and 30-foot infravision. They can assume a human, hybrid feline/humanoid, or cat (wild small cat) form. *Rear Claw Rake:* If both front claws strike in cat form, it rakes with both rear claws for 1d2 points each.

Naneatha Suaril: Naneatha Suaril (LG hf C16), Priestess of the High Moonlight, is the current high priestess of the House of the Moon. Naneatha is deliberate, proud, and more than a match for the most haughty nobles of Waterdeep. Rumors that she is actually a weredragon have never been proven one way or the other. The Suarils hail from Neverwinter, where they are an up-and-coming minor noble family. Naneatha's sister, Wylynd Moonstar, is the wife of Helve Moonstar, patriarch of the Moonstar noble house.

Naneatha has impeccable fashion sense and is known for her rich, bejeweled gowns of the finest make. Her dresses always have wide-bottomed hooped skirts and large fanlike collars rising at the back of the neck. Both skirt and collar are stiffened with whalebone and set with clusters of pearls and other gemstones. On formal occasions and when otherwise necessary, Naneatha permits herself to wear the *tiara of stars*, a unique magical diadem sacred to the Moonmaiden with all the powers of a *crown of leadership* as well as several other unique powers.

Naneatha has never quite forgiven herself for falling prey to Shar's masquerade as Selûne during the Time of Troubles. Although she eventually saw through the Nightsinger's deception, the Priestess of the High Moonlight has felt driven ever since to redeem herself in Selûne's eyes. In the intervening decade, Naneatha has pushed very hard to expand the ranks of the Moonmaiden's faithful in Waterdeep—to great success—and she has succeeded in moving the House of the Moon into the ranks of Waterdeep's premier temples. The Priestess of the High Moonlight has also sponsored many adventuring expeditions in the name of the moon goddess. (The tragic tale of one such quester, Esta Starchild, and her fellows, known as the Seekers, is revealed in the *Player's Guide to the Forgotten Realms Campaign*.)

Lady Alathene Moonstar: Lady Alathene Moonstar (CG hf M19, archlich), long associated with Selûne's faith in the City of Splendors, resides primarily at the Blushing Mermaid festhall in Dock Ward, once her family's harborside villa, where she is now the proprietress. The former matriarch of the Moonstar family is old and very beautiful and always speaks with the regal air of a centuries-old aristocrat. She dresses in full formal gowns with ornate, upthrust bodices and head veils, often wearing masks of finely worked black metal with attached black gauze veils to conceal her face from her staff at the Blushing Mermaid.

Lady Alathene is quick to use her magic and fearless when facing down even drunken mages. She can turn her undead attacks and powers on and off at will, cannot be turned, can use all schools of magic, can learn new spells, and maintains her *unlife* by slaying two to three living, sentient, evil beings a year through *energy drain* spells. She has few friends and always seeks someone she can trust.

When not at the Blushing Mermaid, Lady Alathene is frequently found in her laboratory in the deepest cellars of the fallen High House of Stars (now located beneath the Moonstar family compound) where she has created personal wizardly versions of most of the signature spells of Selûne's priesthood (see *Faiths & Avatars* for details of the priest spells). Lady Alathene is also the adviser of Naneatha Suaril, and the archlich is wont to drop in, unannounced, to the high priestess's personal chambers at any time of the day or night.

Lady Alathene travels between the ruined temple's cellars and the House of the Moon by means of Waterdeep's sewers, and she has been observed on at least one occasion to employ the surface shaft located in the mouth of Sharra's Flight where it joins the Street of Whispers, leading to tales of a ghost haunting that alley. As she has been for much of her life (and *unlife*), Lady Alathene is still consumed with the hunt for her twin brother, Lord Vanrak, and she will stop at nothing to make him pay for his crimes.

Kyriani: Kyriani (N hef M11), daughter of the late Ostus Agrivar and an evil dark elf sorceress of Shadowdale, is the tavernkeeper of Selûne's Smile and the highest-ranking lay clergy member of the House of the Moon. Well versed in wielding her powerful arsenal of spells and her *ring of telekinesis*, the mischievous and lascivious half-elf has come to grips with her dual nature after twice separating into twin aspects of good and evil.

Kyriani's close friendship with Luna and her aid in defeating the avatar of Shar during the Time of Troubles have served to draw her into the inner council of advisers to Naneatha Suaril. The wanton wizardress has also worked for Khelben "Blackstaff" Arunsun and the Lords of Waterdeep on several occasions on behalf of the City of Splendors.

Kyriani spends much of her time tending bar at Selûne's Smile, visiting her veritable army of lovers, and observing the endless sea of intrigue that envelops Waterdeep's populace. She can be found at the House of the Moon only very infrequently, preferring to serve her friend and goddess in the streets of the City of Splendors.

Following Luna's departure, Kyriani began secretly studying under the tutelage of Lady Alathene Moonstar and has made rapid progress in her command of the magical arts. She still keeps in contact with her friends Vajra, Timoth, and Onyx, all of whom are currently active in Tethyr's reclamation struggles.

Respen Moongleam: Respen Moongleam (NG hm C2), an acolyte of Selûne at the House of the Moon, was slain and his brain devoured by Khnarek (NE greater doppelganger) in Kythorn in the Year of the Shield (1367 DR). Respen had been serving as ship's navigator aboard the *Hare-brained Harpy*, a Waterdhavian raker in the waters north of the City of Splendors, when it was attacked and sunk with all hands by ships flying the colors of Luskan. The attackers were actually pirates under the command of the mysterious Black Admiral, and they scooped the unfortunate priest out of the freezing waters after his ship sank.

Khnarek, in his guise as Captain Kullerras (CN hm F6), absorbed Respen's identity and then had his crew place him in the waters of nearby shipping lanes after assuming the Selûnite's guise. Shortly thereafter, the doppelganger was "rescued" by a passing caravel, which then returned him to Waterdeep and the House of the Moon.

Respen was a scholar with a quick laugh and a love of all things nautical, and Khnarek emulates those traits when assuming his guise. Since his return, "Respen" has supposedly spent a great deal of time among the downtrodden of Dock Ward, providing Khnarek with an everyday alibi while assuming his other guises.

Like most of Waterdeep's greater doppelgangers, Khnarek is a member of the Unseen, a consortium of shapechangers, thieves, illusionists, and assassins who are attempting to gain a strong foothold in the City of Splendors. Khnarek is a reluctant follower and ally of Hlaavin (CE greater doppelganger), the "Black Admiral" and leader of the Unseen, and often charts his own path. In particular, Khnarek has forged a secret alliance with the lich Priamon "Frostrune" Rakesk, a member of the Twisted Rune and the chief culprit behind the events of Halaster's Harvestide. (See *Undermountain: Stardock* for further details.)

Khnarek's other identities include that of Terl Fadesmar (LN hf M6), a watch wizard in Dock Ward, Ulik Frescem (LG hm F3), a guard member posted primarily in the City of the Dead, and Enris the Gray (NE ham T5), a halfling member of an adventuring band out of Luskan known as Mask's Conscripts that fell victim to the five Unseen members they were hunting in Undermountain, one of which was Khnarek.

Like all of his kind, Khnarek can mimic his various absorbed personalities flawlessly, but in his case every identity displays faint traces of the doppelganger's true personality. In general, Khnarek is willful, cynical, and an aficionado of wicked repartee.

Feluna Moonstar: Feluna Moonstar (CG hf P[Selûne]3, werecat), younger sister of Rober Moonstar and a silverstar in service at the House of the Moon, first manifested her lycanthropic abilities when she was abducted by kidnappers during the chaos of the Avatar Crisis. She was left bound and gagged in a sewer for days, tormented all the while by rats. One night during her captivity, a shaft of moonlight filtered through the sewer grate high overhead. Feluna called upon Selûne, her family's traditional patron, to give her succor. The Moonmaiden answered her prayers by transforming her into a feral house cat, a form that could easily slip the ropes that bound the young woman. Feluna slew the rats that had tormented her and escaped to the streets of Waterdeep.

After returning to her family, Feluna joined the clergy of the House of the Moon as one of the Called. Over the course of the past decade, Feluna has gradually become comfortable with her dual nature and assumed many responsibilities at the temple. She is still hesitant to tell any but her closest friends and family members of her new powers, but she considers them a holy gift from Selûne. The young priestess evinces many of the personality traits commonly associated with felines including a strong streak of independence, a nocturnal bent, a hunter's mindset, and the ability to quickly judge someone else's character.

Feluna has adventured in both Waterdeep proper and in Undermountain, and she has traveled as far east as Westgate, Eveningstar, and Easting in the company of the Moonshadows adventuring band. Her boon companions, who view the Crawling Spider tavern as their home away from home, include Sorn Silverswords (NG half-drow F2/B3, blade), "Lady" Cassandra (CG hf F2, swashbuckler), Argus Hawkmoon of Sehanine (CG em C2/M2, undead slayer), Keldorn Goblincrusher (CG dm F2, battlerager), and Z'yyzk (N firestar).

Daily Life

The House of the Moon is a bustling center of piety, music, socializing, exploration, schooling, and even commerce. A never-ending stream of petitioners and pilgrims are ushered through the temple's gates in the early morning, evening, and night to make donations, pray to Selûne, and admire the replica of the *Wand of Four Moons* on display in the Church of the Moon and Stars. Dozens of silver-robed priestesses harp tunes to the moon at all hours from the gallery above the entrance hall. Others sell healing drafts, potions that keep one alert for an entire night and yet bestow the benefits of solid sleep, and other potions that give their imbibers *infravision* from dusk to the next dawn (one night). Ship captains and merchants visit the temple's extensive library and map room when planning new expeditions. Hunters, adventurers, and guides seek out lost trails through nigh-impassable natural obstacles such as the Spine of the World in the temple's archives. Young nobles spend their afternoons under the strict tutelage of the temple's clergy. And, probably most noticeably, Waterdeep's nobility gather for monthly charity balls amidst the temple's pomp and splendor.

Key

Most chambers and hallways in the House of the Moon are constructed of the same materials, and as a result are similar in appearance. Unless otherwise noted, the following characteristics apply to locations described below.

The walls of hallways are evenly horizontally divided by a strip of oak molding, painted a deep sea blue. Below the molding, vertical oak boards of identical deep blue hue rise from the baseboard in tight, parallel formation. Above the molding, the wall plaster has been tinted a light aquamarine that shades to white as it approaches the arched ceilings. The core of most interior walls consists of simple red clay bricks, but some interior walls are hollow and accessed by secret doors. Secret doors, hidden cavities, and forgotten tunnels in the temple are not shown on the map of the House of the Moon. Each secret door's trigger mechanism is unique. Only Naneatha Suaril and Lady Alathene Moonstar know the location and opening mechanism for all such portals, but over the years many visitors, welcome and unwelcome, have discovered some of the passages as well.

Ceilings in the halls of the House of the Moon are uniformly formed of semicircular arches. Every 20 feet or so, a curved oak frame arises from the molding and loops across the roof and down to the opposing side. The

construction is designed to suggest the shape of a crescent moon.

Hallway flooring consists of circular white marble tiles with inlaid iris agate arranged to represent important images in the scriptures of the faith. Many such tiles have secret compartments hidden beneath them and can be opened by pressing neighboring tiles in the appropriate sequence.

Individual rooms in the House of the Moon resemble the interconnecting hallways described above, but without the signature wooden crescent arches. Most chambers have domed ceilings that twinkle with *moongleam* runes and traces of silver *continual faerie fire* darting about the floor. Any Selûnite priest in good standing of 4th level or greater can conjure a *moon blade*, *wall of moonlight*, or a *moonweb* at will while within the House of the Moon.

1. Entrance Hall

The grand entrance hall of the House of the Moon is simple yet elegant in appearance. Overhanging balconies line the length of the hall, and a semicylindrical vaulted ceiling soars 30 feet above the passageway. The walls and overhanging balconies are lined with relatively inconspicuous arrow slits and murder holes, but otherwise the emphasis is on beauty rather than defense.

Three freestanding pillars, atop which rest rare Halruaan urns, line the center of the hall. According to legend, each urn contains a servitor djinn who emerges to defend the temple if the vessel is disturbed in any manner. (Although the urns do not seem to radiate magic, the nonmagical nature of dwarves has been sufficient on at least one occasion to interfere with a genie's summoning.)

Two Knights of the Half Moon are on duty here at all times, and a guard patrol of six such crusaders passes by two or three times every hour.

2. Narthex

This vast chamber serves as the main entrance gallery to the church and a gathering area for visitors. Before and after services and during the occasional social gala, this chamber bustles with dozens of Selûne's faithful, but normally it is fairly quiet with but a few echoing whispers. On the south wall, a dais formed from low stone steps leads up to a curtained entrance. Smaller stairs on the east and west walls lead up to heavy double lancet doors bound in iron and sporting large brass handles.

The galleries overlooking the entrance hall continue to wrap around the east and west walls of the narthex. The western balcony serves as a choir loft, while the eastern balcony is known as the Crow's Nest after its most common visitors, sailors.

Three Knights of the Half Moon are on duty here at all times, one at each archway, and a guard patrol of six such crusaders passes by two or three times every hour on their way to and from the entrance hall.

3. Hallway of Archers

A vestige of an earlier time when the House of the Moon stood beyond the walls of Waterdeep, these parallel hallways are designed to allow up to eight archers each to pin down anyone attempting to storm the temple.

Officially, one guard from each garrison in the neighboring guard towers is assigned to patrol these hallways at all times, but in practice these guards usually spend much of their time conversing with their fellows in the guard towers.

4. West Guard Towers

This trio of towers once served the temple as one of its two primary guard posts. With the enveloping growth of Waterdeep, the view from the towers is now nearly blocked.

Two Knights of the Half Moon are stationed here at all times, and they pass the time wandering among the twin adjoining towers and the second floor of the main tower (room 21), which is reached by a ladder to a trapdoor in its floor.



5. East Guard Towers

Essentially identical to the west guard towers (4A, 4B, and 4C), this group of watch towers is differentiated only by a small bubbling spring along the west wall of the southernmost small tower (5B) that gushes forth with sparkling mineral water of exceptional taste. A ladder in 5A leads to a trap door in the floor of room 22.

6. Chapel of the Waxing Moon

This small chapel is used during the week by passersby in the early morning hours and during nights of the waxing moon when they feel the need to commune with the Moonmaiden in her house of worship. A simple mithral crescent moon treated with *everbright* levitates in the center of the chamber by the will of Selûne. Beneath it lies a small silver offering bowl linked to the cimeliarach by a specially modified permanent *Blaenther's bowls* spell. (See *Volo's Guide to All Things Magical* for the *Blaenther's bowls* spell. Essentially, offerings that are not alive or undead and fit within the bowl are magically whisked to a receiving bowl in the cimeliarach.)

When first entered, the chamber is nearly dark, but it slowly brightens over a period of three rounds to the ambient light level given off by a crescent moon. One consequence of this magic is that if different creatures enter the room at different times, the perceived level of illumination varies from individual to individual.

The north wall is covered with a tapestry depicting a montage of peaceful scenes of contemplation, spiritual renewal, and good will. A *permanent illusion* on the east wall gives the viewer the feeling of standing on a mountain ledge looking out over a forest far below that is bathed in moonlight from the twinkling stars and glimmering crescent moon.

A minor priest of Selûne is on duty in this room whenever the chapel is in service. Members of the clergy performing this function are expected to pray for as many *bless*, *augury*, *chant*, and *prayer* spells as possible and to serve as councilors for those who seek sanctuary and comfort within the embrace of Our Lady of Silver.

7. Choraula

This chamber serves as a rehearsal room for the Choir of the Moon, and hymns praising the Night White Lady ring out day and night whenever the moon is in the sky. The acoustics of this room are so refined that a simple whisper in the vestry (8) can be heard in the narthex (2).

A swarm of crystalists drifts throughout this room feeding on the *continual light* spells cast along its arched ceiling. An ancient enchantment prevents them from leaving this chamber or forming into their spherical defense formation. Only a Selûnite priest of 7th level or greater can cause them to coalesce, and in such situations they attack as directed by the priest.

10. Aspersorium of Immersion

This small side chamber contains a single marble font of endlessly bubbling holy water. (The font is nonmagical. Clever use of pressure and pipes keeps the water frothing.) Guests are expected to wash their hands and faces and drink deeply of its cooling waters before entering the long refectory (12).

11. Church of the Moon and Stars

This grand chapel serves as the spiritual and physical heart of the House of the Moon. From the grand, curtained, semicircular arch leading from the narthex, the nave leads down to the altar, which rests atop a half-moon-shaped dais. At the transept, twin aisles lead east and west to the wings of the temple. Silvery *driftglobes* dance throughout the hall, providing flickering illumination.

The chapel rises to the second story of the temple, and the six arched balconies of the triforium overlook the great hall below. A *permanent illusion* of a moonlit night cloaks the semicylindrical roof of the church. The illusion changes with the phases of the moon visible in Waterdeep, but countless constellations of stars are always visible in the twinkling expanse.

Within the Church of the Moon and Stars, no *darkness* spells or similar incantations ever function. All true followers of Selûne who worship in this room are bathed in flickering silver *faerie fire* for three rounds after exiting the church, an effect known as the "Moonmaiden's Caress."

Atop the dais, but in front of the argent altar frontal, an exact replica of Selûne's sacred *Wand of Four Moons* rests in a *glassteed* and warded case. On the rare occasions when Selûne manifests in the City of Splendors (independent of rumors of a permanently resident avatar of the Moonmaiden in Waterdeep), she typically does so from out of this wand. It was created and blessed by Selûne herself in memory of the battle with Shar she had in Waterdeep, and it is identical in appearance to the wand that the Moonmaiden wields in battle.

The duplicate *Wand of the Four Moons* levitates in its glass case and glows with a soft, silvery-blue light, though it has no other known magical powers. Some swear that Naneatha can, by special request of the Moonmaiden, switch this duplicate with the real *Wand of Four Moons* and wield it in all its glory for short periods. A fortunate few pilgrims have witnessed drops of Selûne's holy essence—the ingredient used in the making of her potions—falling from the tip of the hovering wand or heard her whispered words of advice or encouragement in their heads as they gazed upon it. On Selûne's Hallowing, the yearly Waterdhavian temple holiday, Naneatha carries the duplicate *Wand of Four Moons* before her at the head of a parade of worshipers that leaves the House of the

stair bathed in dancing moonlight is a sight no visitor to Waterdeep should miss.

The grand stair ascends in swooping curves all the way to the fourth floor of the temple and has a landing at each level. A permanent *feather fall* effect provides a safe landing for anyone jumping or falling from its banisterless steps, and the modesty of exuberant young priestesses who like to jump for sport has no doubt contributed to the adoption of petticoats by the female clergy as part of their daily dress.

Higher-ranking members of the temple clergy use the grand stair during temple rituals and social occasions, but aspirants, acolytes, and those needing to ascend or descend for everyday functions commonly use the back stairs (20).

14. Serving Room

This plain chamber is used prior to every meal for food preparation and coordination among the servers. After meals it is used for washing the china and cutlery.

This room is only occupied around meal times. Otherwise, the temple patrols pass through infrequently.

15. Kitchen

This smoke-stained chamber is dominated by twin hearths on the south wall in which all of the temple's cooking is performed. Like many castles, each hearth is large enough for an adult human to stand inside comfortably—assuming there is no fire present! A large stone tub in the north-eastern corner of the room houses a carefully maintained green slime that serves as a bottomless garbage pit. Small food preparation tables are scattered throughout the room, and countless utensils and pots and pans are hung from ropes strung across the ceiling. A small well along the northern wall stretches down over 50 feet to a natural spring.

Except for late at night, this room is a never-ending hubbub of traffic and frantic activity with over a dozen cooks bellowing orders. Two aspirants are on duty at all times tending to the ever-burning fires in the hearths. A senior priest is always on duty, as well, bearing a *staff of curing* (in case the green slime gets out of hand) and a *ring of warmth* (for the kitchen pantry).

16. West Pantry

The west pantry is a relatively cool chamber used for storing breads, fruits, vegetables, herbs, and grains. The room is kept cool by a small patch of brown mold carefully tended in a sealed barrel in a small pit (8 feet deep) in the center of the room. A locked grate prevents anyone from coming within 5 feet of the mold colony. Light is provided by a trio of *driftglobes*. A sign outside the door warns entrants not to bring in any source of heat, particularly fire.

Prior to meals this room sees a small amount of traffic, but otherwise it is not visited except for one or two guard patrols per night.

17. Kitchen Pantry

This room serves as a meat locker and very cold refrigerator for temple foodstuffs. A large colony of brown mold sits in a stone tub in the center of the room similar to the tub that houses a green slime in the kitchen. Typically 20 or more carcasses hang from rows of metal hooks in the ceiling, and 30 or more casks of ale, milk, and mead are stacked against the walls.

This room is only safe to enter when protected by the magic of a *ring of warmth* or similar enchantments. One such ring is worn by the on-duty senior priest in the kitchen (15), and a second *ring of warmth* is hung from a hook next to the door. The room is also kept locked at all times and bears a similar warning sign to that on the pantry to the west.

Only the senior priest who guards the green slime pit in the kitchen has a key to this room. Guard patrols only investigate this room if necessary.

18. Public Privies

These four rooms serve as the public privies for the temple. The large room on the north wall serves as the men's jakes, while the private chambers on the south wall are individual toilets for women. Beneath each room is a small cesspit lined with carefully cultivated green slime.

These rooms see fairly regular traffic for obvious reasons. The guard patrols enter quite frequently for their own needs.

19. Common Refectory

This eating hall is used only by the inhabitants of the temple and hence is far less ornate than the refectory to the west. Twin oak tables, each of which is nearly 20 feet in length, can hold up to 24 diners apiece. Small *driftglobes* dance above the tables, and a common sport at dinner is to bat them back and forth between the two tables.

Aside from mealtimes, this chamber is otherwise unused. Guard patrols pass through once or twice per hour.

20. Back Stairs

The back stairs are the means of everyday access to the other floors of the temple. These curving stone steps are well-worn by the tread of countless aspirants' slippers, and it is nearly impossible to use them without passing one or two other individuals along the way. Guard patrols are less frequent than one might expect, however, as patrols are typically assigned to a single level of the temple during guard duty.

21. West Tower Dome

This tower attic resembles an elongated dome that stretches nearly 20 feet in height. Three arrow slits allow observation of the surrounding area. A dozen tiny crescent-shaped windows near the apex spill light down into the chamber, which doubles as an armory. Shields, pole arms (particularly moonpoles), and smooth-headed maces (known as moon's hands) festoon the walls, and chain mail jerkins are stored in stacked crates.

As noted above, the guards stationed in this tower spend their time moving from room to room in this tower, which is connected to the bottom floor tower main room (4A) by a trap door that leads to a ladder. The door to the minstrels' gallery is rarely used and usually locked.

22. East Tower Dome

Nearly identical in construction to its western twin, this chamber also resembles an elongated dome pierced by a trio of arrow slits and 12 tiny crescent-shaped windows near the top. The room is connected to the bottom floor tower main room (5A) by a trap door that leads to a ladder. Only practice weapons are hung on the walls of this chamber, since the primary utilization of this room is for weapon practice. During most of the day and well into the evening, two or three off-duty priests can be found exercising their martial skills and learning new techniques.

23. Minstrels' Gallery

The minstrels' gallery wraps around the entrance hall and narthex. Aside from the discreet murder holes in the floor, this balcony is a place of laughter and music. Ornate tapestries and valuable works of art line the entire length of the gallery, and its low rail allows easy observation of the goings-on below.

During the day and late into the evening, Naneatha's legion of trained harpists wander the length of this room keeping watch on the events below and creating a gentle melody that wafts throughout the temple. Late at night, this gallery is host to frequent guard patrols.

24. Narthex Cantoria

This small chamber is simply a wider section of balcony overlooking the chamber below. It is called a cantoria for the frequent choral concerts that are delivered from its rail to noble audiences in the narthex below. White marble statuary donated by the Moonstar and Tchazzam noble families is artfully displayed along the centerline of this room when the temple choir is not performing here.

25. Bethel

This small chapel is dedicated to the sailors who brave the Sea of Swords under Selûne's watchful gaze. A huge mural encircles the room, depicting the moon gently illuminating a becalmed seascape. A small dais and altar rest in the northwest corner. Atop the altar rests a simple silver bowl linked to the temple treasury by a specially modified permanent *Blaenther's bowls* spell. (Essentially, offerings that are not alive or undead and fit within the bowl are magically whisked to a receiving bowl in the cimeliarach.)

This chapel is a favorite of many of Waterdeep's seamen. Before ships leave Deepwater Harbor, it is common for most or all their hands to pay a visit to the bethel in the House of the Moon where they pray for Selûne to lead them safely home again. A common ritual is to toss one's last copper into the offering bowl and place a few drops of sea water on the altar after a moment of silent prayer.

One or two priests of the Moonmaiden are on duty here during the day and evening tending to the needs of Waterdeep's sailors.

26. Hall of Ships

Another favorite of Waterdeep's mariners, this hall is lined with models of the city's most famous sailing ships. From the *Pride of Aghairon* to the *Sea of Shilarn*, the vessels evoke memories of Waterdeep's early maritime history, both famous and infamous. The most recent addition to the hall is the *Kiss of the Moon*, a Waterdhavian raker that sank nearly 50 years ago defending Deepwater Harbor from an undead kraken.

Aside from the occasional visitor or priest passing through, this room is normally a sanctuary as quiet as a tomb. Guard patrols pass through infrequently, but never without stopping to admire the intricate and beautiful models.

27. Sacristy

This small chamber is used for storing the altar vessels and vestments used in the four chapels on the first two floors of the temple. Before and after every service it is a hive of activity, but otherwise it is treated as a large closet.

28. Triforium

During popular services, this long gallery holds the overflow from the pews below. The southern balconies are also known as the Moon Cantoria, for the temple choir often performs from their rails during services.

A lot of traffic passes through this long gallery at all times of the day and night. Custom requires speaking in muted voices to preserve the quietude of the sanctuary below.

29. Cimeliarach

This well-warded chamber serves as the church's main treasury, where holy relics and other valuables are stored. The sole entrance is physically and magically locked and trapped, and only the most senior priests are aware of what treasures are stored within.

A watchghost whose name and history is known only to Naneatha stands duty within the cimeliarach, and a clay golem created by the Priestess of High Moonlight is a silent sentinel as well. Also within is a large silver offering bowl to which offerings placed in the bowls in the Chapel of the Waxing Moon (6), the Chapel of the Waning Moon (9), or the thebel (25) are transported. Items can also be transported to these offering bowls after they are placed in this bowl and directed by a thought to the correct destination bowl, but only Naneatha and a few senior priests know this.

This room is rarely entered, and then only by Naneatha or one of her chief deputies. Guard patrols check very frequently that the door is still secured, but they never enter.

30. Sojourner's Portal

An oval mirror of ancient construction stands at the end of this small hallway. Framed in ornate, tarnished silver, the mirror radiates alteration magic if detected for. At first glance, this mirror seems unremarkable. Only if one stares into the reflecting glass for several rounds do the images captured within its surface seem to change. Although the mutation of the images perceived varies from individual to individual, most agree that the mirror reflects the viewer's inner self-perception.

The mirror is known as the *Sojourner's Portal* for its more powerful magical properties. By means of a silently uttered command word known only to Naneatha and a few of her most trusted advisors, the mirror can be employed as a *gate* to specific other locations in the Realms sacred to Selûne. Rumored destinations include the halls of Undermountain in the vicinity of Eilistraee's Promenade on the third level, the Moonmaiden's Hall in Murann, the House of the Lady in Immersea, the Temple of Silver Stars in Silverymoon, and a legendary city of Selûne-worshippers in the South (commonly thought to be Myth Lharast in the heart of Amn or the ruins of Minsorran along the shores of Lake Weng).

During the chaos of Halaster's Harvestide in the Year of the Gauntlet (1369 DR), a crimson death mist and a trio of vampiric mists escaped from the mirror and began stalking the inhabitants of the House of the Moon before Naneatha managed to redirect the *gate*. (Clergy of the Temple of Old Night in Calimport would be very aggrieved to learn exactly who was responsible for redirecting a small horde of monsters into the crypts beneath their temple—a horde that included a pyrohydra, a

sahuagin patrol, an ettin, and two trappers!) While the vampiric mists were quickly destroyed, the crimson death mist escaped into Waterdeep's sewers and was never found. Since that deadly interlude, Naneatha has been reevaluating the mirror's usefulness, as it is a potential weak spot in the temple's defenses even though it is supposedly a one-way *gate*.

31. Dormitory of the Called

This long hall houses aspirants (those training to be priests) and acolytes (low-ranking priests) in a long row of bunks separated by chests of personal effects and thin curtains for privacy. Thirty-two Selûnites can reside in this chamber at any given time, and the room is usually fully assigned.

During the day, half a dozen priests and aspirants can usually be found here enjoying a few moments of quiet solitude. During the night, over half the beds are always occupied, but never are all the bunks full, since temple duties continue through all hours of the night.

32. Conversation Chamber

This open space serves as a lounge and place for quiet conversation by members of the clergy. Comfortable chairs and benches are scattered throughout the area, and an informal protocol recognizes no rank while within the demesne.

At almost any time except during services or in the wee hours of the morning, this chamber is filled with between 10 and 20 priests relaxing during their free period. Many read, some chat, and others play a wide variety of games. (Lanceboard, a variant of chess, is the most common choice, and no gambling is permitted.)

Passing guard patrols stop by here as often as possible, ostensibly to check for anything untoward, but in practice to join in the fun.

33. Western Cells

These three chambers serve as sleeping quarters for the junior mid-ranking clergy. Between 6 and 12 priests reside in each chamber, and the chambers are only slightly less austere decorated than the dormitory of the Called.

Guard patrols stick their heads in each chamber at least once per hour, but otherwise these rooms are typically unoccupied as their inhabitants have numerous duties that keep them busy elsewhere.

34. Bestiary of Lycos

This open space is hung with several tapestries depicting various types of lycanthropes employing their abilities for the common weal. According to legend, any werebeasts who sleep at the western end of this chamber will be able to control their transformations for the next 24 hours.

Guard patrols pass through this area frequently on their way to the minstrels' gallery. Lycanthropes are a much rarer sight.

35. Great Library

The Great Library of the House of the Moon is one of Waterdeep's greatest halls of learning, rivaled only by the Font of Knowledge, the House of Wonder, the Tower of the Order, and New Olamn. It is the preeminent source of information on astronomy, astrology, cartography, lycanthropy, navigation, and all things maritime. Although the Hall of Maps and the Hall of Exploration are considered part of the library as well, the main reading room is known simply as the Great Library.

The Great Library contains row upon row of towering bookshelves and its walls are completely lined with books from floor to ceiling. A carefully worded *wish* made long ago enables anyone within its confines to *levitate* at will, allowing access to shelves well out of reach from the floor. (Horizontal motion is possible only by pulling oneself hand-over-hand along a bookshelf, a practice which is frowned upon.) Many an absentminded scholar chooses to peruse tomes of interest in midair, and the library is often bustling with floating academics bumping into one another in flight. Lighting is provided by multiple *continual light* spells cast on the four pillars of the room and on its ceiling that emanate a soft, bluish-white glow.

Between 10 and 30 scholars may be found in the Great Library at any time, even in the wee hours of the morning. Wizards are frequent visitors, as are ship's captains, rangers, and bards. Spellcasting, aside from minor cantrips such as *read magic*, *copy*, or *write*, and weapons are forbidden. The curators still discuss the ill-fated afternoon when Maaril of the Dragon Tower and Tessalar Hulicorn got into a staring match that lasted until moonrise and shudder at the thought of the damage their spells could

have done. Significant damage to the library was inflicted over 30 years ago during an impromptu duel between Lorngar Roaringhorn and Kelvar Helmfast, but those families have since made reparations worth many times the destruction they caused.

Eight elderly clerics of Selûne serve as curators in this chamber and the adjoining Hall of Maps and Hall of Exploration. Between two and four are on duty at any given time. Legends of a peltast or mimic lurking among the librums are believed to be pure fiction. Guard patrols are not welcomed by the grumpy curators, and they rarely do more than stick their heads in for a moment or two.

36. Hall of Maps

Part of the Great Library, this chamber houses the extensive collection of maps acquired by the House of the Moon. Maps of nearly every known land and city in Faerûn are stored in ornate tubes of ivory and bone and stored lengthwise on the crammed shelves. Notable omissions from coverage include Evermeet, Neverwinter, and Eltabbar. There are even a few prized maps of the Hordelands, Kara-Tur, Zakhara, and Maztica. None of the tubes are labeled, and only the near-perfect memories of the curators (enhanced by a shared *necklace of memory enhancement*) allow the retrieval of any particular map from the vast archive. The curators have been known to "forget" the location of a map containing sensitive information when asked by a person or persons of dubious repute.

Between six and eight researchers can commonly be found in this chamber at any hour of the day or night. Guard patrols are infrequent and respectful of the scholarly atmosphere.

37. Hall of Exploration

The Hall of Exploration has more in common with a maritime museum than a library of books and maps. The shelves of this chamber are lined with barometers on gimbals, compasses on binnacles, clinometers, sextants, peloruses, and other navigational instruments. Rare artifacts from legendary explorations, such as the *Hauberk of Sossal* recovered by Dabron Sashenstar of Baldur's Gate in the Year of the Prince (1357 DR) during his voyage to the near-legendary country of the Sossrim (Sossal), are exhibited beneath *glasstealed* cases.

Between four and six researchers can commonly be found in this chamber during the day and early evening hours. The Called also frequent this room when studying the writings of the faith. Guard patrols are more common here than the neighboring Hall of Maps or Great Library since this room serves more as an overflow reading room than a true library.

38. Hall of Long Thoughts

This long, quiet hall is bereft of adornment. Because it is encircled by bustling Waterdeep, there are few locations in the neighborhood surrounding the House of the Moon that are appropriate for contemplative walks. Instead, members of the clergy who wish a peaceful stroll perambulate up and down this long corridor and past the doors of the cells of the senior priests (39A–F). Guard patrols are infrequent, and they observe the strictest silence in this hall.

39. Cells of Selûne

These simple cubicles are entered from the Hall of Long Thoughts. Each chamber serves as the private quarters of a senior priest of the House of the Moon. While the exact contents vary from cell to cell, most are simply furnished with elegant, well-crafted, and comfortable items. Most dwellings contain a small bed with a thick mattress, a locked chest of personal belongings, a wardrobe, some tapestries, thick carpeting, and a chamber pot.

The largest cell (39A) was used as a dormitory for honored visitors until the Time of Troubles. During that time, the Dark Dancer masqueraded as Selûne, and the true avatar of the Moonmaiden was imprisoned in this room. After Naneatha and the rest of the clergy discovered their egregious error and Shar was defeated, the priests of Our Lady of Silver rededicated this room as the Chapel of Hidden Truths as part of their penance. Selûnites who feel out of touch with their goddess retreat to this room in search of spiritual renewal. It contains only a handful of prayer mats and a shimmering, sparkling globe of moonlight that levitates unsupported except for the will of Selûne.

As with much of the third level, guard patrols are infrequent at best, and they rarely disturb the sanctity of this chamber or enter the quarters of the senior clergy.

40. Hall of Wind and Waves

This grand hall is one of the most fantastic sites in Waterdeep, although it is commonly known only among the nobility, sailors, and devotees of Selûne. The transept leads from the Grand Stair to the great mirror known as the *Eye of Selûne*. The long hall leads from the Chapel of Eternal Hope to the Great Library.

At the intersection of the transept and the main hall, the floor is filled by a crystal disk (40A) over 15 feet in diameter. Obscured from view by those below by a *permanent illusion*, this window in the floor permits a grand view of the Church of the Moon and Stars below. A similar crystal disk in the ceiling provides visibility to the fourth floor and roof.

At the west end of the transept, the *Eye of Selûne* (40B) is a gigantic mirror framed by deep purple curtains. The circular mirror appears to be cracked and aged, and it is circumscribed by a 6-inch-wide border inscribed with arcane runes. Any priest of Selûne trained in its use can employ the *Eye of Selûne* as an extremely powerful scrying device. Any part of the Realms illuminated by the light of the moon can be scryed by means of the mirror. Unlike a wizard's *crystal ball*, the chance of locating individuals is independent of how well they are known. Instead, the chance of success is proportional to the phase of the moon (in other words, 100% on nights of a full moon, 50% on nights of a half moon, etc.). Another difference is that there is no limitation on the frequency of scrying, and the viewing period can be as long as desired—as long as the moon is in the sky at the location to be scryed.

Anyone who starts from the center of the crystal disk (40A) and walks north to the Great Library triggers a spectacular illusion. The traveler gets the sensation of standing on the deck of a sleek Waterdhavian raker on a moonlit night as it flies across unknown seas in a stiff breeze. Howling gusts of wind blow the individual about, and pounding waves crash on board the deck. Spectacular sea monsters can be seen surfacing in the distance and dragons soar overhead. Simultaneously, the individual is subjected to the magical effects of an *emotion* spell that creates an intense feeling of exhilaration. Sailors with 40 years of sailing experience swear there is nothing more exciting than a ride down the Hall of Wind and Waves. The illusion is slightly different for every explorer who ventures down the hall, and even if one walks alongside a companion, during the "ride" there is a feeling of complete aloneness. A *dispel magic* or similar incantation prevents the illusion from beginning for one turn, but only a properly worded *wish* could actually end the show permanently.

41. Chapel of the Full Moon

This shrine serves the clergy members as their private worship chapel, while the Church of the Moon and Stars serves the faithful among the general populace of Waterdeep. The nave leads from the Hall of Wind and Water down to a small dais and altar. The focus of the shrine, however, is the miniature moon, nearly 15 feet in diameter, that levitates 30 feet above the transept and dominates the entire shrine. On more than one occasion, every worshiper present has been bathed in *moonfire* emanating from the "Little Moon." The ceiling of the chapel is a hemisphere made of opaque *glasstealed* glass that becomes translucent only when the moon shines down on the chapel. Its highest point is 40 feet above the floor beneath the "Little Moon."

42. Almariol

This small chamber serves as a storage niche for ecclesiastical vestments. Over 60 robes of varying size and rank are hung from stout wooden poles and pegs. Each vestment is worth between 10 and 100 gp in raw materials alone. Passage amidst this room is severely hindered by the hung garments, and hiding among the clerical garb is a simple matter as well (+50% to hide in shadows, for both thieves and nonthieves).

43–47. Garrison of the Order of the Half Moon

These five dormitories house the Order of the Half Moon when they are not on guard duty. Each crusader has a bunk and a chest of personal effects as well as his or her armor and weapons. The larger rooms (43, 44, and 45) house most of the company, while the smaller rooms (46 and 47) house the commanders of the crusaders.

48. Privy

This small chamber serves as a unisex privy for the clergy as well as scholars visiting the Great Library. Like the privies on the floors below, waste disposal is accomplished by means of a carefully tended green slime.

49A–D. Western Dorms

These four dormitories house the more senior mid-ranking clergy. Though not very spacious, these rooms are slightly more luxuriously decorated than the bedchambers beneath them and feature paintings and tapestries on their walls, thick carpeting on their floors, and comfortable mattresses on sturdy beds (usually bunks) for sleeping. Between four and six priests reside in each chamber.

Guard patrols stick their heads in each chamber at least once per hour, but otherwise these rooms are typically unoccupied as their inhabitants have numerous duties that keep them busy elsewhere.

50. Hall of Ascendance

This grand hall is festooned with frescoes depicting Selûne's triumph over Shar during the Time of Troubles. As one walks westward from the grand stair to the crystal disk through which one can see all the way to the Church of the Moon and Stars, the scenes evolve from the grim tidings of the renewed hope of peace and a waxing moon. There is an uplifting theme to the murals that unconsciously draws one up the stairs to the Dome of the Moon. The roof of the eastern half of the room over the grand stair is sloping, transparent *glassteed* glass.

Guard patrols are common in this grand hall, as are junior priests running messages to and from the temple floors below.

51. Chamber of the Shard

This spacious chamber houses the most precious work of art in the entire temple. A life-sized statue of a Shard of Selûne assembled from 10,000 tiny moonstones and held together by magic sways and glitters in the center of the room. The *Moonstone Shard*, as the masterpiece is known, is easily worth 100,000 gp, assuming a buyer could possibly be found. According to legend, the *Moonstone Shard* will animate as a *glassteed* golem (identical to an iron golem in abilities) if the House of the Moon is ever invaded by a force of attackers. The roof of the western half of the room is sloping, transparent *glassteed* glass.

Guard patrols are common in this room, and two Knights of the Half Moon are stationed here at all times.

52. Back Passageway

This narrow hall sees frequent use by lesser-ranking clergy hurrying to and fro. As with much of the fourth floor, guard patrols are relatively common along this passageway.

53. Privy

This small chamber serves as a privy for the Priestess of the High Moonlight. Like the privies on the floors below, waste disposal is accomplished by means of a carefully tended green slime.

54. Hall of Learning

This long hall serves as both a teaching hall and weapons practice arena for the clerics and silverstars (specialty priests of Selûne) in the clergy. Hundreds of weapons and shields are hung on the walls, and benches sufficient to seat 60 students can be pushed against the walls or placed in rows for a proper lecture hall. Religious classes are held in the morning, martial training is held in the early afternoon, and collegiate-level general classes are held in the late afternoon. Only the religious and martial training classes are required, but most junior priests use the opportunity to broaden their general knowledge as well if their duties permit. Guard patrols are frequent when this room is not in use; when the hall is in use, 10 to 30 junior priests and one to three senior priests are typically present. The roof of the western half of the room is sloping, transparent *glassteed* glass.

55. Moontable Room

This grand chamber is dominated by a white marble table a full 20 feet in diameter. Using this chamber as her office, Naneatha administers the day-to-day functioning of the temple. Over half a dozen priests are in attendance on a typical day, and countless couriers bustle hither and yon. When not in use as a vast administrative office, the Moontable Room has served as a "peace table" of sorts for various powerful groups in Waterdeep to work out their differences. Through the tireless efforts of Naneatha and her assistants, not a few noble families and powerful guilds have laid to rest their feuds at this table after centuries of rivalry. Guard patrols pass through this room less than once per hour.

56. Antechamber

This modest chamber is decorated with religious scenes. The roof of the eastern half of the room is sloping, transparent *glassteed* glass. Piles of comfortable pillows laid over an exceptionally plush, thick carpet beckon passersby into their embrace, and several *driftglobes* dance about the chamber.

This chamber is used on rare occasions by Naneatha to entertain private visitors. Normally it is unoccupied except for Naneatha's frequent guest and closest ally—a languid moon dog known as Lunapine. Guard patrols pass through this room less than once per hour when Lunapine is known to be absent from the temple. Otherwise, they pass through no more than once per shift.

57. Private Quarters

This room is Naneatha's private chambers. Numerous wardrobes that hold Naneatha's vast collection of fine dresses line the walls, and a circular bed floats in the center of the room, slowly spinning. (It lowers and raises itself upon command by Naneatha.) The roof of the eastern half of the room is sloping, transparent *glassteed* glass.

Naneatha can rarely be found here except late at night, as her responsibilities occupy her from dawn to midnight. On the rare occasions she does get some time off, she can often be found lying on her back on her bed gazing up at the moon and stars. Guard patrols never enter this room except in case of an emergency.

58. Bathing Pool

This private bathing pool is raised several feet above the floor and hewn from white marble. The water is constantly refreshed by the *decanter of endless water* permanently embedded in the floor of the pool. Excess water is drained by a series of dwarven-manufactured pipes into the sewers. This *decanter* has an additional enchantment allowing whoever touches it to adjust the water temperature from freezing to boiling. The roof of the eastern half of the room is sloping, transparent *glassteed* glass.

59. Grand Balcony

One of the most delightful views of Sea Ward and the mountains to the north of Waterdeep can be had from this magnificent balcony. A row of short, footed pillars with decorative marble urns on them are placed several feet from the balcony, and during galas, the urns are sometimes removed to allow city-gazing guests to rest their drinks on the pillar tops or use the pillars as makeshift benches. *Walls of moonlight* spring up at a moment's notice if any interloper attempts to land on the windswept terrace, but normally this balcony is a place of peaceful solitude high above the hustle and bustle of the City of Splendors. Guard patrols are frequent on the excuse that it is necessary to observe what is going on outside the temple for security reasons. In truth, even crusaders enjoy the view.

60. Dome of the Moon

The roof of the House of the Moon is a grand square terrace capped by a magical hemisphere of moonlight. The Dome of the Moon is the capstone of the House of the Moon and a shining beacon on Waterdeep's glittering skyline. The hemisphere was constructed from overlapping *wall of moonlight* and *wall of force* spells combined with a series of carefully worded *wishes*. Normally the Dome of the Moon is a shimmering, permeable tapestry of swirling, pearl-white force. At the will of Selûne or the Priestess of the High Moonlight, the entire dome can become as impassable as a *wall of force* or vanish entirely, opening the entire terrace to the heavens.

The four corners of the rooftop terrace are constructed from fantastically interlocking white marble tiles carved to resemble various phases of the moon and surrounded by a low stone wall. A permanent incantation causes anyone tumbling off the terrace to be enchanted with a *feather fall* incantation unless they consciously refuse Selûne's boon. The northeast terrace is often used to stable the temple's small herd of asperii when they are not gallivanting through Waterdeep's skies.

Within the dome grows a temple garden crisscrossed with pebbled paths, a common feature of Waterdeep's religious structures. However, unlike most such greenhouses, the Moongarden is composed entirely of plants cultivated on the heavenly body bearing the Moonmaiden's name. These moon plants require a constant cool temperature rarely exceeding 60° F, and, as a result, Naneatha only causes the dome to vanish for more than a moment on cool spring, summer, and fall nights. Those privileged enough to have enjoyed this rooftop bower swear that it is far larger than

apparent dimensions would allow. More than one besotted dandy has stumbled about the arbor for hours in search of the stairs to the privy.

The Dome of the Moon is carefully tended at night by half a dozen horticulturists, and its confines are only infrequently disturbed by guard patrols. On nights of the full moon, services are performed at the center of the Moongarden after Naneatha dispels the dome. After the ceremonies are concluded, many of Selûne's faithful retire to private pursuits beneath the shady boughs of the moonplants.

61. Cellars and Crypts

Accessible only by means of the back stairs on the ground floor, an extensive warren of cellars and crypts honeycombs the earth beneath the House of the Moon. (These tunnels and chambers are not mapped or detailed and are left for the DM to devise.) The temple catacombs are known to include numerous burial vaults, storage chambers, armories, wine cellars, and magical guardians. There is at least one connection to the sewers of Waterdeep (the branch accessed by means of the surface shaft at the mouth of Sharra's Flight where it joins the Street of Whispers).

Adventure Hooks

- The minions of Shar under the command of the Dark Ranger, Lord Vanrak Moonstar, have suffered many setbacks over the years in their never-ending war with the Selûnites of Waterdeep, but they have never been truly defeated. Since the Time of Troubles, the followers of Shar have been building a secret temple in the depths of Undermountain and forging alliances with the Deep Temple of Dark Hope (a temple of Ibrandul) led by Thalander "the Mad."

On the twelfth anniversary of the Fall of the Gods (in the Year of the Tankard), the Lady of Loss reveals to Lord Vanrak that his hated foes in the House of the Moon have in their possession a precious relic of the Sharran faith lost during her "temporary setback" (her defeat by Selûne during the Time of Troubles), and she charges the Dark Ranger and his followers to recover the artifact, known as the *Rod of Oblivion*, from the vaults of the House of the Moon. The relic is a 3-foot-long rod capped with a fist-sized dark emerald. Its powers are unknown, but



its touch is reputed to duplicate the effects of touching the River Styx on the Lower Planes.

Lord Vanrak immediately begins a threefold plan to recover the *Rod of Oblivion*. To begin with, Shar's followers begin kidnapping adventurers who dare to delve into the depths of Undermountain, and Lord Vanrak then casts *quest* spells on them to recover the *Rod of Oblivion*. Second, Lord Vanrak recruits a contact among the Unseen (see *Inhabitants*, above) to infiltrate the temple and recover the artifact for him as well. Finally, the Dark Ranger directs his agents in the City of Splendors to spread rumors of an ancient Netherese rod hidden in the catacombs of the High House of Stars (which are known to adjoin those of the House of the Moon). Shar's malevolent high priest is confident that one of his schemes will result in the theft of the ancient relic and that once the artifact is removed from the House of the Moon his followers can recover it with ease.

The PCs can become involved with Lord Vanrak's plots in a variety of ways. They may be *quested* to recover the *Rod of Oblivion* after a foolish foray into Undermountain. They may be unwittingly hired by Khnarek to create a distraction in the House of the Moon while the doppelganger explores the temple vaults. They may seek the lost vaults of the High House of Stars searching for the legendary stave, flee from Lady Alathene, believing her to be a lich, and then stumble into the catacombs of the House of the Moon where they are confronted by a Selûnite guard patrol. Regardless of the success of their efforts, it is likely the PCs will be implicated in the relic's theft (which is successfully stolen as a result of one of Lord Vanrak's stratagems) and charged to recover the artifact by Naneatha Suaril or face a harsh sentence in Castle Waterdeep's dungeons.

- While the PCs are visiting the City of Splendors, a virulent plague borne by rats breaks out in Waterdeep's Dock Ward. The plague is quickly contained by the city's priests, but before it can be eradicated, the Watch discovers a series of grisly murders of Waterdeep's professional escorts. One of the victims is a fondly remembered acquaintance of one of the PCs, and when the PCs inquire about her death with the overworked district Watch commander, they are summarily deputized and ordered to investigate the deaths.

The PCs slowly uncover a much larger conspiracy. The plague was spread by a colony of wererats in the cult of Talona. Their culpability was ferreted out by the Eyes of the Evening, a sisterhood of werewcats who pay homage to both Sharess and Selûne and who secretly patrol Dock Ward in the guise of ladies of the evening. Before the werewcats could strike, however, the identities and lairs of the individual Eyes were sold to the Talontar by a traitorous priest in the House of the Moon who has himself been infected with the rodent variant of lycanthropy. One by one, the ratmen picked off their hated enemies, including the friend of the PCs.

Depending on the course of their investigation, the PCs can proceed in a variety of fashions. One likely conclusion is a careful infiltration of the House of the Moon in search of the rogue priest before he is "spooked." Another alternative is the discovery of a plot by the Talontar to attack the House of the Moon through its cellars (a plot that may be the result of Sharran intrigues in a reprise of history) and wipe out the remaining population of werewcats in Waterdeep. The PCs may have to convince the Naneatha Suaril and her assistants of the danger and organize a defense of the temple against the planned attack.

- The Moongarden atop the House of the Moon is a delicate ecosystem transplanted from its native world. When an unknown blight infects the garden, the PCs may be asked to travel to the moon (detailed in the SPELLJAMMER® campaign setting product *Realmspace*) by means of the *Sojourner's Portal* and surreptitiously acquire some healthy samples. The inhabitants of Toril's moon are a paranoid culture who fear an imminent invasion by the inhabitants of Toril, despite all evidence to the contrary. While the PCs are not molested during their expedition, they are magically traced by the wizards working for Phlandra Alabaster, High Magistrate and Queen of the Leirans. Phlandra seizes the opportunity to begin a "preemptive counterattack" on Toril, and send her armies through the mirror *gate* into the House of the Moon right on the heels of the PCs returning with samples of the moon's foliage. With the temple under siege from a completely unexpected attack, the PCs must join forces with the Selûnites in repelling the invaders before they overrun the temple and spill out into Waterdeep's streets.

Citadel of Black Ash

The Citadel of Black Ash, located in the eastern half of the Smoking Mountains, is a hidden stronghold dedicated to fallen Gilgeam.

Setting

The Smoking Mountains are a chain of volcanoes that run across Unther from west to east. The eastern branch is dormant, with occasional puffs of steam exiting its vents, but few eruptions. The western branch is more active with two volcanoes in particular, Mt. Fussel and Mt. Temmikant, erupting frequently. At the foot of the range, the Black Ash Plain extends south as far as the Alamber River. Ash from the neighboring peaks covers the broad expanse of rocky volcanic soil with gray soot that darkens to black in the immediate aftermath of each eruption.

Brown dragons tunnel happily through the soot and stone of the lowlands, while a tribe of black-skinned stone giants, known locally as ash giants, lairs in the foothills of the dormant eastern branch. The western branch of the mountain range is favored by fire-loving species such as pyrolisks, salamanders, and fire giants, and serves as the hunting grounds for Guyanothaz—a relatively harmless blind venerable red dragon.

The Citadel of Black Ash is located due north of Firetrees at the head of a broad, sloping valley that runs northeast from the Black Ash Plain. Carved by a long-since-vanished mountain stream, the valley is a powdery basin of damp ash and submerged boulders. Human-sized travelers sink up to their waists slogging up the vale, and deep sinkholes are common. The only safe way for creatures smaller than a giant to navigate the treacherous valley is with footwear similar to the wide-bottomed snow shoes of lands in the far north.

The three-mile long vale is inhabited by huge scorpions that skitter across the surface of the ash and giant ant lions that build tapering pits in the loose soot and wait for prey to fall in. These vicious predators hunt passersby and the dust rats (a type of prairie dog) that burrow throughout the dust. The dust rats prey on grubs which, in turn, feed on the lichens and mosses growing beneath and on the surface.

The Citadel's entrance at the head of the vale is carved into a sheer mountain face atop a small, unremarkable ledge and hidden beneath a looming outcropping of rock on the mountain's flank. Grim iron doors forged from blackened steel to resemble some otherworldly fiend stare out over the ash-strewn vale unchallenged, as they have for innumerable years.

History

Millennia ago, a thousand years before the founding of Unther, dwarves who lived east of Brightstar Lake (as it is now known) began to range farther afield as their ancient mines played out. One such clan wandered west and south to a volcanic range beyond the Alamber Sea, seeking pits of molten lava in which to forge artifacts of incredible power with its rune magic. While exploring a twisting maze of lava tubes that led into the bowels of the range, the dwarves awakened a great wyrm from its centuries-long slumber. Vulpomyscan, as the great brown desert dragon was known, quickly devoured the clan's bravest warriors and then enslaved the rest. For centuries, the dwarves and their descendants labored to carve their draconic master a citadel worthy of its power. In the bowels of the range, the Stout Folk mined the wyrm a hoard of priceless diamonds and other precious gems unrivaled by the richest kings of the era. Within six generations, Vulpomyscan had created a cult of faithful worshipers who labored to fulfill its every need.

While the dragon brooded over its ever-growing hoard and its dwarf minions labored tirelessly in the mines below, the world beyond the stronghold was slowly changing. Unthalass, City of Gems, was founded by the god-king Enlil and his people, and the Untheric Empire slowly spread west and south throughout the region. Eventually there came a time when the villages of the humans began to encroach into the territory Vulpomyscan considered rightfully his. The great brown wyrm flew forth to raid and plunder the homes and fields of the interlopers, and terror flew in his shadow along the basin of the River Alamber. The gods of Unther were not amused, however, and Marduk the Justice Bringer set out to challenge the wyrm. In the skies above the Black Ash Plain the god-king and the wyrm fought in a clash of titans, while below, amidst the ash, the armies of Unther met the dwarves of the Wyrms' Legion. When the soot had settled, the wyrm's corpse had sunk into a sea of ash with the bodies of his dwarf slaves. Marduk and the surviving remnants of his once-great army plundered the wyrm's hoard and returned to the court of Enlil in triumph.

For centuries thereafter, the Citadel of Black Ash, as the wyrm's re-doubt had come to be known, lay unoccupied save for the occasional beast or monster who took up residence. Its location nearly unreachable and its wealth plundered, the fortress was forgotten by history save for a brief mention in ancient ballads celebrating Marduk's victory. Not until a thousand years prior to the erection of the Standing Stone was the citadel re-occupied. Gilgeam, son of Enlil, rediscovered the site of Marduk's ancient victory during a tour of Unther's lands in preparation for the day when he would inherit his father's crown.

Seventeen centuries later, in the Year of the Visions (731 DR), the Second Great Flood of the River Alamber devastated Unther. Many records of the early days of Unther were destroyed when the city's halls of learning were inundated with river water. Enraged by the thought of his great deeds being forgotten, Gilgeam directed a small group of scribes to retire to the long-forgotten citadel and there create a permanent archive of his triumphs. For centuries the disciples of the Father of Victory and their descendants transcribed the mushy and moldy records of Unther's early history, subsisting on the simple food and water they could conjure with their spells. Few in number to begin with, the small community in the mountains had virtually no contact with the outside world for centuries and its numbers slowly dwindled. In the Year of the Fist (1311 DR), the annual visit by a courier from Unthalass brought the Great Plague of the Inner Sea to the isolated community. Within a week, the Citadel of Black Ash was once again a lifeless tomb.

Not until the Year of the Serpent (1359 DR) did the followers of Gilgeam reoccupy the ancient fortress. Fleeing the rebellion that had engulfed Unther in the aftermath of Gilgeam's destruction by Tiamat, a few priests of the fallen god-king and their slaves managed to reach the abandoned complex undetected. The priests immediately reconsecrated the abandoned halls to their absent deity and put their slaves to work in the mines below.

Today, the Citadel of Black Ash is a dark fortress of grim-faced priests who chant endless dirges to their fallen lord and plot their bitter revenge against the peoples of the surrounding lands. Slaves in the mines below produce a steady stream of gems and precious metals while others tend large fungi farms that had spawned untended since the time of the dwarves. The Gilgeamites have allied with a large clan of fire giants from the western end of the range as well as other monstrous inhabitants of the region. With the recent response to their prayers (believed to be from the long-silent Gilgeam, but actually the Mulhorandi deity Set masquerading as the fallen god-king), the Gilgeamites are counting the days until they can return in triumph to re-erect the ziggurats of Unthalass.

Inhabitants

Although the remaining followers of Gilgeam are consumed with thoughts of greatness, their actual numbers are fairly small. Nearly 60 clerics and martines (specialty priests of Gilgeam; see his entry in the Mulhorandi and Untheric Pantheons chapter), organized into a strict hierarchy, preside over life in the temple. Over 200 Lords of War and Victory (an elite order of crusaders) form the core of the Army of Gilgeam Reborn. In the tunnels beneath the citadel, nearly 1,000 slaves labor in backbreaking misery. Their numbers have already dwindled by half from their original strength. At last count, 12 fire giants had joined the temple's forces as well.

Lord High Autarch of the First Rank Irakhesh: Lord High Autarch of the First Rank Irakhesh (LE hm P[Gilgeam]19) was the highest-ranking priest of Gilgeam to survive Unther's disintegration, and the resultant strain has taken a noticeable toll on his health and sanity. The Lord High Autarch is a short, well-muscled man in his late fifties. Although sallow skin is normal for one of Mulan descent, the priest's wan complexion and sunken eyes suggest one who is having the life drained from his very core, and the aged priest suffers frequent epileptic convulsions and bouts of madness. Unbeknownst to anyone save his second-in-command, the leader of the Gilgeamites is being slowly leached of life by his current slave consort—a nighthunter in the service of Set (a Settite specialty priest) skilled in the use of insidious poisons. Irakhesh is truly loyal to Gilgeam and would willingly sacrifice his life to bring about the return of his lord. If he knew that Set was attempting to co-opt Gilgeam's mantle, Irakhesh would willingly ally with the hated cult of Tiamat to drive out the foreign interloper. To date, however, the weakened priest has been an easy patsy for the Lord of Evil, so strong is his need for Gilgeam to return. Set's masquerade can not succeed indefinitely with a true believer, so the Lord of Evil is slowly undermining his authority and his hold on life.

Lord High Commander of the First Rank Enrathman Hokump: Lord High Commander of the First Rank Enrathman Hokump (NE hm Pl["Gilgeam"; actually Set]13) was a mid-ranking priest in the church of Gilgeam prior to the god-king's destruction by Tiamat. When news of the defeat of Unther's god-king spread like wildfire through Unthalass and the rest of the nation, Enrathman's first thought was his own safety. While attempting to escape from the shattered City of Gems, Enrathman fell in with Irakhesh and his haggard band of Gilgeamites thinking them to be his best hope for survival. When, much to his surprise, the band actually succeeded in escaping, Enrathman found himself the third-highest-ranking priest to survive the trek. Within a few days, Enrathman's immediate superior fell victim to one of the valley's sinkholes (with a little help), and the opportunistic priest had firmly ensconced himself in a position of power. The newly promoted Lord High Commander quickly discovered that life in the Citadel of Black Ash was dreary and dust-ridden on the best of days, and he chafed to return to his former position of affluence and luxury. Not until the Year of Staff (1366 DR) were Enrathman's prayers answered. The exiled Mulhorandi power Set surreptitiously contacted the fickle priest and promised him great power and wealth if he would assist the Lord of Evil in his conquest of Gilgeam's struggling cult. Enrathman agreed without hesitation and has labored ever since to prepare the sect for its eventual subversion by Set.

Lord High Captain of the First Rank Drakophikon: Lord High Captain of the First Rank (LE male dracosphinx W9/Cru12) Drakophikon is the commander of the Lords of War and Victory and the only nonhuman among the surviving clergy of Gilgeam. When the Gilgeamites arrived at the Citadel of Black Ash, they found Drakophikon awaiting their arrival in front of the temple's massive portals. The dracosphinx claimed to be an emissary of their fallen god-king chosen to lead them to their inevitable victory. Nonplussed by the monster's appearance, Irakhesh was unable to employ any spells to verify the creature's truthfulness. Instead, the Lord High Autarch tested Drakophikon's knowledge of Gilgeam's teachings and did not find him wanting in any regard. Ever since that day, Drakophikon has been ensconced in the temple's hierarchy and consumed with endlessly drilling the Order of Victory. The true story behind Drakophikon's strange arrival is a matter of conjecture. The most likely explanation is that he is a fallen priest of Gilgeam who was reincarnated as a dracosphinx and forced to live the life of a hermit in a remote part of Unther. If this is true, when Gilgeam's remaining followers showed up, literally on his doorstep, it must have seemed like a gift from the gods. Lending credence to this explanation are ancient tales that tell of the time when Unther's dynasty would fall and its rebirth would be heralded by a Chosen of Enlil who would be endowed with the strength of a lion and cunning of a wyrm. Strangely, Set's minions have made no move against the dracosphinx, who has built up a formidable power base among the citadel's Lords of War and Victory. Also, Drakophikon has received priestly spells since the sect's arrival—several years prior to the commencement of Set's machinations.

Nanna-luna the Merciful: Nanna-luna the Merciful (CG hf Pl[Ishtar/Isis]7) is secretly a priestess of Ishtar (Isis) and the unspoken leader of the slaves imprisoned beneath the Citadel of Black Ash. When Irakhesh escaped the chaos of Unthalass with a small army of followers and slaves, Nanna-luna took it upon herself to infiltrate the group and discover its destination. When it finally reached the Citadel of Black Ash, Nanna-luna realized she had no hope of surviving a return trek to Unthalass alone, and instead she chose to enter the mines with the rest of the slaves. Ever since, the young priestess has striven to see to the community's well-being in the face of unbearable cruelty on the part of the Gilgeamite overseers. Five years ago Irakhesh became aware that Nanna-luna was the unofficial leader of the slaves, but he chose not to reveal this insight to anyone but Drakophikon, who also kept it to himself. The two agreed that the ranks of the slaves were dwindling and that the efforts of Nanna-luna were prolonging the lives and usefulness of those who remained. Around the same time, Nanna-luna began to despair of ever seeing the sun again or saving the lives of any of the slaves for whom she had assumed responsibility. However, less than a year ago, the young skyweaver (specialty priest of Isis) began to have visions of a beckoning passage to the surface lit by a shaft of moonlight. Although she has told no one of these dreams, Nanna-luna believes that her namesake, Nanna-Sin, long-vanished goddess of the moon and mother of Ishtar, is heralding her return to the world after a long absence. Her rediscovered hope has energized Nanna-luna, and she now awaits the unfolding of the events revealed in her vision.

Daily Life

Life in the Citadel of Black Ash is one of dreary repetition and drudgery. The surviving clerics and martinetes are consumed with maintaining an unflinching chorus of chants pleading for the return of their fallen lord. Night and day the halls ring out with dirges recounting his innumerable victories in battles great and small. When their voices become too hoarse for even a whisper, the Gilgeamites work in the mines overseeing the slaves in their never-ending tasks of mining for precious gems and metals and tending the vast fungi farms.

The Lords of War and Victory are kept in a state of extremely high readiness by their charismatic commander, and most are perpetually on the edge of nervous exhaustion. If not for the spells and leadership of their commander, it is likely the unit would have collapsed long ago from pure exhaustion. Despite the frantic edge to their efforts, the daily routine of the crusaders is also one of dull repetition. Martial drills are held at dawn and at dusk down on the plains below the valley. The rest of the order's day is consumed with endless patrols of the temple, tunnels, and surrounding terrain and guarding the slaves at work in the mines. Whether or not the Lord High Captain can maintain the current pace of activity among his troops remains open to question, and Drakophikon has been counseling Irakhesh to select a target to attack as soon as possible.

The temple's army of slaves is being pushed too hard and too long as their rapidly dwindling ranks can attest. Never seeing the light of the sun, they labor 12 to 14 hours a day in catacombs beneath the citadel. Too exhausted to rebel, many routinely collapse even on the relatively light duty of tending the temple's subterranean farms. Their dwindling numbers will soon require the leaders of the faith to seek new slaves among Unther's impoverished masses.

Key

The Citadel of Black Ash bears the hallmarks of being designed by dwarves for a dragon that did not like to play fair. Gilgeam's scribes modified the complex slightly for their own use, and the current occupants have made no changes at all except to expand the mines below.

All corridors and rooms are carved from the surrounding granite with slightly rounded corners and vaulted ceilings that rise to 25 feet at their apex. The massive double doors scattered throughout the complex swing easily in either direction on massive hinges. Braces on either side of each door (only on the inside for the entrance doors) allow placement of a massive steel bar to block passage from either direction (assuming an appropriately sized bar is available).

The complex is as dry and dusty as a crypt, but a network of miniature ventilation tunnels (carved by magically *reduced* dwarves) keep the air fresh and pure. (Vulpomyscan was willing to tolerate the low whistling sound audible throughout the complex to prevent the chance of ever being suffocated or poisoned in his own lair.) Soot from the neighboring vale swirls with every step, and carefully crafted acoustics play tricks with every sound. (The dwarves designed the complex's acoustics so that noises were effectively muffled between chambers, but so that every noise made in the entire citadel (save for the mines) was audible in the Grand Chamber.)

1. Entrance Ledge

The cliffside entrance to the Citadel of Black Ash is a good 30 feet above the valley floor. Given that the vale slopes steeply up to reach the bottom of the cliff face, there is little possibility of placing a siege engine within range of the entrance. Of course there is also the little problem of getting equipment and personnel up and down the cliff, but in the day of Vulpomyscan this was easily solved by the dragon himself, who simply employed his massive claws to climb the cliff wall while carrying the desired goods up or down in his mouth and/or tail. Careful inspection of the cliff face reveals that the weathered grooves in the stone were hewn ages ago by the claws of a gargantuan beast. For reasons lost to antiquity, the blackened iron doors at the entrance are carved so as to resemble a sneering fiend staring out over the valley.

The scribes of Gilgeam were forced to employ simple *levitation* spells to ferry goods up and down the cliff face. Fortunately Gilgeam was aware of this requirement, and the god-king always sent a handful of wizards along with the annual shipment of supplies.



The Gilgeamites who fled Unther's collapse employ rope ladders for access by humans and their ilk; the ladders are normally pulled up to the top of the cliff face. Larger supplies are ferried up or down with temporary pulleys and ropes pulled by the fire giants or flown up or down by Drakophikion.

Four guards (crusaders) are normally posted atop the cliff face in the shadows near the door. The resident dracosphinx enjoys sunning himself on the ledge as well and can usually be found beneath the overhanging mountainside during the day when not otherwise occupied.

2. Great Hall

This grand entrance tunnel is a good 20 feet high with an arched ceiling extending for the entire length. Constructed to allow easy passage for a great wurm, the walls were once adorned with frescoes depicting Vulpomyscan in all his majesty. They have long-since faded, and all that remains is a few faint blotches of color.

One-quarter of the way down the tunnel are two side passages. Twelve guards (crusaders) are usually posted on duty here at all times. Drakophikion has carefully instructed them on the effects of commonly used area-of-effect spells, and they are careful to remain as dispersed as possible. Fifteen feet down the western branch of the tunnel is a large bronze gong that can be heard throughout the complex when rung and which serves as a warning device when the citadel is under attack.

About halfway down the Great Hall is the first of two sets of paired alcoves. Five feet deep and 15 feet across, each alcove shows evidence of having once contained three man-sized statues. No such statuary remains. In each alcove, three hidden slots can be only be opened from small secret rooms on the other side of the wall. These chambers were used by dwarf artillerymen wielding crossbows and the like to ambush invaders. Any archer firing from these slots is assumed to have 95% cover. In addition to small horizontally sliding panels in these hidden chambers that opened and closed each firing port, a heavy steel plate above each opening quickly swings down, sealing the port shut with a loud clang. This allowed a dwarf missileer to fire and drop, with the portal automatically shutting out any area-of-effect counterspells. While Gilgeam's scribes had little need to defend their habitat, the resident Gilgeamites have refurbished these chambers. Normally but a single guard (a crusader) is stationed in each se-



cret room, but if the temple is under attack, that number is increased to four apiece (three to fire and one to reload spare crossbows).

The ceiling above each of these alcove intersections (2A and 2B) and in the residence chamber outer hall (3A) and the fire giants' quarters (5A) is actually pierced by a large shaft, 15 feet in diameter, that extends up to the hidden level above. When the complex was constructed, these openings were blocked by a rare draconic spell entitled *dragon rock*. This rare incantation permanently transformed a large region of stone into air as far as any type of dragon was concerned. To all other creatures and things, the stone remained normal, impenetrable rock. This effect allowed Vulpomyscan to stick his head down a shaft and blast away at unsuspecting invaders and then pull back, preventing them from counterattacking. When Gilgeam refurbished the complex, he replaced the *dragon rock* effect with an incantation of his own devising. A rare, permanent form of the more common *passwall* spell, Gilgeam's crafting allows the downward passage of all matter and spell effects and the upward passage of light. The net effect is that anyone standing above the shaft can see the passage below and fire projectiles or jump down. Anyone in the passage below sees only rock above and all matter and spell effects are completely blocked.

3. Residence Chambers

These seven chambers were originally constructed by the dwarves as living residences along a corridor wide enough that the wurm could come and "visit" as it wished. Each chamber housed an extended family and served as a cooking, cleaning, and sleeping area. Small ventilation ducts allow the use of cooking fires in each room.

Beneath this small community of housing is a ring of tunnels connecting each chamber and accessed by a secret trapdoor in the floor. These tunnels were originally constructed by the dwarves in the early days of their enslavement with the hope of outwitting the dragon's oversight when the opportunity came to rebel. Such plans never came to fruition, and the dwarves' descendants eventually came to worship their master. Nevertheless, the tunnels were never filled in, for they served a useful role as escape tunnels for use against an invading foe.

Today these chambers serve as the somewhat cramped quarters of the Lords of War and Victory. The rooms are used as sleeping quarters around the clock, with each shift occupying the rooms for an eight-hour period.

The ceiling above the residence chamber outer hall (3A) is actually pierced by a large shaft, 15 feet in diameter, that extends up to the hidden level above, though it appears to be solid rock from below. A rare spell (see room 2, above) allows the downward passage of all matter and spell effects and the upward passage of light. The net effect is that anyone standing above the shaft can see the passage below and fire projectiles or jump down. Anyone in the passage below sees only rock above and all matter and spell effects are completely blocked.

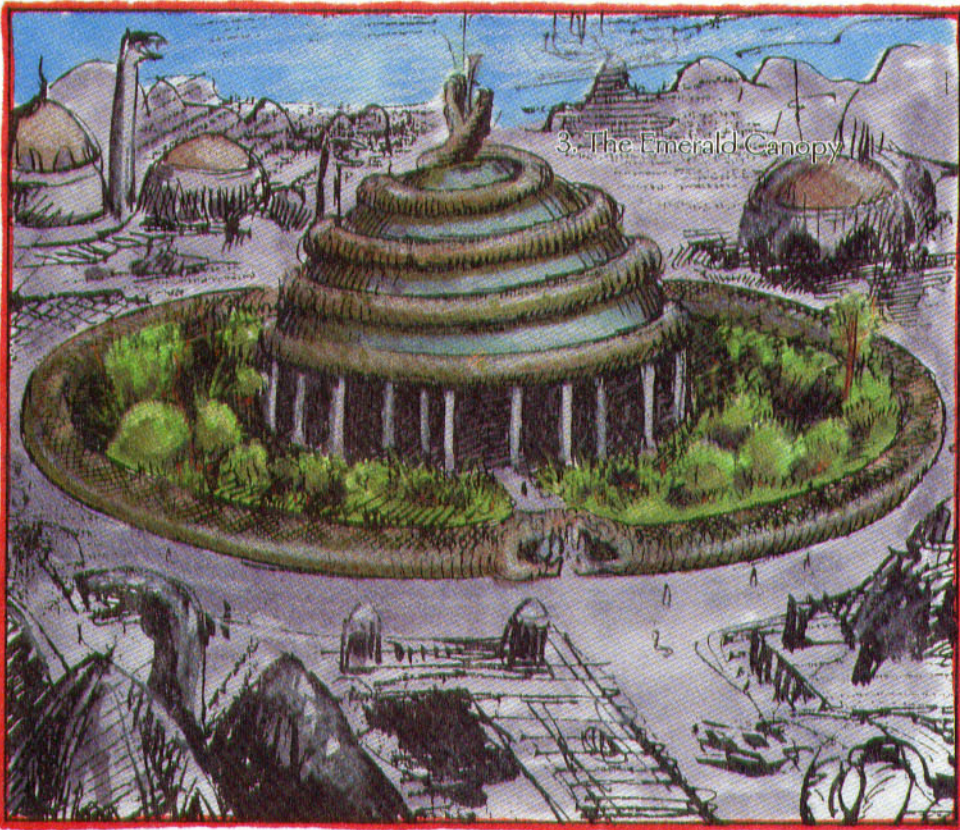
4. Endless Stairs

This tunnel descends deep into the heart of the mountain in an alternating series of 20 landings and 21 sets of stairs. Each landing is split by a set of double doors. In the time of the dwarves, triangular wooden timbers were placed in each step to form smooth ramps for ore carts, but the wood has long since disintegrated into dust. A single locking bar is located on the south side of each double door on the ground, but large banded loops to hold the locking bar are positioned on both sides of the doors. The dwarves designed the system so they could retreat up or down the stairs. If the dwarves were retreating up the stairs from something down in the mines, they could simply bar each door on the upside as they ascended, employing a fighting withdrawal. If the dwarves were retreating down into the mines, they could simply bring each bar through the door with them and then bar it on the downside. This simple system is still employed today by the Gilgeamites, and every third landing is guarded by a quartet of guards (crusaders) well versed in this tactic.

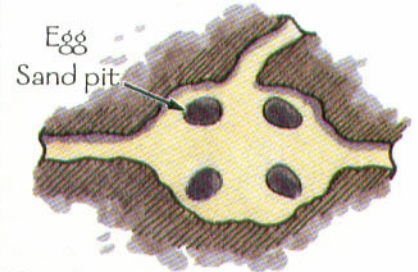
At the bottom of the alternating series of stairs and landings is a vast tunnel complex. Composed of naturally occurring lava tunnels, mining shafts first dug by the dragon's dwarf slaves and recently expanded by the Gilgeamites' slaves, and other tunnels dug by creatures of the Underdark that burrowed up to the cavern complex, the mines beneath the Citadel of Black Ash are a nightmarish maze of intersecting tunnels and small caves. No one has ever fully mapped these caverns, and they continue to slowly expand. Wandering monsters from the Underdark, while infrequent, are located from time to time by the death screams of nearby slaves and are then hunted down by the Lords of War and Victory.

Cathedral of Emerald Scales

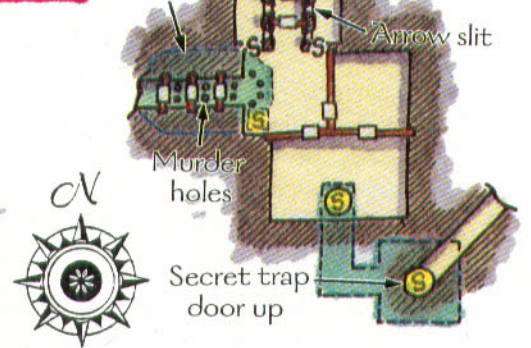
3. The Emerald Canopy



6. Brood Chamber

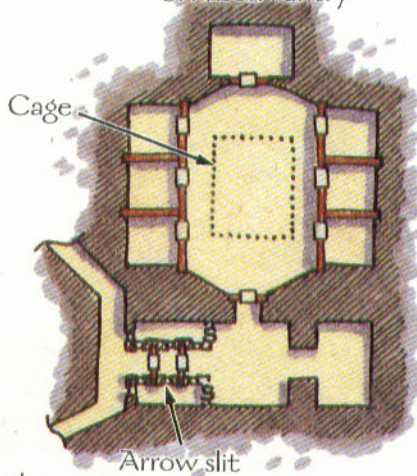
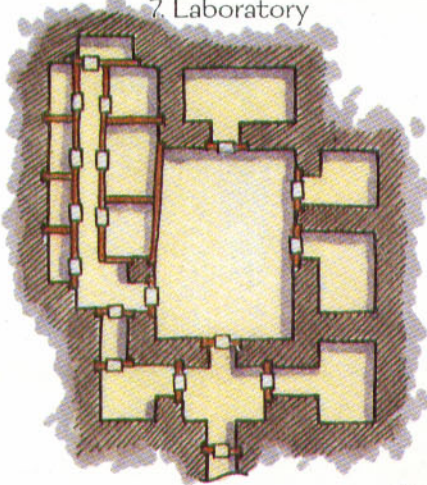


5. Armory



7. Laboratory

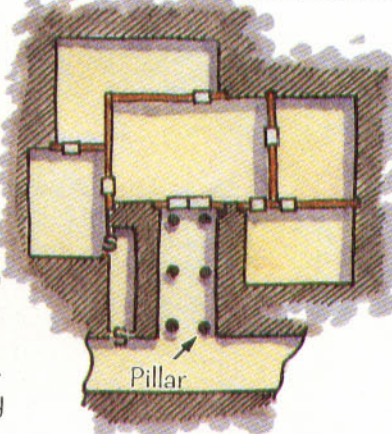
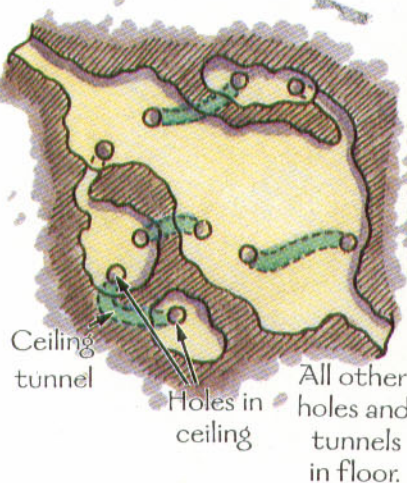
8. Prison Pantry



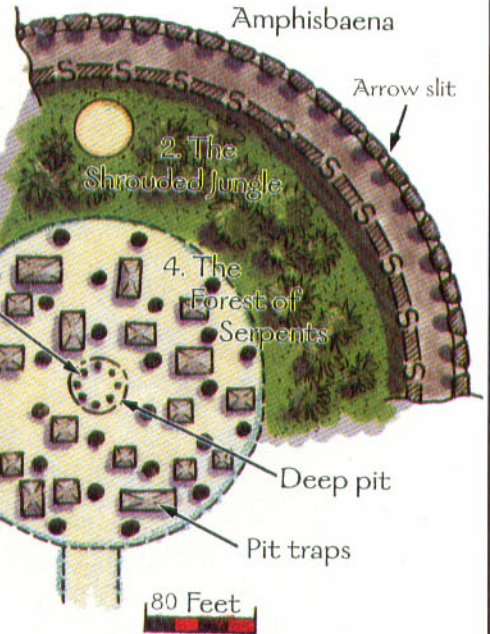
40 feet

9. Residence

10. Medusanna's Sanctum



1. Wall of the Amphisbaena



Key



Door



Sliding Slab Door



Arrow Slit



Window

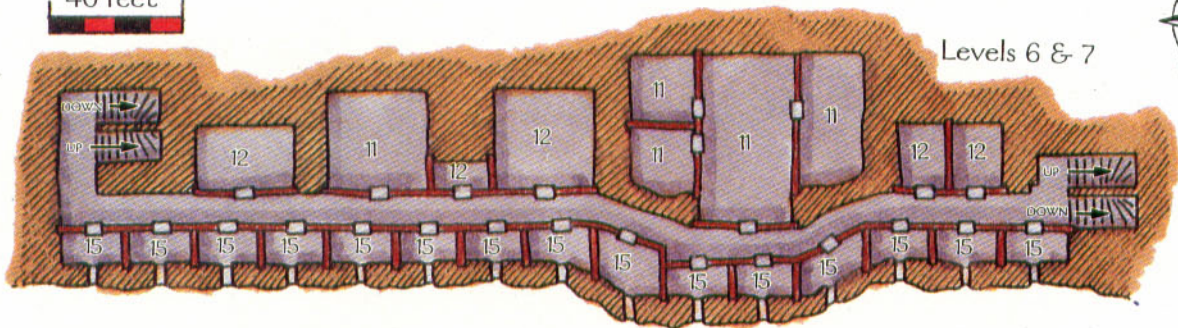
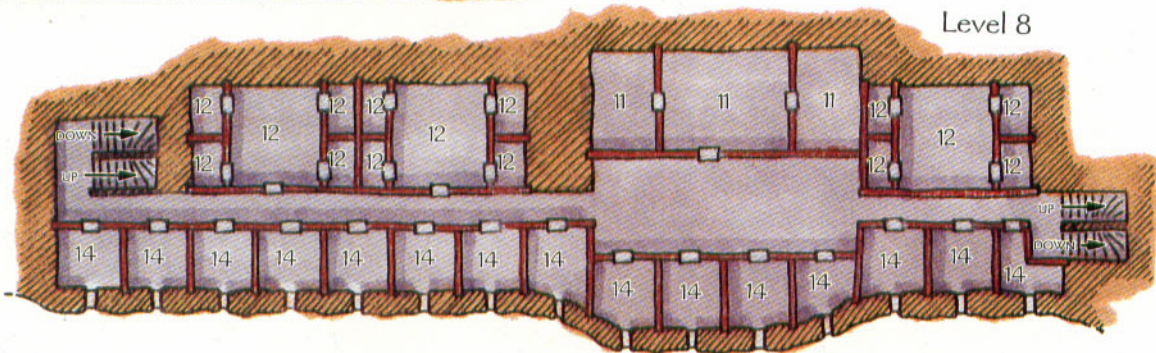
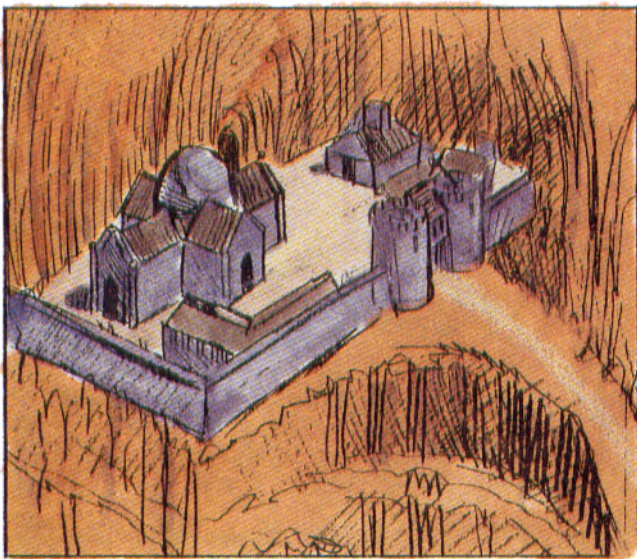
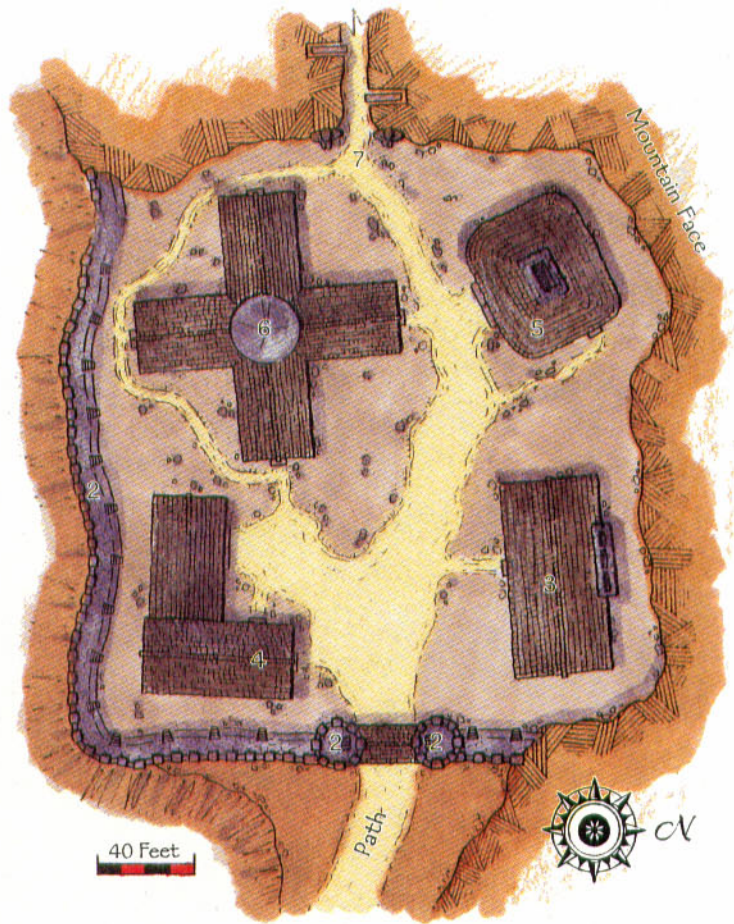


Stairs

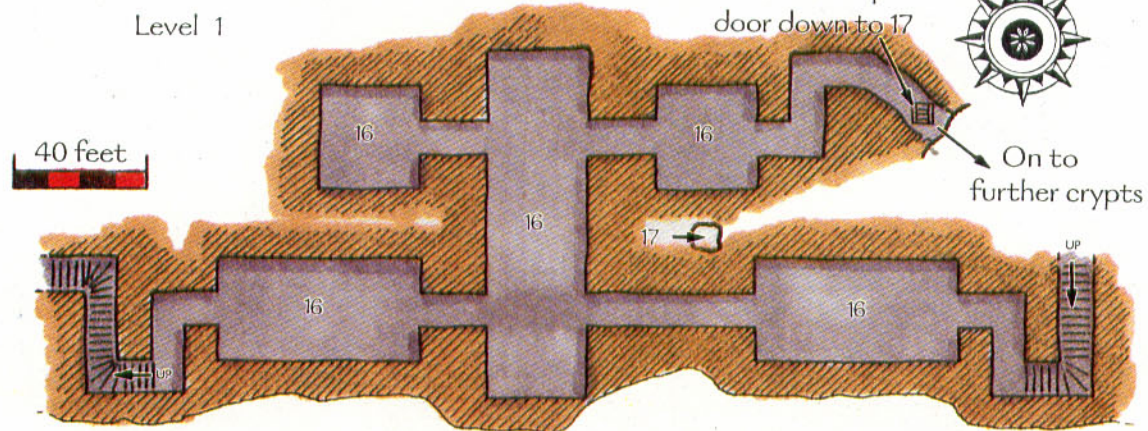
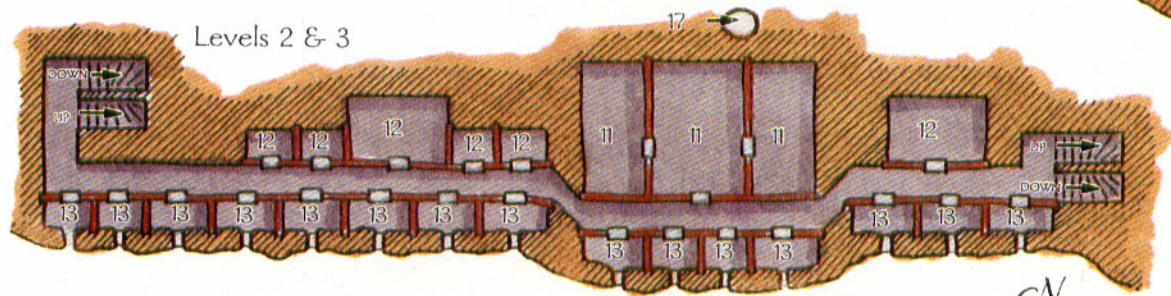
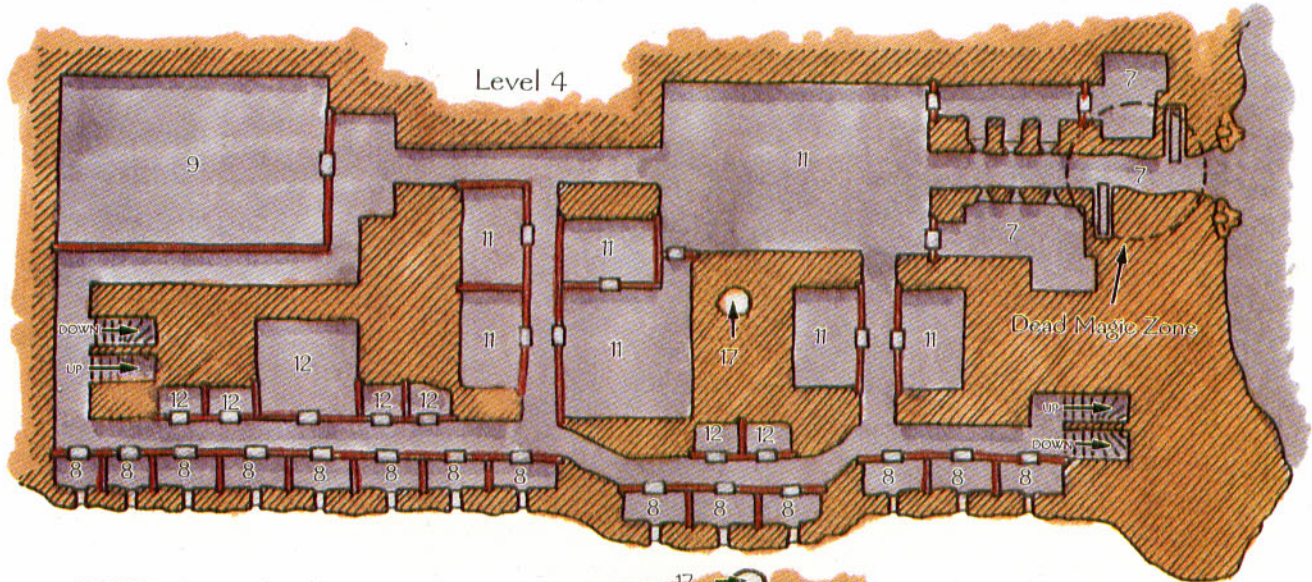
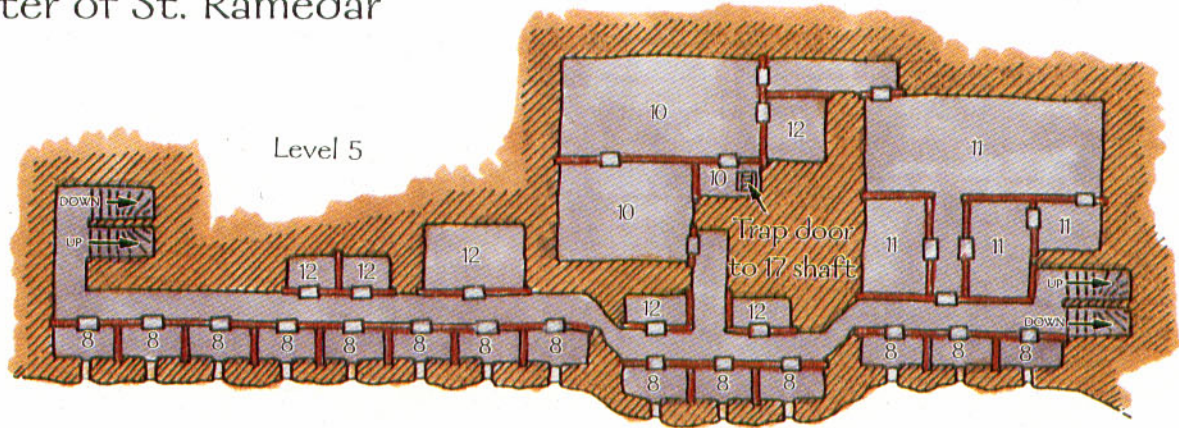


Statue

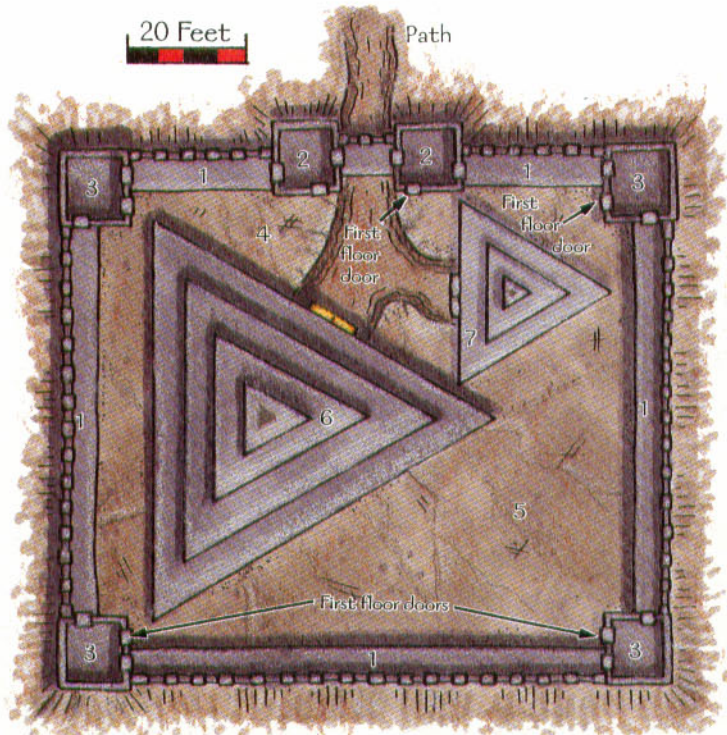
Cloister of St. Ramedar



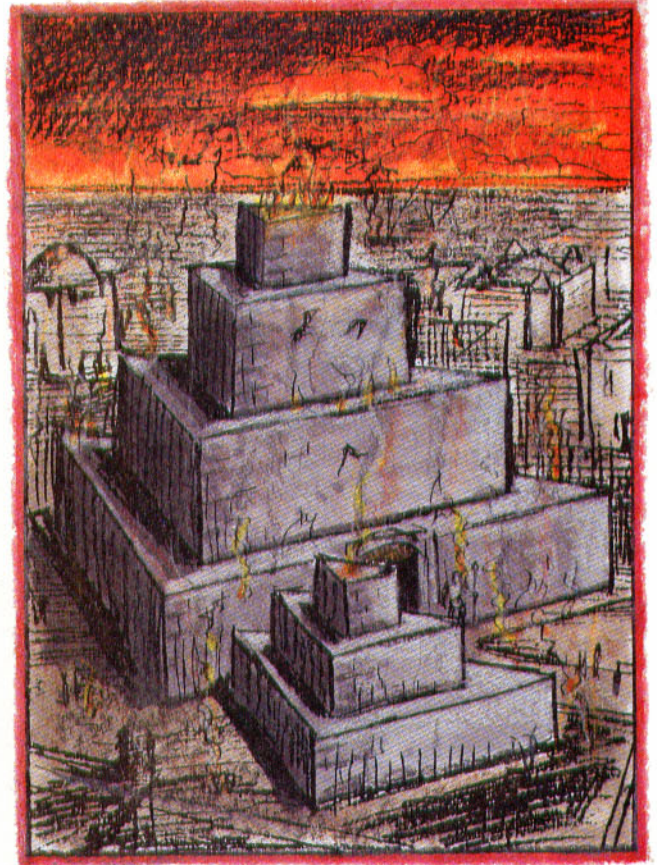
Cloister of St. Ramedar



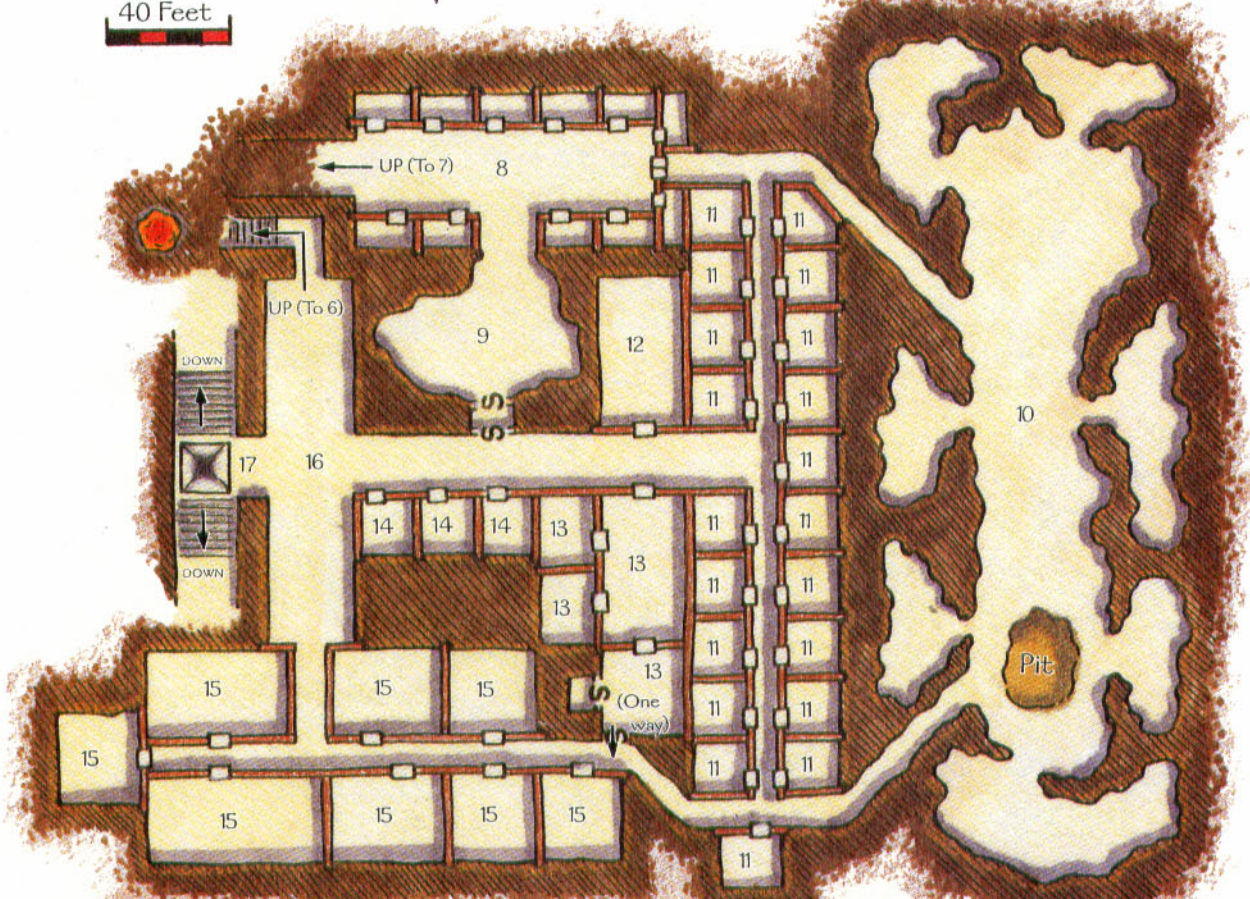
The Flaming Brazier



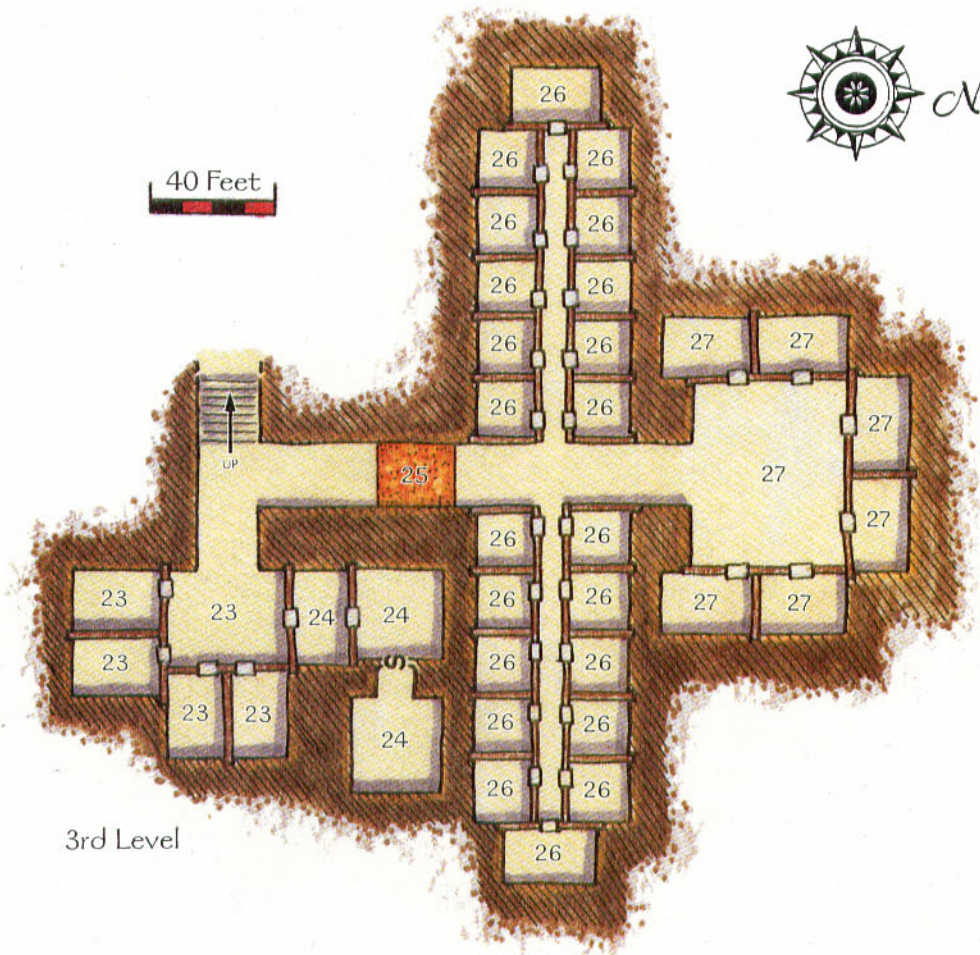
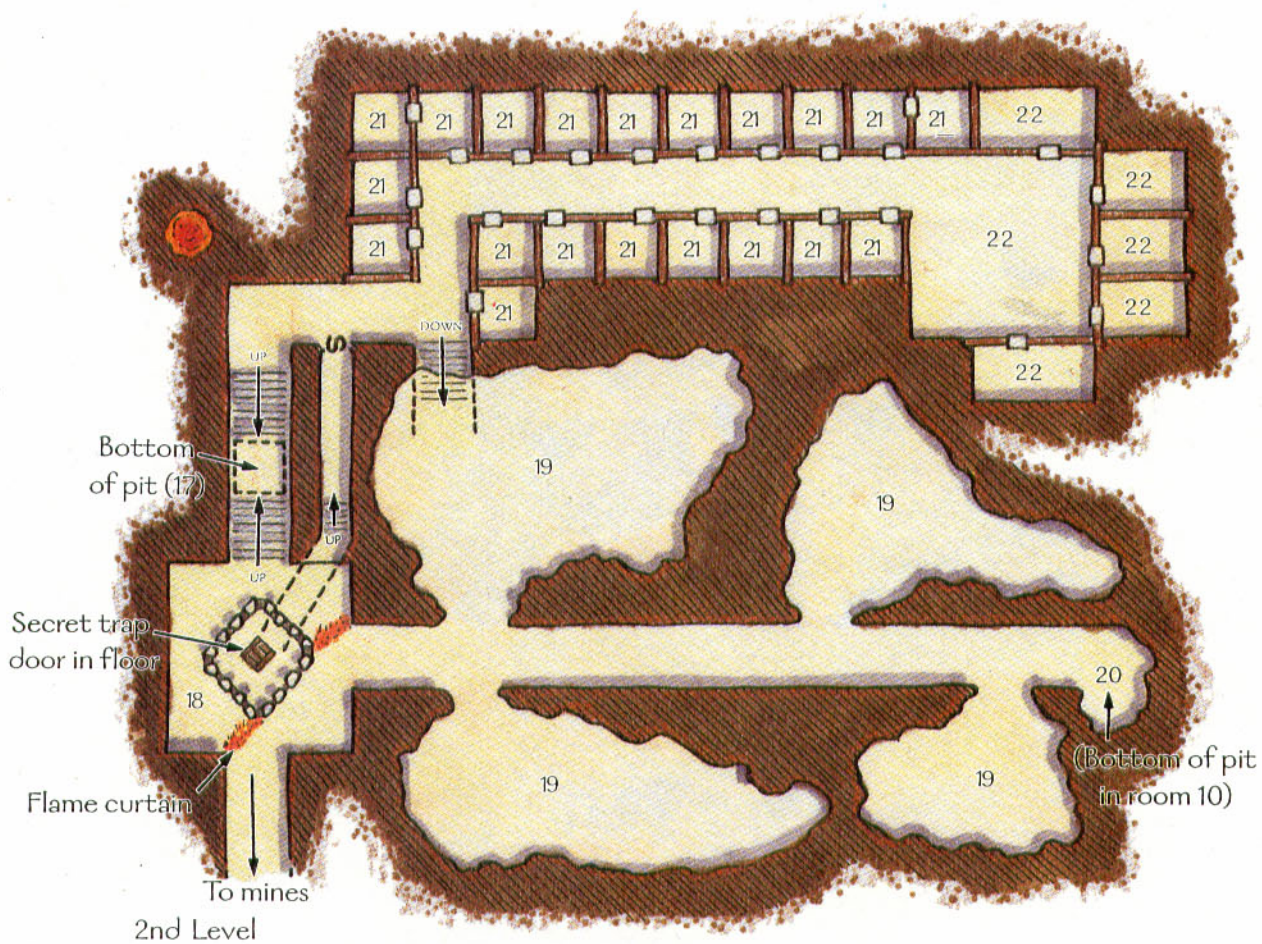
Ground Level



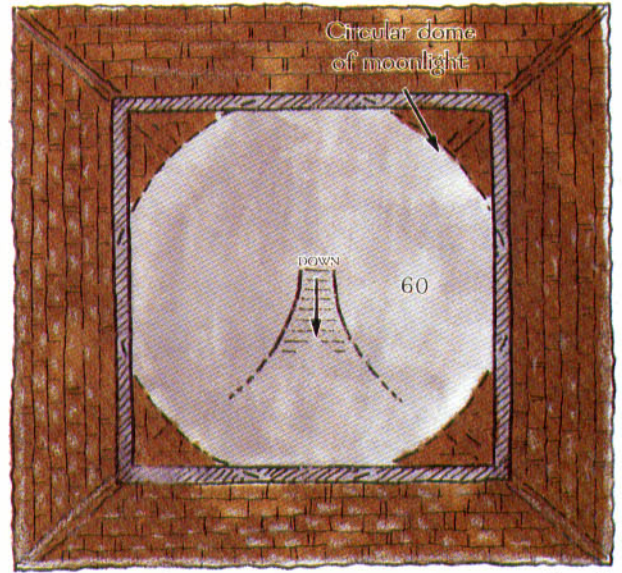
40 Feet



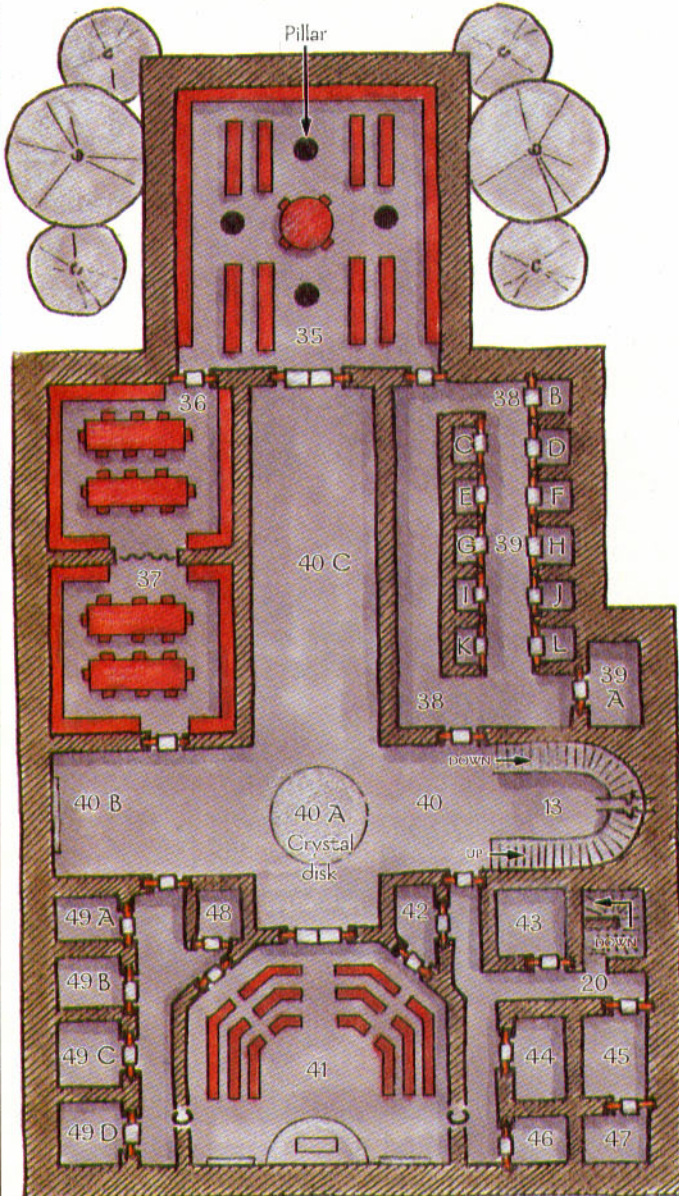
1st Level



House of the Moon



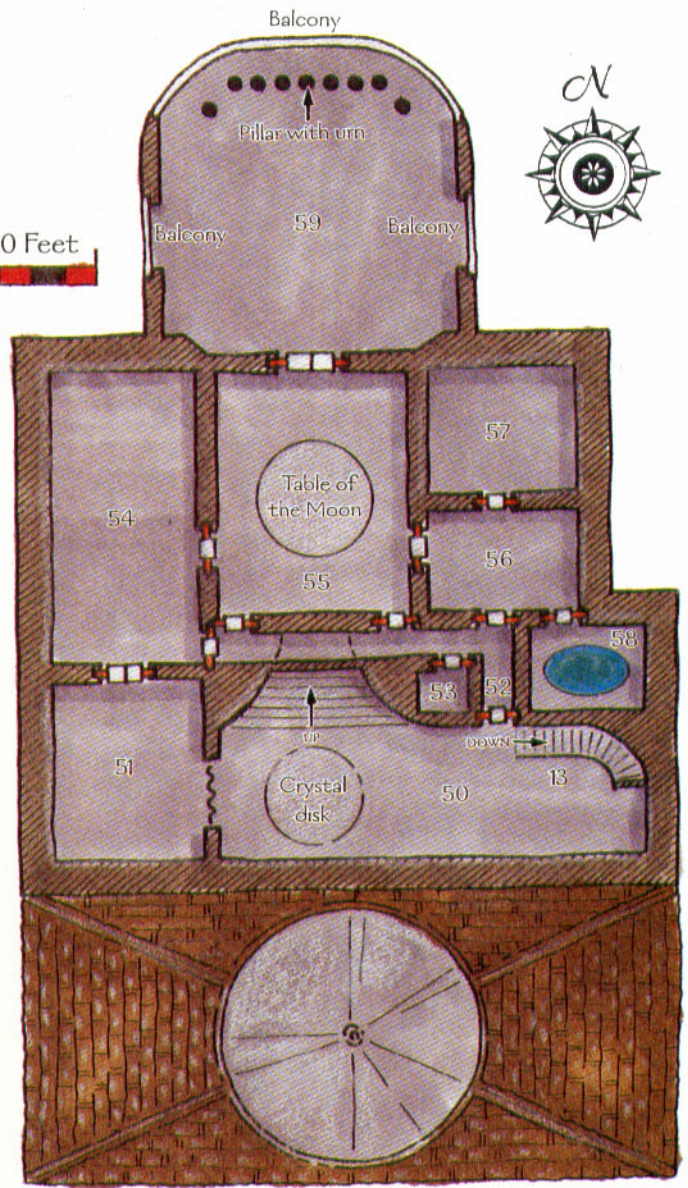
Roof



Depictions of waning moon

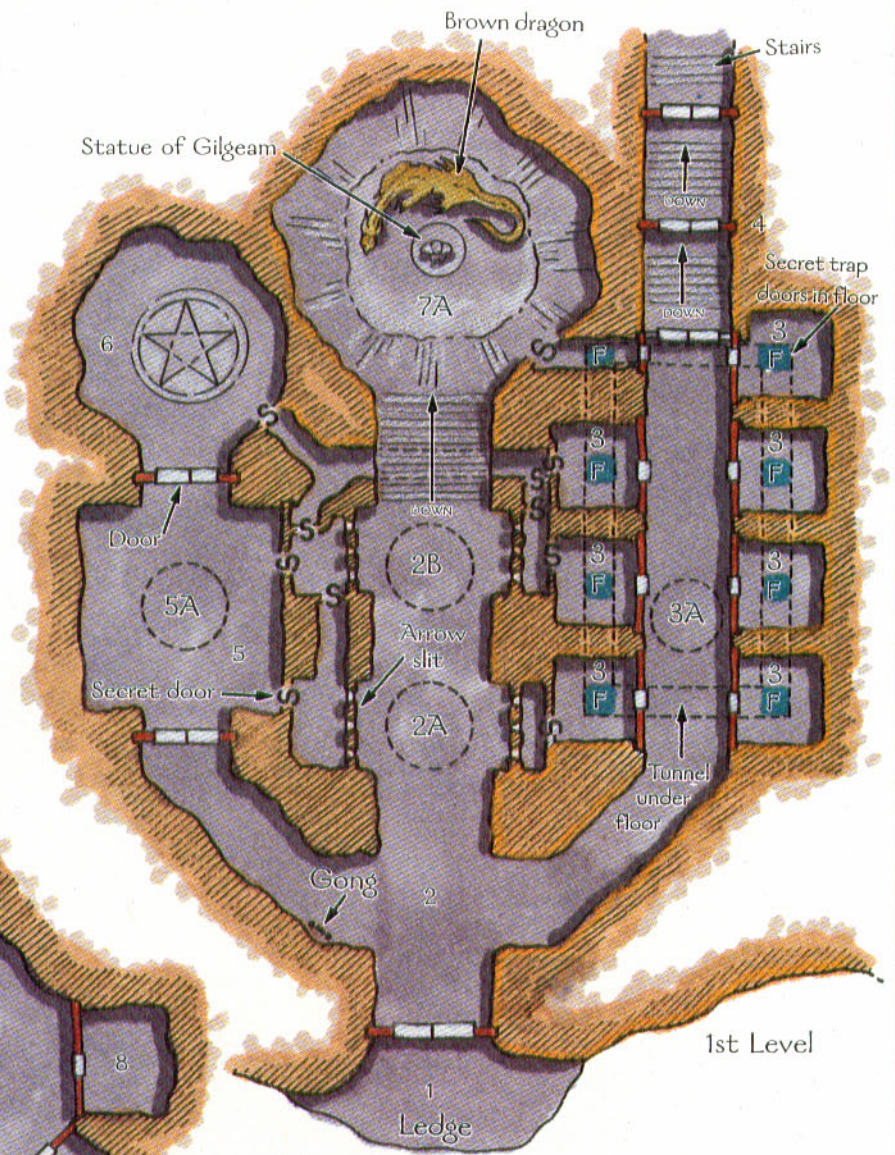
Depictions of waxing moon

3rd Floor

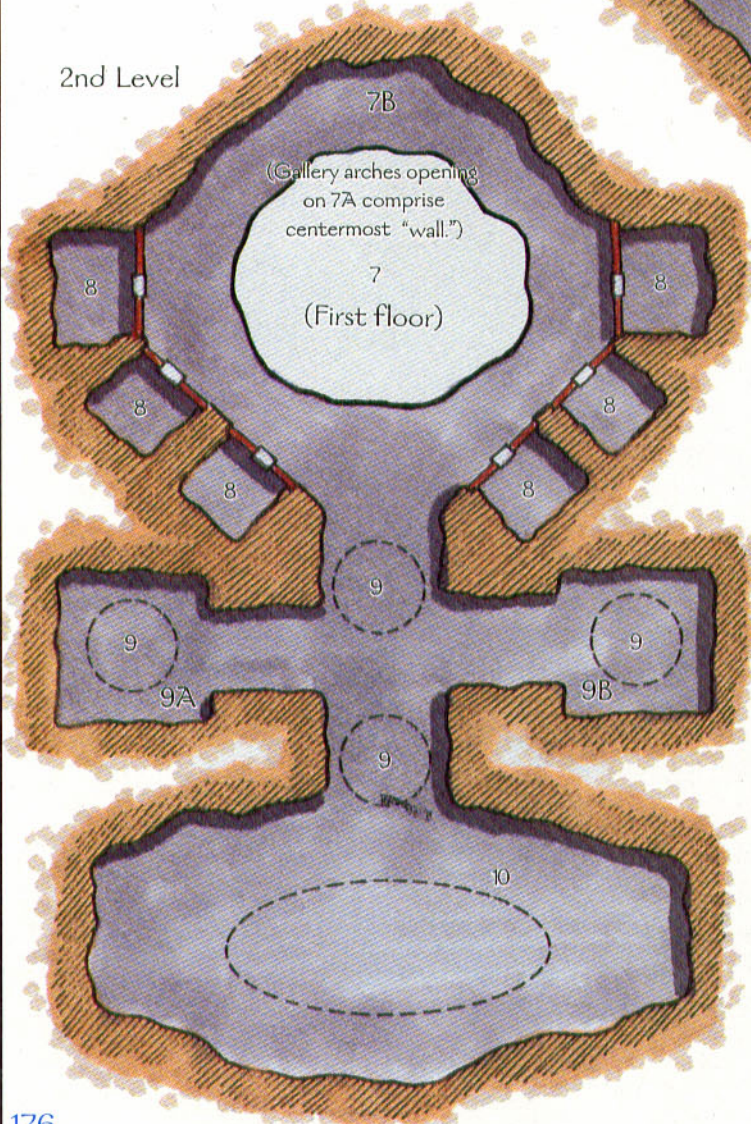


4th Floor

Citadel of Black Ash



2nd Level



5. Hall of the Fire Giants

This chamber once served the dwarves in Vulpomyscan's thrall as a crafthall and smithy. As such, it is as well ventilated as the residence chambers described above. During the time of Gilgeam's scribes, this chamber was used as a grand library for storing the innumerable records transcribed in accordance with the god-king's command. With the arrival of the most recent batch of Gilgeamites, all such records have been hauled up to the second level and stored in the easternmost and westernmost chambers (9A and 9B).

The hall now serves as the lair of the 12 fire giants who have chosen to ally with the Gilgeamites. Typically four (but rarely more than six) of the gargantuan humanoid can be found in residence here at any given time. The giants find their quarters somewhat confining, and they spend most of their time patrolling the surrounding mountain range and hunting for food. The giants serve as guards, equipment haulers, and overseers for the slaves in the mines. They are well rewarded by the Gilgeamites and have little incentive to betray their partners or to believe the promises of infiltrators.

The ceiling in this chamber (5A) is actually pierced by a large shaft, 15 feet in diameter, that extends up to the hidden level above, though it appears to be solid rock from below. A rare spell (see room 2, above) allows the downward passage of all matter and spell effects and the upward passage of light. The net effect is that anyone standing above the shaft can see the passage below and fire projectiles or jump down. Anyone in the passage below sees only rock above and all matter and spell effects are completely blocked.

6. Summoning Chamber

This ornate room was originally constructed to appear as a sorcerer's summoning chamber. A great double circle inscribed with runes is carved into the floor. Within the inner circle, a five-pointed star is also engraved into the stone. In fact, this is all a *permanent illusion*. The illusion of an elaborate summoning circle covers a 5-foot-deep pool of fresh, bubbling water. Fed by a *decanter of endless water* enveloped by the surrounding rock (which was shaped in this fashion by means of a *stone shape* spell), this pool is enspelled so as to never overflow. A command of "empty" in the language of brown dragons causes the pool to immediately become bone dry. A command of "fill", modified by "fresh" or "salt" and "slow", "medium", or "fast," causes the pool to fill accordingly. A command of "cease" causes the pool to cease filling. As he was immune to acid by nature, Vulpomyscan thought it great fun to breathe acid into the pool, thus tainting it as a drinking supply for anyone save himself and creating a deadly trap as well for anyone who foolishly strode onto the "summoning circle." While they see no reason to guard this room, the Gilgeamites (who know the command words) are careful to always empty the pool before using it to bathe or draw drinking water from.

7. Chamber of the Recumbent Wyrms

This vast chamber (7A and 7B) is nearly spherical in shape, stretching almost 60 feet from the lowest point on the floor to the highest point on the ceiling, and 40 feet in height from floor to ceiling along the walls. The cavern's unusual construction makes it particularly difficult to maneuver in for creatures of less than gargantuan size. The 10 feet of the walls nearest the ceiling and the floor slope steeply at an angle down or up to meet the ceiling or floor.

Recumbent on the sloping floor at the rear of the chamber is a slumbering great wyrm of brown hue on a bed of gleaming treasure. The flanks of this *permanent illusion* of the long-dead Vulpomyscan rise and fall in a steady rhythm identical to that of a sleeping wyrm. The image is enspelled to return within a day regardless of how it is dispelled thanks to a powerful *wish* uttered long ago. Vulpomyscan used the illusion to set up foolhardy invaders while he attacked at will from the "shooting gallery" above. When Gilgeam discovered this chamber, he returned to the Black Ash Plain and recovered Vulpomyscan's skeleton. The soon-to-be ruler of Unther then returned the skeleton to this chamber and placed it within the body, a burial shroud he found much more fitting for the dead beast.

Within the crescent formed by the wyrm's body stands a towering white marble statue of Gilgeam, Father of Victory, erected by the scribes when they first arrived. This magnificent representation of Gilgeam now serves the resident Gilgeamites as their altar and the heart of the temple. Shifts of eight or more priests (clerics and martinets) continuously rotate through this chamber every few hours, encircling the statue and collectively maintaining a nonstop call unto Gilgeam to return to reclaim Unther's ancient throne.

The gallery corridor above the floor of this room (7B) is marked by a series of wide arches surrounding this entire chamber. When Vulpomyscan dwelt in this lair, the galleries were completely closed off from the chamber below except for the wyrm's *dragon rock* spell effect. In preparation for the arrival of his scribes, Gilgeam replaced the rock walls with *permanent illusions* of the same. Much like the shafts described in room 2 above, these allow archers to rain attacks down on their opponents from a position of complete camouflage. Unlike the magical effects blocking the other shafts, however, it is possible to fly up to the galleries and pass through the illusionary rock walls; if someone were to do so, these gallery arches would provide entrance to the gallery corridor in front of the scribes' quarters.

8. Scribes' Quarters

These rooms are the only chambers in the complex to have been added after the time of the wyrm. Dug by the Gilgeam's scribes, these chambers served as additional living quarters. The resident Gilgeamites are currently using them to house the clerics and martinets of the temple, again rotated through in shifts. The westernmost room serves as the personal quarters of the Lord High Autarch and his second-in-command, while the easternmost quarters are reserved for the dracosphinx.

9. Shaft Tops

The magic employed in the construction of each shaft is described in the write-up of room 2. In addition to the effects described, Gilgeam added a permanent *feather fall* effect on living creatures as well. This allowed large troop contingents to drop in behind an invaders in the midst of an assault.

Today typically only a single guard (crusader) stands watch at the top of each shaft, but when the complex is under attack, six or more guards armed with crossbows stand ready to attack.

The easternmost and westernmost shafts stand above the hall connecting the various residence chambers (room 3) and above the Hall of the Fire Giants (room 5) respectively. The rooms these shafts are in (9A and 9B) are now crammed with records formerly stored in the Hall of Fire Giants (known then as the Great Library).

10. Grand Chamber

This vast chamber resembles a half-ellipsoid in shape with the ends trimmed off slightly. The high, arched ceiling running the length of this room provided a comfortably large room so that Vulpomyscan could sleep away the ages on a bed of coins and gems on the floor.

The dragon and his hoard are long since gone, but this room is in heavy use as a warehouse and military training room. Crates and barrels of all shapes and sizes are stacked around the perimeter, and racks of weapons and armor are stored on the eastern end. Passage through a ceiling shaft (denoted by the dashed oval) is barred by the last remaining *dragon rock* enchantment in the complex proper. The enspelled rock is nearly 30 feet thick, beyond which it opens into a shaft roughly 30 feet in diameter. The tunnel heads up along a nearly vertical line to the mountain's long-dormant volcanic shaft. The volcanic shaft leads up to the mountain's peak where its exit is blocked by another 30 feet of *dragon rock*. While the great brown wyrm could not naturally fly, he could employ spells to accomplish the same effect. If any of Vulpomyscan's hoard remains, it is likely hidden somewhere along the length of the volcanic shaft behind another *dragon rock* portal.

Adventure Hooks

- A minor slave revolt spontaneously erupts beneath the Citadel of Black Ash over a minor incident. The Lords of War and Victory are sent into the tunnels to suppress the rebellion, and their pent-up aggression results in the death of nearly half the slaves and the destruction of most of the food stores. As a result, Lord High Autarch of the First Rank Irakshesh is forced to direct Lord High Captain of the First Rank Drakophikion and his troops to attack the town of Dalath to the north.

Dalath is a small mining town north of the mountains that has been ruled by a council of freeholders since the collapse of Unther's central authority. The freeholders are rather bloodthirsty group of merchants—they have suppressed more than one rebellion among the miners by hiring mercenaries to slaughter them and then replacing the miners with more slaves. When the Lords of War and Victory sweep down on the town out of the blue, the hired guards desert as quickly as possible and the Gilgeamites rampage through the town virtually unopposed. Incensed by the theft of their treasures, the killing of many members of

their households, the looting of their food stores, and the abduction of over a thousand slaves, the surviving freeholders vow revenge. Unfortunately, their limited remaining funds are needed to rebuild, to hire better guards, and to purchase more slaves. With the amount left over, they have insufficient funds to hire a mercenary army to track down the bandit army.

The PCs become involved several days after the attack when they are approached by a representative of the merchants who asks them to come before the council. Assuming they agree, the freeholders offer the adventurers a lucrative opportunity. In exchange for a large cash payment (10,000 gold coins, half up front), the merchants are prepared to hire the PCs to track down the attackers, assassinate their leaders and destroy their organization. If possible, the PCs are to return as much of the looted coins and foodstuffs and as many of the surviving slaves as possible. The idea of returning stolen slaves to their former masters should seem abhorrent to the PCs, but clever adventurers should realize if they accept they can take half the money up front, free the slaves, and never return. Alternatively, the PCs can dicker for ownership of all the slaves in exchange for accepting the job (with the intent of freeing them all, of course).

Assuming some sort of agreement is reached, the PCs set out immediately on the trail of the attacking army. Depending on how quickly they travel, they may catch the Gilgeamites and their slaves before they reach the safety of the Citadel of Black Ash. If they do, they are likely to discover the existence of more slaves in the mines beneath the Citadel by interrogating captured Gilgeamites. If the PCs are too slow or if they choose to free the second group of slaves as well, they must either besiege the nearly impregnable fortress or infiltrate it by some means and lead a slave revolt.

- While adventuring in Unthalass amidst the ruins of the Ziggurat of Eternal Victory, the PCs are ambushed by a rival adventuring band in the employ of the Cult of Tiamat. Assuming they prevail, on the body of the opposing group's leader the PCs discover a small ledger detailing shipments included in an annual caravan dispatched long ago to a minor monastery in the Smoking Mountains. An annotation in the margin by another author notes that the stronghold was once the lair of the great wyrm Vulpomyscan before his defeat by Marduk centuries ago and goes on to suggest that at least some of the dragon's hoard may yet lie undiscovered since no record of it being found exists. If the PCs trace the cultists' path back to a ruined archives, they can discover more records that allow them to roughly determine the location of the lost stronghold.

Unbeknownst to the PCs, they have interfered with a plan set in motion by Set, an evil god of the Mulhorandi pantheon. A minion of the Lord of Evil placed this clue so that it would fall into the hands of Tiamat's followers. With the PCs' interference, the minion simply creates another opportunity for the cult of Tiamat to stumble across the clue a day later. It matters little to Set's plans if another group seeks the lost treasure of Vulpomyscan simultaneously. The implication that part of Vulpomyscan's hoard was never recovered is probably false (as least as far as Set's minions are aware), but neither the PCs nor the followers of Tiamat have any means of ascertaining whether or not the rumor is true short of exploring the ancient fortress.

Assuming the PCs decide to set out for the Citadel of Black Ash, they may not suspect that the Shudu-Ab (LE hf P[Tiamat]15), Wyrm Princess of the Dark Scaly Ones, is dispatching her own team to investigate the tantalizing rumor. If the PCs do not leave quickly, an team of Serpent Guards is dispatched to eliminate the cult's potential rivals. Assuming the PCs prevail, they should figure out that the cult is aware of their plans and of the need for haste.

In any case, the PCs must race a team of elite Serpent Guards to the supposedly abandoned fortress. Depending on who arrives first, the PCs may discover the Serpent Guards locked in a pitched battle with the Lords of War and Victory or they may stumble across the Gilgeamites themselves and then find themselves caught between the minions of two ancient enemies. In either case, it quickly becomes apparent that neither the followers of Tiamat nor the PCs can prevail without the assistance of the other group. Assuming the two hostile teams can reach an alliance of convenience, they must then determine how to storm the fortress and overwhelm the Gilgeamite defenders.

- "The Reaper," (NE hm F20/W7), long a figure of terror in Unther under Gilgeam's tyranny, has been spotted in Firetrees. He had not been seen

in Unther since the fall of Gilgeam, and most assumed he had perished during the riots in Messemparr. The great psychopathic dual-classed fighter-mage was once a mortal man by the name of Shuruppak who served as Gilgeam's roving executioner. It was said that he was imbued with a number of special powers by his master, and it was next to impossible to even wound him, let alone kill him. He was known to wear black robes and a hood adorned with a red skull mask that covered the top half of his face. Normally he worked alone, but he sometimes took a group of high-level mages and priests in Gilgeam's service along with him. The only time he failed in a mission was when he failed to wipe out the Enclave—a group of wizards in the western Greenfields who opposed Gilgeam's despotic rule.

The Reaper's rumored reappearance sends shock waves through what remains of Untheric society. His reappearance is said by many to herald the return of Gilgeam to his throne. Others claim that Gilgeam's executioner is seeking revenge against Tiglath (N hf P[Tiamat]16), the vanished leader of Tiamat's cult, or Furifax (LE hm F15), the bandit chieftain of the Eastern Shaar, who together led the opposition to Gilgeam's tyranny. The wildest rumors claim that the Reaper is Gilgeam reborn and that he is seeking to reclaim his fallen throne. Regardless of the truth, Shuruppak is a figure of power in Unther, and thus his reappearance threatens the plans of many power-seekers in the shattered kingdom.

The PCs become involved on behalf of one of Unther's countless factions, either for hire or on matter of principle. They are dispatched to Firetrees to ascertain the veracity of the rumors sweeping the land. If possible, they are to eliminate Gilgeam's private thug before he can continue his reign of terror. If not, they are to determine what his plans and allegiances are, if any.

A likely patron to contact the PCs is Esarhaddon (LG hm M11), one of the youngest members of the Inner Council of the Enclave. The young mage achieved significant influence within that body after the death of several of the more senior members in the chaos after Gilgeam's death, and he now leads the largest faction of the Enclave. Esarhaddon believes that Tiglati may yet survive and that she is being hunted by the Reaper. As Tiglati is still a figure of great popularity in Unther, if she could be wooed from the destructive embrace of the Dark Lady, her support could significantly enhance Esarhaddon's chances of creating a ruling magocracy for the nation. Esarhaddon not only wants the Reaper destroyed and his current objectives uncovered, the wizard also wants Tiglati found—preferably alive—and brought before the Inner Council.

After a few days of investigation in Unther, the PCs discover that the most credible rumors place the man resembling the Reaper heading north into the Black Ash Plains. They also discover he spent his last hours in Firetrees ransacking the ruins of the House of Tyranny, Gilgeam's fallen temple. At this point the PCs are contacted by a young man named Sherrif (LN hm P[Tiamat]2) who reveals himself to be a junior priest in the local cult of Tiamat. Sherrif explains that the cult has discovered evidence that a long-forgotten monastery dedicated to the fallen god-king was located in the eastern reaches of the Smoking Mountains and that they believe the Reaper is headed to that site for some reason. Sherrif offers, on behalf of the cult, to trade a sketchy map to the lost cloister in exchange for one half of all treasure—monetary and magical—recovered.

Assuming the PCs agree, Sherrif delivers the map as promised and warns them that the minions of the Dark Lady will never be far from their side. The map does indeed lead to the Citadel of Black Ash, although it crosses the territory of an adult brown dragon and the ash giants of the foothills. Depending on their actions, the PCs may end up stumbling into a nest of angry Gilgeamites in the wake of the Reaper's triumphant arrival. If the PCs are discovered and try to escape, the Reaper is dispatched to hunt them down, dead or alive. If they are captured, they are thrown into the mines alongside the long-suffering slaves. Much to their surprise, the PCs may find themselves leading an uprising of slaves alongside Nanna-luna against a surprisingly vigorous priesthood with a full complement of spells granted by their supposedly dead god. This resolution is particularly appropriate if the company includes a priestess of Selune among their numbers. The Moonmaiden may be using her follower to create a following in Unther in the guise of the long-since-vanished Nanna-sin.

APPENDIX 1: ALIASES

The names of powers followed by "P&P" are found in *Powers & Pantheons*. The names of powers followed by "F&A" are found in *Faiths & Avatars*.

Alias	Power	Alias	Power
Amphisbaena.....	Sseth (P&P)	Malyk.....	Talos (F&A)
Anachtyr.....	Tyr (F&A)	Mellifleur.....	Velsharoon (P&P)
Assuran.....	Hoar (P&P)	Merrshaulk.....	Sseth (P&P)
Astaroth.....	Gargauth (P&P)	Midnight.....	Mystra (F&A)
Ar'ar the Merciless.....	Amaunator (F&A)	Myrkul.....	Cyric (F&A)
Ayuruk.....	Ilmater (F&A)	Mystryl.....	Mystra (F&A)
Bane.....	Cyric (F&A)	N'asr.....	Cyric (F&A), Myrkul (F&A)
Bast.....	Sharess (P&P)	Nakasr.....	Jergal (P&P)
Bastet.....	Sharess (P&P)	Neselthia.....	Nephthys (P&P)
Bhaal.....	Cyric (F&A)	Nesharia.....	Nephthys (P&P)
Bhaelros.....	Talos (F&A)	Nydra, Bright.....	Selûne (F&A)
Bhalla.....	Chauntea (F&A)	Osriant.....	Osiris (P&P)
Blue Bear.....	Malar (F&A)	Ozrikotep.....	Osiris (P&P)
Bright Nydra.....	Selûne (F&A)	Pahluruk.....	Chauntea (F&A)
Curna.....	Oghma (F&A)	Ramatep.....	Anhur (P&P)
Cyruk.....	Cyric (F&A)	Ramathant.....	Anhur (P&P)
Earthmother.....	Chauntea (F&A)	Ramman.....	Anhur (P&P)
Elah.....	Selûne (F&A)	Render.....	Malar (F&A)
Etugen.....	Grumbar (F&A)	Rumathep.....	Anhur (P&P)
Felidae.....	Sharess (P&P)	Saukuruk.....	Auril (F&A)
Gargoth.....	Gargauth (P&P)	Sebakar.....	Sebek (P&P)
Gebakotep.....	Geb (P&P)	Sebethant.....	Sebek (P&P)
Gebthant.....	Geb (P&P)	Shaundakul.....	Beshaba (F&A)
Gilgamesh.....	Gilgeam (P&P)	Silverymoon.....	Lurue (P&P)
Gilgeam.....	Set (P&P)	Squamata the Black.....	Sseth (P&P)
Hatharia.....	Hathor (P&P)	Stalker, The.....	Malar (F&A)
Hathelya.....	Hathor (P&P)	Targus.....	Garagos (P&P)
Helcaliant.....	Horus-Re (P&P)	Tchazzar.....	Tiamat (P&P)
Herne.....	Malar (F&A)	Tempos.....	Tempus (F&A)
Hidden One, The.....	Mystra (F&A)	Teylas.....	Akadi (F&A)
Hokatep.....	Horus-Re (P&P)	Thalatos.....	Thoth (P&P)
Ibrandul.....	Shar (F&A)	Tholaunt.....	Thoth (P&P)
Isharia.....	Isis (P&P)	Treachorous Lurker in the Sands, The.....	Beshaba (F&A)
Ishtar.....	Isis (P&P)	Tyche.....	Beshaba (F&A), Tymora (F&A)
Jannath.....	Chauntea (F&A)	Typhon.....	Set (P&P)
Khelliara.....	Mielikki (F&A)	Varae.....	Sseth (P&P)
Kiputytto.....	Talona (F&A)	Yathagera the Winged Queen.....	Lurue (P&P)
Kozah.....	Talos (F&A)	Zandilar the Dancer.....	Sharess (P&P)
Leira.....	Cyric (F&A)	Zionil.....	Gond (F&A)
Lucha.....	Selûne (F&A)		
Luræ.....	Lurue (P&P)		

APPENDIX 2: LOCATIONS

This appendix lists by region locations of centers of worship of importance to certain faiths or—in a few instances—organizations closely tied to certain faiths. The following abbreviations are used here: “F&A”—found in *Faiths & Avatars*; “P&P”—found in *Powers & Pantheons*; “AA:N”—found in *ARCANE AGE®: Netheril: Empire of Magic*.

Aglarond & Altumbel & Cities of the Coast

Furthinghome (Valkur)	P&P 72
Laothkund (Gargauth)	P&P 24
Spandeliyon (Istishia)	F&A 80
Velprintalar (Valkur)	P&P 72
Yuirwood (Sharess/Zandilar the Dancer)	P&P 52

Amn

Athkatla (Arbalest's House; Milil)	F&A 117
Athkatla (Goldspires; Waukeen)	F&A 179
Athkatla (Knights of the Shield; Gargauth)	P&P 25
Athkatla (<i>Schooner of the Seas</i> ; Valkur)	P&P 74
Athkatla (Shadowhouse; Bhaal)	F&A 46
Athkatla, north of Mountain of Skulls; Cyric)	F&A 53
Eshpurta (Towers of Willful Suffering; Ilmater)	F&A 76
Eshpurta, east of (Duskwood Dell; Eldath)	F&A 58
Esmeltaran, vicinity of Harvest House; Chauntea)	F&A 50
Myth Lharast (Selûne)	F&A 136
Small Teeth between Imnescar and Esmeltaran (Dark Embrace; Shar)	F&A 141
Small Teeth, north and east of Murann Towers of the Eternal Eclipse; Cyric)	F&A 53
Snowflake Mountains, northwest flank (ruins of Castle Trinity; Talona)	F&A 153
Tejarn Hills, east of Hillfort Torbold (The Dark Redoubt; Cyric)	F&A 53
Troll Mountains, between Assar's Peak and Mount Thalagar northeast of Eshpurta (Gulf of Storms; Talos)	F&A 157
Vale of Wailing Women, west of Hillfort of Ishla (Black Spires of the Maiden; Loviatar)	F&A 102

Anauroch

Elah'zad (House of the Moon; Eldath)	F&A 58
Lundeth (Kossuth)	F&A 88

Calimshan

Calimport (Festhall of Eternal Delight; Sharess)	P&P 53
Calimport (Istishia)	F&A 80
Calimport (Temple of Old Night; Shar)	F&A 141, P&P 54
Calimport, and other cities (artifact museums; Deneir)	F&A 55
Gaullidurth, vicinity of, in the Underdark (Ibrandul)	F&A 73
Keltar (House of the Broken God; Ilmater)	F&A 76
Teshburl (Istishia)	F&A 80
Teshburl (Seacaves of the Roaring; Umberlee)	F&A 174

Chessenta & Threskel

Adder Swamp (Sebek)	P&P 125
Akanax (The Thunderous Hand of Vengeance; Hoar)	P&P 30
Mourktar (Amphitheater of the First Thunder; Hoar)	P&P 30
Mourktar (Black Lord's Cloak; Bane)	F&A 39, P&P 30, 136

The Chultan Peninsula

Lapal Sea, northwestern shore of the (Pit of Vipers; Sseth)	P&P 86
---	--------

Mezro (Maze of Life; Ubtao).....P&P 90, 91
 Tashluta (House of Night's Embrace; Talona)F&A 153, P&P 50
 Tashluta (House of the All-Seeing Orb; Savras).....P&P 50
 Valley of Lost Honor
 (The Great Shadow's Mansion; Eshowdow)P&P 82

Cormyr

Arabel (The Lady's House; Tymora)F&A 167
 Eagle Peak (Citadel of the Rampant Eagle; Torm).....F&A 165
 King's Forest, dense heart of (gate; Eldath).....F&A 57
 Marsember (House on the Cliff; Umberlee).....F&A 174
 Stonebolt Trail, west of (Lanthalas's Requiem; Shaundakul).....F&A 144
 Suzail (Istishia).....F&A 80
 Thunder Peaks, west of Lake Sember
 (Falls of Tumbling Stars; Mielikki)F&A 114
 Tilverton (House of the Wonderbringer; Gond)F&A 63
 Various long-neglected shrines (Siamorphe).....P&P 59

The Dalelands

Arch Wood, depths of the (Hidden Hand of Fate; Hoar).....P&P 30
 Battledale, southwest of Essembra
 (Abbey of the Sword; Tempus)F&A 159
 Elventree, east of (House of Mysteries; Mystra)F&A 130
 Elventree, near (gate; Eldath).....F&A 57
 Highmoon, Deepingdale (Leaves of Learning; Oghma).....F&A 133
 Lake Sember, near (gate; Eldath)F&A 57
 Mistedale, northwest of Ashabenford
 (Abbey of the Golden Sheaf; Chauntea).....F&A 50
 Myth Drannor (Shaundakul's Throne; Shaundakul)F&A 144
 Tarkhaldale (Singing Cave; Finder Wyvernspur).....P&P 16

Damara & Vaasa

Castle Perilous (Wings of the Queen Reborn; Tiamat)P&P 134, 136
 Earthspur Mountains (Monastery of the Yellow Rose; Ilmater).....F&A 77
 Galena Mountains, between Bloodstone Valley
 and Ironspur (Citadel of Assassins; Bhaal)F&A 46
 Giantspire Mountains (secret temple; Grumbar)F&A 67

Dambrath

Various temples (Loviatar).....F&A 102

The Dragon Coast

Starmantle (Istishia)F&A 80
 Telpir (Tower of the Morning; Lathander)F&A 91
 Teziir (Gargauth)P&P 24
 Westgate (House of Steel; Garagos)P&P 18, 20
 Westgate, near (Hill of Fangs; Moander).....F&A 122

The Great Dale

Bezental (Divine Den; Malar)F&A 106

The Great Glacier

Great Glacier (Glacier of Ulutiu; Ulutiu).....P&P 63

Halruaa

Lhairghol, near Lhair
 (House of the High One Ascendant; Azuth)F&A 35
 Mt. Talath (Mystra).....F&A 130
 Muaraghal (secret temple; Grumbar).....F&A 67

Impiltur

Earthfast Mountains (Iron Dragon Mountain; Deneir).....F&A 55
 Lyrabar (Istishia)F&A 80
 River Icehilt, south of (Lyon's Oak).....F&A 147
 Songhal, west of (House of Many Tomes; Oghma)F&A 133

Kara-Tur

Wu Pi Te Shao (secret temple; Grumbar)F&A 67

The Lake of Steam & The Border Kingdoms

Barony of Great Oak
 (Godswalk Keep; Garagos, Jergal, & Sharess).....P&P 20, 33, 52

Mintar (Knights of the Black Gauntlet; Bane).....F&A 39
 Mintar (Pursuers of Pure Knowledge; Oghma)F&A 132
 Tulmon (Skullspire; Myrkul).....F&A 126
 Yondath, north of the Thornwood
 (Vale of the Reaver; Garagos)P&P 20

Lantan

Illul (High Holy Crafthouse of Inspiration; Gond)F&A 63

The Moonsea

Border Forest, north of River Tesh (Oak Hill, gate; Eldath).....F&A 57
 Glister (House of Auril's Breath; Auril)F&A 31
 Mulmaster (Black Lord's Altar; Bane)F&A 39
 Yulash (Abyss of the Abomination; Moander)F&A 121
 Zhentil Keep (Heart of the Hand; Iyachtu Xvim).....F&A 83
 Zhentil Keep (The Black Altar; Bane)F&A 39
 Zhentil Keep (Twilight Hall; Cyric)F&A 53

The Moonshaes

Caer Callidyr (Istishia).....F&A 80

Mulhorand

Gheldaneth (Arcanum of Magic; Thoth)P&P 131
 Great Vale (Cereal Combine; Isis)P&P 116
 Great Vale (Hathor)P&P 107
 Jhalhoran (Crypt of Shadows; Osiris).....P&P 122
 Mishtan (Gateway to the Afterworld; Osiris)P&P 122
 Neldorild (Istishia)F&A 80
 Neldorild (Vault of Golden Commerce; Nephthys)P&P 118
 Sampranasz (Cavern of the Jackal; Set)P&P 128
 Sekras (River's Maw; Sebek).....P&P 122, 125
 Ship of the Gods island (Golden Forge; Geb).....P&P 100
 Skuld (Guardians of Skuld; Anhur, Osiris, & Isis).....P&P 98, 116, 122
 Skuld (Mask).....P&P 96
 Skuld (Solarium; Horus-Re)P&P 112
 Skuld (Temple of Bountiful Joy; Isis).....P&P 116
 Sultim (Blood Fortress; Anhur).....P&P 98

Netheril (Lost Empire)

Abbey Mountains, atop Selûne Crest
 (Abbey of the Moon; Selûne)AA:N 44
 The Glorifier, north of Remembrance
 (Groundcover; Jannath).....AA:N 33
 Imbrue (Tyche)AA:N 51
 Ioulaum, flying city of (Temple of All Mysteries; Mysteryl).....AA:N 42
 Moander's Footsteps, at the headwaters
 of the Pox River (Root of the God; Moander)AA:N 40
 Monikar (Kozah)AA:N 38
 Quagmire, flying city of (Targus).....AA:N 49
 Sepulcher (Reign of Night; Shar)AA:N 47
 Seventon (Vaults of Doom; Jergal)AA:N 35
 Shade (Tyche)AA:N 51
 Unity (The Forested Enclave
 of the Face on the Sun; Amaunator)AA:N 28, 31

Nimbral

Various temples (Leira)F&A 95

The North

Bargewright Inn, south of (Goldenfields; Chauntea)F&A 50
 Everlund (sacred park; Sune)F&A 150
 Karse (Shrine of the Undying Heart; Karsus)P&P 36
 Leilon, northeast of (Place of the Unicorn; Lurue).....P&P 39
 Luskan (Istishia)F&A 80
 Luskan (Valkur)P&P 74
 Neverwinter (Hall of Justice; Torm, Tyr).....F&A 165
 Neverwinter (sacred park; Sune)F&A 150
 Rat Hills, south of Waterdeep (Plague Rats; Talona)F&A 153
 Savage Frontier (Beorunna's Well; Black Lion/Uthgar,
 Red Tiger/Uthgar).....P&P 69
 Savage Frontier (Flintrock; Elk/Uthgar)P&P 69
 Savage Frontier (Great Worm Cavern; Great Worm/Uthgar)P&P 69

Savage Frontier (Morgur's Mound; Thunderbeast/Uthgar)	P&P 69
Savage Frontier (One Stone; Golden Eagle/Uthgar, Red Pony/Uthgar, Sky Pony/Uthgar)	P&P 69
Savage Frontier (Ravenrock; Black Raven/Uthgar, Gray Wolf/Uthgar).....	P&P 69
Savage Frontier (Shining White; Griffon/Uthgar)	P&P 69
Savage Frontier (Stone Stand; Blue Bear/Uthgar).....	P&P 69
Savage Frontier (Tree Ghost; Grandfather Tree/Uthgar)	P&P 69
Sea of Swords, west of Waterdeep (Legacy of Deep Death; Myrkul).....	F&A 126
Silvermoon (The Golden Oak; Shiallia).....	P&P 56
Silvermoon (various libraries; Deneir).....	F&A 55
Silvermoon (various sites; Lurue).....	P&P 39
Spine of the World Mountains (secret temple; Grumbar)	F&A 67
Sundabar (Hall of Justice; Torm, Tyr).....	F&A 165
Trackless Sea, depths of the (Castle of the Dancing Dolphin; Istishia)	F&A 79
Triboar, west of (Gwaeron's Slumber; Gwaeron Windstrom)	P&P 28
Unicorn Run, headwaters of the (Glade of Life; Shiallia, Chauntea, Eldath, Lurue, & Mielikki)	P&P 56
Unicorn Run, near the upper reaches (<i>gate</i> ; Eldath)	F&A 57
Waterdeep (Chapel and Chalice of the Divine Right; Siamorphe)	P&P 60
Waterdeep (The Cynosure; Ao)	F&A 30
Waterdeep (Font of Knowledge; Oghma).....	F&A 133
Waterdeep (Gargauth).....	P&P 24
Waterdeep (House of the Moon; Selûne).....	F&A 133, P&P 154-164
Waterdeep (House of Wonder; Mystra).....	F&A 129
Waterdeep (Istishia).....	F&A 80
Waterdeep (Spires of the Morning; Lathander)	F&A 91
Waterdeep (Temple of Beauty; Sune).....	F&A 150
Waterdeep (Temple of Good Cheer & New Olamn; Milil).....	F&A 117
Waterdeep, Undermountain (Savras)	P&P 50
Waterdeep, Undermountain (Deep Hunting Grounds; Malar)	F&A 107
Waterdeep, Undermountain (Deep Temple of Dark Hope; Ibrandul).....	F&A 73

Peleveran (Lost Empire in the Shaar and the Eastern Shaar)	
Peleveria (Dark Pit of Maleficence; Gargauth)	P&P 23, 24

Realmspace

Rock of Bral, in the Tears of Selûne (Pantheist Temple of Tyr; Tyr).....	F&A 170
---	---------

Sea of Fallen Stars

Prespur, Isle of (Mistkeep; Leira)	F&A 95
Sea of Fallen Stars (Temple of Endless Waves and Wind; Valkur).....	P&P 74

Sembia

Daerlun (House of Firehair; Sune).....	F&A 150
Saerloon (House of the High One; Azuth).....	F&A 35
Selgaunt (Istishia)	F&A 80
Selgaunt (Palace of Holy Festivals; Lliira).....	F&A 99
Selgaunt (Tower of Thought; Oghma).....	F&A 132

The Shaar & Eastern Shaar

Blaskaltar (First Shrine; Akadi)	F&A 25
Castle Al'hanar (Knights of the Undying Dragon; Myrkul)	F&A 126
Chondalwood, near Torsch (Hidden Glades; Moander)	F&A 121
Sheirtalar (Gargauth)	P&P 24

The Shining Lands

Lastarr (Selûne).....	F&A 136
Mountains of Wisdom (Library of Curna; Oghma)	F&A 133

Thay

Bezantur (Crypt of Imminent Death; Jergal).....	P&P 33
Bezantur (Flaming Brazier; Kossuth).....	F&A 89, P&P 147-154
Bezantur (Gargauth)	P&P 24
Bezantur (House of Iyachtu Xvim; Iyachtu Xvim)	F&A 83
Tyraturos, just outside (Tower of Swift Death; Bhaal).....	F&A 46

Thesk & Telflamm

Milvarune (House of Tyr's Hand; Tyr).....	F&A 170
Telflamm (Valkur).....	P&P 72
Telflamm (House of the Master's Shadow; Mask).....	F&A 110

Tethyr & Erlkazar

Carradoon, northwest of (Soaring Spirit; Deneir).....	F&A 55
Forest of Tethir, depths (<i>gate</i> ; Eldath).....	F&A 57
Forest of Tethir, east of Mosstone (Old Oak Dell; Silvanus).....	F&A 147
Forest of Tethir, eastern edge of the (Red Knight)	P&P 44, 46
Kzelter (Knights of the Black Gauntlet; Bane).....	F&A 39
Myratma (Gargauth).....	P&P 24
Saradush, north of (Spires Against the Stars; Beshaba)	F&A 43
Starspire Peninsula, Mt. Adiiir (Cloister of St. Ramedar; Ilmater).....	P&P 142-146
Various minor chapels (Siamorphe)	P&P 59
Velen (Shipsgrave Tower; Umberlee).....	F&A 174
Zazesspur (Knights of the Shield; Gargauth).....	P&P 25
Zazesspur, south of (Fortress Faithful; Tyr).....	F&A 170

Unther

Shussel (Spring of Eternal Hope; Isis)	P&P 116
Smoking Mountains (Citadel of Black Ash; Gilgeam).....	P&P 105, 165-168, 177-178
Unthalass (Ziggurat of Eternal Victory; Gilgeam)	P&P 105
Unthalass (Altar of Scales; Tiamat)	P&P 136

The Vast

Procampur (Domes of Reason; Oghma)	F&A 132
Procampur (House of the Hand; Torm)	F&A 165
Procampur (Istishia).....	F&A 80
Tantras (Temple of Torm's Coming; Torm)	F&A 164
Tsurlagol (Noble Hand; Helm)	F&A 69
Tsurlagol (Valkur)	P&P 72

Velsharoon

Alaghôn (Istishia)	F&A 80
Chondath (Plague-Mother's Children; Talona)	F&A 153
Gosra, in Fields of Nun in central Chondath (Garagos).....	P&P 18, 20
Gurnth (Machran Spire; Nobanion)	P&P 42
Hlondeh (Cathedral of Emerald Scales; Sseth)	P&P 86, 87, 138-142
Hlondeh, at the foot of Mt. Ugruth (Talos)	F&A 157
Ilgôn, island of (House of Silvanus; Silvanus).....	F&A 147
Iljak (Temple of the Vigilant Guard; Helm).....	F&A 69
Nathlekh (Malar).....	P&P 42
Nathlekh (Pride of Nobanion; Nobanion).....	P&P 42
Nathlekh (Sharess)	P&P 42
Ormath (Tower of Skulls; Kelemvor)	F&A 86
Ormpetarr (High House of Swords and Banners; Tempus)	F&A 159
Osraun Mountains (secret temple; Grumbar).....	F&A 67
Shining Plains (Nobanion's Great Pride; Nobanion)	P&P 41, 42
Turmish, various locales (<i>gate</i> ; Eldath).....	F&A 57

Western Heartlands

Baldur's Gate (Gargauth).....	P&P 24
Baldur's Gate (Knights of the Unicorn; Lurue).....	P&P 39
Baldur's Gate, long-neglected shrines (Siamorphe)	P&P 59
Baldur's Gate, northeast of (Citadel of Strategic Militancy; Red Knight).....	P&P 46
Baldur's Gate (Knights of the Shield; Gargauth)	P&P 25
Berdusk (Twilight Hall; Deneir)	F&A 55
Bridge of Fallen Men, west of (Sign of the Silver Harp inn; Gargauth)	P&P 22, 23
Candlekeep (Hall of Pools and Mirrors; Savras)	P&P 50
Candlekeep (Oghma).....	F&A 133
Fields of the Dead (Order of One Thousand Nightmares; Velsharoon)	P&P 77
Forest of Wyrms (Shrine of Cowled Serpents; Sseth)	P&P 86
Mintarn (Cove of the Queen; Umberlee)	F&A 174
Misty Forest, near (Eldath's Water, <i>gate</i> ; Eldath)	F&A 57
Orlumbor (Stormhaven House; Umberlee).....	F&A 174
Skull Gorge (Crypt of the Arisen Army; Velsharoon)	P&P 77

APPENDIX 3: SPELL INDEX

The following abbreviations are used here: "Pr"=priest spell; "Wiz"=wizard spell; "F&A"—found in *Faiths & Avatars*; "HHK"—found in *Halls of the High King*; "P&P"—found in *Powers & Pantheons*; "PFTF"—found in *Prayers From the Faithful*; "PFTM"—found in *Pages From the Mages*. A deity's name in the spell name indicates the religion a spell is associated with; most of these are religion-specific spells, with the exception of *starharp*, which is also available to Harpers, and certain wizard spells originally derived from *Pages From the Mages*. Spells with no deity name (or group of deities, in the case of the Emerald Enclave spells) listed with them are broadly available if prayed for or otherwise acquired. Duplicate source codes indicate the spell is found in two sources; with such spells, *Faiths & Avatars* and *Powers & Pantheons* take precedence over earlier sources. Italicized spells are reversible. The reverse name follows the slash. An asterisk (*) indicates a cooperative magic spell.

Advanced sunshine (Amaunator; Pr 4, Sun)	F&A 29
Akadi's vortex (Akadi; Pr 7, Elemental Air)	F&A 26
Alert vigil (Torm; Pr 1, Charm, Necromantic)	PFTF 107
Alicorn lance (Lurue; Pr 3, Animal)	P&P 40
All-seeing crystal ball (Savras; Pr 6, Divination)	P&P 51
Amanuensis (Deneir; Pr 3, Creation)	F&A 56
Amaunator's uncertainty (Amaunator; Pr 2, Law)	F&A 29
Analyze opponent (Red Knight; Pr 1, Divination)	P&P 46
Animal sight (Malar; Pr 4, Animal)	F&A 107
Animal transfer (Malar; Pr 6, Animal)	F&A 108
Animal vision (Osiris; Pr 4, Animal)	P&P 124
Anyspell (Mystra; Pr 4, Charm, Creation)	F&A 130
Arm hammers (Geb; Pr 2, Combat)	P&P 101
Armor of darkness (Shar; Pr 3, Protection, Sun)	F&A 142
Assess value (Nephthys; Pr 1, Divination)	P&P 119
Assume undead form (Velsharoon; Pr 4, Necromantic)	P&P 78
Astaroth's augmentation (Pr 3, All)	P&P 25
Attraction/ <i>disdain</i> (Bhaal; Pr 2, Charm)	F&A 47
Awakening (Lathander; Pr 4, Protection)	PFTF 99
Azuth's alteration mantle (Azuth; Pr 6, Protection)	PFTF 112
Azuth's exalted triad (Azuth; Pr 5, Thought; Wiz 5, Alteration)	F&A 36
Azuth's fedensor (Azuth; Pr 4, Thought; Wiz 4, Alteration)	F&A 36
Azuth's firing frenzy (Azuth; Pr 6, Combat)	PFTF 112
Azuth's immobility (Azuth; Pr 5, Charm)	PFTF 111
Azuth's spell shield (Azuth; Pr 7, Protection; Wiz 7, Abjuration)	F&A 36
Bane of Beshaba (Beshaba; Pr 2, Combat)	F&A 44
<i>Bane/reverse bane</i> (Horus-Re; Pr 7, Protection)	P&P 114
Banish blight (Mielikki; Pr 2, Plant)	F&A 115
Banish flame (Kossuth; Pr 1, Elemental Fire)	F&A 90
Battle song (Milil; Pr 2, Charm, Combat)	F&A 118
Battle trident (Umberlee; Pr 4, Combat)	PFTF 70
Battletide (Iyachtu Xvim; Pr 5, Combat)	F&A 84
Beast claw (Malar; Pr 2, Combat, Necromantic)	F&A 107
Beckon (Osiris; Pr 1, Animal)	P&P 123
Bird of prey (Anhur; Pr 3, Combat)	P&P 99
Biting shadow (Mask; Pr 7, Combat, Protection)	PFTF 58
Black talon (Cyric; Pr 2, Necromantic)	F&A 53
Blacklight (Ibrandul; Pr 3, Combat, Sun)	F&A 74
Bladebless (Tempus; Pr 7, Combat)	F&A 162
Blast of pain (Ilmater; Pr 5, Combat, Necromantic)	F&A 77
Bliss (Lliira; Pr 2, Charm)	F&A 100
Blood lust (Malar; Pr 2, Charm)	PFTF 16
Blood mantle (Garagos; Pr 4, Protection, Necromantic)	P&P 21
Blood rage (Garagos; Pr 4, Combat)	P&P 21
Body blades (Loviatar; Pr 2, Combat)	PFTF 47
Bolt of glory (Torm; Pr 6, Combat, Summoning)	F&A 166

Bone bite (Myrkul; Pr 2, Combat, Necromantic).....	F&A 127	Determine final rest (Jergal; Pr 3, Divination).....	P&P 34
Boon of fortune (Tymora; Pr 3, Combat).....	PFTF 28	Dispel silence (Finder Wyvernspur & Milil; Pr 3, Combat; Wiz 3, Abjuration, Alteration).....	F&A 118, P&P 17, PFTM 24
Boon of Lathander (Lathander; Pr 4, Combat).....	F&A 93	Dispel ward (Set; Pr 2, Wards).....	P&P 129
Boon of the god (Tyr; Pr 4, Combat, Healing).....	PFTF 10	Divine bloodline (Siamorphe; Pr 1, Divination).....	P&P 61
Break limb (Pr 6, Necromantic, Healing).....	PFTF 126	Divine investiture (Siamorphe; Pr 5, Law, Time).....	P&P 61
Briartangle (Silvanus; Pr 4, Plant).....	F&A 147	Divine purpose (Gond; Pr 3, Divination).....	PFTF 7
Cairn (Ilmater; Pr 4, Elemental Earth).....	PFTF 104	Dolorous decay (Myrkul; Pr 6, Combat, Necromantic).....	F&A 128
Call dinosaurs (Ubtao; Pr 5, Summoning, Animal).....	P&P 93	Doom of Bane, The (Bane; Pr 4, Necromantic).....	F&A 40
Call upon Gargauth (Pr 7, Summoning).....	P&P 26	Doomtide (Beshaba; Pr 4, Combat, Guardian).....	PFTF 13
Calm winds (Akadi; Pr 4, Elemental Air).....	F&A 26	Doublecoin (Waukeen; Pr 4, Creation).....	F&A 180
Candle of calm (Lliira; Pr 5, Charm, Protection).....	F&A 100	Dragon scales (Tiamat; Pr 4, Protection).....	P&P 137
Censure (Pr 4, All).....	PFTF 124, PFTM 16	Duplicate (Oghma; Pr 4, Creation).....	F&A 134
Chain creation (Lathander; Pr 5, Creation).....	PFTF 99	Dust shield (Geb; Pr 3, Elemental Earth).....	P&P 101
Chant of fangs (Malar; Pr 3, Combat).....	PFTF 16	Dying curse (Horus-Re; Pr 6, Protection).....	P&P 114
Charm of Isis (Isis; Pr 3, Protection).....	P&P 117	Earthenair (Grumbar; Pr 3, Elemental Earth).....	F&A 68
Chill (Osiris; Pr 3, Combat).....	P&P 123	Earthensport (Grumbar; Pr 5, Elemental Earth).....	F&A 68
Chilling scythe (Kelemvor; Pr 2, Combat, Necromantic).....	F&A 87	Earthshake* (Geb; Pr 5, Elemental Earth).....	P&P 102
Claws of Velsharoon (Velsharoon; Pr 1, Necromantic).....	P&P 78	Ease labor/inflct labor (Shiallia; Pr 3, Healing).....	P&P 57
Clear air (Akadi; Pr 4, Elemental Air).....	F&A 26	Elsewhere chant (Milil; Pr 7, Summoning).....	PFTF 116
Cloud of pestilence (Talona; Pr 4, Combat, Elemental Air).....	F&A 154	Embattlement (Ilmater; Pr 3, Protection).....	PFTF 104
Cloudburst (Istishia; Pr 3, Elemental Water).....	F&A 81	Enchant phylactery (Mystra; Pr 5, Guardian, Protection).....	PFTF 81
Cold hand (Auril; Pr 5, Combat, Elemental Water).....	PFTF 88	Endless dance (Shiallia; Pr 6, Charm).....	P&P 58
Compel (Torm; Pr 3, Charm).....	F&A 165	Endurance of Ilmater (Ilmater; Pr 4, Necromantic, Protection).....	F&A 77
Conjure air elemental/dismiss air elemental (Akadi; Pr 7, Elemental Air).....	F&A 26	Enduring ward (Nephthys; Pr 6, Wards).....	P&P 120
Conjure nature elemental/dismiss nature elemental (Chauntea; Pr 7, Elemental Earth, Elemental Air, Elemental Fire, Elemental Water, Plant, Summoning).....	F&A 51	Everchanging self (Mask; Pr 6, Chaos, Protection).....	PFTF 57
Conjure water elemental/dismiss water elemental (Istishia; Pr 6, Elemental Water, Summoning).....	F&A 81	Exaltation (Helm; Pr 3, Combat, Healing).....	F&A 70
Continual faerie fire (Pr 3, Weather).....	PFTF 122	Excessive indulgence (Sharess; Pr 1, Charm).....	P&P 54
Continual shadow (Eshowdow; Pr 3, Sun).....	P&P 83	Eye of fire (Horus-Re; Pr 3, Combat, Sun).....	P&P 113
Contract of Nephthys (Nephthys; Pr 4, Charm).....	P&P 119	Faith armor (Helm; Pr 5, Protection).....	PFTF 39
Control giant insect (Pr 4, Animal).....	PFTF 122	Faith magic zone (Emerald Enclave; Pr 4, Protection, Wards).....	PFTF 127
Control vapor (Eldath; Pr 5, Elemental Air, Elemental Water).....	F&A 60	Faithful mount (Malar; Pr 7, Animal, Charm).....	F&A 108
Corrupt (Myrkul; Pr 4, Necromantic).....	F&A 127	Falling wall (Silvanus; Pr 6, Elemental Earth, Weather).....	PFTF 53
Crawling darkness (Shar; Pr 6, Protection).....	PFTF 35	False dawn (Lathander; Pr 6, Sun).....	F&A 93
Create ancient dead (Set; Pr 6, Necromantic).....	P&P 129	Fangs of retribution (Ilmater; Pr 2, Combat).....	PFTF 104
Create Baneguard (Bane; Pr 6, Necromantic).....	F&A 40	Fantastic machine (Gond; Pr 6, Creation).....	F&A 65
Create direguard (Cyric; Pr 7, Necromantic).....	F&A 54	Favor of Ilmater (Ilmater; Pr 3, Necromantic, Protection).....	F&A 77
Create ibrandlin (Ibrandul; Pr 6, Guardian).....	F&A 75	Favor of Shaundakul (Shaundakul; Pr 2, Travelers).....	F&A 144
Create treatant (Mielikki; Pr 7, Plant).....	F&A 116	Favor of the goddess (Chauntea; Pr 2, Plant).....	F&A 50
Create undead minion (Pr 7, Necromantic).....	PFTF 126	Favor of Tymora (Tymora; Pr 2, Protection).....	F&A 168
Creature of darkness (Shar; Pr 4, Sun).....	F&A 142	Favor of Valkur (Valkur; Pr 5, Charm, Elemental Water).....	P&P 75
Crocodile tears (Sebek; Pr 2, Charm).....	P&P 126	Favor of Yathagera (Lurue; Pr 3, Animal).....	P&P 40
Cure scurvy/inflct scurvy (Valkur; Pr 2, Necromantic).....	P&P 75	Feat (Tymora; Pr 4, All).....	F&A 168
Dance of life* (Hathor; Pr 6, Healing).....	P&P 109	Feline form (Nobanion; Pr 7, Combat).....	P&P 44
Dance of pain (Loviatar; Pr 3, Combat, Necromantic).....	F&A 104	Fertility (Shiallia; Pr 4, Creation).....	P&P 58
Dance of the fallen (Tempus; Pr 6, Guardian, Necromantic).....	F&A 162	Find companion (Malar; Pr 4, Animal).....	F&A 108
Dance of the unicorns (Lurue; Pr 5, Combat).....	P&P 40	Find drinkable water (Mielikki; Pr 1, Divination).....	PFTF 119
Dark aura (Cyric; Pr 4, Combat).....	F&A 53	Fire of justice (Tyr; Pr 5, Combat).....	PFTF 11
Dark path (Ibrandul; Pr 1, Sun, Travelers).....	F&A 74	Fireward (Silvanus; Pr 5, Elemental Fire).....	F&A 148
Dark promise (Bane; Pr 5, Charm, Necromantic).....	F&A 40	Fist of faith (Helm; Pr 2, Combat).....	PFTF 39
Dark road (Shar; Pr 6, Elemental Earth).....	PFTF 35	Fist of Gond (Gond; Pr 6, Combat).....	PFTF 8
Dark way (Mask; Pr 6, Creation).....	PFTF 57	Flame shield (Eldath; Pr 3, Elemental Fire).....	F&A 60
Darkbolt (Shar; Pr 4, Combat).....	F&A 142	Float (Pr 5, Creation).....	PFTF 124
Darkfire (Beshaba; Pr 2, Combat, Necromantic).....	PFTF 13	Flock of birds (Thoth; Pr 4, Animal, Summoning).....	P&P 132
Dead magic shield (Shaundakul; Pr 5, Protection).....	F&A 145	Forceward (Helm; Pr 3, Wards).....	F&A 70
Dead march (Kelemvor; Pr 4, Necromantic).....	F&A 87	Foresight (Savras; Pr 1, Combat, Divination).....	P&P 51
Deadly dance (Lliira; Pr 4, Combat).....	F&A 100	Forgotten melody (Milil; Pr 5, Charm, Combat).....	F&A 119
Death chariot (Silvanus; Pr 7, Elemental Fire).....	F&A 149	Fortitude of Uthgar (Uthgar; Pr 1, Charm).....	P&P 71
Death dragon (Kelemvor; Pr 6, Necromantic).....	PFTF 92	Fortunate fate (Tymora; Pr 7, Healing, Protection).....	PFTF 28
Death symbol of Bane (Bane; Pr 7, Guardian).....	F&A 41	Free will (Ubtao; Pr 2, Charm).....	P&P 93
Decay (Bhaal; Pr 3, Time).....	F&A 47	Frost breath (Auril; Pr 2, Combat, Elemental Water).....	PFTF 87
Deny death (Kelemvor; Pr 5, Necromantic).....	F&A 87	Frost fingers (Auril; Pr 1, Combat, Weather).....	F&A 33
Destroy magedoom (Azuth; Pr 7, Summoning, Protection; Wiz 7, Conjuraton/Summoning).....	F&A 36	Frost whip (Auril; Pr 2, Combat, Weather).....	F&A 33
Detect ambush (Anhur; Pr 3, Divination).....	P&P 99	Gaseous form (Velsharoon; Pr 5, Necromantic, Elemental Air).....	P&P 79
Detect curse (Thoth; Pr 3, Divination).....	P&P 132	Gate of doom (Jergal; Pr 7, Summoning).....	P&P 35
Detect living (Jergal; Pr 1, Divination, Necromantic).....	P&P 34	Gauntlet of winds (Shaundakul; Pr 4, Elemental Air, Weather).....	F&A 145
Detect metals and minerals (Geb; Pr 1, Divination, Elemental Earth).....	P&P 101	Ghost knight (Kelemvor; Pr 4, Summoning).....	PFTF 90
		Ghost pipes (Finder Wyvernspur; Pr 3, Charm; Wiz 3, Alteration, Illusion/Phantasm).....	P&P 17, PFTM 73
		Glyph of revealing (Deneir; Pr 2, Divination).....	F&A 56
		Glyph of warding: Telatha (Pr 3, Guardian).....	PFTF 122
		Goad of misfortune (Beshaba; Pr 6, Combat).....	PFTF 14

Greater creature of darkness (Shar; Pr 6, Sun)	PFTF 36	Mirage (Horus-Re; Pr 4, Sun)	P&P 114
Greater mantle of Mystra (Mystra; Pr 6, Protection)	PFTF 83	Mirror vestments (Lathander; Pr 3, Protection)	PFTF 98
Greater shield of Lathander (Lathander; Pr 7, Guardian)	F&A 93	Misfire (Beshaba; Pr 4, Combat)	F&A 44
Greater touchsickle (Eldath; Pr 5, Combat, Plant)	F&A 60	Misfortune (Beshaba; Pr 5, Combat, Charm)	F&A 44
Greenwood (Eldath; Pr 3, Plant)	F&A 60	Missing word (Oghma; Pr 7, Divination)	PFTF 43
Ground trace (Mielikki; Pr 4, Divination)	PFTF 120	Mist of the goddess (Eldath; Pr 7, Elemental Water, Healing)	F&A 61
Hammer of justice (Tyr; Pr 5, Divination)	F&A 171	Mold touch (Eldath; Pr 3, Plant)	F&A 60
Hand of Hoar (Hoar; Pr 4, Law)	P&P 31	Monstrous illusion (Leira; Pr 4, Combat, Necromantic)	F&A 96
Hand of Torm (Torm; Pr 4, Guardian)	F&A 165	Moon blade (Selûne; Pr 3, Combat, Sun)	F&A 137
Handcandle (Oghma; Pr 3, Elemental Fire)	PFTF 43	Moon path (Selûne; Pr 5, Sun, Travelers)	F&A 138
Handfang (Moander; Pr 2, Combat, Necromantic)	F&A 122	Moon rising (Selûne; Pr 4, Combat)	PFTF 66
Handfire (Sune; Pr 1, Combat)	PFTF 75	Moon shield (Selûne; Pr 2, Protection)	PFTF 65
Hard water (Pr 5, Elemental Water)	PFTF 125	Moonfire (Selûne; Pr 5, Necromantic)	PFTF 66
Harp of war (Milil; Pr 7, Combat)	F&A 119	Moonveil (Bane; Pr 7, Elemental Water)	F&A 41
Haunted visions (Savras; Pr 3, Divination)	P&P 51	Moonweb (Selûne; Pr 5, Guardian, Sun)	F&A 138
Healing hand (Ilmater; Pr 4, Healing)	PFTF 105	Moss skull (Silvanus; Pr 5, Combat, Elemental Fire, Elemental Water)	PFTF 52
Heart of ice (Auril; Pr 7, Combat, Necromantic)	F&A 33	Mulch (Silvanus; Pr 5, Plant, Necromantic)	F&A 148
Histachii brew (Sseth; Pr 4, Animal, Creation)	P&P 87	Multiple message mote (Tyr; Pr 4, All)	PFTF 11
Hold metal (Pr 4, Charm)	PFTF 123	Mystic lash (Bane; Pr 5, Combat)	F&A 40
Holy flail (Tempus; Pr 3, Combat, Creation)	F&A 160	Natural attunement	
Holy star (Mystra; Pr 6, Combat, Protection)	PFTF 83	(Gwaeron Windstrom; Pr 2, Animal, Plant)	P&P 28
Home port (Valkur; Pr 3, All)	P&P 75	Nurture (Hathor; Pr 2, Animal)	P&P 108
Horns of Hathor (Hathor; Pr 2, Combat, Animal)	P&P 108	Oakheart (Silvanus; Pr 4, Plant)	F&A 147
Hurl thunderbolt (Gilgeam; Pr 4, Combat, Weather)	P&P 106	Oars to snakes/snakes to oars (Umberlee; Pr 4, Plant)	F&A 175
Ice blade (Auril; Pr 4, Combat, Weather)	F&A 33	Omen (Pr 2, All, Divination)	PFTF 121
Ice spikes (Auril; Pr 3, Combat, Elemental Water)	PFTF 87	Permanent lure (Sune; Pr 6, Charm, Necromantic)	PFTF 76
Ice walk (Uluti; Pr 1, Elemental Water)	P&P 66	Phantom plow (Chauntea; Pr 3, Elemental Earth)	F&A 50
Illumination (Amaunator; Pr 5, Sun, Thought)	F&A 29	Plant lance (Chauntea; Pr 4, Plant)	F&A 50
Ilmater's fist (Ilmater; Pr 4, Combat)	PFTF 105	Plant renewal (Eldath; Pr 2, Plant)	PFTF 24
Impart knowledge (Oghma; Pr 2, Thought)	F&A 134	Poison touch (Talona; Pr 2, Combat, Necromantic)	F&A 154
Impenetrable falsehood (Leira; Pr 2, Divination)	F&A 95	Precipitation (Istishia; Pr 1, Elemental Water)	F&A 81
Incarnation of evil (Set; Pr 5, Animal, Combat)	P&P 129	Pride of Nobanion (Nobanion; Pr 4, Animal, Summoning)	P&P 44
Inscribe speech (Thoth; Pr 2, All)	P&P 132	Probing arm (Gond; Pr 5, Creation)	F&A 65
Intensify sensation/deaden sensation (Sharess; Pr 3, Charm)	P&P 54	Protection from cold (Uluti; Pr 3, Protection, Elemental Air, Elemental Water)	P&P 66
Istishia's port (Istishia; Pr 7, Elemental Water)	F&A 81	Purify self (Pr 1, All)	PFTF 121
Jaws of the wolf (Silvanus; Pr 2, Combat)	PFTF 52	Quench the spirit (Myrkul; Pr 6, Necromantic)	F&A 128
Jergal's mind probe (Jergal; Pr 5, Divination, Necromantic)	P&P 34	Rage (Malar; Pr 5, Combat)	F&A 108
Karsus's avatar (Karsus; Wiz 12, Mentalism (Invocation/Evocation, Enchantment/Charm))	P&P 36	Rapture (Sune; Pr 3, Charm)	F&A 151
Kelemvor's grace (Kelemvor; Pr 5, Protection)	PFTF 91	Reaving blades (Iyachtu Xvim; Pr 4, Combat)	F&A 84
Kiss of Sharess (Sharess; Pr 5, Charm)	P&P 54	Repair (Gond; Pr 5, Creation)	PFTF 8
Kiss of torment (Loviatar; Pr 4, Combat, Necromantic)	F&A 105	Resist magic (Thoth; Pr 6, Guardian)	P&P 133
Knight's move (Red Knight; Pr 3, Combat)	P&P 47	Resplendence of renewed youth (Tyr; Pr 7, Necromantic, Healing)	F&A 171
Laughing water (Eldath; Pr 3, Necromantic, Protection)	PFTF 24	Restore rune (Deneir; Pr 6, Divination, Guardian)	PFTF 62
Leaf into dagger (Chauntea; Pr 1, Combat, Plant)	PFTF 30	Retarget (Emerald Enclave; Pr 5, Combat, Protection)	PFTF 127
Lightning lance (Talos; Pr 4, Combat)	PFTF 20	Reveal/conceal (Tempus; Pr 4, Divination)	F&A 160
Lionheart (Nobanion; Pr 2, Charm)	P&P 43	Revenge (Hoar; Pr 6, Necromantic)	P&P 31
Listening shadow (Mask; Pr 3, Divination)	F&A 111	Right of might (Gilgeam; Pr 5, Charm, Combat)	P&P 106
Love bite (Sune; Pr 2, Combat)	F&A 151	Ripen plant (Chauntea; Pr 2, Plant)	PFTF 30
Loviatar's caress (Loviatar; Pr 2, Combat)	F&A 104	Rising rot (Moander; Pr 5, Combat, Necromantic)	F&A 122
Loving pain (Loviatar; Pr 5, Healing)	PFTF 48	Rites of Istishia (Istishia; Pr 3, Elemental Water)	F&A 81
Loyal vassal (Siamorphe; Pr 3, Charm)	P&P 61	Roar of the king (Nobanion; Pr 4, Combat)	P&P 43
Luckbolt (Tymora; Pr 6, Combat, Protection)	F&A 168	Roots of the assassin (Moander; Pr 6, Summoning, Plant)	F&A 123
Lure (Sune; Pr 3, Charm, Necromantic)	PFTF 75	Rosemantle (Lathander; Pr 1, Protection)	F&A 92
Mace of Odo (Helm; Pr 3, Combat)	F&A 71	Rosetouch (Lathander; Pr 2, Protection)	F&A 92
Mace of Xvim (Iyachtu Xvim; Pr 2, Combat)	F&A 84	Rosewater (Lathander; Pr 2, Healing)	PFTF 98
Maelstrom (Umberlee; Pr 7, Elemental Water)	F&A 176	Sacred link (Tempus; Pr 7, Creation)	F&A 162
Magefire* (Mystra; Pr 4, Healing, Necromantic, Protection)	F&A 131	Sacred strike (Loviatar; Pr 4, Combat, Necromantic)	PFTF 47
Magical tether (Uluti; Pr 1, Combat)	P&P 66	Sanctified marker (Deneir; Pr 4, Creation)	PFTF 60
Major curse (Nephthys; Pr 5, Protection)	P&P 120	Sanctify crypt (Nephthys; Pr 7, Wards)	P&P 120
Make real (Tyr; Pr 7, All)	PFTF 11	Sanctify sacred site (Chauntea; Pr 7, All, Sun, Plant)	F&A 51
Mantle of Mystra (Mystra; Pr 4, Protection)	PFTF 81	Sanctify spirit host (Osiris; Pr 6, Necromantic)	P&P 124
Manythorns (Silvanus; Pr 2, Combat, Protection)	PFTF 52	Sarcophagus of death (Set; Pr 4, Necromantic)	P&P 129
Mask of Gargauth (Pr 3, Charm)	P&P 26	Scent of vengeance (Hoar; Pr 2, Animal)	P&P 31
Master rune (Deneir; Pr 7, Combat, Protection)	PFTF 62	Scouring wind (Talos; Pr 5, Elemental Air)	PFTF 21
Melisander's harp (Finder Wyvernspur; Pr 5, Charm, Combat; Wiz 5, Alteration)	P&P 17, PFTM 59	Sea legs/land legs (Valkur; Pr 1, Healing)	P&P 74
Merge with nature (Sune; Pr 6, Charm, Necromantic, Plant)	F&A 151	Searing song (Milil; Pr 4, Combat)	PFTF 115
Message mote (Tyr; Pr 2, All)	PFTF 10	Seed of Moander (Moander; Pr 5, Plant)	F&A 123
Might of Mystra (Mystra; Pr 5, Charm, Divination)	PFTF 82	Seedstorm (Isis; Pr 5, Plant, Combat)	P&P 117
Minor wealthtwist (Waukeen; Pr 5, Healing, Necromantic)	F&A 181	Seek eternal rest (Jergal; Pr 4, Necromantic, Time)	P&P 34

Seeking mote (Chauntea; Pr 1, Sun).....	PFTF 30	Sword and hammer (Tyr; Pr 6, Combat).....	F&A 171
Seeking sword (Helm; Pr 4, Combat).....	F&A 71	Swordward (Torm; Pr 6, Protection, Necromantic).....	F&A 166
Sentry of Helm (Helm; Pr 1, Guardian, Travelers).....	F&A 70	Talona's blessing (Talona; Pr 5, Protection, Necromantic).....	F&A 155
Shadow sword (Shaundakul; Pr 3, Combat, Sun).....	F&A 145	Telepathic broadcast (Red Knight; Pr 5, Combat, Thought).....	P&P 47
Shadowcloak (Mask; Pr 3, Sun, Protection).....	F&A 111	Tenfold ironguard (Helm; Pr 6, All).....	PFTF 40
Shatter circle (Thoth; Pr 5, Protection).....	P&P 132	Tentacle of withering (Moander; Pr 6, Combat, Necromantic).....	F&A 124
Shield of Lathander (Lathander; Pr 5, Guardian).....	F&A 93	Test of maat (Horus-Re; Pr 1, Divination, Law).....	P&P 113
Shield of the god (Helm; Pr 5, Protection).....	PFTF 40	Thorn spray (Silvanus; Pr 4, Plant).....	F&A 148
Shift glyph (Deneir; Pr 3, Creation, Divination).....	F&A 56	Threefold boon (Tymora; Pr 5, Combat, Protection).....	PFTF 28
Ship shield (Valkur; Pr 5, Elemental Air).....	P&P 76	Thunderstroke (Anhur; Pr 4, Combat, Weather).....	P&P 99
Silver tongue and starry eyes (Lurue; Pr 6, Animal).....	P&P 40	Timewarp (Thoth; Pr 7, Time).....	P&P 133
Singing stone (Milil; Pr 4, Divination, Elemental Earth).....	F&A 118	Touch of the Talontar (Talona; Pr 4, Combat, Necromantic).....	F&A 155
Skulk (Ibrandul; Pr 4, Protection).....	F&A 74	Touchsickle (Eldath; Pr 2, Combat, Plant).....	F&A 59
Skull of secrets (Cyric; Pr 4, Guardian).....	F&A 53	Treasure scent (Tiamat; Pr 1, Divination).....	P&P 137
Sleep of dragons (Tiamat; Pr 6, Charm).....	P&P 137	Tree healing (Mielikki; Pr 5, Healing, Necromantic, Plant).....	F&A 115
Slicing shadow (Mask; Pr 5, Combat).....	PFTF 56	Triple mask (Leira; Pr 5, Necromantic, Protection).....	F&A 96
Slow boon (Illmater; Pr 3, Healing).....	PFTF 104	Truemask (Waukeen; Pr 1, Divination).....	F&A 180
Smoke ghost (Silvanus; Pr 4, Elemental Fire).....	F&A 148, PFTM 61	Tsunami (Istishia; Pr 7, Elemental Water).....	F&A 82
Snake charm (Sseth; Pr 1, Charm).....	P&P 87	Tumblethorns (Talos; Pr 2, Plant).....	PFTF 19
Snake skin (Sseth; Pr 4, Animal).....	P&P 88	Tyranny (Gilgeam; Pr 7, Charm).....	P&P 106
Snow boots (Auril; Pr 1, Elemental Water).....	PFTF 87	Undeath after death (Bane; Pr 6, Necromantic).....	F&A 41
Snow snake (Auril; Pr 5, Combat, Elemental Water).....	PFTF 88	Undeath to death (Kelemvor; Pr 7, Necromantic).....	PFTF 92
Song of compulsion (Milil; Pr 3, Charm, Law).....	F&A 118	Understand device (Gond; Pr 7, Divination).....	PFTF 8
Song of healing (Milil; Pr 5, Healing).....	PFTF 116	Unicorn steed (Mielikki; Pr 3, Animal, Summoning).....	PFTF 120
Spawn of Tiamat (Tiamat; Pr 6, Combat).....	P&P 137	Unquestioning obedience (Siamorphe; Pr 2, Charm, Law).....	P&P 61
Speak with birds (Thoth; Pr 1, Animal Divination).....	P&P 132	Veil of Djalice (Sune; Pr 4, Charm).....	F&A 151
Speak with drowned dead (Umberlee; Pr 3, Elemental Water, Divination).....	F&A 174	Velsharoon's death pact (Velsharoon; Pr 7, Necromantic, Summoning).....	P&P 79
Spectral mantichore (Malar; Pr 4, Summoning).....	PFTF 17	Venom of Vrae (Sseth; Pr 3, Necromantic).....	P&P 87
Spectral stag (Malar; Pr 4, Summoning).....	PFTF 17	Wailing whips (Loviatar; Pr 5, Guardian).....	PFTF 48
Speed rot (Moander; Pr 3, Plant).....	F&A 122	Wailing wind (Eldath; Pr 1, Elemental Air, Weather).....	F&A 59
Speeding trident (Umberlee; Pr 2, Combat).....	PFTF 70	Wall of moonlight (Selûne; Pr 4, Protection, Sun).....	F&A 138
Spell shield (Mystra; Pr 3, Protection).....	PFTF 81	Wall of shadow (Eshowdow; Pr 5, Sun).....	P&P 84
Spell ward (Mystra; Pr 7, Protection).....	F&A 131	Ward of light (Lathander; Pr 5, Guardian).....	PFTF 99
Spellbind (Oghma; Pr 7, Necromantic, Protection).....	F&A 134	Warp and weave (Mystra; Pr 4, Divination).....	PFTF 81
Spirit annihilation (Bane; Pr 6, Necromantic).....	F&A 40	Watching shadow (Mask; Pr 4, Divination).....	F&A 112
Spirit mask (Ubtrao; Pr 1, Divination).....	P&P 93	Water of Eldath (Eldath; Pr 5, Elemental Water, Healing).....	F&A 61
Spirit quest (Uthgar; Pr 6, Divination).....	P&P 72	Water serpent (Umberlee; Pr 5, Elemental Water).....	PFTF 72
Spirit trap of the Darkbringer (Moander; Pr 5, Plant, Necromantic).....	F&A 123	Water sprint (Sebek; Pr 1, Combat).....	P&P 126
Spiritual corruption (Gargauth; Pr 6, Charm).....	P&P 26	Water wyvern (Umberlee; Pr 3, Elemental Water).....	PFTF 70
Spring mastery (Eldath; Pr 6, Creation, Elemental Water).....	F&A 61	Waterspout (Umberlee; Pr 6, Elemental Water).....	F&A 175
Stalk (Mielikki; Pr 2, Animal).....	F&A 115	Waterwall (Istishia; Pr 4, Elemental Water).....	F&A 81
Starflight* (Mystra; Pr 3, Elemental Air, Travelers).....	F&A 130	Wealthtwist (Waukeen; Pr 7, Healing, Necromantic).....	F&A 181
Starharp (Finder Wyvernspur; Pr 6, Healing, Protection; Wiz 6, Alteration, Necromancy).....	P&P 17, HHK 51	Wealthword (Waukeen; Pr 7, Healing, Necromantic).....	F&A 181
Still waves (Valkur; Pr 4, Elemental Water).....	P&P 75	Weapon immunity (Isis; Pr 4, Protection).....	P&P 117
Stone walk (Bane; Pr 7, Elemental Earth).....	F&A 42	Weathertell (Valkur; Pr 1, Weather, Divination).....	P&P 75
Storm cone (Talos; Pr 5, Elemental Air, Weather).....	F&A 158	Wheat into blade (Chauntea; Pr 3, Combat, Plant).....	PFTF 31
Storm shield (Talos; Pr 3, Protection, Weather).....	F&A 158	Wheel of bones (Eldath; Pr 3, Necromantic).....	F&A 60
Stormcloak (Umberlee; Pr 4, Elemental Water, Protection).....	F&A 175	Whip of flame (Loviatar; Pr 2, Combat).....	F&A 104
Stormrage (Talos; Pr 6, Combat).....	PFTF 21	Whip of pain (Loviatar; Pr 3, Combat, Necromantic).....	F&A 104
Stormvoice (Horus-Re; Pr 2, Weather).....	P&P 113	Whip of Shar (Shar; Pr 3, Necromantic).....	F&A 142
Striking shadows (Mask; Pr 6, Guardian).....	F&A 112	Whip of woe (Beshaba; Pr 5, Combat).....	PFTF 14
Striking wave (Umberlee; Pr 4, Elemental Water).....	F&A 175	Whirlchain (Illmater; Pr 4, Combat).....	PFTF 105
Stumble (Anhur; Pr 1, Combat).....	P&P 99	Whirlwave (Umberlee; Pr 4, Elemental Water).....	PFTF 71
Summon ancestor (Uthgar; Pr 3, Necromantic).....	P&P 71	Whirlwind (Akadi; Pr 7, Elemental Air).....	F&A 26
Summon divine minion (Mulhorandi pantheon; Pr 7, Summoning, All).....	P&P 96	Whirlwind of steel (Garagos; Pr 5, Combat).....	P&P 22
Summon lock lurker (Waukeen; Pr 3, Summoning, Animal).....	F&A 180	Wieldskill (Gond; Pr 2, Charm, Thought).....	F&A 65
Summon shadow spirit (Eshowdow; Pr 4, Summoning).....	P&P 83	Wind lash (Talos; Pr 2, Weather).....	F&A 157
Summon spectator (Helm; Pr 5, Summoning, Protection).....	F&A 71	Windbearer (Akadi; Pr 3, Elemental Air).....	F&A 26
Sun scepter (Amaunator; Pr 6, Sun, Law).....	F&A 29	Windlance (Emerald Enclave; Pr 5, Elemental Air).....	PFTF 127
Sunrise (Lathander; Pr 3, Sun).....	F&A 92	Winds of Akadi (Akadi; Pr 4, Elemental Air).....	F&A 26
Sunstroke (Horus-Re; Pr 3, Elemental Fire, Sun).....	P&P 113	Wither (Myrkul; Pr 5, Necromantic).....	F&A 127
Swim (Valkur; Pr 2, Charm).....	P&P 75	Wolfjaws (Tyr; Pr 2, Combat, Necromantic).....	F&A 171
Swirling scythes (Osiris; Pr 4, Plant, Combat).....	P&P 124	Wondrous recall (Mystra; Pr 6, Charm, Creation).....	F&A 131
		Wood sword (Mielikki; Pr 2, Combat).....	F&A 115
		Word of binding (Oghma; Pr 5, Guardian).....	PFTF 43
		Wound (Bhaal; Pr 5, Necromantic).....	F&A 47
		Wrath of Torm (Torm; Pr 6, Combat).....	PFTF 107

Divine Minion

CLIMATE/TERRAIN:	Desert, arid, cities, Outer Planes, where summoned
FREQUENCY:	Uncommon
ORGANIZATION:	Group
ACTIVITY CYCLE:	Any
DIET:	Herbivore, omnivore, or carnivore, as fits the deity served
INTELLIGENCE:	High (13-14)
TREASURE:	Nil
ALIGNMENT:	As the deity served
NO. APPEARING:	1d20
ARMOR CLASS:	-2
MOVEMENT:	12 or as animal form
HIT DICE:	6
THACO:	11
NO. OF ATTACKS:	3/2 or as animal form
DAMAGE/ATTACKS:	1d12 or by weapon type or as animal form
SPECIAL ATTACKS:	Attack as a 10th-level fighter, change form, special attacks of animal form
SPECIAL DEFENSES:	Save as 10th-level fighter, immune to magic that creates fear or doubt
MAGIC RESISTANCE:	10%
SIZE:	M (6½ feet tall) or as animal form
MORALE:	Fearless (20)
XP VALUE:	2,000

Each divinity of the Mulhorandi pantheon has a number of magical servitors known as minions. Each minion is a fanatical follower of the deity and serves his or her ends at all costs.

Divine minions serve as messengers of the deities. They appear as great, well-muscled male or female warriors well over 6 feet tall and dress in bronze plate armor that is decorated with the symbol of their deity. They wield huge khopeshes, scimitars, or two-handed swords. Minions of Set also serve as assassins and provide military assistance for the Lord of Evil's mortal worshippers. Minions of Set favor khopeshes or broad swords and dress in black, scaly plate mail armor.

All divine minions are empowered with the ability to change into one or more animal forms. The specific forms allowed are specified in each deity description. The transformation is complete, including clothing and weapons, leaving no traces of their human guises behind.

Combat: The weapon of a divine minion counts as a weapon of +2 magical enchantment for the purposes of what sorts of creatures it can hit, but inflicts only 1d12 points of damage to all it strikes, no matter what the apparent form of the weapon and no matter what the target's size.

Animal Form	Deity Served (Alignment)	Move	#AT	Dmg	SA
Baboon	Thoth (LN)	12, 12 in trees	1	1d4	Nil
Brown bear	Osiris (LG), Set (LE)	12	3	1d6/1d6/1d8	Paw hit of 18 or better gives additional hug damage (2d6)
Cave bear	Geb (N)	12	3	1d8/1d8/1d12	Paw hit of 18 or better gives additional hug damage (2d8)
Cat, wild	Bast (CG)	18, Cl 9, 9 in trees	3	1d2/1d2/1d2	Rear claw rake (2x1d2) if both forepaws hit; -3 penalty to opponent's surprise roll; surprised only on a 1 or 2
Cobra, giant	Nephthys (CG)	15	1	1d3	Poison bite (save vs. poison at a -2 penalty for only 10 points of additional damage or [if failed] die in 2d4 rounds)
Cow, horned	Hathor (NG)	15	1	1d4	Trample for 1d4 if in a group of cattle and stampeding
Crocodile	Nephthys (CG), Sebek (NE), Set (LE)	6, Sw 12	2	2d4/1d12	-2 penalty to opponent's surprise roll
Crocodile, giant	Sebek (NE)	6, Sw 12	2	3d6/2d10	-2 penalty to opponent's surprise roll
Hawk, large	Horus-Re (LG), Isis (NG), Nephthys (CG), Osiris (LG)	1, Fl 33 (B)	3	1d2/1d2/1	Dive from at great height (100 feet or more) for +2 attack bonus and double talon damage; 25% of eye hit (1d10 rounds blinded and 10% of permanent eye loss) with successful beak strike
Ibis	Thoth (LN)	Sw 6, Fl 12 (C)	1	1d3	Nil
Jackal	Set (LE)	12	1	1d2	Nil
Lion	Anhur (CG), Bast (CG), Horus-Re (LG)	12	3	1d4/1d4/1d10	Rear claw rake (2x1d6+1) if both forepaws hit; surprised only on a 1; leap up to 30 feet
Leopard	Bast (CG)	12, Cl 9, 6 in trees, Sw 6	3	1d3/1d3/1d6	Rear claw rake (2x1d4) if both forepaws hit; -3 penalty to opponent's surprise roll; surprised only on a 1; leap up to 20 feet upward or 25 feet forward
Scorpion, huge	Set (LE)	12	3	1d8/1d8/1d3	Poison sting (save vs. poison or die the next round); successful claw attack causes 1d8 points of damage and victim is gripped in pincer for an automatic 1d8 points of damage per round; victims held in a pincers can be automatically hit by the tail sting
Snake, giant poisonous	Set (LE)	15	1	1d3	Poison bite (save vs. poison or die the next round)

A divine minion typically begins combat in human form, unless it is already in animal shape. Changing to animal form is normally done only when absolutely necessary. Most minions prefer not to disclose their shape-shifting abilities, since once these are discovered their usefulness to their deity is compromised. In human form, 25% of them use magical weapons fashioned in the Outer Planes, though none are greater than +2 enchantment.

Should a battle go badly or the need be great, however, divine minions transform themselves into fearsome animal forms. The transformation takes less than a single round, having an initiative modifier of 5. When in animal form, Armor Class, Hit Dice, and hit points remain the same as the minion's human form, while it acquires the movement rate, attacks, and special attacks of the new form. (See the full entry for these animals in the MONSTROUS MANUAL tome for additional details.)

The minion's form also affects its tactics in coordination with other minions. Bears, hawks, scorpions, and snakes fight independently without coordinating their tactics. Crocodiles and ibises attack in swarms, while lions and jackals coordinate their attacks in complex strategies involving ambushes and other tactics.

Divine minions are utterly devoted to their power, never check morale, and are immune to magic that creates fear or doubt such as *cause fear*, *scare*, *phantasmal killer*, or *doubt* spells. All minions, regardless of form, have a 10% magic resistance and save as 10th-level fighters.

Habitat/Society: Divine minions are creatures touched by divine power. They serve the deities of the Mulhorandi pantheon; hundreds live in each deity's avatar's primary residence, whether it be a tower in Skuld, the Raurin desert, or on the Outer Planes. With the exception of those of Set, all minions are willing volunteers to divine service; they forfeit mortal life in return for the honor of working for their deity throughout all eternity. All divine minions have the same alignment as their patron deity.

Set's minions usually are not volunteers to his service, as his touch can transform victims into minions of Set. However, once transformed, they serve him faithfully. Minions of Set are by far the most active divine minions, as the others prefer not to be noticed by mortals unless specially called by magic (such as the 7th-level priest spell *summon divine minion*).

Ecology: Divine minions are supernatural creatures. They need not eat or drink. Their armor and all their possessions disappear when slain, and they carry no treasure. Divine minions tend to radiate a faint field analogous to their alignment and the portfolio of their deity that affects the reactions of animals they encounter. For example, minions of Set produce instinctive dislike in most animals, which try to flee them. On the other hand, minions of Hathor produce inherent trust, and pregnant, hurt, or panicked animals seek them out and calm instantly at their touch. Divine minions killed in the Prime Material Plane are reformed by their deities in the Outer Planes.

Elder Eternal Evil

Powers & Pantheons

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CLIMATE/TERRAIN:	<i>Dendar the Night Serpent</i> The Gray Waste	<i>Kezef the Chaos Hound</i> Outer Planes & Prime Material Plane	<i>Ityak-Ortheel, the Elf-Eater</i> The Abyss & Prime Material Plane
FREQUENCY:	Unique	Unique	Unique
ORGANIZATION:	Solitary	Solitary	Solitary
ACTIVITY CYCLE:	Nocturnal	Any	Any
DIET:	Unremembered nightmares	The Faithful (spirits, petitioners)	Elves and elf spirits
INTELLIGENCE:	Genius (18)	Genius (18)	Low (7)
TREASURE:	Nil	Nil	Nil
ALIGNMENT:	Neutral evil	Chaotic evil	Chaotic evil
NO. APPEARING:	1	1	1
ARMOR CLASS:	-2	-6	-10 (carapace), 2 (tentacles), -6 (legs)
MOVEMENT:	12 (or across planes)	36	24
HIT DICE:	28 (224 hit points)	26 (208 hit points)	27 (216 hit points)
THACO:	-9	-7	-7
NO. OF ATTACKS:	1	1	40 (up to 8 on one target)
DAMAGE/ATTACKS:	3d20+10 (bite)	1d20+10	1d10 per tentacle
SPECIAL ATTACKS:	Unleash <i>nightmares</i> , unleash victim-specific <i>nightmares</i> , sleep/nightmare venom, swallows whole, spell-like abilities (<i>demishadow magic</i> , <i>demishadow monsters</i> , <i>dreamspeak</i> , <i>fear</i> , <i>nightmare</i> , or <i>dream</i>)	Always wins initiative, acid spittle, acid breath, maggot swarm	Constrict, bite, kick
SPECIAL DEFENSES:	+5 or better magical weapon to hit, regenerates 5 hit points/round, unleashes <i>nightmares</i> , immune to poison, <i>hold</i> , <i>fear</i> , or <i>charm</i> spells, illusions, psionics, and death magic	Howl, burning blood, +3 or better magical weapon to hit, regenerates 5 hit points/round, immune to poison, <i>hold</i> , <i>fear</i> , or <i>charm</i> spells, illusions, psionics, and death magic	Regenerates 2 hit points/round, does not need air to breathe, immune to acid, cold, poison, <i>hold</i> , <i>fear</i> , or <i>charm</i> spells, illusions, psionics, and death magic
MAGIC RESISTANCE:	90%	70%	25%
SIZE:	G (300 feet long)	H (15 feet long)	G (80 feet in diameter)
MORALE:	Fearless (20)	Fearless (20)	Fearless (20)
XP VALUE:	35,000	34,000	27,000

Dendar the Night Serpent

Dendar the Night Serpent is one of the elder, eternal evils of the Outer Planes created in the dawn of Abeir-Toril's prehistory. She came into existence shortly after the first being slept in Realmspace and had a nightmare. Supposedly, she will be the harbinger of the end of the world, the gods, and the entire crystal sphere of Realmspace.

The Night Serpent's slit-pupilled eyes are the sickly yellow-black of rotten eggs. Her tongue is forked and flickers incessantly over her smooth lips. Her monstrous fangs are always coated with the viscous essence of lost dreams. She speaks with a sibilant, malignant voice that drips with ancient horrors. Her hide is covered in midnight-black scales, the physical embodiment of the most terrifying nightmares she has swallowed.

Although she can slither across the Gray Waste or any of the lower planes at will, the Night Serpent is almost always found in her lair. Dendar lives in a vast cave near the oozing river that serves as the moat for the Crystal Spire (or its predecessor, Cyric's Bone Castle). The hiss of the Night Serpent's breathing echoes through the City of Strife as she sleeps, contentedly gorged on the world's unremembered nightmares. Anyone who approaches her cave finds her awake and awaiting them with anticipatory delight as she savors and relives their worst unremembered nightmares. Her cavernous maw is large enough to swallow a hill giant, and her tongue can knock an armored man to the ground with a single flick. Beneath her tongue is a foul mire of greasy spittle and half-devoured bones—the corporeal manifestations of the remnants of her dream diet.

To the ancient Rus, Dendar was known as Nidhogg, the serpent who gnaws on the roots of Yggdrasil. In Calimport, she is known (incorrectly) as the Mother of the Night Parade. (However, those horrid denizens of another world who survived their war with Myrmeen Lhal and her Harper allies have begun to venerate Dendar since their permanent loss of the artifact connecting them with their home world.) In the Jungles of Chult, Dendar is known as the Eater of the World, and stories tell of how Ubtao will battle the Night Serpent when she emerges through a gigantic iron door located beneath one of the Peaks of Flame to attempt to eat the sun. According to legend, Dendar will succeed in breaking down the door to readily devour the sun if Ubtao fails in his duty when the doom of the world finally arrives.

Only the legendary blade of Alban Onire, *Titanslayer*, has ever truly injured the Night Serpent. When Gwydion the Quick dared to challenge the

Night Serpent during the revolt against Cyric in the City of Strife, she battled the servant of Torm with a host of nightmare visions and lost. Dendar conceded defeat and unleashed the night-terrors that belonged to the denizens defending the Bone Castle, allowing the revolutionaries to storm the fortress.

Combat: Although Dendar can attack with her magically envenomed bite, she prefers to unleash unremembered nightmares on anyone so bold as to attack her. Her fangs cut through armor as if it does not exist—the Armor Class of any opponent is calculated using magical and Dexterity bonuses only. Anyone bitten by the Night Serpent must make a successful saving throw vs. death magic or fall into an eternal sleep, stalked by an endless stream of nightmares replayed over and over. The only way to end this tortured state is with a *limited wish* or *wish* spell followed by *heal* to prevent the victim from being permanently *feble-minded*. On an unmodified attack roll of 20, Dendar can swallow an opponent of huge size or smaller whole. When swallowed in this manner, victims can only be helped by forcing Dendar to disgorge nightmares and leaving her gullet in the outgoing flood. While in her gullet they take 1d6 points of acid damage per turn.

For every point of damage an opponent inflicts on the Night Serpent, one scale explodes and stretches into a fully formed nightmare, similar in effect to a *nightmare* spell (as the reverse of the 5th-level wizard spell *dream*). Although every *nightmare* is actually experienced instantaneously, each hideous and unsettling vision seems to go on forever. If the victim fails a saving throw vs. spell, each *nightmare* inflicts 1d10 points of damage and leaves the recipient fatigued and unable to regain spells for a week. If a second saving throw vs. spell is failed, the victim is under the effects of a permanent *fear* spell until *remove fear* is successfully cast upon them.

Dendar can also disgorge up to 10 *nightmares* per round against each attacker, although she is loath to do so unless confronted by a particularly dangerous opponent, since each lost *nightmare* delays the end of the world and her triumph just a little bit longer.

The Night Serpent can vomit forth any specific spirit's worst *nightmare* from its entire life. Such *nightmares* fly forth to attack their originators, wherever they may be (even on another plane). If victims have already confronted particular attacking visions and laid them to rest (as adjudicated by the DM), they are unaffected, and the Night Serpent must concede defeat to

such opponents and be henceforth unable to ever harm them through night terrors ever again. If victims have not confronted and defeated particular attacking *nightmares* in the past and fail a saving throw vs. spell at -5, they become insane with a pernicious insanity curable only by a *wish* granted directly from a deity. If victims who have failed this saving throw are in the process of physically attacking the Night Serpent, a gathered host of horrors envelop them and draw them into the gullet of the Night Serpent. Such a fate results in the permanent annihilation of these victims and not even a greater power can restore the unfortunate being to life or the afterlife.

Dendar can cast one of the following spells at will (as an ability) once per round: *demishadow magic*, *demishadow monsters*, *dreamspeak* (as the 1st-level wizard spell, also known as *Detho's delirium*), *fear*, or *nightmare* (or its reverse, *dream*). The Night Serpent can intangibly manifest anywhere in the Realms and cast any of the above spells as well.

Dendar can only be hit by weapons of +5 enchantment or greater. She regenerates 5 hit points per round. She is immune to poison, *hold*, *fear*, or *charm* spells, illusions, psionics, and death magic.

Dendar can only be truly slain by mortals or powers under conditions similar to those required to slay a demipower on its home plane. Otherwise, she always reforms in the Gray Waste after one day has passed. All of the Realms' inhabitants remember every nightmare they have that night in excruciating detail for the rest of their lives.

Habitat/Society: Dendar is a unique being who resides in the Gray Waste, eating the unremembered nightmares of Faerûn's populace. The Night Serpent has an uncountable horde of horrible dreams and foul visions in her gullet that she has been devouring since the dawn of time. She relishes the taste of particularly choice nightmares and savors the dreams of kings and deities alike.

Ecology: Dendar has consumed the unremembered nightmares of Faerûn for uncounted eons, slowly fattening herself in preparation for the end of the world when she can escape to the Realms in order to devour the sun. If she did not feed her insatiable appetite, every being, mortal or deity, would remember every nightmare she or he ever dreamed in excruciating and possibly incapacitating detail.

Prior to Cyric's tenure, the Night Serpent ate only unremembered nightmares. Then, in his madness, the Prince of Lies fed her numerous denizens of the City of Strife (petitioners and other spirits). She developed a taste for the Faithful. As a result of this new diet, Dendar quickly swelled up to the point where she could no longer leave her lair and hence could no longer hunt for the most succulent nightmares or manifest in the Realms. Kelemvor, the new Lord of the Dead, no longer feeds denizens or any other Faithful to the Night Serpent, and Dendar has shrunk back to her normal gargantuan size, allowing her to leave her cave. She has developed a taste for the Faithful, however, and, like Kezef the Chaos Hound, any of the Faithful the Night Serpent manages to catch and consume are utterly destroyed. Since Cyric's defeat, Dendar is careful to only consume the occasional spirit morsel as a treat, and her diet once again consists predominantly of the world's unremembered nightmares.

Kezef the Chaos Hound

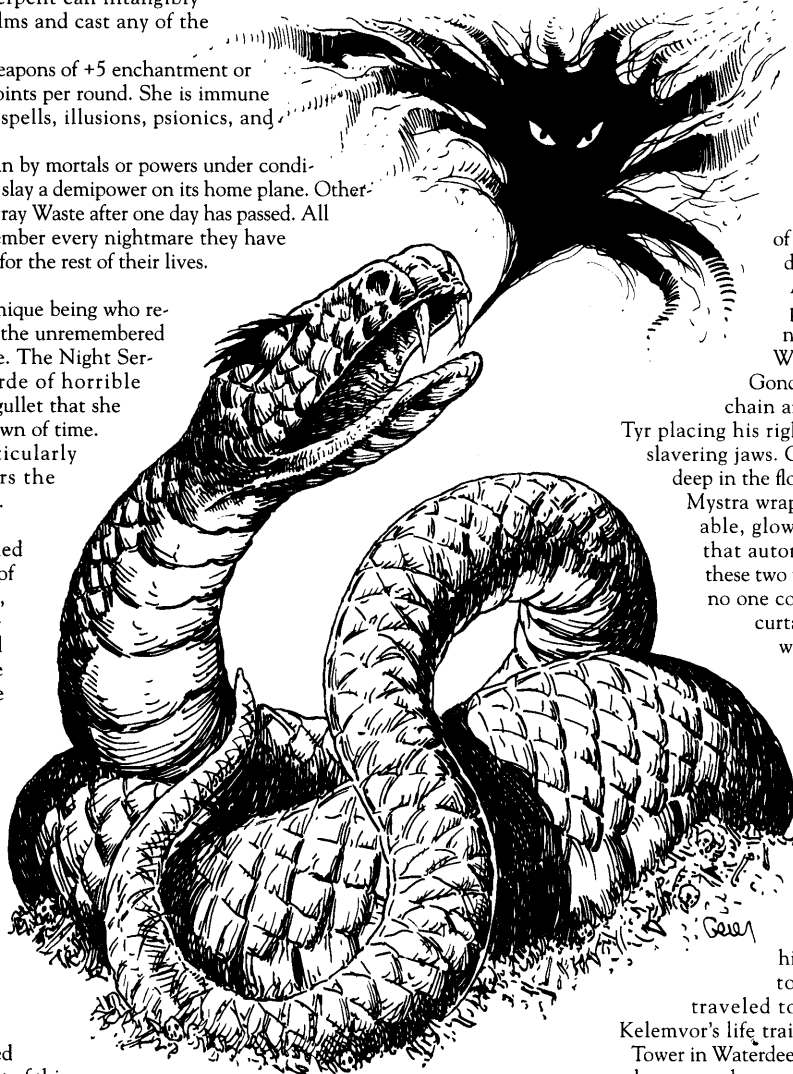
Kezef the Chaos Hound is one of the elder, eternal evils of the Outer Planes created in the dawn of Abeir-Toril's prehistory. The ravager of the heavens appears as a huge mastiff with unearthly, malevolent, red eyes and a ratty tail. His fur teems with maggots, the coat shifting incessantly over barely covered sinews and bones. His flesh oozes like pus from an old sore and his paws leave burning prints in the ground that spread into pools of burning ichor in his wake. His pointed teeth glitter like daggers of jet in the light. His blood is a dark, liquid ooze that burns on the touch, and he radiates a pestilent aura of decay. The fetid air of his breath extinguishes all nearby fires, and he reeks with the sweet stench of ancient

death that can be detected from many miles away. Kezef can speak any language in a low and rumbling growl.

Kezef was imprisoned for centuries on the layer of the plane of Pandemonium known as Cocytus by an alliance of members of the Faerûnian pantheon when the Circle of Greater Powers forbade traffic by deity or mortal with the beast.

After he was hunted down, the powers bet Kezef that he could not break a leash forged by Gond Wonderbringer. Kezef allowed Gond to place a short length of sturdy chain around his neck in exchange for Tyr placing his right hand in the Chaos Hound's slaving jaws. Gond anchored the chain miles deep in the floor of Pandemonium's caves, and Mystra wrapped the beast in an unbreachable, glowing curtain of magical energy that automatically repaired itself. From these two traps Kezef could not escape, and no one could reach him through Mystra's curtain. When Kezef discovered he was truly fettered, he bit off Tyr's hand and feasted on its divine essence for centuries as he strove to free himself.

Kezef was freed by Cyric shortly after the Time of Troubles to hunt for the soul of Kelemvor. The Prince of Lies tricked Mystra into ripping the magic weave enveloping Kezef and then shattered Gond's chain with his sword *Godsbane*, later revealed to be an avatar of Mask. Kezef traveled to Faerûn and began to follow Kelemvor's life trail. When he reached Blackstaff Tower in Waterdeep, the site of the climactic battle between the avatar of Myrkul and Midnight, Adon, and Kelemvor, Mask and Lord Chess of Zhentil Keep reimprisoned Kezef in an enchanted candle with an ancient ritual provided by Oghma. Mask later gave the candle to Gwydion, a clockwork inquisitor turned against Cyric by Mystra, who then freed the Chaos Hound during a rebellion against Cyric in the City of Strife. The Chaos Hound feasted on Cyric's denizens until Kelemvor assumed the title of Lord of the Dead and the rest of the pantheon threatened to recapture the Hound within the Wall of the Faithless. Kezef fled and now stalks the planes hunting Mask, the Lord of Shadows, against whom he has sworn eternal revenge, and his normal prey, the Faithful (Outer Planes petitioners). Mask is forever on the run, always hearing Kezef's hellish baying behind him.



Combat: Kezef is incredibly quick, and always strikes first in combat except when battling a deity. In addition to the damage inflicted by his terrible bite, the Chaos Hound's spittle burns victims for an additional 1d10 points of acid damage per round for the three rounds after any successful bite. This additional acid damage is cumulative for multiple bite attacks.

In lieu of a bite attack, the Chaos Hound can breathe a puff of corrosive mist once per round in a 20-foot-diameter area in front of his mouth. This virulent acid can scour flesh from bones and inflicts 2d12 points of acid damage per round of exposure until neutralized or washed away by prolonged immersion in running water.

Kezef's ear-splitting howl causes *confusion* and *fear* (as the 4th-level wizard spells) in mortals for as long as it is heard. (The *fear* can even affect deities, who receive a +6 bonus to their saving throws.) A successful saving throw vs. spell holds off the howl's effects for one round.

Kezef regenerates 5 hit points per round. Any wounds he receives appear to immediately fester and then the putrefied flesh rapidly closes over the wound. The mass of corruption that is his skin shifts with each blow, as yielding as water, accounting for his high Armor Class.

Anyone successfully striking the Hound in melee must make a successful saving throw vs. breath weapon or be splattered by his oozing blood which burns like molten copper. This hot liquid inflicts 1d8 points of heat damage per round until wiped off.

Kezef can only be hit by magical weapons of +3 or better enchantment. He is totally immune to poison, *hold*, *fear*, or *charm* spells, illusions, psionics, and death magic. His magic resistance drops to 40% when battling demipowers, and 20% when battling powers of greater stature.

The Chaos Hound can *plane shift* between planes or *teleport without error* within a plane at will.

Kezef becomes insubstantial as a ghost when he runs, and in this state he can move at a nearly limitless speed over any terrain. For example, it took him one hour to travel Kelemvor's path for four years of life. In this noncorporeal form, all that can be perceived of him is a ghostly blur that leaves a lingering scent of decay and a vague dread of darkened corners and howling in the night. When the Chaos Hound slows down, he becomes substantial

once again and uses the movement rate listed above, although he can still travel over any terrain as if running on air. If he chooses, he can hide invisibly at will, leaving only a sense of being watched by some creeping thing with an evil laugh and noxious scent.

When the Chaos Hound hunts a particular soul, he can immediately transport himself to the site of the sought being's birth (through *plane shift* and *teleport without error*). While on the hunt, he howls madly and is as infallible a tracker as Gwaeron Windstrom. Unlike the Master of Tracking, he tracks by lingering traces of emotional scent that may be years or even centuries old. Due to Kezef's astounding senses, no living creature can hide once he picks up its trail. The Chaos Hound can fully reconstruct every

step of a being's life from the emotional echoes that remain in its path.

Kezef can only be truly slain by mortals or powers under conditions similar to those required to slay a demipower. Otherwise he always reforms in Pandemonium after a week, free to hunt again.

Habitat/Society: Kezef is a unique being who roams the Outer Planes hunting the Faithful and chasing Mask. He relishes the scent of hatred, and sometimes pauses and becomes substantial in order to savor a particularly juicy emotional scent. He is nauseated by the scent of cloying, reckless happiness. In his wake he leaves screaming nightmares particularly cherished by Dendar the Night Serpent.

Ecology: Souls and spirits are incredibly hardy. Only the hand of a deity, an elder, eternal evil such as the Chaos Hound, or a place of indescribable corruption such as the River Slith can truly destroy them. Kezef survives by raiding the planes and preying on the spirit-substance of the Faithful. He has no taste for the Faithless or the False and is sickened by the taste of the unripened spirits of the still-living.

When Kezef destroys one of the Faithful, the maggots which make up his pelt swarm away from his jet-boned skeleton to devour the corpse.

The gorged creatures then mill slowly over Kezef's body, making him appear bloated. Any of the Faithful who are eaten in this fashion are forever and truly destroyed, beyond even the recall of the powers.



Ityak-Ortheel, the Elf-Eater

Ityak-Ortheel is one of the elder, eternal evils of the Outer Planes. Lurking in the depths of the Abyss since the dawn of Abeir-Toril's prehistory, the Elf-Eater lairs in a mire-choked lair deep in the Lower Planes, emerging from the reeking, primordial sludge only when summoned forth by Malar the Beastlord.

From a distance, Ityak-Ortheel resembles a gargantuan turtle. Three club-footed legs of huge girth, each as broad as a gnarled oak stump, support a domed carapace as hard as granite. Despite appearances, Ityak-Ortheel can bound across any terrain with the speed of a galloping horse. Beneath the overhanging shell of its rough carapace, the bulky monster has a moist, toothless, sucking hole in the side of its domelike body. The blood-red aperture is capable of expanding to a gaping width or compressing into a long, probing snout. Within its

maw, churning plates of cartilage thrash like giant tongues, instantly smashing to a bloody pulp any elf or other creature swept in by the surrounding mass of tentacles. Two score tentacles, each over 100 in length, ring the Elf-Eater's cavernous maw. Like the tentacles of a giant squid, each tendril is equipped with multiple suckers used to enwrap prey and drag it toward the monster's obscene orifice. Each snakelike tentacle seems to probe as if intelligent and is capable of attacking victims in front, to the side, or behind the rampaging monster. Ityak-Ortheel has a dim intellect driven by its ravenous hunger for elves and hatred for all living things. It has no eyes or ears, but it can sense the presence of all warm-blooded beings on all sides, and it can easily determine which are elves.

Combat: Ityak-Ortheel is a monstrous killing machine capable of attacking an army of opponents simultaneously. The Elf-Eater can attack a different foe with each of its tentacles, or it can employ up to eight tendrils at once against a single opponent. In addition to inflicting 1d10 points of damage per successful attack, each tentacle can entwine a man-sized opponent if it exceeds the required number to hit by 5 or more. A combined Strength of 18 or more is required to break a creature free from a tentacle. For example, if two tentacles entangle a warrior, the fighter's companions would need to bring a combined total of 36 points of Strength to bear to free their comrade. The victim's Strength does not count toward the total. While constricted, victims take 1d10 points of damage per tentacle per round. A single tentacle is severed by 16 points of damage. Damage inflicted against the monster's tentacles does not count toward the Elf-Eater's total damage taken.

Any creature entrapped by Ityak-Ortheel's tentacles is drawn into its gaping maw at the end of four rounds if not freed in the interim. The Elf-Eater's mouth inflicts 8d8 points of damage per round until its prey is dead, at which point the corpse is immediately swallowed and permanently disintegrated by the virulent acid in the Elf-Eater's stomach.

If stationary, the Elf-Eater can kick with any one of its three legs once per round for 4d8 points of damage. Each leg can reach up to 20 feet beyond the monster's carapace.

The Elf-Eater regenerates 2 hit points per round and does not require air to breathe. It is immune to acid, cold, poison, *hold*, *fear*, or *charm* spells, illusions, psionics, and death magic. The monster dislikes fire, and its legs, tentacles, and mouth are vulnerable to flames. The beast can easily avoid damage from fire by withdrawing into its shell until the flames are extinguished.

Ityak-Ortheel can only be truly slain by mortals or powers under conditions similar to those required to slay a demipower on its home plane. Otherwise, it always reforms in the Abyss after the passage of a decade. The Elf-Eater can be banished from the Realms by means of a relatively simple modification of either a *teleport without error*, *banishment*, *dismissal*, or *dispel evil* spell if first tricked into entering a region delineated by a pair of triangles, one inscribed within the other.

Habitat/Society: Ityak-Ortheel is a unique creature which lurks in the sludge of one of the Abyss's forgotten layers for years on end. The Elf-Eater first emerged from a pool of the mingled blood of Gruumsh and Corellon Larethian in the aftermath of their legendary battle. Unnoticed by any of the powers, it immediately fled to the Abyss where it has lurked ever since. Throughout known history, Ityak-Ortheel has plagued the elven race. It is reliant on the whim of Malar or other powers to be sent to visit the plane of its favorite prey, but after such trips it digests its victims for years thereafter.

Only in recent millennia has Ityak-Ortheel fallen under the aegis of Malar. Barely a century has passed when it has not ravaged an elven community after being transported to the Realms by the Beastlord.

In response to this menace and others, the elves developed a *gate* known as Fey-Alamtine in the kingdom of Synnoria on the isle of Gwynneth in the heart of the Moonshae Isles.

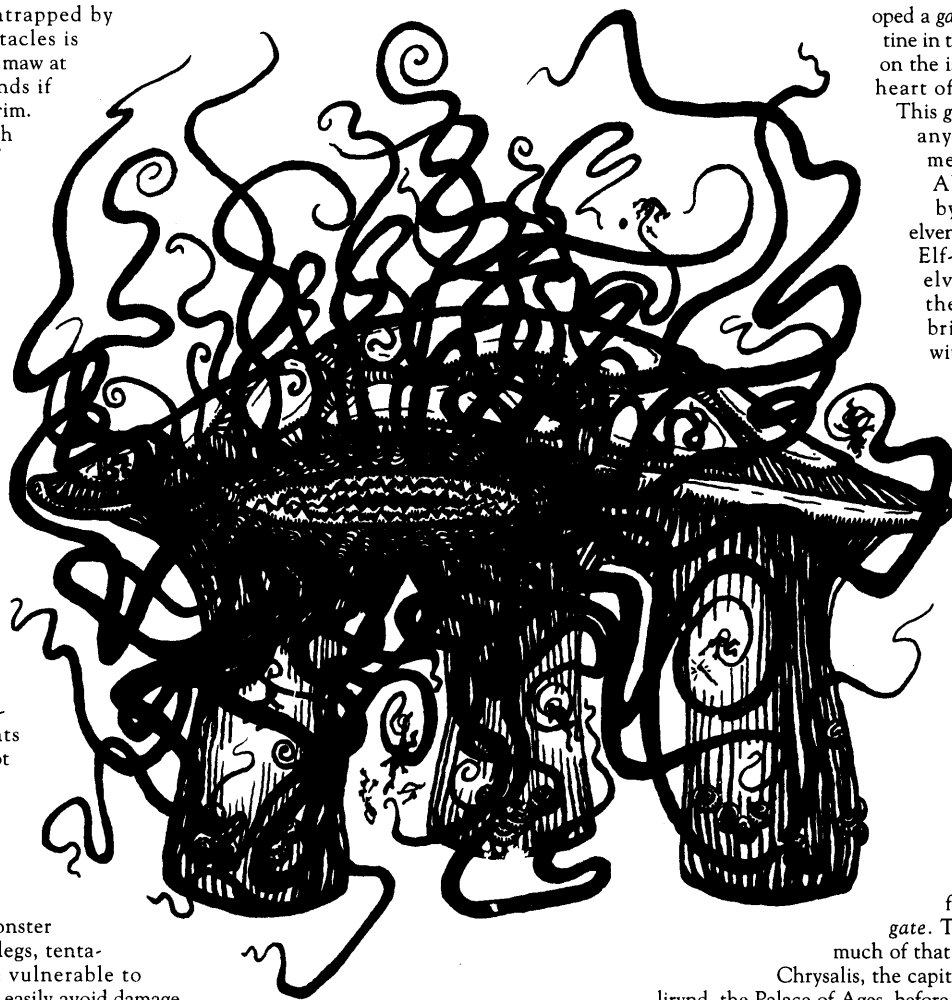
This *gate* was accessible from anywhere in Faerûn by means of the platinum Alamtine triangles held by the leader of each elven community. When the Elf-Eater appeared, the elves could flee through the *gate* to Synnoria, bringing their triangle with them, and then pass on to Evermeet.

While pursuing the Thy-Tach elves during one of its bloody sojourns in the Realms, the Elf-Eater managed to touch the tribe's Alamtine triangle. Shortly thereafter, in the Year of the Sword, Malar divined the terminus of the Fey-Alamtine after many years of frustration. With the aid of Talos, the Beastlord unleashed Ityak-Ortheel on Synnoria through the Fey-Alamtine,

forever destroying the *gate*. The Elf-Eater ravaged

much of that fey land and shattered Chrysalis, the capital city, and Argent-Lirynd, the Palace of Ages, before being banished back to the Abyss by a human princess.

Ecology: While Ityak-Ortheel can ingest nearly any form of matter, it derives sustenance only from elves. The Elf-Eater can go centuries between meals without difficulty, suggesting that it requires a diet of elven spirits, not corpses, on which to feed. Several elven sages of Evermeet have postulated that Ityak-Ortheel could gain sustenance from ingesting orcs as well as elves. Others have speculated that the Elf-Eater would eventually waste away if starved of its favored fare for several millennia.



CLIMATE/TERRAIN:	Any land, Plane of Shadow
FREQUENCY:	Very rare
ORGANIZATION:	Solitary
ACTIVITY CYCLE:	Twilight/night
DIET:	Omnivore
INTELLIGENCE:	Low to Genius (5–18)
TREASURE:	K, M, N, W
ALIGNMENT:	Any nongood
NO. APPEARING:	1–2
ARMOR CLASS:	10 (or by armor type)
MOVEMENT:	15
HIT DICE:	10 (or by class and level)
THACO:	11 (or by class and level)
NO. OF ATTACKS:	1 (or by class and level)
DAMAGE/ATTACKS:	By weapon (usually 1d8)
SPECIAL ATTACKS:	<i>Quasi-real images</i>
SPECIAL DEFENSES:	<i>Shadow images, blink, regeneration</i>
MAGIC RESISTANCE:	Variable
SIZE:	M (usually about 6 feet tall)
MORALE:	Elite (13–14)
XP VALUE:	6,000 or by class and level+7 HD

Even the most astute observer could mistake a shade for a human. In fact, most shades once were human, but have shed their mortality for the essence of shadow stuff.

Most shade appear as humans of their former physical height and appearance, but with grayish or nearly black dusky skin and veiled eyes. They are often tall and thin. They favor somber clothing and wear armor if they desire, provided it does not interfere with their spellcasting abilities, if any. They can speak as many languages as their intelligence allows, but have no special language of their own. All shades that once were human speak their native tongue (most often Common, but sometimes a regional tongue).

Combat: Shades, by their nature, both have an affinity for shadow and have their capabilities linked to the degree of ambient shadow they are in. They become fairly weak when exposed to unrelieved light or complete darkness, but prove formidable when in shadows.

No Shadows: The shade is surrounded by multiple light sources, within a magical *light* or *darkness* spell, in a room cut off from all light sources (complete darkness), or in the open on a bright, clear day. A shade suffers these penalties:

- –2 hit points per Hit Die (minimum 1 point per die).
- –4 saving throw penalty.
- Base movement rate reduced to 12.
- All the shade's senses function at half the human norm.

Weak Shadows: These lighting conditions include outdoors at dawn or twilight, in the woods on a bright day, in average indoor light, or outdoors on a moonless or overcast night. A shade functions normally in most respects. The creature enjoys acute eyesight and hearing and has a +1 bonus to its own surprise rolls.

Strong Shadows: The shade is outdoors at night or in dim indoor light. A shade enjoys the following advantages:

- +1 hit point per Hit Die.
- +1 to all saving throws, attack rolls, and damage rolls; all such roll made against the shade suffer a –1 penalty (minimum 1 point of damage per die).
- +2 to surprise rolls, –2 to opponent's surprise rolls.
- Base movement rate of 15.
- Magic resistance equal to 2% per Hit Die or level of experience (but never more than 40%).
- The ability to create *shadow images* once an hour. This ability is similar to a *mirror image* spell cast at the shade's level (or 2nd level, whichever is better), except that 1d4+3 images appear.
- The ability to regenerate 1 hit point a turn. The shade can regenerate severed limbs if the lost limb is pressed against the stump, but it cannot regenerate its head if decapitated.
- *Invisibility* once per turn, maximum duration 1 hour per use.

- Highly acute eyesight and hearing equal to twice the human norm.

Very Shadowy: These lighting conditions include being in the woods or jungle at twilight; being in a windowless room with a single, flickering light source (torch, candle, or small fire); or being outdoors at night along the edges of the circle of light thrown by an artificial light source (see the *Player's Handbook*, Table 63).

- +3 hit points per Hit Die.
- +3 to all saving throws, attack rolls, and damage rolls; all such rolls made against the shade suffer a –3 penalty (minimum 1 point of damage per die).
- +3 to surprise rolls, –3 to opponent's surprise rolls.
- Base movement rate of 18 and the ability to make a controlled *blink* once every two rounds. This blinking ability allows the shade to appear in any very shadowy area within 100 yards and attack, use another ability, or cast a spell after it appears. The shade never appears inside a solid object.
- Magic resistance equal to 3% per Hit Die or level of experience (but never more than 70%).
- The ability to create *shadow images* once a turn as noted above.
- The ability to create *quasi-real images* once an hour. This ability is similar to a *demishadow monsters* spell cast at the shade's level (or 2nd level, whichever is better), except that 1d4 duplicates of the shade appear. The shade has mental control over the duplicates.
- Highly acute eyesight and hearing equal to twice the human norm. The shade sees through shadows as well as a human sees in broad daylight. Any hide in shadows attempts (except by other shades) automatically fail with respect to the shade.
- The ability to regenerate 3 hit points a round, with the limitations noted above under the regeneration ability for strong shadows.
- The ability to *teleport without error* to any very shadowy locale on the same world as the shade or *plane shift* to or from the Demiplane of Shadow. The shade can either *teleport* or *plane shift* once a day, but not both.

Habitat/Society: Shades tend toward taciturn dispositions and prefer solitude. Their preferred abode is the Demiplane of Shadow. Many shades were formerly mages, such as the Abuyakas of the Eshowe tribe in the Jungles of Chult, thieves, or fighters, and a small fraction are priests of such deities as Eshowdow. Some shades still maintain strong connections with their former abodes on the Prime Material Plane, living more for their mortal culture than any they gained access to by becoming shades, while others underwent the transformation to become a shade so long ago that they have almost forgotten their lives as mortals. Such shades behave in a distant manner to nonshades and seem to find a lot of the urgent concerns of mortals trivial. They may even have difficulty concentrating on the conversations of mortals addressing them, having grown used to the practice of ignoring those people and things that do not concern or interest them.

Shades spend a great deal of time returning to the Prime Material Plane, much more so than many other creatures of the planes. Why this is so may relate to personal goals of particular shades or may have to do with the larger concerns of shade society in the Demiplane of Shadow; sages are not sure. Many of the shades encountered on the Prime Material Plane seem to be on missions to gather information, retrieve powerful items, kidnap or kill important (or seemingly unimportant) beings, or to protect a certain location.

Ecology: Shades are effectively immortal, never dying unless slain and prevented from regenerating. They achieve this state by exchanging their spirits for the stuff of shadows. (Sages disagree on exactly how they accomplish this feat.) The transformation leaves them sterile.

Shades eat much the same diet as they did while mortal, but apparently receive some nourishment from shadow itself, as no accounts exist of any of captive shades (for what little time they were captured) starving or becoming malnourished from lack of food and water. Shades do not create an uneasy reaction in animals, as do many unnatural creatures, and quite to the contrary, seem to have a facility for being ignored by creatures of lesser intelligence as being simply shadows rather than living beings.

Demihumans who become shades function as described here, though their appearance suggests their former race. A dwarven shade, for example, might appear very stout. There are very few demihuman shades compared to the number of apparently human shades.

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SCANNED BY: JACK D. KNIGHT

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ISBN 0-7869-0657-X



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Sug. Retail:

U.S. \$21.95

CAN \$28.95

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