



GODS



Requires the use of the
DUNGEONS & DRAGONS[®] PLAYER'S HANDBOOK,
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GODS



**Every nation, holy or evil, genteel or virulent,
believes it is right and just and the children of gods.**

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Or at least noogies.

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Another special thanks to James Sparling and Jeff Ibach for keeping us on our toes.

One more very special nod to Mike Mearls and Andrew Getting. You know why... you vixens.

Rick Wischnef appears courtesy of Alderac Records.

DEDICATION

This one is for the 14th Dalai Lama, Tenzen Gyatso. May we all see the world as beautifully as you do.

Free Tibet

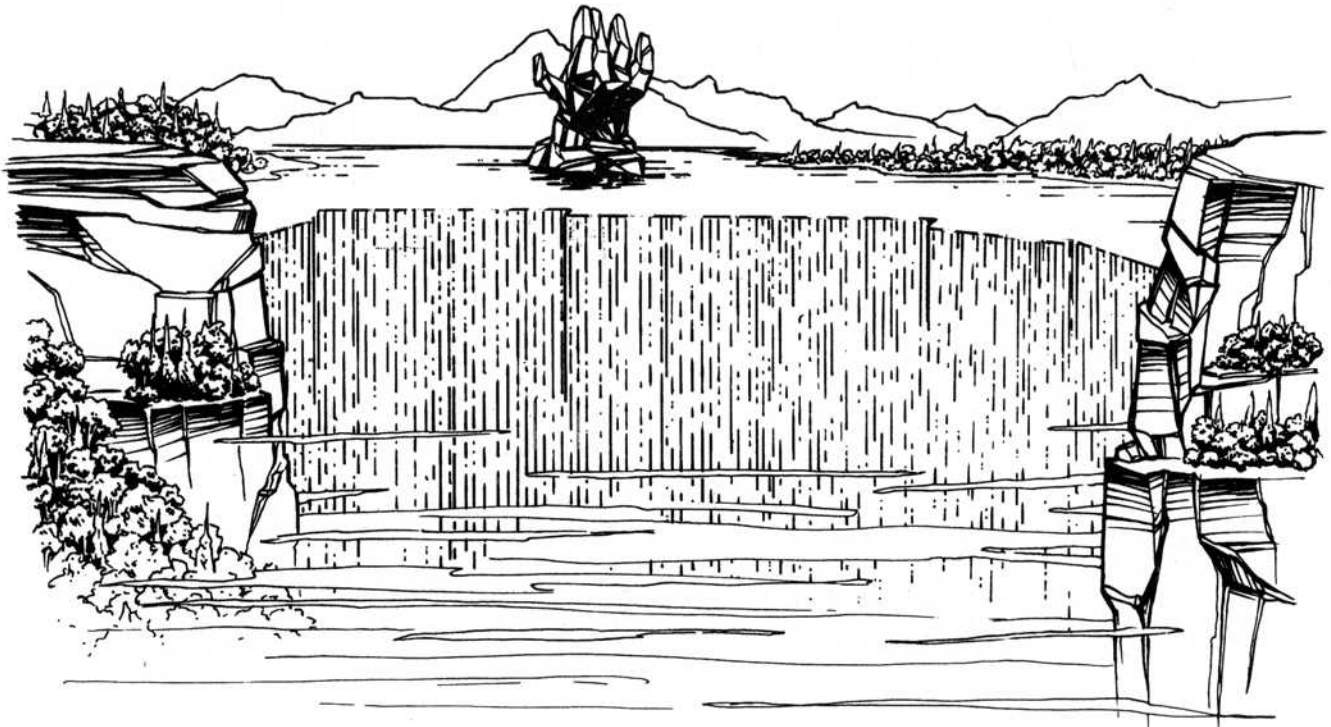
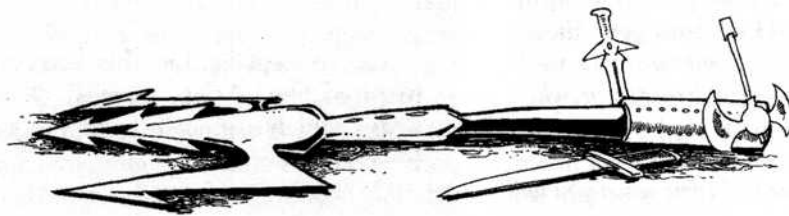


TABLE OF CONTENTS

INTRODUCTION	4
CHAPTER ONE: BARBARIAN TRIBES	5
CHAPTER TWO: BUGBEARS	13
CHAPTER THREE: DARK ELVES	21
CHAPTER FOUR: DEEP DWARVES	31
CHAPTER FIVE: GIANTS	37
CHAPTER SIX: GNOLLS	45
CHAPTER SEVEN: GOBLINS	54
CHAPTER EIGHT: HOBGOBLINS	62
CHAPTER NINE: IMPOSSIBLE THINGS	68
CHAPTER TEN: KOBOLDS	77
CHAPTER ELEVEN: LIZARDFOLK	83
CHAPTER TWELVE: MINOTAURS	91
CHAPTER THIRTEEN: OGRES	97
CHAPTER FOURTEEN: ORCS	107
CHAPTER FIFTEEN: SYLVAN FORCES	125
CHAPTER SIXTEEN: TROLLS	133
APPENDIX ONE: RELIGION	141
APPENDIX TWO: GODS	151
INDEX	159



INTRODUCTION

Listen well, young rogue. The tale I am about to tell is older than the world; its players, greater than a thousand mountains. It was before the world was even born and after the great war in the heavens shook the skies asunder. It is the fable of a thousand deaths and a million births. It is everything and nothing.

It is now.

It is never.

When the great sky god wove the universe from the skin of his father, he cut into it many holes, to stretch the skin so it could fill all the skies; in this world and the next. From these holes came the light of a million hungry eyes, peering through skies to see what our world holds. It is the shinning world and its people are all waiting to be born.

You were among the skinning world once.

And so was I.

Someday, we shall return when we have no more use for this flesh.

The moon is the sky god's greatest gift, but also his greatest torment. The moon provides light, when the sun must sleep. It provides a beacon to show us where we are whilst we sleep. And it holds the souls of a million children who will never be, children destined before time to never know this world. Their damnation is to see it, but never touch it. Our existence is their sole reason for living, yet their most dreaded bane. They watch and wait for a time when they will be free.

And on nights, when the moon is dark and hidden, they come to this world, to mingle with our ghosts and tell our secrets to all that can do us harm.

It is for this reason that we pay homage when the moon is high and we cradle our young close to us, praying to the gods of forgiveness to watch over us on the darkest nights.

And when the time comes to give reverence and thanks to those spirits that protected us, we do not hold back. We fill our shrines with gold, jewels, and sacrifices in the name of their patience and diligence.

This has always been our way.

Imagine, young man, what would happen to the world if we did not do honor our ancestors and our gods. Imagine the world beyond your door if you could not trust your kin living in this village. Imagine, just for a moment, of a world where children have no concept of their heritage or where they came from.

This, I do not wish upon any.

Rest now, young one, for the time will come when you will tell this tale.

— Ak'bahn Tochemik, Shaman of the West People

GODS

In an attempt to bring our own premise on religion to the d20 line, we opted to design not only a book on the gods of monsters, but also to detail and explore the domains, prestige classes, spells, magic items, and relics of these races. This book includes cultural exposition on each race as well as important fables and stories that DMs may tailor to fit their campaigns.

Within these pages are over 20 prestige classes, over 30 gods, and nearly 100 magic items. Bugbears, Dark Elves, Gnolls, Hobgoblins, Minotaurs, Orcs, and even Trolls have a place within these pages, providing DMs and players with rich histories and traditions to enhance your campaigns.

...

Each race in this book has its own chapter. Each chapter is divided into the various categories detailing worship, holy symbols, important religious landmarks and the hierarchy of the race. The first half of each chapter is exposition on the races' religion and traditions. The second half details the domains, spells, prestige classes, magic items, and artifacts of each race.

Sadly, due to space considerations some information was cut and ettins were removed from the book entirely. Details on the ettins can be found on our website.

Also included in each chapter is a map of an important holy site. These can be used nearly anywhere in your campaigns, providing the necessary details to any number of adventures.

With the exception of orcs, the scale was left off of each map, allowing DMs to tailor them to their campaigns. Assume that each square is 5 ft. in most cases (10 or 15 in the case of giants), but increase caves and hallways as you see fit.

...

The concept behind this book was ultimately inspired by Atlas Games' *Touched by the Gods*,™ which ironically was the brain child of Mike Mearls.

Go figure.

CHAPTER ONE:

BARBARIAN TRIBES

GODS OF THE NORTH

Two gods are prevalent amongst the barbarian tribes: To'nihe and Shemtec.

To'nihe is the god of life and bounty. He is a lawful good deity worshiped among many human barbarian tribes, especially nomadic and agrarian tribes. Among the agrarian tribes he is called the Great Sower, and among the nomadic tribes, the Hunter. He oversees the planting and the harvest of crops, and the hunt. He is the mortal enemy of Shemtec, even though they are sometimes worshiped together. To'nihe symbolizes bountiful harvest of crops and game, as well as the health and well being of the tribe.

Many barbarian legends say To'nihe gave men the first seeds of grain and told them to plant them in the ground, giving ancient men the knowledge of agriculture. He then brought the rains that watered the crops. He taught men to make weapons better to hunt the beasts of land, so that hunters could provide meat for their people. The generosity that To'nihe showed to mankind made his old friend, Shemtec, jealous. When Shemtec in his jealousy tried to steal the gifts that To'nihe had given to men, To'nihe was angered, and cast Shemtec from his presence. The two have been mortal enemies ever since.

Shemtec is the god of privation. He is a chaotic neutral deity worshiped not for his benevolence, but to appease him into doing no harm. He is a jealous god known sometimes as the Spiteful One, the Angry Trickster, and Hunger. He is worshiped among the same tribes as To'nihe as the god who seeks to undo everything that the Great Sower has wrought. When angered, Shemtec blights their crops, plagues their game, and fouls their water. When Shemtec and To'nihe were young, they were inseparable friends. As they grew older To'nihe saw how mankind suffered for want of food, so he went away to help them. Shemtec, who had no love for mankind, was angered that his

life-long friend had forsaken him for mankind, so in his wrath, he lashed out at mankind, trying to steal the gifts that To'nihe had bestowed. To'nihe discovered what Shemtec was doing and confronted him. Shemtec railed against his old friend, and they fought a great battle that lasted a hundred years. During the battle, Shemtec's hand was burned by the sun, and ever since he has wrapped his hand in bandages to cover the terrible burn. When the human tribes sacrificed cattle and crops and game to him, he relented his attacks against them. But if they ever displease him, he does not hesitate to make his displeasure known and felt. Crops wither and die, game becomes scarce, the sun beats down harder, and rain ceases to fall. Legends speak of him changing into the shape of a coyote, coming into the camp of a tribe that displeased him, and stealing an infant from its mother. His guise as a coyote, jackal, dingo, or wolf is most often referred to as the Angry Trickster. For this reason, the tribes who worship Shemtec seldom molest these animals; they do not wish to risk the god's anger by molesting an animal that might be the god himself.

WORSHIP

The human barbarian tribes worship To'nihe because he is the great benefactor that feeds their people. He gave them the knowledge of agriculture and the ways of the hunt. Worship services to To'nihe always involve a ritual fasting for one full day prior, to show reverence for the tremendous gifts that To'nihe has bestowed and to purify the body to receive the god's blessings. During worship services, each supplicant is given a single seed of the most common food crop of the region as a symbol of the god's divine bounty. The worshippers then sing the ritual songs and dance to the thunderous beat of skin drums and the wispy piping of flutes. Regular worship services to To'nihe are held at noon on the first day of the new moon each month, but special rites are held throughout the year.

While To'nihe is regarded as the giver of life, Shemtec is regarded as the destroyer of life. But Shemtec's purpose is not wholly malignant. Death is part of life, and life springs anew from death, as carrion and plant detritus enrich the soil. Shemtec is revered for playing his part in the cycle of life, even if his motives are less than benign. Shemtec's worship services take place about twice as often as To'nihe's, at the half-cycles of the waning and waxing moons. As he is a god more desirous of worship, there are several sacred times throughout the year. Worship services to Shemtec always involve a sacrifice of food. Instead of thanking the god for his bounty, the worshippers entreat him to do them no harm.

GOALS

The goal of the followers of To'nihe is a successful hunt or a bumper harvest, the highest blessings a tribe can receive. The god looks after his followers with a beneficent, life-giving hand, and they praise him for his gifts.

The goal of the followers of Shemtec is much the same, except their approach is to prevent the god from harming them. So they strive to keep him happy.

DOMAINS

Because of To'nihe's close affinity for the land, animals, and crops, he is associated with the domains Plant, Animal, Earth, Storm, and Water. Shamans of To'nihe usually choose the Storm domain and one other, most often Plant or Animal. They take great care in preserving the land and its bounty.

To'nihe's most favored weapons are the sickle and the shortbow.

Shemtec's nature as the corrupter and destroyer of To'nihe's life-giving work makes him the antithesis of To'nihe's domains. These aspects of Shemtec make his associated domains Air, Corruption, Chaos, Trickery, and Fire. Shamans of Shemtec always have the Corruption Domain, because it is through this domain that Shemtec makes any displeasure known to mortal men.

Shemtec's most favored weapon is the scythe.

RITUAL

One of the most important of all rituals of many barbarian tribes is the Peace Ritual. In this ritual, strangers or former enemies are gathered with high-ranking members of the tribe to make peace with each other. The purpose of the ritual is to end any conflicts that may be ongoing, or to cement a fragile peace. During the ritual, the attendees all sit in a Sacred Circle around a fire, and smoke a long, intricately carved pipe, specially consecrated for this purpose. As the pipe is passed around the Sacred Circle, starting with the shaman, the shaman begins to chant to the beat of a small skin drum. Every person present at this ritual is affected as by the spell charm person, and feels the charming effects for every other person present. The effects are permanent. Enemies and strangers become friends to the tribe, and the elders of the tribe become friends with those outsiders present.

Another type of important ceremony is the potlatch, thrown by a specific sponsor within the village or tribe, usually held for important events such as mar-



riages, deaths, and the assertion of power. One of the principal purposes of this ceremony is to ensure and verify social rank. During the ceremony, the sponsor has the opportunity to give speeches to assert his rank among the tribe and to assert his ancestral privileges. He also arranges elaborate dances, and gives gifts to all the guests. The village shaman attends these ceremonies to give the sponsor the opportunity to offer a sacrifice to the gods.

HOLY SYMBOLS

The holy symbol of To'nihe is that of a simple wooden crown. This represents the crown bestowed upon him by the human tribes to whom he taught the mysteries of survival. Shamans of To'nihe wear this simple wooden crown as their holy symbol.

Shemtec's holy symbol is that of a burned bandaged hand. Initiation rites of Shemtec's shamans include the supplicant placing his hand into a fire to symbolize his empathy with the god's own suffering at the hands of his friend. The hand is held in the fire only long enough to leave a permanent scar, not a permanent injury. The shaman then wears a bandage on his hand for the rest of his days. The shaman's own hand becomes the god's holy symbol.

PLACES OF WORSHIP

One of the holiest sites to Shemtec is the Holy Hand Falls. It is a tremendous waterfall, over 500 ft. high, falling from a river perhaps 150 ft. across at the apex of the falls. At the top of the falls is rock formation that closely resembles an upright human hand. Shemtec's followers believe this hand to be the hand of the god himself. If the god wished, he could stop the flow of water coming down the falls, and the tribes would starve. Some of the most holy rites are held at the base of the falls, where Shemtec's supplicants believe the god can most easily hear their prayers.

The worshippers of Shemtec and To'nihe do not require temples as such. Since both religions are more nature-based, they prefer to hold their most sacred rites outdoors, under the open sky. Both religions see the creation of a Sacred Circle as the perfect expression of divine presence. In any ceremony or ritual, the worshippers gather in a circle, the symbol of life and harmony from which the essential life forces emanate.

The shamans of Shemtec who are part of stationary, agricultural-based tribes usually have a large structure built called a "medicine hut" somewhere on the outskirts of the settlement. In this special hut are held many private ceremonies like birth, naming, marriage,

and divorce. On a special elevated wooden platform, is a carved wooden hand, from which flows a perpetual trickle of water into a wooden tub. This the holy water used in the shaman's ceremonies. It is said this flow of water is the power of Shemtec himself. If it ever dries up, it signifies the god is unhappy and more unpleasant consequences will arise if he is not appeased.

BARBARIAN SHAMANS

Shaman of To'nihe, Clr6: CR 6; SZ M (humanoid); HD 6d8+18; hp 49; Init +0; Spd 30 ft.; AC 14 (+2 studded leather, +2 small wooden shield); Atks Sickle +6 melee (1d6+1), shortbow +4 ranged (1d6); SA Spells, turn undead; SQ Spells; SV Fort +8, Ref +4, Will +11; Str 13, Dex 11, Con 16, Int 11, Wis 18, Cha 11; AL LG. Skills: Concentration +5, Diplomacy +5, Heal +5, Knowledge (arcana) +3, Knowledge (religion) +3, Profession (farmer) +5, Spellcraft +3. Feats: Iron Will, Lightning Reflexes, Track, and Weapon Focus (sickle). Domains: Animal, Storm. Prepared Spells: 0: *create water, cure minor wounds, detect magic, detect poison, purify food and drink*; 1st: *bless, bless water, cure light wounds, endure elements, sanctuary, shield of faith*; 2nd: *aid, animal messenger, cure moderate wounds, delay poison, resist elements*; 3rd: *cure serious wounds, dispel magic, helping hand, wind wall*.

Shaman of Shemtec, Clr6: CR 6; SZ M (humanoid); HD 6d8+12; hp 43; Init +0; Spd 30 ft.; AC 14 (+2 studded leather, +2 small wooden shield); Atks Scythe +7 melee (2d4+2), shortbow +4 ranged (1d6); SA Spells, rebuke undead; SQ Spells; SV Fort +7, Ref +2, Will +9; Str 14, Dex 11, Con 15, Int 11, Wis 18, Cha 11; AL CE. Skills: Concentration +5, Diplomacy +4, Knowledge (arcana) +3, Knowledge (religion) +3, Scry +3, Spellcraft +3. Feats: Martial Weapon Proficiency (scythe), Weapon Focus (scythe), Power Attack, Cleave. Domains: Chaos, Corruption. Prepared Spells: 0: *guidance, inflict minor wounds, read magic, resistance, virtue*; 1st: *bane, cause fear, curse water, deathwatch, inflict light wounds*; 2nd: *death knell, desecrate, hold person, inflict moderate wounds, resist elements*; 3rd: *animate dead, bestow curse, blindness/deafness, contagion*.

BARBARIAN DOMAINS

CORRUPTION DOMAIN

Deities: Shemtec

Granted Powers: Once per day, you can putrefy a number of pounds of food and a number of gallons of water or other potable liquid equal to his level, making them completely unfit for consumption.

Corruption Domain Spells

- 1 Curse Water
- 2 Desecrate
- 3 Contagion
- 4 Wither
- 5 Insect Plague
- 6 Anti-life Shell
- 7 Destruction
- 8 Horrid Wilting
- 9 Storm of Vengeance

STORM DOMAIN

Deities: To'nihe

Granted Powers: Once per day, you may cast the spell *control weather*. The casting time is one hour.

Storm Domain Spells

- 1 Endure Element
- 2 Resist Elements
- 3 Wind Wall
- 4 Wither
- 5 Lightning Bolt
- 6 Wind Walk
- 7 Control Weather
- 8 Sunburst
- 9 Storm of Vengeance

BARBARIAN SPELLS

WITHER

Necromancy

Level: Clr 4

Components: V, S, DF

Casting Time: 1 full round

Range: Personal

Duration: 1 minute/ caster level

Area: 100 ft. + 10 ft./level radius

Saving Throw: Fort negates

Spell Resistance: No

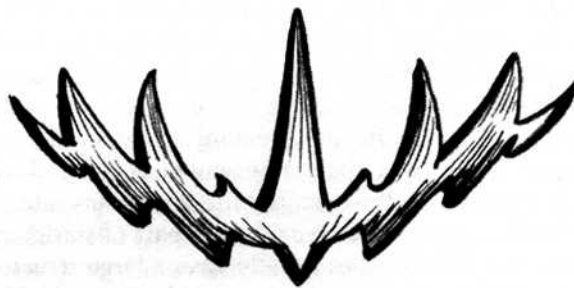
This spell causes all vegetable matter within the area of effect to wither and die. Grass and crops turn brown and curl up. Trees lose their leaves. A mossy green pond turns brown. Plant creatures such as treants and shambling mounds must make a Fortitude save or take 6d6+6 damage. Once plant creatures have made their saving throw, they do not need to make it again for the same casting, even if they remain within the area of effect.

BARBARIAN PRESTIGE CLASSES

MEDICINE MAN

Nearly every primitive human tribe has a man or woman whose skills at healing elevate them to a special place in the tribe. This position is known among some tribes as the medicine man. The medicine man's purpose is to heal sickness, to honor the gods and the spirit world, to perform rites and ceremonies, and act as a go-between for men and the divine. The highest ranked holy man in any tribe is always the medicine man. He also resolves disputes among tribal members, as he is usually regarded as the wisest among them. He serves as a go-between for mortals and the divine, using the power of "medicine" to make the will of the gods manifest upon the lives of men.

The concept of medicine is not one of just healing and well being, although those are important aspects of the concept. It is more complete to equate "medicine" with "life-force" or "mystery." The concept of medicine power is woven into every aspect of the social fabric.



The world was created in harmony; all oppositions are naturally and evenly balanced, and the medicine man's purpose is to ensure that man maintains balance by correctly carrying out his spiritual obligations.

Medicine men are more attuned to the land and its people than most types of holy men. The attunement comes as a result of much meditation and observation and insight in the natural world. One of the initiation rites to become a medicine man allows the seeker to make contact with a totem animal, a creature that symbolizes the medicine man's strengths, and becomes a symbol of his station. The creature is a natural animal indigenous to the tribe's lands that comes to the medicine man first in visions, and then in reality. The totem animal comes to the medicine man and becomes his constant companion, much like a wizard's familiar.

Hit Die: d8.

Requirements

To become a medicine man, a character must fulfill all the following criteria.

Race: Human

Alignment: Any good

Base Attack Bonus: +4

Wisdom: 17 or higher

Heal: 6 ranks

Knowledge (nature): 6 ranks

Wilderness Lore: 6 ranks

Feats: Great Fortitude, Toughness, Track

Special: Ability to cast 3rd level divine spells

Class Skills

The medicine man class skills (and the key ability for each skill) are Animal Empathy (Cha), Balance (Dex), Climb (Str), Concentration (Con), Craft (Int), Diplomacy (Cha), Handle Animal (Cha), Heal (Wis),

Intuit Direction (Wis), Jump (Str), Knowledge (religion) (Int), Listen (Wis), Move Silently (Dex), Perform (Cha), Ride (Dex), Scry (Int), Search (Int), Sense Motive (Wis), Spell Craft (Int), Spot (Wis), Swim (Str), Tumble (Dex), Use Rope (Dex), and Wilderness Lore (Wis).

Skill Points at Each Level: 6 + Int modifier.

Class Features

All of the following are class features of the medicine man prestige class.

Weapon and Armor Proficiency: Medicine men are proficient with all simple weapons and light armor, but not shields.

Totem Animal: At 1st level, the medicine man makes contact with his totem animal, first in visions, and then in the flesh as the animal arrives to greet its new companion. Medicine men are spiritually linked to their new companions. Spells that can be cast on only oneself can be cast on the totem as well. Totems are exceptional examples of their species, but possess no other special abilities, as do wizard familiars. However they do confer the given special abilities upon their master. Table 1-1 lists possible totem animals. Dire animals and beasts do not become totems.

How the totem is chosen is left to the DM's discretion, but should reflect the types of animals indigenous to the medicine man's home region.

The medicine man and the totem gain the ability to communicate telepathically, with no range limitation. The totem animal feels great loyalty and kinship for the medicine man, but it retains free will, and is subject to all the urges and desires of any member of its species. The medicine man's control over the creature is not absolute. The relationship is more of a spiritual partnership than one of master and slave. If the totem

MEDICINE MAN ADVANCEMENT TABLE

Level	Attack	Fort	Ref	Will	Special	Spells per day
1	+1	+2	+0	+2	Totem Animal	+1 level of existing class
2	+1	+3	+0	+3	Read Spirit	+1 level of existing class
3	+2	+3	+1	+3	Shared Life	+1 level of existing class
4	+3	+4	+1	+4	Improved Augury	+1 level of existing class
5	+3	+4	+1	+4	Bonus Metamagic Feat	+1 level of existing class
6	+4	+5	+2	+5	Rain Dance	+1 level of existing class
7	+5	+5	+2	+5	Become Totem	+1 level of existing class
8	+5	+6	+2	+6	Bonus Metamagic Feat	+1 level of existing class
9	+6	+6	+3	+6	Become Totem	+1 level of existing class
10	+7	+7	+3	+7	Shape of the Beast	+1 level of existing class

BARBARIAN TRIBES

TABLE 1-1: TOTEM ANIMALS AND BENEFITS

Type	Special Ability
Badger	Rage (Ex): Ability to rage as a barbarian of equal level. Rage cannot be ended voluntarily.
Bat	Blindsight (Ex): Allows sonic location of objects and creatures within 120 ft. Silence negates this ability.
Bear (any type)	Tough (Ex): Damage reduction 2/-.
Boar	Ferocity (Ex): Fights without penalty while disabled or dying.
Camel	Hardiness (Ex): Can go without food and water for 1 week.
Cat	Cat's paws (Ex): +4 enhancement bonus to Hide and Move Silently checks, +8 enhancement bonus to Balance and Climbchecks.
Cheetah	Sprint (Ex): Once an hour, can take a charge action to move 10 times normal speed for one round.
Crocodile	Crocodile Hide (Ex): +4 natural bonus to AC.
Dog (includes coyote, dingo, and jackal)	Bloodhound (Ex): Can track by scent and receives a +8 enhancement bonus to Wilderness Lore checks while tracking.
Eagle	Eagle sight (Ex): +12 enhancement bonus to Spot checks made during daylight.
Hawk	Hawk eyes (Ex): +8 enhance bonus to all Spot checks.
Horse (any type)	Union (Ex): Horse and rider become practically one, granting +10 enhancement bonus to all Ride checks.
Lion	Pounce (Ex): Making a leap upon a foe during the first round of combat allows a full attack even if already moved.
Lizard (any type)	Lizard Climb (Ex): +8 enhancement bonus to all Climb and Balance checks. May use Dex modifier for either.
Monkey	Monkey Paws (Ex): +8 enhancement bonus to all Climb and Jump checks. May use Dex modifier for either.
Owl	Owl Sight (Ex): +4 enhancement bonus to all Listen and Spot checks. +8 to all Move Silently checks in dusk and darkness.
Rat	Rat's Paws (Ex): +4 enhancement bonus to all Balance, Climb, Hide and Move Silently checks.
Raven	Clairvoyance (Ex): At will, the medicine man can see through the eyes of the raven.
Stag (includes antelope, caribou, deer, etc.)	Endurance (Ex): Hit die type increases to d10.
Snake (any type)	Venomous Bite (Ex): Three times per day, the medicine man can make a poisoned melee bite attack (1-2 damage). All modifiers apply to attack and damage. The poison in the bite is equivalent to black adder venom (DMG p. 80).
Tiger	Ambush (Ex): +4 enhancement bonus to all checks and rolls during a surprise round.
Weasel	Wild Weasel (Ex): +6 enhancement bonus to all Balance and Escape Artist checks. Escape Artist is a class skill.
Wolf	Wolf Scent (Ex): Can track by scent and receives a +8 enhancement bonus to Wilderness Lore checks while tracking.
Wolverine	Rage (Ex): Ability to rage as a barbarian of equal level. Rage cannot be ended voluntarily.

animal is ever killed, the medicine man loses experience points as a sorcerer losing a familiar. In addition, he never gains another totem.

The totem animal does not die of natural causes for as long as the medicine man is alive. However, if the medicine man dies, the animal dies at the same time.

Read Spirit: At 2nd level, the medicine man gains the ability to look at the spirit of any person or creature to determine its true nature. Three times per day, the he can focus his concentration for 1 full round to determine the alignment of any creature. If the creature is currently affected by *undetectable alignment*, the medicine man and the creature must make an opposed Wisdom check. If the medicine man succeeds, he knows the creature's alignment. If not, he knows the alignment is being hidden from him.

Shared Life: At 3rd level, the lives of the totem animal and the medicine man are so intertwined that the medicine man can both lend and borrow hit points from the totem creature. At will, he can transfer any

number of hit points to or from the totem animal, until either he or the animal reaches -9 hit points. Neither the medicine man nor the animal can possess more than their maximum hit points.

Improved Augury: At 4th level, the medicine man is so attuned with the forces of the universe that he gains the ability to look into the future almost at will. Up to 3 + Wisdom modifier times per day he may "cast the bones" to perform the spell *augury*. In this case the caster must succeed at a Concentration check (DC 15) for the spell to work. The DM determines the results based on the *augury* spell.

Bonus Metamagic Feat: At 5th and 8th levels the medicine man gains an additional Metamagic Feat as a bonus feat.

Rain Dance: In times of great distress, like drought or pestilence, the medicine man can entreat the gods to bless the land with rain, or even stop harmful torrential rains. At 6th level, the medicine man may invoke a rain dance ritual. The entire tribe participates in this

ritual, where they dress in their best clothes and dance to the thunder of drums. The dance lasts from sunrise to sunset. This functions as *control weather* spell with the casting time and method changed as described and the duration changing to 1 day/medicine man level. At some point during the dance, near the end of the day, the weather begins to shift into the desired pattern.

Become Totem: At 7th level, once per day, the medicine man can change into the form of his totem animal. This functions as a *polymorph self* spell cast at the medicine man's level. He can only change into the form of his totem animal, but with whatever natural markings or variations in color he chooses. He may transform twice per day, at 9th level.

Shape of the Beast: At 10th level, once per day, the medicine man can change his shape into that of any animal (not beasts, magical beasts, aberrations, etc.). The size of the animal cannot be smaller than Tiny, or larger than Large. This functions as a *polymorph self* spell cast at the medicine man's level.

BARBARIAN MAGIC ITEMS

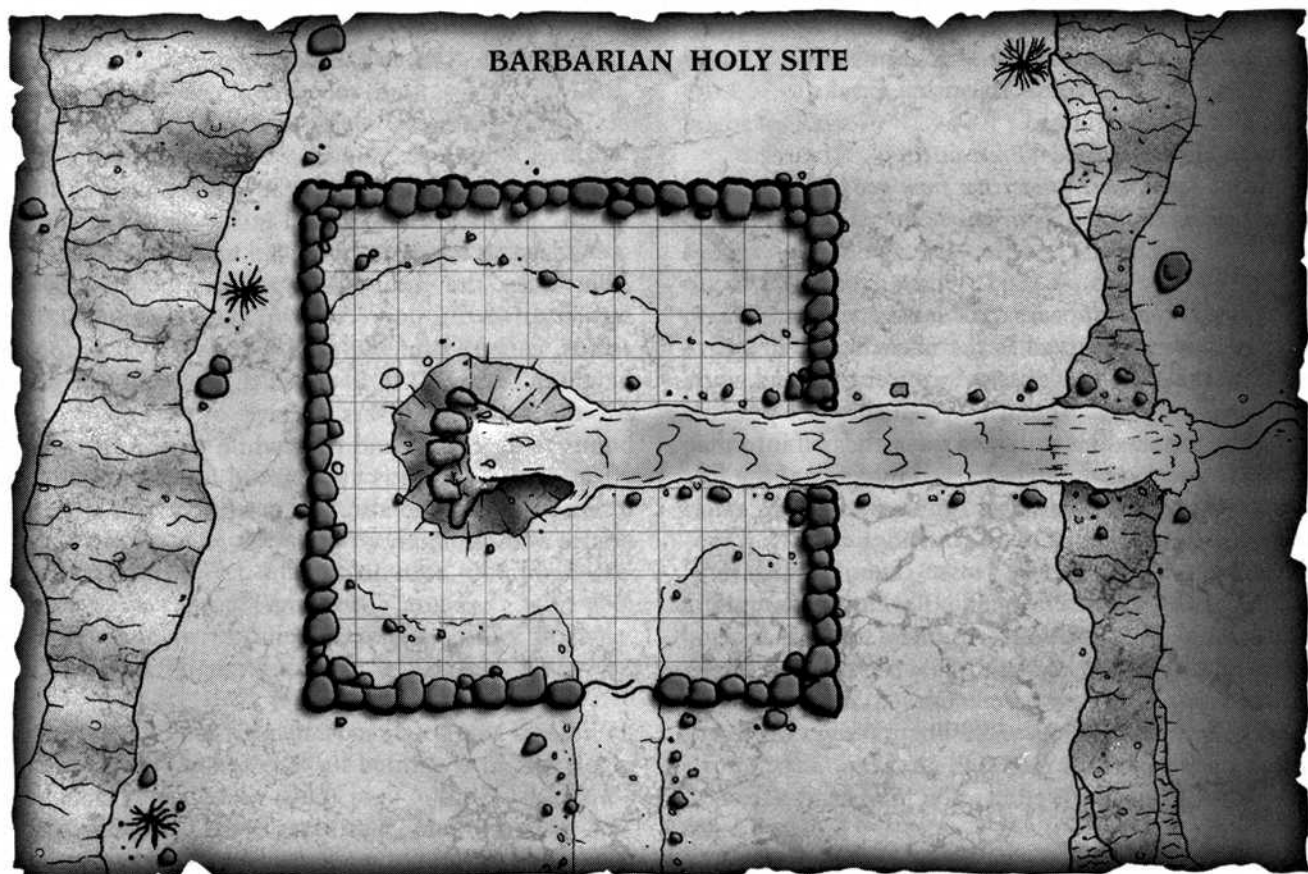
Bear Shield

A bear shield is a small buckler made of wood and hide, painted with the stylized depiction of an angry bear. The shield functions as a +3 *buckler*. It is imbued with the power of the grizzly bear. The user's receives a +2 enhancement bonus to all Strength checks.

Caster Level: 12th; *Prerequisites:* Craft Magic Arms and Armor, *bull's strength*; *Market Value:* 13,000 gp.

Bison Horn Head-Dress

The skull of a bison is adorned with beaded eagle and owl feathers. This head-dress confers the power and strength of the bison. The wearer gains a +2 enhancement bonus to his Strength and Constitution, in addition to gaining an additional melee attack in the form of a butt, which deals 1d8 damage.



Caster Level: 12th; *Prerequisites:* Create Wondrous Item, *bull's strength*, *endurance*; *Market Value:* 10,000 gp; *Weight:* 1 lb.

Eagle Claw Necklace

This necklace is made from eagle claws and beads, set in a band of thick leather. The wearer of the necklace gains the ability once per day to *polymorph self*, as per the spell, into the shape of an eagle. Furthermore, the wearer gains a +5 enhancement bonus to all Spot and Search checks in daylight.

Caster Level: 10th; *Prerequisites:* Create Wondrous Item, *polymorph self*; *Market Value:* 19,000 gp; *Weight:* —

Spirit Rattle

This powerful magic item is imbued with the power of the dead. It is used to frighten creatures whose life is no longer natural — the undead. It looks like a hollow gourd filled with pebbles and attached to a thick stick adorned with feathers and beads. The user of a spirit rattle shakes the rattle when making attempting to turn or rebuke undead. This grants a +5 enhancement bonus to his Charisma checks to turning or rebuke undead.

Caster Level: 15th; *Prerequisites:* Create Wondrous Item, *bless*, *protection from good/evil*; *Market Value:* 25,000 gp; *Weight:* 1 lb.

Totem Mask

The totem mask appears to be a large, ceremonial, wooden mask carved in the resemblance of a particular animal. The mask fits over the entire head, with holes for the eyes and mouth. When the user puts on the mask, he gains the ability to *polymorph self* into that animal. A totem mask can be carved into any of the following types: Badger, Bat, Bear (any type), Boar, Camel, Cat, Cheetah, Crocodile, Dog (includes coyote, dingo, and jackal), Eagle, Hawk, Horse, Lion, Lizard (any type), Monkey, Owl, Pony, Rat, Raven, Snake (any), Tiger, Weasel, Wolf, or Wolverine. The totem mask can be used once per day.

Caster Level: 10th; *Prerequisites:* Create Wondrous Item, *polymorph self*; *Market Value:* 16,000 gp; *Weight:* 10 lb.

Totem Stone

A totem stone is a fist-sized stone roughly carved in the shape of an animal. When the stone is cast on the ground, it transforms into a real animal that obeys the caster's wishes. The animal is an average specimen of that particular type. A totem stone can be carved into any of the following types: Badger, Bat, Bear (any type), Boar, Camel, Cat, Cheetah, Crocodile, Dog (includes coyote, dingo, and jackal), Eagle, Hawk, Horse, Lion, Lizard (any type), Monkey, Owl, Pony, Rat, Raven, Snake (any), Tiger, Weasel, Wolf, or Wolverine. The totem stone works once per day.

Caster Level: 8th; *Prerequisites:* Create Wondrous Item, *dominate animal*, *summon nature's ally III*; *Market Value:* 7,200 gp; *Weight:* 1 lb.



BARBARIAN RELICS

Totem Pole

This is a wooden pole standing 15 to 25 feet high, or sometimes higher, carved with the images of the tribe's chosen totem animals. The faces of the totem animals are stacked up the height of the pole. The totem pole is usually placed in the center of the village, as it grants divine aid to all the inhabitants. The taller the pole, the larger area covered by the influence of the pole. A 15 ft. pole covers a 150 ft. radius, centered on the pole. For every extra foot of height, another 10 ft. is added to the radius of effect. All the tribal members receive a +1 enhancement bonus to all checks and rolls while within the area of effect. If the village is ever moved for any reason, the totem pole is moved also, and is treated with great reverence and ceremony.

Weight: 500-1,000 lb.

CHAPTER TWO:

BUGBEARS

GODS OF THE HUNTERS

Bugbears, despite their seeming primitivism, or perhaps because of it, are quite spiritual creatures. With their closeness to the land, it is no wonder that bugbears have a vested interest in pleasing the forces of nature. As a result, bugbear gods dominate the forces of everyday bugbear life — the weather, the hunt, and the wood — rather than the abstract concepts that human gods embody. Also different from human gods, the bugbear deities are appeased rather than praised.

The three major deities worshiped by bugbears are Olgienar, Sylithia, and Barrachus. Each holds power over bugbear daily life, and tribes who invoke their wrath rarely survive. Olgienar is the Predator Lord, and Head of the Hunt. Bugbear hunters pray for his favor and blessing before leaving the tribe. Sylithia, Queen of the Dark Wood, is the bugbear goddess of the forest. Female bugbears, the gathering aspect of the hunter-gatherer tribes, are her primary worshippers, dependent upon her mercy for their sustenance and protection. Last among the trio is Barrachus, the Savage Storm. Barrachus' wrath is known to destroy entire tribes with lightning and floods.

WORSHIP

Bugbears are a hunter-gatherer society, composed of small tribes of hunter-warriors. Because of their dependence upon nature's bounty, bugbears turn to the gods who can protect and provide for them, but like themselves, are proud and easily angered. Each god represents the perfection of some aspect of bugbear life, such as Olgienar's stealth or Barrachus' warrior rage.

Bugbears follow Olgienar as both an ideal and provider. They believe that all bounty is his by right, but if he is appeased, he sends prey to his loyal followers. If angered, he drives game away, hoarding it so that his enemies starve. Bugbears pray to him for keen eyes, silent steps, and luck on the hunt. His name is invoked to bless bows, before embarking on hunts, and upon return from successful ones.

Sylithia is mainly worshiped by female bugbears, although the few male druids follow her, too. She is the forest mother, full of love and rage for her children. When they please her, she grants them gifts of food and protection. When they anger her, she makes known her displeasure with famine, drought, and death. Sylithia is the matron of bugbears, gentle and harsh at the same time.

Finally, Barrachus is worshiped out of fear. He is the force of nature in all its wrath, sending storm, flood, and fire to destroy those who fail to do him homage. While his prowess as a warrior is respected and emulated, no bugbear wants to identify too closely with him, for fear of arousing his ire, and thus a quick death. Barrachus' name is invoked when stealth and silence must be thrown aside, and is the closest to a god of war bugbears have.

GOALS

Bugbear religion is simple and straightforward. Because of the necessity of each individual contributing to the tribe, no single bugbear can spend his life in prayer. However, there are some who feel the rhythms and patterns of the gods better than others, and these bugbears are called to interpret omens and speak the will of the bugbears' protectors. While these priests are closer to the gods, they are still able hunters, gatherers, and tribespeople. More often than not, they lead the hunt instead of staying behind and praying.

The bugbear gods, like their followers, generally have no major long-term goals or plans, save survival and prosperity. Unlike many other goblinoid races, bugbears do not desire to take over land, because they would have no use for it. They are not driven by ambition, and "war" is a nebulous term in bugbear society. Instead, bugbears and their gods seek a good hunt, strong tribe, and long life. Unfortunately, their definitions of a good hunt and strong tribe tend to clash with other races.

Bugbears see the world in terms of hunter and prey, and anybody who is not a bugbear is either hunting them, or to be hunted. This outlook does not endear

them to any other races. While they happily hunt other races, they bear them no ill will; it would be as pointless as hating a deer. However, the other races don't see things this way, and as a result, sometimes organize against them. Because bugbears do not understand the concept of organized warfare, they are sometimes overwhelmed before they can strike any kind of counterblow.

Because of this difficulty in dealing with other races, bugbears are often on the move, migrating from hunting ground to hunting ground until the locals stop pursuing them. Bugbears turn to their gods in such trying times, praying for a safe haven.

Because of the primitive state of bugbear society, their religion is decentralized and disorganized. Each tribe, depending upon size, has one or more shamans, devoted to appeasing the gods on the tribe's behalf. Usually, each shaman has a single deity to whom they pay the majority of their homage, but they respect all three. The shaman has between one and three apprentices at any time, although most do not survive to succeed their master. Neither the gods, the master, nor the tribe, has any patience for incompetence. Bugbears consider being touched by the gods to be both a great blessing and a great curse, because the power of a shaman goes hand in hand with the responsibility for the tribe's welfare.

DOMAINS

Olgienar is the Predator Lord and Head of the Hunt. He is worshiped as a provider and protector, and revered as an ideal. However, like all other aspects of bugbear life, he has no tolerance for failure, and hunters who invoke his wrath find themselves hunted in short order. He is neutral evil, and his domains include the Blood, Death, and the Hunter. When he is depicted, it is as a shadowy bugbear with one hand, holding his preferred weapon, the spear.

Sylithia is the Queen of the Wood and Shadow Mother, and despite her title, is worshiped by female bugbears in all areas, not merely forest. She is the mother, nurturer, and punisher. Partnered with Olgienar, she protects and provides for her children, the bugbears. Despite her motherly incarnations, she is merciless and uncaring towards others, and fiercely protective of her charges. She is depicted as a female bugbear, nearly always carrying food and her favored weapon, the quarterstaff. Chaotic evil, she is revered by females and respected by males. Her domains include Plants, Protection, Destruction, and Darkness.

Barrachus is the chaotic evil child of Olgienar and Sylithia, and is feared more than worshiped. He is the Savage Storm, and harbinger of disaster. The best indication of his favor is when nothing happens, for his only action is to bring destruction. While his warrior prowess is respected by all of the tribes, only fools willingly seek his attention. His domains include Chaos, Destruction, Evil, and Power. On the rare occasions he is depicted, it is as a monstrous, berserk male bugbear with his favored weapon, a greatclub, in each hand.

RITUALS

Bugbears have a variety of rites and rituals for nearly all possible activities. Because of their dependence upon nature's blessing and bounty, they continually do their best to stay on the gods' good sides. The best way they know to do that is to seek their favor at every turn.

Bugbears are nocturnal, and thus greet the sun's fall rather than its rise. Upon waking for the night, males thank Olgienar for the darkness in which to hunt, and ask his blessing upon their own hunts. Females thank Sylithia for sending the night to protect them and their children, and ask her blessing upon their "meatless hunts" (foraging). Finally, every bugbear with any sense offers a short supplication to Barrachus for his peace and favor. This prayer is always short and vague, because bugbears believe to name a disaster is to ask for it and to speak to Barrachus for too long earns his attention.

Throughout the night, prayers and thanks are offered for nearly every activity — stalking prey, finding foodstuffs, evading an enemy, or eating. Such prayers are usually short and to the point, as bugbears place little value on eloquence or verbosity. These prayers vary from individual to individual. There is one constant, however. They are never directed towards Barrachus, save in the direst circumstances, when his attention has already been contracted.

Bugbear tribes rarely come into contact with each other, and as a result, rites and rituals vary strongly from tribe to tribe. A tribe's superstitions, prayers, sacred rites, and even holy days are completely based upon its members' experiences and oral traditions, and have nothing to do with those of another tribe.

Bugbear holy days are based upon momentous events in the tribe's history, such as the day they overcame a great obstacle or enemy, or in memory of a particularly trying migration. However, since they have no calendar or other way of recording dates, they usually have to determine timing based upon weather, such as

“the third day of spring,” or “the fifth rainfall in summer.” These holy days are great festivals, with sacrifices offered, songs and stories performed, and feasting throughout the night. The honored event is reenacted for the tribe, and thanks for good fortune given to Olgienar and Sylithia. These festivals continue all night, leading to another important part of bugbear religious rituals...

The tribal shaman is usually called upon to oversee the naming of children, and there is a series of rituals that accompany this process. There are as many different versions of this ritual as there are tribes, but one such is detailed here. First, the child is given a small scrap of an honored ancestor's fur, preserved specifically for this purpose, and sewn into their clothing. This way, he or she may carry their ancestors' wisdom with them at all times. Second, the child is fed a small piece of tree bark, that it may have the strength and long life of a mighty tree. If the child is male, the shaman chants prayers over him until he starts to cry. The longer the baby goes without crying, the better the omen, showing that he will be a silent hunter. If the child is a girl, as much food is placed in her hands as possible, so that she will be a good and strong provider. Finally, at the end of the ceremony, the shaman hears the desires of the gods and names the child accordingly.

Bugbear comings of age are usually difficult and deadly trials, and while the experience rarely kills the prospective adult, it also rarely leaves him unscarred. Such trials may be to hunt a particularly dangerous and elusive prey single-handedly, to undergo a deeply painful ritual in which no sound can be uttered while the scrap of ancestral fur that the child has had since infancy is sewn onto his own skin, or to endure for a certain amount of time alone in an unfavorable environment. In each case, the experience is deeply religious (and sometimes induces holy visions), with prayers offered up to the gods and omens searched for. Female bugbears usually have less combat-oriented, but equally demanding, tasks.

For bugbears, death is an end to the hunt in this world, and a transition to the Great Hunt. A bugbear's body is put in the ground, so that the scavengers cannot get it (bugbears have a deep loathing for scavengers, who do not earn their food), along with all of

his or her equipment. If he or she is particularly highly esteemed, a small token might be taken to pass on to descendants. Bugbears believe in an afterlife, with worthy hunters and mothers following in the footsteps of Olgienar and Sylithia, occasionally intervening on behalf of those of their descendants who need and deserve their help. Cowardly, incompetent, or otherwise unworthy bugbears are left to Barrachus' tender mercies, with the specifics known only to those shamans whose curiosity overtakes their good sense (and they tend not to live long).

HOLY SYMBOLS

One of the more common bugbear sigils is Olgienar's Hand. Used to indicate his favor, it is a reminder to bugbears of all that he stands for: silence, power, prowess, and the hunt. It is branded upon the skin of worthy hunters after an achievement of distinction, and carved into trees in areas that bear a special significance to the hunt.

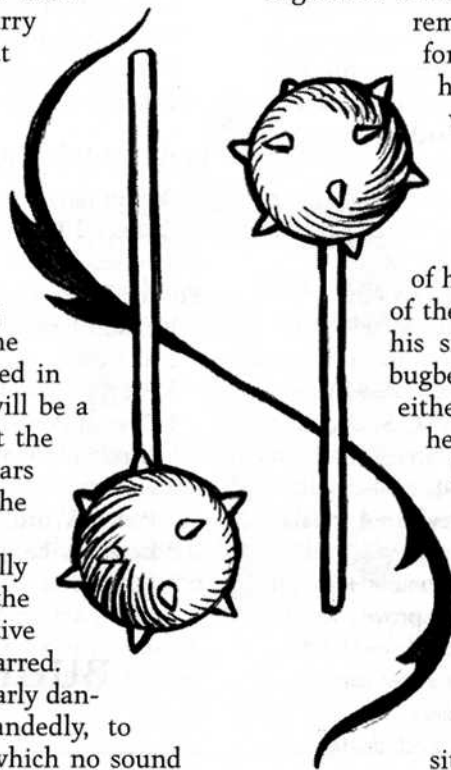
Legend has it that Olgienar lost one of his talons long ago, whilst hunting one of the great animal deities. For this reason, his sigil is only four-fingered, and many bugbears believe that finding his lost claw is either a sign of the end of the world, or the herald of an age of paradise for their kind.

One of the other bugbear sigils is Barrachus' Arms. Differing from tribe to tribe, the sigil is always a pair of weapons on top of a stylized laceration. The Arms are rarely drawn, and only in regards to areas or persons of great danger.

Bugbear shamans mark the Arms on sites of great disaster, such as earthquakes, floods, and fires. Also, those bugbears who are dangerous to the tribe are branded with the Arms and exiled, as a warning to any who might take them in.

PLACES OF WORSHIP

Bugbears, having no organized religion, do not use temples or chapels to commune with their deities. Instead, places of religious significance become shrines, such as the site of a successful hunt or battle, a disaster falling upon their enemies, or other such “miracle.” These places become shrines, with shamans being the only members of the tribe allowed there, to be closer to



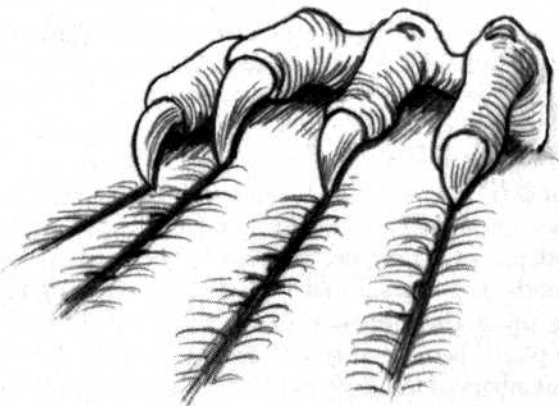
the gods. Carrying offerings and prayers from the tribe, shamans frequently commune more closely at such places than any others, and they are sites of great power.

Bugbear shrines are decorated with artwork, and festooned with holy totems and fetishes from the tribe. Also, whatever treasure the tribe gives as an offering to the gods is deposited at the shrine. Despite their lack of development, these shrines are zealously guarded. Many bugbear tribes place extensive and elaborate traps around their shrines.

Shrines generally take after the gods to whom they are dedicated, such as a shrine to Sylithia being decorated primarily with plant matter, in an aesthetically pleasing design. Contrariwise, a shrine to Barrachus might be chaotic and festooned with weapons. A shrine to Olgienar might have trophies from a hunt all over it or it might be indistinguishable from the rest of the area — until the angry bugbear guards show up.

BUGBEAR SHAMAN

Shaman of Olgienar, Rog2/Clr 3: CR 8; SZ M (humanoid, goblinoid); HD 6d8+2d6+8; hp 46; Init +4 (+1 Dex, +3 Imp Init); Spd 30 ft.; AC 16 (+1 Dex, +3 natural, +2 leather); Atks Halfspear +8 melee (1d6+2), or javelin +6 ranged (1d6+2); SA Rebuke Undead, sneak attack, spells; SQ Spells, darkvision; SV Fort +5, Ref +6, Will +4; Str 15, Dex 12, Con 13, Int 10, Wis 11, Cha 9; AL NE. Skills: Climb +7, Concentration +4, Disable Device +4, Heal +2, Hide +6, Intimidate +4, Jump +7, Listen +5, Move Silently +6, Search +5, Spot +5, Tumble +6, Use Magic Device +4; Feats: Alertness, Improved Initiative, Weapon Focus (halfspear). Domains: Hunter, Power. Prepared Spells: 0: *create water, cure minor wounds, inflict minor wounds, resistance*; 1st: *cause fear, cure light wounds, deathwatch*; 2nd: *death knell, silence*.



BUGBEAR DOMAINS

HUNTER DOMAIN

Deity: Olgienar

Granted Powers: You gain a +4 divine bonus to all Move Silently checks.

Hunter Domain Spells

- 1 Deathwatch
- 2 Silence
- 3 Deeper Darkness
- 4 Status
- 5 Slay Living
- 6 Find the Path
- 7 Summon Monster VII
- 8 Discern Location
- 9 Power Word, Kill

POWER DOMAIN

Deity: Barrachus

Granted Powers: +1 damage in melee combat.

Power Domain Spells

- 1 Cause Fear
- 2 Shatter
- 3 Prayer
- 4 Divine Power
- 5 Circle of Doom
- 6 Harm
- 7 Power Word, Stun
- 8 Earthquake
- 9 Implosion

BUGBEAR PRESTIGE

CLASSES

HUNTER

To some, the thrill of life is not in a savage fight, tense negotiation, or arcane practice. It is the hunt that interests them; the contest for life between predator and prey. Whether their skills were honed in the wild or a veteran trained them, the hunter is the master of trailing a quarry over distances, across varied terrain, and finally killing it swiftly and silently at the appropriate time. Hunters can track any prey — animal, monster, or humanoid, with ease and competence.

BUGBEARS

Hunters come from many walks of life, but the majority are barbarians, rogues, rangers, and other physically able characters. Spellcasters rarely find purpose in the hunt. Most druids abhor hunters, considering them aberrations from the natural order.

Hit Die: d8.

Requirements

To qualify to become a hunter, a character must fulfill all the following criteria.

Hide: 6 ranks

Move Silently: 6 ranks

Spot: 6 ranks

Wilderness Lore: 4 ranks

Feats: Weapon Focus (any ranged weapon with a range increment greater than 10 ft.), Track

Special: Must have a +6 or greater total attack bonus with at least one ranged weapon.

Special: A +2 or higher racial modifier to Move Silent checks.

Class Skills

The hunter's class skills (and the key ability for each skill) are Climb (Str), Hide (Dex), Intuit Direction (Wis), Jump (Str), Listen (Wis), Move Silently (Dex), Search (Int), Spot (Wis), Use Rope (Dex), Wilderness Lore (Wis).

Skill points at each level: 4 + Int modifier

Class Features

All of the following are features of the hunter prestige class.

Weapon and Armor Proficiency: The hunter is proficient with all simple and martial weapons, and light armor. Note that armor check penalties for armor heavier than leather apply to the skills Balance, Climb, Escape Artist, Hide, Jump, Move Silently, Pick Pocket, and Tumble.

Ranged Feats: At 1st level, and once every 3 levels afterwards, the hunter gains his choice of Point Blank Shot or any feat for which it is a requirement (Far Shot, Precise Shot, Rapid Shot, or Shot on the Run). While this is a bonus feat, he must still meet any and all prerequisites.

Crack Shot: At 2nd level, and once every 4 levels afterwards, the hunter may add one to the critical multiplier of a ranged weapon for which he has the Weapon Focus feat. The maximum critical multiplier to which he can raise is $\times 5$.

Vital Spot: At 3rd level, and once every 2 levels afterwards, the hunter may choose any weapon for which he has the Weapon Focus feat, and increase its threat range by 1. This can be done only once per weapon. Thus, a normal weapon would score a threat on a 19-20, a weapon that already threatened on 19-20 would now threaten on 18-20, etc.

Arrow of Death: At 8th level, the hunter is so capable he can often put down quarry in one shot. If the hunter does enough damage on a ranged attack to his target to reduce it to 0 or less hp, they must make a Fort save (DC 10 + damage dealt) or die instantly.

SLAVER

Bugbears see the world in terms of hunter and prey; anything they can hunt is an animal suitable only for consumption and labor. As a result, they see nothing wrong with keeping prey as slaves, treating them as animals and eating them when the need arises. Some bugbears are especially adept at keeping and intimidating slaves, and serve as slavemasters for the entire tribe.

The slaver prestige class is not unique to bugbears, and can be used by anybody who wishes to break and control slaves.

Hit Die: d8.

HUNTER ADVANCEMENT TABLE

Level	Attack	Fort	Ref	Will	Special
1	+0	+0	+2	+0	Ranged Feat
2	+1	+0	+3	+0	Crack Shot
3	+2	+1	+3	+1	Vital Spot
4	+3	+1	+4	+1	Ranged Feat
5	+3	+1	+4	+1	Vital Spot
6	+4	+2	+5	+2	Crack Shot
7	+5	+2	+5	+2	Ranged Feat, Vital Spot
8	+6	+2	+6	+2	Arrow of Death
9	+6	+3	+6	+3	Vital Spot
10	+7	+3	+7	+3	Ranged Feat, Crack Shot

Requirements

To become a slaver, a character must meet the following criteria.

Alignment: Any evil

Base Attack Bonus: +3

Handle Animal: 4 ranks

Intimidate: 8 ranks

Feats: Skill Focus (intimidate)

Class Skills

The slaver's class skills (and the key ability for each skill) are Animal Empathy (Cha), Bluff (Cha), Handle Animal (Cha), Intimidate (Cha), Sense Motive (Wis), and Spot (Wis).

Skill Points at Each Level: 2 + Int modifier

Class Features

All of the following are class features of the slaver prestige class.

Weapon and Armor Proficiency: A slaver is proficient with all simple weapons, the sap, the whip, and light armor.

Break Slave: At 1st level, slavers can break any captive's will, provided they have enough time. At the end of any one-month period in which the slaver dedicates at least two hours per day to breaking them, the captive must make a Will save against a DC equal to (10 + the slaver's level + the slaver's Intimidate modifier). If the captive fails this save, they are broken, and the slaver succeeds at all Intimidate checks against them in the future. A slaver can attempt to simultaneously break an amount of slaves equal to his level.

Terrifying Visage: At 1st level, slavers cultivate an intentionally frightening demeanor and appearance. While holding a whip or other item of punishment, they receive a circumstance bonus to Intimidate checks equal to their level.

Command: At 2nd level, the slaver becomes so intimidating that he can threaten people with a single well-uttered word. Once per day, and an additional time per 2 levels, he may *command* as a spell-like ability, duplicating the effects of the spell.

Master of the Whip: At 3rd level, the slaver gains the Weapon Focus (whip) Feat for free.

Dominator: At 4th level, the slaver has become so efficient that he only requires half the time to break a slave, forcing captives to make a Will save every two weeks, instead of every month.

Touch of the Lash: At 5th level, the slaver becomes so adept that they gain the Weapon Specialization (whip) Feat. This works in the same way as the fighter's weapon specialization.

Aura of Weakness: At 6th level, the slaver's intimidating presence causes all enemies within a 30 ft. radius to suffer a -2 morale penalty to all Will saves. At 8th level, this aura extends to 60 ft.

Slave Trade: At 7th level, the slaver leaves such a lasting impression upon his slaves he can hand off his charges to another master without worrying about reprisal from them. For one month/slaver level, the new master automatically succeeds at all Intimidate checks against the slave. For example, a person buying a slave from a 6th level slaver would automatically succeed at Intimidating for 6 months.

Frightful Presence: At 9th level, the slaver gains the extraordinary ability of Frightful Presence, as described in the Monster Manual.

Master of Wills: At 10th level, the amount of time needed to break a slave is halved again, down to a mere week. In addition, the slaver is so domineering that his aura of weakness ability now causes a -3 morale penalty to Will saves, even to his allies.

SLAVER ADVANCEMENT TABLE

Level	Attack	Fort	Ref	Will	Special
1	+0	+2	+0	+0	Break Slave, Terrifying Visage
2	+1	+3	+0	+0	Command 1/day
3	+2	+3	+1	+1	Master of the Whip
4	+3	+4	+1	+1	Dominator, Command 2/day
5	+3	+4	+1	+1	Touch of the Lash
6	+4	+5	+2	+2	Aura of Weakness, Command 3/day
7	+5	+5	+2	+2	Slave Trader
8	+6	+6	+2	+2	Command 4/day, Aura of Weakness
9	+6	+6	+3	+3	Frightful Presence
10	+7	+7	+3	+3	Master of Wills, Command 5/day

BUGBEAR MAGIC ITEMS

Darkcloak

This black cloak greatly aids hunters. In addition to granting a +10 circumstance bonus to Hide checks, it grants the wearer darkvision up to 120'.

Caster Level: 8th; *Prerequisites:* Craft Wondrous Item, darkvision, deeper darkness, invisibility; *Market Price:* 25,000 gp.

Everfull Satchel

This bag appears ordinary until an object is put into it. Once this is done, the satchel emits a flash of bright light and magically seals itself against placing anything more into it. However, from that point forward, it produces up to 10 exact copies of the object put into it per day. If two or more objects are placed into it simultaneously, it accepts one at random, sealing itself against the rest. *Everfull satchels* accept magical items, but the copies it produces are completely mundane.

Caster Level: 9th; *Prerequisites:* Craft Wondrous Item, major creation; *Market Price:* 15,000 gp.

Hunter's Knife

Specially enchanted to strike the finishing blow, these knives are deadly in the hands of an experienced hunter. Whenever this knife is used to reduce an opponent to 0 or less hp, they must make a Fortitude save (DC 18) or die instantly.

Caster Level: 12th; *Prerequisites:* Craft Magic Arms and Armor, slay living; *Market Price:* 20,240 gp.

Nightspear

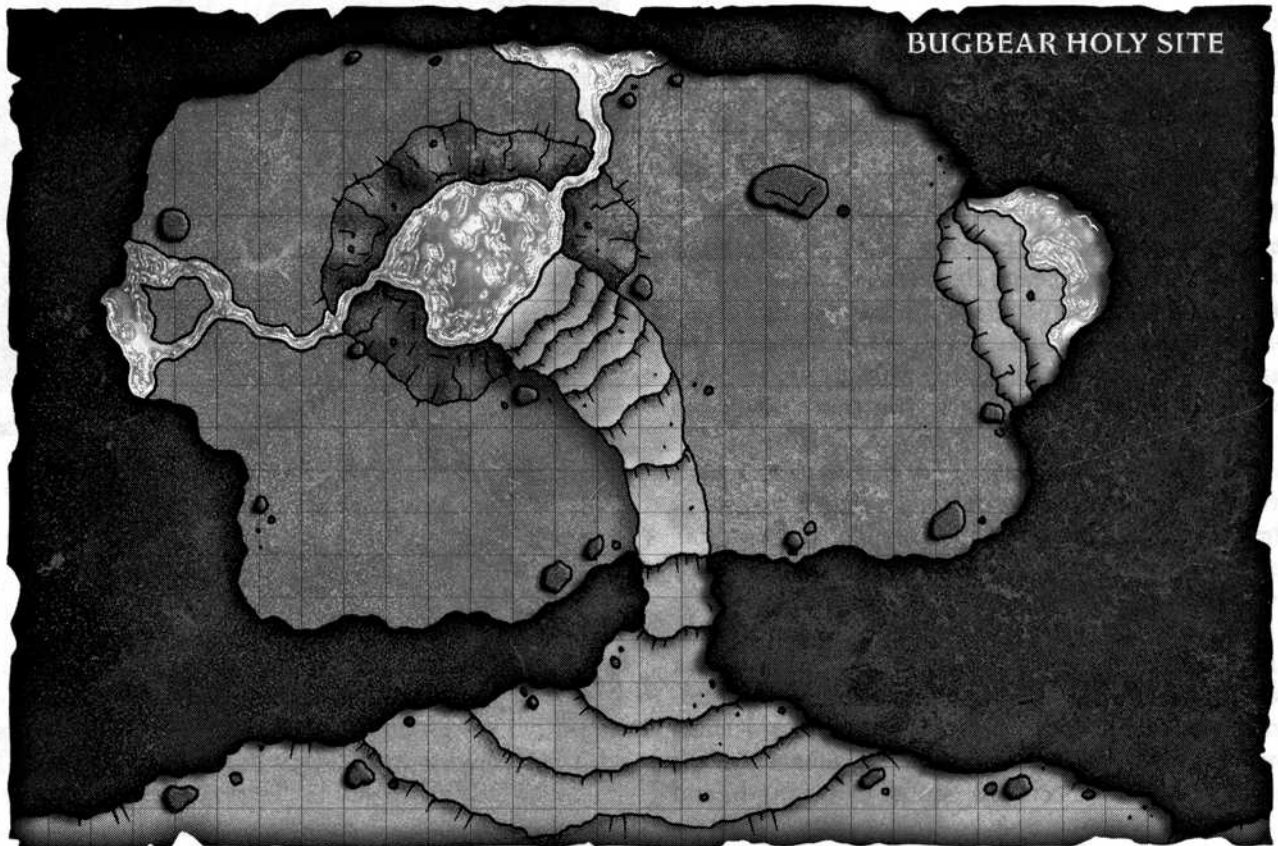
A black +2 *javelin*, this weapon renders anything it hits *invisible* to all but the thrower. It is useful for ambushes and assassinations.

Caster Level: 12th; *Prerequisites:* Craft Magic Arms and Armor, improved invisibility; *Market Price:* 18,650 gp.

Spear of Silence

This +2 *shortspear* is under the effects of a permanent *silence* spell, making it useful for hunters and other stealthy warriors.

Caster Level: 10th; *Prerequisites:* Craft Magic Arms and Armor, silence; *Market Price:* 15,310 gp.



BUGBEAR RELICS

Barrachus' Axe

A bugbear legend tells of Barrachus forging an axe from a thunderbolt. He used a volcano to stoke his forge and tempered it in the most destructive storm ever to ravage the world. He then opened up a great fissure in the earth, destroying all the life around it, and buried the axe deep inside. Why he went to the trouble to create such a weapon, and then bury it, is unknown. However, many heroes have left their tribes in order to seek for the axe, and perhaps one has even found it.

Anyone who picks up the axe must make a Will save (DC 20) or become permanently chaotic evil. Each time the axe is touched, this save must be made. However, the powers it grants are quite formidable. It is a +5 *chaotic mighty cleaving wounding battleaxe*. The axe also grants its wielder a +6 enhancement bonus to Strength. Furthermore, as soon as the wielder enters combat, he must make a Will save (DC 20) or undergo a berserker rage. This rage is identical to the greater rage of a 15th level barbarian (+6 Str, +6 Con, +3 morale bonus, -2 AC) in all respects but one — the wielder is unable to determine friend from foe, attacking anybody he can reach. On his turn, the wielder can attempt a Will save (DC 20) to stop raging, to which the rage's morale bonus does not apply.

The Claw of Olgienar

Bugbear legend states that long ago, Olgienar went upon a great hunt to prove his prowess and bring down the god of werebears. He spent years stalking his quarry, and wounded him with a keen throw of his spear. However, when Olgienar closed to finish him cleanly, his left thumb was bitten off, and the bear god managed to escape. Since then, Olgienar's Claw has been the subject of countless stories and myths in bugbear culture. Over the eons, the flesh and muscle have worn off of it, and it is now merely a finger bone with a claw on the end, roughly eight inches long in total. There is a small hole in one end, suitable for a chain or cord to pass through.

If Olgienar's Claw is ever handled by a non-bugbear, that person immediately suffers 5d10 damage (Fort save DC 15 for half). Bugbears who wear it gain the following abilities: +10 circumstance bonus to all Hide, Move Silently, Listen, Spot, and Wilderness Lore checks; a +2 enhancement bonus to Strength and

Dexterity; proficiency in javelin; the Track and Weapon Focus (javelin) Feats; and the spell-like abilities *darkness* and *silence* (3/day).

However, these abilities come at a price. At least once per month, the bearer of Olgienar's Claw is compelled to hunt down a creature of a Challenge Rating or Hit Dice at least 2 higher than his level, and kill it. This compulsion is unavoidable. If the bearer fails to bring down his quarry, he is killed through some coincidental, yet unavoidable means.



CHAPTER THREE:

DARK ELVES

GODS OF MALICE

To many races, the terms cruelty, treachery, pain, and darkness summon up one image: dark elves. These mysterious, evil beings are a source of nightmares to the rest of the world, a dark shadow of the kindly and noble elves most are familiar with. It is surprising, then, that dark elves are an extremely religious race, with countless rituals for pleasing their gods.

Dark elves have two major deities, who are usually at war with each other. The first of these is Ythrin, the Queen of Night. Mysterious, quiet, beautiful, and deadly, Ythrin encompasses the grace and terror of the dark elves. Worshiped by nearly all female dark elves, and many males, Ythrin is the goddess of darkness and beauty in equal measure.

Koroth is the Lord of Ambition, patron of all who seek power and take what they want without regard for the consequences. While Ythrin can be warm and passionate at times and cold and distant at others, Koroth and his followers bear all the emotion of a stone. Power is all he seeks, and all he and his followers desire. Koroth's followers are primarily male, due to the low esteem men have in Ythrin's eyes.

WORSHIP

Despite their differences, there are some similarities between the churches of Ythrin and Koroth. In both cases, due to the differing and usually hostile governments between dark elven settlements, a hierarchy is limited to one city, holding sway within that city's limits, but with only nominal position elsewhere. Furthermore, since the dominant dark elven emotion is treachery, position in a dark elven church hierarchy is tenuous, at best. The higher-ranking and more powerful a person is, the more people who gain from their death. Also, given the convoluted and complex plots in which most dark elves engage, rank can be deceiving. An acolyte might have power over a high priest, by virtue of favors, blackmail, or any other kind of underhanded dealing.

However, beyond the danger and treachery inherent in both, the churches of Koroth and Ythrin are quite dissimilar. Koroth's church is highly organized, with each member knowing his place in the power structure, despite the frequency with which such places change hands. A priest of Koroth's only true loyalty is to himself — and perhaps Koroth. Most clergy have schemes and plots extending throughout the church and beyond, as well as secular interests and resources beyond the immediate reach of the church. It is not uncommon to find Koroth's clergy involved in military, political, or criminal organizations, seeking power and making dark bargains.

The head of a church of Koroth is known as the high priest, along with whatever titles he gives himself. The high priest, by virtue of attaining and keeping such a dangerous and difficult rank, has ultimate power in matters of the church. However, many high priests are merely figureheads for a single power or group of conspirators, who know better than to make themselves known. These figureheads are usually chosen for their expendability, and rarely have long lifespans.

Below the high priest, organization tends to differ between churches. Some have a ruling council that administrates for the high priest, under which falls the general clergy. Some have many different ranks, which are constantly struggled for. However, the one constant is that few hold any single rank for long, either by advancing, or being removed by those who seek to advance.

By contrast, Ythrin's church is somewhat relaxed in structure. There is a high priestess, whose word is final, and ranks directly above her inner circle. The inner circle consists of those whose council she desires or needs. Despite having little to no direct influence, spots on the inner circle are hotly contested, because of the advantages in having the high priestess's ear. Usually, each circle member has a cabal below her, for whom she speaks, specializing in one particular aspect of Ythrin's domain, such as murder or seduction.

Ythrin's clergy is almost entirely female, and those few males who enter it are usually scorned, performing menial tasks and gaining no real power. Because so much of her power lies in seduction and temptation, Ythrin tends to look down upon males, who are so easily led astray. However, there have been in the past some notable exceptions, clerics whose iron will and cunning minds have led them to positions of great power in Ythrin's eyes.

GOALS

At first, it might be surprising that dark elves are so deeply religious, but on closer examination, their zealousness makes a great deal of sense. After all, in the chaotic and deadly world of the dark elves, who better to have guarding one's back than a god? Dark elf religion has nothing to do with weak emotions such as love, respect, or gratitude, but is founded upon a solid basis of fear, ambition, and treachery.

Dark elves fear each other as much as they fear their gods. By worshipping the god whom they see as the most powerful, and most inclined to help them, an individual dark elf gains an ally of unparalleled value. Thus, dark elves see their religion not so much as worship, but as an alliance. Their gods, no doubt, see things quite differently.

Dark elves have a unique relationship with their gods, who try to gain power over each other as much as their worshippers do. Power and worship form a reciprocal relationship among the dark elf gods, for an intelligent dark elf naturally only follows the more powerful god, who can therefore do more for him. However, the more worshippers a god has, the more power he has at his disposal. As a result, Ythrin and Koroth constantly plot against each other, with their worshippers usually suffering the consequences.

Despite their differences, Koroth and Ythrin do have some similar goals. Foremost among them is the subjugation of all other races, beginning with humanity. While the dark elves primarily focus their hatred on the surface elves, they and their gods have just begun to realize the fulcrum that is humanity. Humans have two traits that greatly appeal to the dark elves as a servant race: their numbers and their corruptibility. While dark elves have long life spans, they rarely trust one another long enough to reproduce, and as a result, their numbers remain small. Humans, on the other hand, are far more plentiful. By corrupting key individuals, they can be used without their ever being the wiser. Both Koroth and Ythrin have begun to work on this goal, each in their own fashion. Ythrin's faithful

use their powers of seduction and assassination and Koroth's offer power beyond imagining. Each has been more successful than they expected.

However, the twin gods of the dark elves have rarely been able to bring a plan to fruition, because as soon as success becomes likely, treachery has always laid them both low. Inevitably, one attempts to usurp power and sends followers to disrupt the other's plans. This leads to a bloody battle between dark elves and ultimately sabotages the process. Naturally, the dark elves prefer to blame such instances on the surface elves and the other god's faithful, instead of their own duplicitous natures.

DOMAINS

Ythrin is the chaotic evil Queen of Night, and goddess of all who walk beneath its shadow. Her followers, while primarily female dark elves, are not limited to them, and many assassins, thieves, and others who seek the night's embrace answer her seductive whisper. As the goddess of night, she has dominion over all that transgresses beneath her shadow, especially her two major focuses: love and murder. Her domains include Lust, Death, Betrayal, and Night. She is rarely depicted, but when she is, it is as the silhouette of a dark elf, featureless, but with great beauty implied. In some few cases, her image carries her favored weapon, the whip.

Koroth is the Lord of Ambition. Lawful evil, he is the patron of all who covet power and do whatever it takes to get it. In a way, he is the most egalitarian of all gods, for neither race, nor social station, nor anything else, matters to him. Power is all. He values the peasant as much as the lord, the dwarf as much as the dark elf. Few besides dark elves worship him openly, for fear of angering those of higher rank. When he is depicted, it is usually in sculpture, as a stern dark elf radiating power, grasping a scepter. His favored weapon is the mace, and his domains include Ambition, Law, and Corruption.

RITUALS

Dark elves have many rituals, all designed to convince their deities of their enduring faith and loyalty. These rituals are elaborate, eloquent, and ultimately, hollow. Most dark elves know that their true relationships with their deities are established through their everyday dealings and actions, but persist in the charade because of the image it presents. A dark elf who is seen as unfaithful or questionable in their loyalty quickly becomes a target, and besides, a ritual is a perfect place to spy on one's enemies in plain sight.

In some cases, however, these rituals take on deadly significance and meaning. Dark elves regularly deal with the lower planes, and some rituals are designed to summon demons with whom to bargain. These rituals are especially dangerous, for the demons take every opportunity to sow discord within a summoning circle; among the already treacherous and paranoid dark elves, little effort is needed to do so. In these cases, the favor and protection of a deity may well be all that keeps a dark elven priest out of an angry demon's hands.

Most dark elven rituals involve long chants, repetitive praise of the god, and sacrifice. While the sacrifice is usually a slave or animal, dark elves who truly seek their god's favor and blessing turn to a darker path. Both Ythrin and Korothe desire to be shown that they are the first thought in any of their faithful's mind; sacrifices of siblings, children, parents, and lovers are not unheard of. The only thing keeping the sacrificial dagger away from a dark elf is the power he wields and the allies he has. Many a defeated rival has died on the altar.

In their daily lives, dark elves pray little outside of formal rituals. Both they, and their gods, consider asking for help to be a form of weakness, and a dark elf who needs his god's intervention on a daily basis obviously does not deserve it. However, there are some important events within a dark elf's life that call for more communication with their deities.

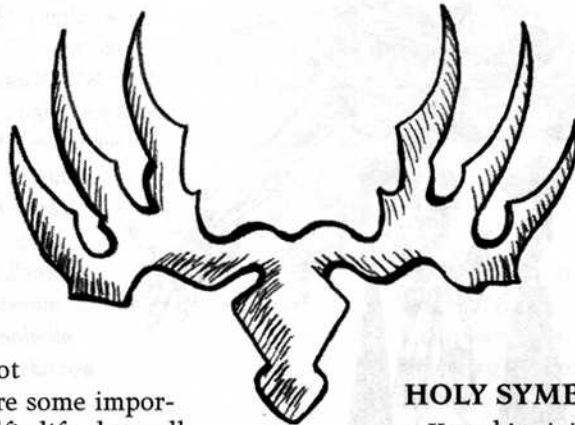
Dark elves rarely wed, and never formally, due to their inherent paranoia. Few dark elves trust each other well enough to form a temporary alliance, much less a permanent one. Furthermore, neither Ythrin nor Korothe values marriage as more than a tool, to be used and discarded as needed.

Dark elven comings of age tend to be less religious affairs than they are personal. A dark elf may consider himself an adult on the day he kills the master to whom he is apprenticed, or usurps power from a childhood rival. In society's eyes, a dark elf is an adult once he or she is worthy of notice, and not before, regardless of age. A child who earns the wrong attention suffers the same fate as an adult.

Dark elven funerals are primarily secular events, with people close to the deceased attending in preparation for fighting over an estate. Usually, a priest of the god to whom the deceased professed allegiance states their achievements and offers a quick prayer for their soul, but little else. However, some especially powerful families may take the opportunity to test their allies' loyalty, with long, elaborate funeral processions and rituals, designed to intimidate their enemies and assess their allies. These ceremonies can take days, and refusing to stay for the entire process is a sign of disrespect. As a result, these funerals tend to precipitate feuds, which in turn create more funerals.

Dark elven holidays tend to differ between settlements, and are mostly based upon historical events. Because of the dark elven tendency towards propaganda and outright lying, many holidays are based upon evil and tragic events that the dark elves have convinced themselves are virtuous and heroic. A murderous and barbaric raid against another

race can be painted as a great pitched battle, and the theft of an artifact depicted as liberating rightful property. These holidays are great revels, with excesses of food, drink, music, magic, violence, and debauchery. Most dark elves relax a little more over these festivals, but only a fool (and a short-lived one) ever lets his guard down completely.



HOLY SYMBOLS

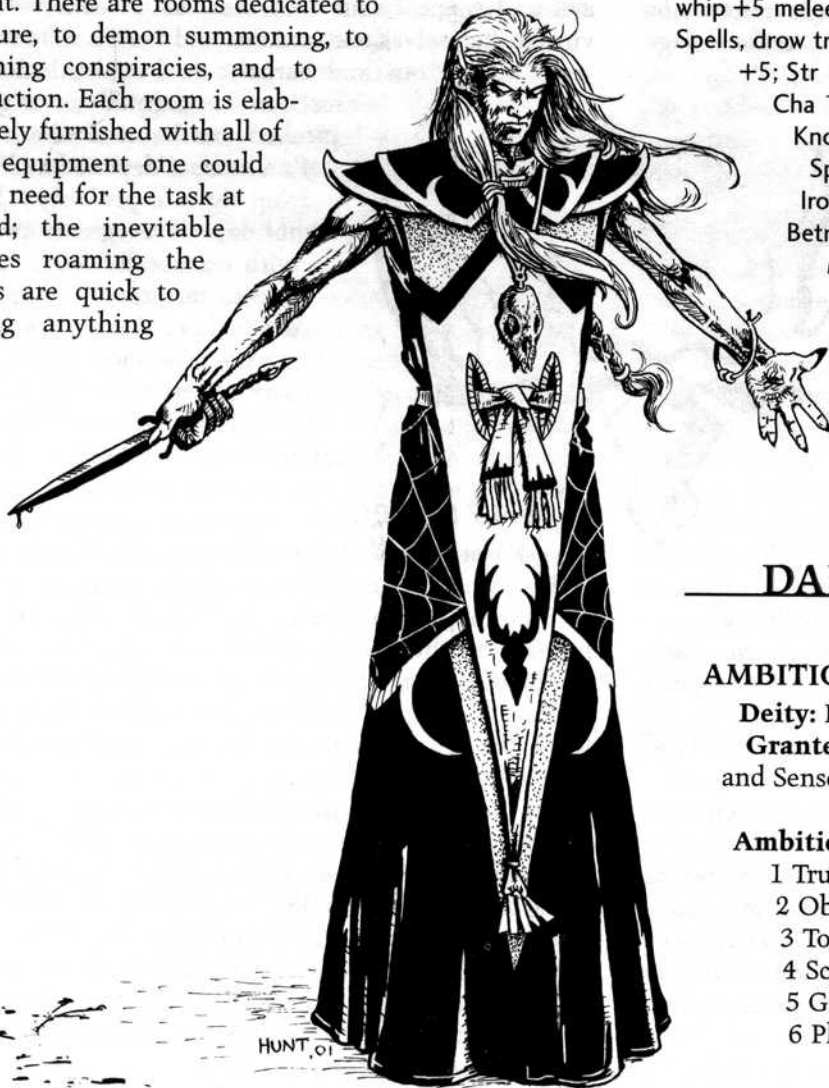
Korothe's sigil is the blade in stone. Rarely used, this symbol is a reminder of the forms in which power comes. The blade, naturally, is a reference to military might, but it is also inscribed with mystic runes, indicating the power of magic. Behind it is a quill, indicating the power of words and writing. All of these are embedded in the stone, as a tribute to the conquest.

Ythrin's sigil, like the goddess herself, is largely an enigma. It may represent the grasping tendrils of the night, or a spider reaching out to devour its prey (dark elves, and especially Ythrin's followers, are partial to spiders). The symbol is found on doors and walls of her temples, on her followers' bodies, and has even been made into sacrificial daggers. There are few more evident symbols of treachery than the Horns of Ythrin.

PLACES OF WORSHIP

Most dark elf cities have at least one temple to each deity, and some larger ones have more, subordinates to the main temple. Temples vary widely in design, from branching out in all directions, to having a central gathering chamber around which it is based, to tapering towers, with the public areas on the bottom and living quarters on top. While most temples have living space for the resident clergy, the great majority of dark elven priests have other quarters elsewhere, more private and secure.

Temples to Ythrin tend to be unlit, with darkvision the only form of navigation. Usually formed from hewn stone, Ythrin's temples become labyrinths as one ventures deeper into them. Mazes of night, these temples contain rooms meant for every dark task ever performed under shadow of night. There are rooms dedicated to torture, to demon summoning, to forming conspiracies, and to seduction. Each room is elaborately furnished with all of the equipment one could ever need for the task at hand; the inevitable slaves roaming the halls are quick to bring anything else.



Temples to Koroth are usually a bit more organized. Individual clerics have private space, which is ostensibly respected by all, since the penalty for trespassing is death. Koroth's temples are usually quite utilitarian, serving multiple purposes depending upon the interests of the clergy. There may be military training areas, meeting and council rooms, or any other kind of facility that can further the quest for power. Because Koroth demands few formal ceremonies, the main sanctuary, while present, is usually smaller than the size of the temple might indicate.

DARK ELF PRIESTS

Priestess of Ythrin, Clr6: CR 6; SZ M (humanoid, elf); HD 6d8; hp 31; Init +1 (Dex); Spd 30 ft.; AC 15 (+1 Dex, +4 chain shirt); Atks Mace +4 melee (1d8), or whip +5 melee (1d2); SA Rebuke Undead, spells; SQ Spells, drow traits; SR 17; SV Fort +5, Ref +3, Will +5; Str 10, Dex 13, Con 11, Int 13, Wis 11, Cha 13; AL CE. Skills: Concentration +8, Knowledge (religion) +8, Scry +6, Spellcraft +8. Feats: Improved Initiative, Iron Will, Weapon Focus (whip). Domains: Betrayal, Night. Prepared Spells: 0: *cure minor wounds, detect magic, inflict minor wounds, read magic, resistance*; 1st: *cause fear, command, detect good, protection from good*; 2nd: *death knell, desecrate, enthrall, summon monster II*; 3rd: *animate dead, blindness/deafness, inflict serious wounds*.

DARK ELF DOMAINS

AMBITION DOMAIN

Deity: Koroth

Granted Power: You gain Bluff, Intimidate and Sense Motive as class skills.

Ambition Domain Spells

- 1 True Strike
- 2 Obscure Object
- 3 Tongues
- 4 Scrying
- 5 Greater Command
- 6 Planar Ally

- 7 Repulsion
- 8 Demand
- 9 Wish

BETRAYAL DOMAIN

Deity: Ythrin

Granted Power: Your alignment cannot be discovered by magical means.

Betrayal Domain Spells

- 1 Change Self
- 2 Detect Thoughts
- 3 Suggestion
- 4 Emotion
- 5 *Darkwound*
- 6 Mislead
- 7 Control Undead
- 8 Symbol
- 9 Foresight

NIGHT DOMAIN

Deities: Ythrin

Granted Power: All spells cast at night are at +1 caster level.

Night Domain Spells

- 1 Doom
- 2 Silence
- 3 Deeper Darkness
- 4 Inflict Critical Wounds
- 5 Seeming
- 6 Veil
- 7 Shadow Walk
- 8 Maze
- 9 *Nightfall*

DARK ELF SPELLS

DARKWOUND

Illusion (glamer)

Level: Clr 5, Death 5

Components: V, S, DF

Casting Time: 1 action

Range: touch

Target: Weapon touched

Duration: 1 round/ level

Saving Throw: No

Spell Resistance: No

When cast on a weapon, darkwound makes that weapon an instrument of great subtlety. Wounds caused by a weapon under the effects of darkwound are invisible and unfelt. Unless the character can physically see the wound being caused, he has no knowledge of its presence, and considers himself physically fine until the spell duration ends. While wounds caused by a darkwound-affected weapon can be healed normally, they rarely are because of the difficulty in detecting them.

All damage suffered from *darkwound* are suffered at once and fall under the effect of massive damage.

NIGHTFALL

Transmutation

Level: Night 9

Components: V, S, DF

Casting Time: 1 action

Range: See description

Area of Effect: See description

Duration: Instantaneous

Saving Throw: No

Spell Resistance: No

SPIDER WARRIOR ADVANCEMENT TABLE

Level	Attack	Fort	Ref	Will	Special
1	+1	+2	+2	+0	Command Spiders, Bonus Feat
2	+2	+3	+3	+0	Spider Mount
3	+3	+3	+3	+1	Immunity to Webs, Bonus Feat
4	+4	+4	+4	+1	Summon Spiders
5	+5	+4	+4	+1	Bonus Feat
6	+6	+5	+5	+2	Immunity to Poison
7	+7	+5	+5	+2	Summon Spiders 2/day, Bonus Feat
8	+8	+6	+6	+2	Spider Climb
9	+9	+6	+6	+3	Bonus Feat
10	+10	+7	+7	+3	Spider Shape, Summon Spiders 3/day

Nightfall literally moves the sun in the sky, so that it becomes sunset from your perspective. This spell affects the entire world, changing day into night and night into day, based upon the position of the sun in the sky. However, with such dramatic effects, there must come a price. One year from your life and 1,000 XP must be sacrificed when this spell is cast.

DARK ELF

PRESTIGE CLASSES

SPIDER WARRIOR

Dark elves have a unique relationship with spiders. They keep them as pets, train them for protection and hunting, and it is rumored that some even worship the creatures. It should come as no surprise, then, that some have trained themselves to ride giant spiders the way others do horses. The creatures are agile, sure-footed, and fearless, making excellent mounts.

Spider warriors have an affinity for spiders, not just as mounts, but as companions. The creatures heed their call, and their commands. A spider warrior is rarely alone, for spiders live nearly everywhere, and are willing to fight to the death for a powerful enough dark elf.

Hit Die: d10.

Requirements

To qualify to become a spider warrior, a character must fulfill all the following criteria.

- Race:** Dark elf
- Base Attack Bonus:** +6
- Animal Empathy:** 6 ranks
- Ride:** 6 ranks

Class Skills

The spider warrior's class skills (and the key ability for each skill) are Animal Empathy (Cha), Balance (Dex), Climb (Str), Handle Animal (Cha), Hide (Dex), Jump (Str), Move Silently (Dex), and Ride (Dex).

Skill Points at Each Level: 2 + Int modifier

Class Features

All of the following are class features of the spider warrior prestige class.

Weapon and Armor Proficiency: Spider warriors are proficient with all simple and martial weapons, and light and medium armor.

Bonus Feats: Much like the fighter class, the spider warrior gains bonus feats as he gains levels. The spider warrior can choose from the following feats: Alertness, Improved Initiative, Mounted Combat (Mounted Archery, Trample, Ride-By Attack, Spirited Charge), Point Blank Shot (Far Shot, Precise Shot, Rapid Shot, Shot on the Run).

Command spiders: At 1st level, at will, the spider warrior can issue *commands* per the spell to spiders he can see, so long as their CR is less than his level.

Spider Mount: At 2nd level, the spider warrior gains a giant spider as a mount and companion. This is a Large Monstrous Spider. The spider warrior must take proper care of his mount. It is not magically bound to his service. If the spider warrior loses his mount, he may not gain a new one until he gains a level.

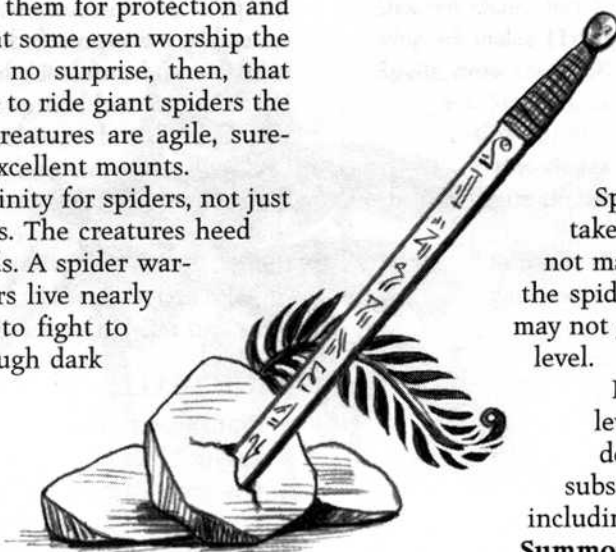
Immunity to Webs: At 3rd level, the spider warrior is unhindered by webs or other adhesive substances, regardless of strength, including the *web* spell.

Summon Spiders: At 4th level, spider warriors gain the ability to summon spiders, once per day. He may magically summon any combination of spiders, of any size, as long as the total CR is less than or equal to his level. At 7th level, he may do so twice per day, and at 10th level, three times per day.

Immunity to Poison: At 6th level, the spider warrior becomes immune to the effects of all poison.

Spider Climb: At 8th level, the spider warrior can *spider climb*, as per the spell, at will.

Spider Shape: At 10th level, the spider warrior gains the ability to *shapechange* into any type or size of spider, 3 times per day.



POISON MASTER

Most dark elves use poison, but some few go beyond even their fabled expertise in the deadly art. Dark elven poison masters are true artists of their profession, able to create magical draughts capable of a variety of effects. The greatest of poison masters can keep poison in their lungs, able to kill with a breath.

Becoming a poison master is a difficult feat. First, a poison master must be capable of infusing magic into their draughts, the ability that separates them from mere dabblers and alchemists. Second, another poison master must teach them the secrets of the trade — they do not give lessons lightly or easily. Because dark elves tend to vary their interests, poison masters can come from nearly all walks of life.

Hit Die: d6.

Requirements

To qualify to become a poison master, a character must fulfill all the following criteria.

Alignment: Any evil

Alchemy: 6 ranks

Knowledge (arcana): 4 ranks

Feats: Brew Potion

Special: Must be taught by a poison master of 5th level or greater.

Class Skills

The poison master's class skills (and the key ability for each skill) are Alchemy (Int), Concentration (Con), Heal (Wis), Knowledge (nature) (Int), Spellcraft (Int), and Use Magic Device (Cha)

Skill Points at Each Level: 2 + Int modifier

Class Features

All of the following are class features of the poison master prestige class.

Weapon and Armor Proficiency: Poison masters gain no additional proficiencies with armor, weapons, or shields.

Poison Use: Poison masters are skilled in the use of poison and never risk accidentally poisoning themselves, such as during creation, or when applying poison to a blade.

Brew Poison: At 1st level, poison masters are able to make poisons from their basic ingredients. The cost to create a dose of poison is 1/10th its listed price. This excludes such poisons as monster venom, which can only be extracted from the creature.

Delay Potion: At 2nd level, the poison master becomes skilled enough to delay the effect of draughts he brews. While this effect is primarily used on poisons, it could be applied to any potion. Delaying a poison costs an additional 100 gp/day of delayed effect, and can be delayed up to 1 day per poison master level.

Immunity to Poison: At 3rd level, poison masters develop immunity to all poisons.

Poisoned Flesh: When a poison master reaches 4th level, their own skin becomes a form of contact poison, doing an initial damage of 1d6 Con, and a secondary damage of 3d6 Con, with a save DC of 16. This extraordinary ability can be activated and deactivated as a free action. This poison can be used to coat weapons.

Identify Potion: At 5th level, the poison master is so familiar with potions that he can identify any draught by sight.

POISON MASTER ADVANCEMENT TABLE

Level	Attack	Fort	Ref	Will	Special
1	+0	+2	+0	+0	Poison Use, Brew Poison
2	+1	+3	+0	+0	Delay Potion
3	+1	+3	+1	+1	Immunity to Poison
4	+2	+4	+1	+1	Poisoned Flesh
5	+2	+4	+1	+1	Identify Potion
6	+3	+5	+2	+2	Acid Flesh
7	+3	+5	+2	+2	Improved Poisoned Flesh
8	+4	+6	+2	+2	Poison Adaptation
9	+4	+6	+3	+3	Death Draught
10	+5	+7	+3	+3	Breath of Poison

Acid Flesh: At 6th level, the poison master gains the extraordinary ability to secrete acid from his skin. The acid deals 1d6 damage/round (in addition to the poison damage) up to 3 rounds and destroys non-magical weapons that come into contact with it.

Improved Poisoned Flesh: At 7th level, the secreted poison gains in potency. The initial damage increases to 2d8 Con and the save DC increases to 20.

Poison Adaptation: When the poison master reaches 8th level, his immune system becomes so warped that poisons actually benefit his health. Instead of reducing his abilities, any poison affecting the poison master instead gives him a bonus equal to its listed damage. Poisons that deal damage instead heal.

Death Draught: At 9th level, the poison master is able to craft the most deadly of poisons, the death draught. It can be made into either an Injury, Contact, or Ingested poison. It causes the victim to make a Fortitude save (DC 20) or die. The death draught is made from easily attainable ingredients, but can only be brewed by the poison master.

Breath of Poison: The poison master is so skilled that he can keep poison in his lungs. When he reaches 10th level, the poison master can prepare up to 3 doses of inhaled poison at a time, and then exhale them anytime within 24 hours as an attack action.

DARK ELF MAGIC ITEMS

Bracers of Torture

This is a set of studded black leather bracers. When donned, they provide a variety of nasty abilities to the wearer: *inflict light wounds*, 3/day; *heat metal*, 3/day; *scare*, 3/day; *inflict moderate wounds*, 2/day; *inflict serious wounds*, 1/day; and *heal*, 1/day.

Caster Level: 10th; *Prerequisites:* Craft Wondrous Item, *heal*, *heat metal*, *inflict light wounds*, *inflict moderate wounds*, *inflict serious wounds*, *scare*, creator must be evil; *Market Price:* 30,000 gp.

Everpoison Dagger

This black steel +2 *dagger* has a small reservoir in the hilt. If poison is placed in the reservoir, and the command word spoken, the blade magically coats itself with a dose of the poison. The reservoir has capacity for 5 doses of poison before it must be refilled.

Caster Level: 7th; *Prerequisites:* Craft Magic Arms and Armor, *poison*; *Market Price:* 25,316 gp.

Meditation Cloak

This velvet cloak provides the wearer with a full night's rest after only two hours of meditation. For elves this is the standard "trance" state that replaces the need for sleep. For non-elves this meditative state is alien and uncomfortable, requiring a great deal of time to get used to.

The cloak must be worn all day to provide this benefit. If it is removed for any reason during the day, it will not function that night. This cloak is very popular among sorcerers and wizards in the midst of study as well as dark elf guards.

Caster Level: 12th; *Prerequisites:* Craft Wondrous Item, *dispel magic*, *sleep*, *virtue*. *Market Price:* 4,000 gp.

Spiderstaff

This ebony staff is topped with an obsidian carving of a spider. It is capable of summoning and controlling spiders. The wielder can summon up to 10 HD of spiders of any size, once per day, and control them magically. Furthermore, the spiderstaff allows the wielder to cast *spider climb* and *web* 3 times per day each.

Caster Level: 10th; *Prerequisites:* Craft Staff, *spider climb*, *web*, 4 ranks in Animal Empathy; *Market Price:* 35,000 gp.

Staff of Night

This featureless black wand is similar to a *wand of darkness*, but somewhat more versatile. By expending one charge, it casts *darkness*. Using two charges casts *deeper darkness*. Expending four charges casts *power word, blind*.

Caster Level: 15th; *Prerequisites:* Craft Staff, *darkness*, *deeper darkness*, *power word, blind*; *Market Price:* 25,000 gp.

Ring of Shadow Walking

The *ring of shadow walking* is a rare and powerful magic item. The wearer of the ring can step into a shadow and immediately step out of any other shadow within line of sight. The only requirement is that the shadows must be large enough for the user to step through as if they were an opening. Stepping through shadows is considered a standard action.

Once the user activates the ring, her entire body is transported, not just the part entering the shadow. Therefore, there is no partial entry to the shadow; the "teleportation" is complete.

Each time the ring is activated, it steals 1 temporary point of Constitution from the user.

Caster Level: 14th; *Prerequisites:* Forge Ring, *dimension door*, *teleport without error*; *Market Price:* 117,600 gp.

DARK ELF RELICS

Altar of Koroeth

The origins of the Altar of Koroeth are lost to the mists of history, but its bloody legacy is well known in half a hundred legends. Priests of Koroeth have fought, killed, and died to get it, and it has started nearly twenty wars between dark elven churches. The blood spilled over and on the Altar of Koroeth could fill the deepest lake, with room to spare. It is a blessing and a curse, a testament to the power and pitfalls of ambition.

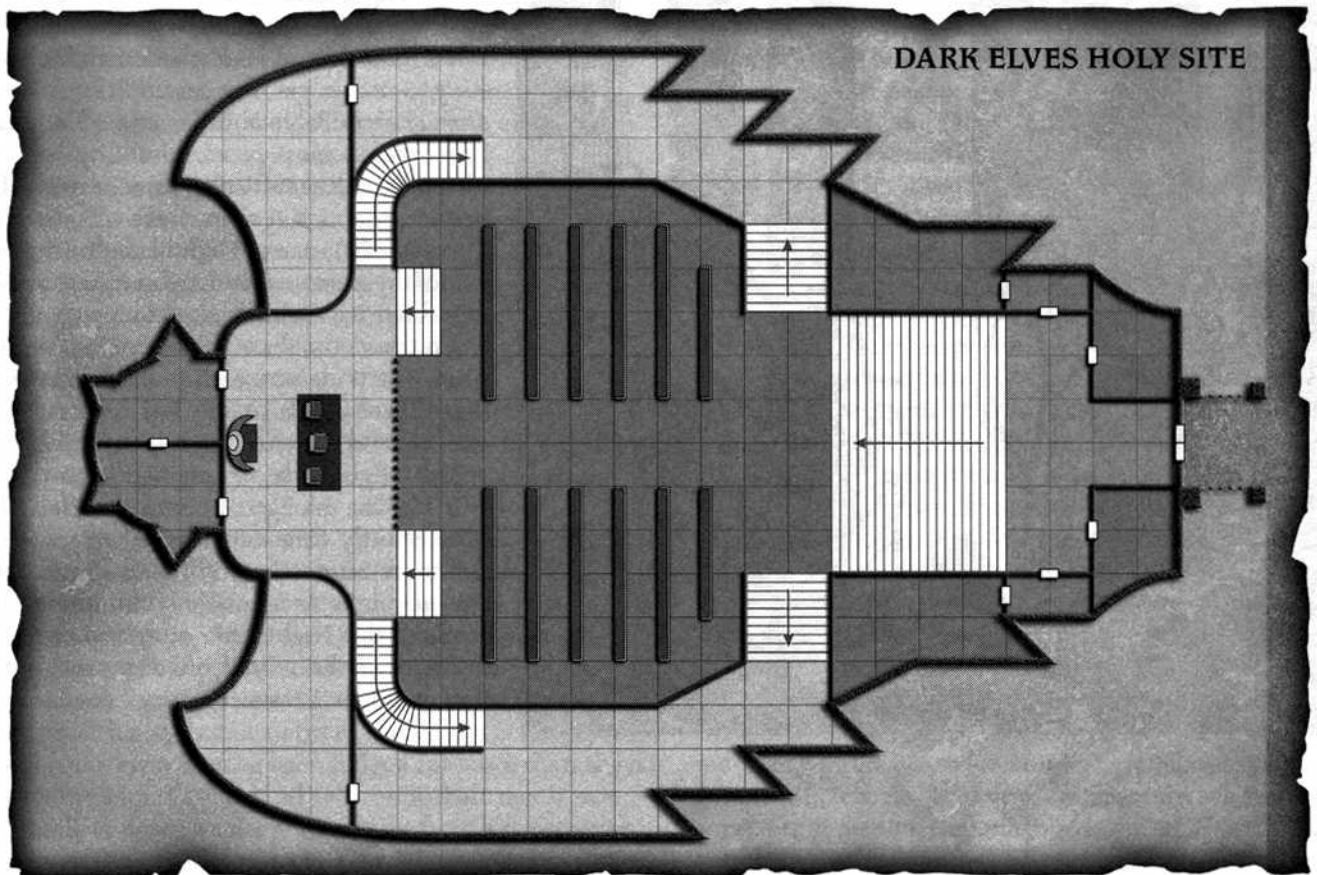
The Altar of Koroeth has but one power: the ability to make its user a devil. The amount and type of sacrifices made determines the type of devil into which the priest is transformed. The sacrifice and transformation is the peak of a week-long ritual to Koroeth, glorifying his power and swearing eternal service to the pursuit of ambition. Finally, the sacrifices are led in and slaughtered over the altar and the presiding priest

becomes a devil. The sacrifices must be intelligent, humanoid creatures.

The ritual requires at least total 50 cleric-levels (i.e., 10 5th-level clerics, or 5 10th-level, etc.), and a week to perform. The type of devil into which the presiding (highest-level) priest turns is based on the following chart:

Total HD	Sacrificed Demon-type
0-2	Lemure
3-6	Imp
7-10	Osyluth
11-13	Kyton
14-18	Barbazul
19-23	Hamatula
24-28	Cornugon
29-34	Gelugon
35+	Pit Fiend

Upon finishing the ritual, the newly created devil is banished to the outer planes, presumably to work directly for Koroeth.





Nightblade

It is whispered, by those too foolish to keep their mouths shut, that Ythrin once granted a weapon to a mortal assassin whom she favored above all others and made her lover. This weapon, known as the Nightblade, was crafted from her divine essence, forged on a moonless and starless night, and quenched in the blood of corrupted innocents. It was said to be capable of killing from a mile off, long after the assassin had left. It was also said to have driven him mad. The story of this nameless, faceless assassin ends with his attempt to kill Ythrin at Korothe's behest and his subsequent death. However, the blade survived. Since then, it has been found by dark elves throughout history, making them peerless assassins, without fail. It has also driven them all mad, without fail. Legends say the only way to destroy the Nightblade is by melting it in honest tears from Ythrin's eyes.

The Nightblade grants its wielder several powers: a +10 circumstance bonus to Move Silently and Hide checks, and *invisibility*, 3 times per day, in addition to its already formidable abilities as a +5 *dagger*. However, its most powerful ability is also its foulest. After inflicting damage normally once, the victim must make a Fortitude save (DC 20), or the Nightblade continues to do the same amount of damage, each round, on its wielder's turn, stopping only when the victim dies. The victim is allowed a new Fortitude save each round at increasing difficulty (+2 to the DC each subsequent round).

The Nightblade is intelligent (Int 16, Wis 14, Cha 17, Ego 32), and chaotic evil. It constantly drives its wielder to greater and more impressive killings, and eventually, madness. As a portion of an immortal essence, the Nightblade simply does not understand the mortal mindset; as a portion of Ythrin's essence, it does not care.

CHAPTER FOUR:

DEEP DWARVES

GODS OF THE UNDEREARTH

There two primary gods among the deep dwarves, Shiga and Torbalt.

Shiga is the god of peaceful darkness. She is worshiped by beings that spend the vast majority of their lives in complete darkness, principally deep dwarves. Unlike other dark gods, she is not a god of death and suffering, but of comfort, friendship, and silence. She is sometimes called the Great Matron, and the Blessed Silence. She is a chaotic good deity that values solace and camaraderie among neighbors. In the deep, dark earth, where Shiga resides, hemmed in by cubic miles of unyielding stone and untold hordes of hostile creatures, nothing is soft or comforting, so it is important to her that her adherents feel safe, comfortable, and protected. She tries to temper some of the brittle harshness of her husband, the god Torbalt, with compassion and solace. Deep dwarves also worship her as the goddess of craftsmen and miners, because they create the objects that make life better. One legend relates the tale of Shiga mining out her first temple in a single hour using only a heavy mining pick.

Torbalt is the harsh and punitive god of light. He values order and retribution above all things, and his justice knows no mercy. Sometimes called the Living Justice, and the Great Judge, these views make him a lawful neutral deity. Anyone who breaks the laws of his own community or harms a community under Torbalt's protection becomes subject to his merciless wrath. He is as harsh and unforgiving as his wife, Shiga, is forgiving and comforting. Torbalt's blazing light exposes the questionable deeds of all who come before his altar, such that justice for the wronged becomes a divine quest and a divine right. Those who have been wronged seek him out, as he is known for his impartiality, but sometimes those who come before him come away having been judged for more than they bargained for. One legend tells of Torbalt manifesting himself to defend a deep dwarf city from a gargantuan creature known only as the Sun Wyrms, using only a heavy mining hammer.

WORSHIP

Deep dwarves are perhaps one of the most misunderstood of the all the subterranean races. Since they spend nearly their entire lives in complete darkness, light of any kind — especially sunlight — causes them pain and partially blinds them. As a result, they tend to regard darkness as comforting and friendly, and light as harsh and threatening. This is evidenced by the personalities and predilections of their gods. The deep underground is perhaps one of the harshest and most unyielding of any environment. There is no soil or light for growing crops, so the deep dwarves subsist mainly on the meat of subterranean creatures and various fungi that they sometimes farm in the vast caverns of the underworld. As a result, many deep dwarves find comfort in the worship of Shiga, the goddess of darkness and solace. Because the environment is so unforgiving, crimes against the community can have devastating consequences. This requires a harsh justice, one meted out by the divine. Torbalt, god of light and justice, forms the backbone of the deep dwarves system of justice and retribution.

Worship of Shiga invariably includes a ritual sharing of food and drink in a quiet, unlit temple. During worship services, only the presiding cleric speaks, and even then her speech is low and limited. The worshippers maintain a respectful silence. Most services usually include gestures of friendship and community among the worshippers, such as hugs and handshakes. The end of any Shigite worship service is always a period of complete silence lasting for several minutes, wherein the worshippers merely sit quietly in the darkness, their bellies full, and enjoy the company of their neighbors.

Torbalt's worship services take place in temples lit blazingly bright. Worshippers who attend services are allowed only to stand. All must stand before justice, and there is no place for comfort or relaxation in a Temple of Torbalt. Worship services always involve some sort of dispute that must be resolved. Usually this dispute is between members of the group, but occa-

sionally an outsider allows his dispute to be adjudicated by a cleric of Torbalt. Special services are usually called if a particularly urgent dispute arises in the community, and the divine impartiality of Torbalt is called to resolve it. If the community has been particularly quiet or harmonious, there may not be a dispute in need of resolution. In that case, the cleric chooses from the Book of Torbalt an allegorical dispute that is a perfect illustration of justice in practice. He then adjudicates the imaginary problem by the dictates of the god's will.

Many deep dwarves are followers of both Shiga and Torbalt, and revere both gods as necessary for existence. Clerics of each religion hold the other in high respect, respecting the bond between the gods themselves. It is not uncommon for a priestess of Shiga and a Justice of Torbalt to marry, thus emulating the gods themselves.

GOALS

The goal of the worshippers of Torbalt is simple: justice for all his adherents. Torbalt's clerics are known across the subterranean regions for their impartiality and fairness, and they are sought out as judges and arbitrators. For this reason, they are called justices. Followers of Torbalt can expect that if someone does them wrong, a cleric of Torbalt will see that justice is done.

Many deep dwarf settlements have temples to Torbalt, wherein resides up to 1 cleric for every 200 inhabitants. For every five clerics, one is 5th level or above. Every ten clerics have a 10th level or higher High Priest, commonly called the High Justice. The followers of Torbalt have no larger organization beyond the boundaries of any particular settlement. There is no larger official hierarchy, because all adherents are equal in the eyes of Torbalt. In practice, lower level clerics generally defer to the wishes of their more powerful brethren, but it is not unheard of for the cause of justice to cause conflict between two of Torbalt's clerics, at which time an impartial outsider is brought in to decide matters.

Shiga is a lawful good deity that looks after the physical well being of her followers and commissions her clerics to do the same. For this reason, she is a popular deity among non-evil creatures of the dark underground. Followers of Shiga, also known as Shigites, know that their goddess wants nothing more than for them to be healthy, happy, and comfortable. Life in the depths is difficult enough without having to go hungry and friendless. If one of her followers is hungry, he is



fed. But Shiga is not a goddess of charity, nor is she a goddess of gluttony and reckless consumption. Shiga requires her adherents to behave as part of the larger community, helping others as she helps them. In this respect she is much like her husband — helping the individual strengthens the community as a whole. Any individual who abandons the community may find himself abandoned by the goddess. By the same token, acts of contrition make a great difference in returning to the goddess' favor.

The temple of Shiga is similar to that of Torbalt in its hierarchy. The motherly tendencies of Shiga's cult require most of its clerics to be women, although an especially kind and generous man may be allowed to carry Shiga's hammer. Most deep dwarf settlements have temples to Shiga, with up to 1 cleric for every 200 inhabitants. For every five clerics, one is 5th level or above. Every ten clerics have a 10th level or higher High Priestess. Shigites have no larger organization beyond the boundaries of any particular settlement and there is no larger official hierarchy.

DOMAINS

Shiga's major role as a nurturing mother figure to the deep dwarves is reflected in her associated domains, Solace, Good, Protection, and Healing. Shigite priestesses nearly always have the Solace domain. Their purpose is to bring comfort to their supplicants and to make them feel at home. They use the power of this domain to help in whatever way possible.

Shiga's favored weapon is the heavy mining pick.

Torbalt's eternal quest for justice makes him a sometimes harsh and unyielding deity. He is associated with the domains Justice, Knowledge, and Law. All of Torbalt's Justices possess the Justice domain, with an equal chance also to have either Knowledge domain or Law domain.

Torbalt's favored weapon is the heavy mining hammer.

RITUALS

The most sacred rite of Torbalt is the Rite of Trial, during which a dispute or crime is adjudicated by the presiding Justice. The accused or the aggrieved parties come before the highest ranking cleric, who hears all arguments fairly and in turn. Those who speak before the Justice are required to hold a Medallion of Truth (see below) if one is available, to eliminate the possibility of deception or evasion of the truth. The rules of Rite of Trial are simple and flexible.

All parties get the opportunity to state their case, subject to the Medallion of Truth.

Witnesses may be called to answer questions or speak for either party.

The Justice may cast whatever spells he deems necessary to determine the truth of the matter and to administer justice.



The decision of the Justice is final, believed to be guided by the will of Torbalt himself, and must be made within one day.

The Justice is allowed to make whatever rules he deems necessary, without violating any of these basic tenets.

The holiest Shigite rite is the Rite of Birth. Most deep dwarf women go to the temple when their time nears, to give birth to their children under the watchful and benevolent eye of the priestess of Shiga, who uses both divine magic and conventional healing skill to ensure that both the child and the mother come through the birth without danger. The child is blessed and welcomed into the community with a great ritual feast of celebration.

HOLY SYMBOLS

Shiga's Pick is usually carved into some useful item, like a brooch or a belt buckle, and worn upon the cleric's person. It represents Shiga's favored weapon, which she used to hollow out the stone to create cozy homes for the deep dwarves who worship her.

Torbalt's Hammer is usually worn on a thong or chain around the neck. The thong is long enough that the inverted hammer hangs directly over the heart. The hammer of justice covers the heart, implying that unyielding justice must take precedence over the weakness of the heart.

PLACES OF WORSHIP

One of Torbalt's holiest sites is a gigantic cavern located miles below the surface of the earth. The interior of the cavern is essentially a gigantic geode about 300 ft. across, and free of stalactites and stalagmites. The walls, floor, and ceiling of the cavern are covered by sparkling, prismatic crystal structures. When a light source is introduced to the cavern, the crystal structures reflect and diffuse the light so completely that the entire cavern is brightly lit with only a single torch. The crystals are difficult and dangerous to walk on, so a modest platform has been built for worshippers and supplicants to walk on. Justices of Torbalt believe this cavern to be the holiest of all sites because of the pervasive light that can be shed.

A typical Temple of Torbalt is a simple room with a lofty ceiling. The interior of the temple is always lit with spells to make it as bright as daylight, which is uncomfortable at best for most deep dwarves. There is also nothing in the temple to sit on, as all must stand before justice. The cleric stands like a judge behind a great stone pulpit, as the worshippers and those seeking justice come before him during rituals and services.

Shiga recognizes no holy site other than the homes of her adherents. It is in the comfort and solace of home that her presence is most pervasive.

One of Shiga's temples is a warm, homey place, with an abundance of cushions to sit on, among rounded tables where the ritual feast is served. The ceiling is usually low, around 6 feet high. Braziers of warm coals heat the interior as necessary, covered with a special grate that allows the coals to breathe, but no light to pass. A temple of Shiga is always kept in pitch darkness, and some have likened the inside of one to being back in the womb.

DEEP DWARF PRIESTS

High Priestess of Shiga, Clr10; CR 10; SZ M (humanoid); HD 10d8+30; hp 79; Init +1 (Dex); Spd 30 ft.; AC 19 (+1 Dex, +8 full plate); Atks Heavy Pick +9/+4 melee (1d6+2); SA Spells, Turn Undead; SQ Spells; SV Fort +10, Ref +4, Will +11; Str 14, Dex 13, Con 16, Int 11, Wis 18, Cha 12; AL CG. Skills: Concentration +8, Diplomacy +5, Heal +8, Knowledge (religion) +6, Scry +3, Spellcraft +6. Feats: Empower Spell, Enlarge Spell, Extend Spell, Maximize Spell. Domains: Healing, Solace. Prepared Spells: 0: create water, cure minor wounds, detect magic, mending, purify food and drink, read magic; 1st: *bless*, *calm animals*, *cure light wounds*, *deathwatch*, *divine favor*, *remove fear*; 2nd: *aid*, *calm emotions*, *charm person*, *cure moderate wounds*, *darkness*, *make whole*; 3rd: *create food and water*, *cure serious wounds*, *deeper darkness*, *helping hand*; 4th: *control water*, *cure critical wounds*, *restoration*, *neutralize poison*, *repel vermin*; 5th: *break enchantment*, *healing circle*, *raise dead*.

High Priest of Torbalt, Clr10; CR 10; SZ M (humanoid); HD 10d8+30; hp 79; Init +0; Spd 30 ft.; AC 20 (+8 armor, +2 shield); Atks Warhammer +10/+5 melee (1d8+3); SA Spells,

Turn Undead; SQ Spells; SV Fort +12, Ref +5, Will +13; Str 16, Dex 10, Con 16, Int 10, Wis 18, Cha 10; AL LN. Skills: Concentration +9, Diplomacy +4, Knowledge (religion) +7, Scry +10, Spellcraft +1. Feats: Great Fortitude, Iron Will, Lightning Reflexes, Martial Weapon Proficiency: Warhammer. Domains: Justice, Law Prepared Spells: 0: *detect magic*, *guidance*, *light*, *read magic*, *resistance*, *virtue*; 1st: *cause fear*, *command*, *detect chaos*, *detect evil*, *detect good*, *detect law*; 2nd: *augury*, *hold person*, *shield other*, *sound burst*, *spiritual weapon*, *zone of truth*; 3rd: *continual flame*, *daylight*, *dispel magic*, *prayer*, *searing light*; 4th: *discern lies*, *divination*, *divine power*, *freedom of movement*, *tongues*; 5th: *atonement*, *mark of justice*.



DEEP DWARF DOMAINS

JUSTICE DOMAIN

Deities: Torbalt

Granted Powers: Three times per day, you can perform a Sense Motive check with a +15 insight bonus. Once per day, you can rage, as per a barbarian of equal level, but only if you are aware that someone has lied to you.

Justice Domain Spells

- 1 Command
- 2 Hold Person
- 3 Searing Light
- 4 Discern Lies
- 5 Mark of Justice
- 6 True Seeing
- 7 Dictum
- 8 Sunburst
- 9 Storm of Vengeance

SOLACE DOMAIN

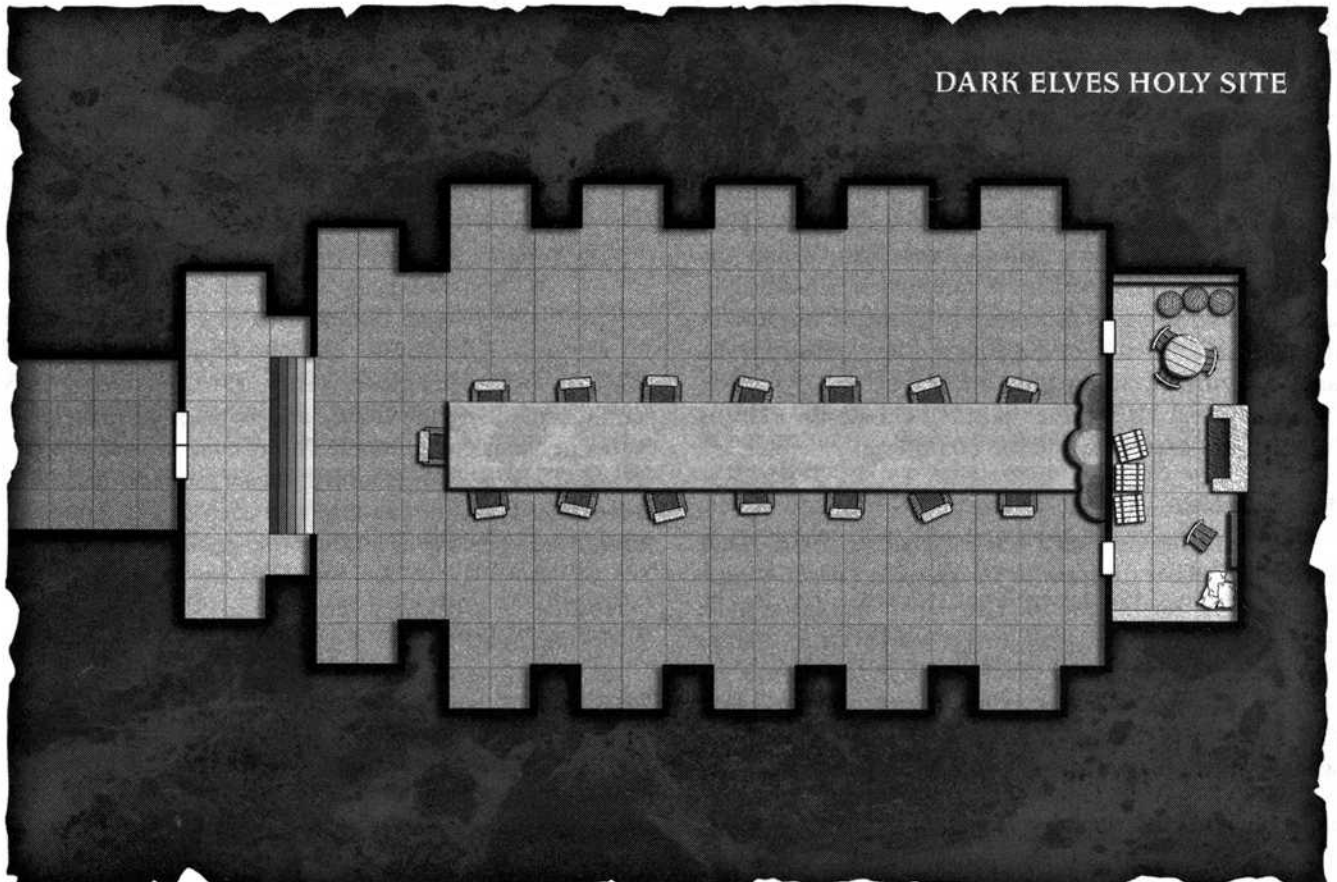
Deities: Shiga

Granted Powers: Once per day, you can transform a handful of pebbles or stones into enough food or water to sustain a number of people equal to your level. You create whatever simple food you desire.

Comfort Domain Spells

- 1 Calm Animals
- 2 Charm Person
- 3 Create Food and Water
- 4 Restoration
- 5 Healing Circle
- 6 Heroes' Feast
- 7 Refuge
- 8 Mass Heal
- 9 Miracle

DARK ELVES HOLY SITE



DEEP DWARF MAGIC ITEMS**Lantern of Peaceful Darkness**

This item was created to provide those beset by enemies on all sides a mean of safe escape. The lantern appears as a normal hooded lantern of hammered brass. Whenever the hood is removed the surrounding area is affected by the lantern's influence. When activated, the lantern creates a sphere with a radius of 30 ft. and the combined effects of *darkness*, *silence*, and *calm emotions*. All effects are centered on the lantern, and the bearer is immune to these effects.

Caster Level: 10th; *Prerequisites:* Create Wondrous Item, *calm emotions*, *darkness*, *silence*; *Market Value:* 120,000 gp.

Medallion of Truth

Crafted by Justices of Torbalt, these magic items are used to determine the truth when disputes arise. A medallion of truth has a simple purpose: to determine the truthfulness of the holder. A medallion of truth is a circular disk about the size of a hand, engraved with the Hammer of Justice, Torbalt's holy symbol, appearing to strike large diamond about the size of a fingernail. Anyone who holds the medallion is affected by the spell *discern lies*. When the holder speaks a lie, the diamond turns pitch black to resemble polished obsidian. When the bearer is telling the truth, or when no one is holding it, the diamond remains clear and brilliant. If the holder is telling a half-truth or evading a direct question, the diamond turns a smoky gray.

Caster Level: 10th; *Prerequisites:* Create Wondrous Item, *discern lies*; *Market Value:* 80,000 gp.

Thirst Pebbles

Shigite clerics devised a way assuage the thirst of her adherents who venture into the deep unknown where water might not be found. Thirst pebbles are simple, wet-looking stones about a finger's breadth in diameter. They work simply by placing one in the mouth. As long as the *thirst pebble* is in his mouth, the user does not need to drink any water. The pebble produces water continuously during use, in sufficient quantity to keep the user alive and hydrated.

Caster Level: 3rd; *Prerequisites:* Create Wondrous Item, *create water*; *Market Value:* 100 gp.

DEEP DWARF RELICS**Hammer of Torbalt**

This ancient artifact is purported to be the weapon Torbalt used in his battle against the legendary Sun Wyrn. It is said to be in the possession of the highest-level cleric of Torbalt still living, but whether this is true is unknown. Some say this weapon is an avatar of Torbalt himself. It has Intelligence 13, Wisdom 20, Charisma 12, and Ego 30. It can communicate telepathically with its wielder and can speak Common, Undercommon, Dwarven, and Gnome. Its purpose is to administer the stern hand of justice and retribution whenever and wherever there is a need. Like Torbalt, its alignment is rigidly lawful neutral. Wielders

who are not lawful neutral gain three negative levels for as long as they carry the hammer. These negative levels cannot be restored by any means.

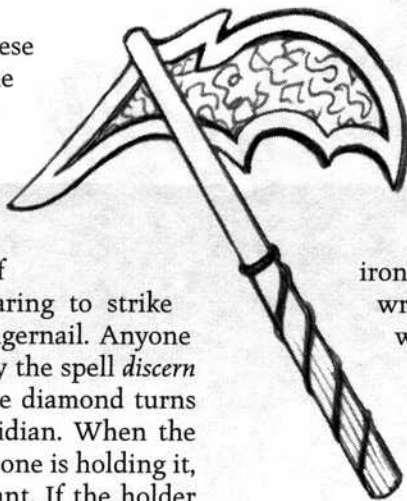
Furthermore, at every opportunity the hammer demands that it be given to a more suitable wielder.

The Hammer of Torbalt appears as a gigantic sledgehammer with a thick iron haft about three feet long. The handle is wrapped in leather straps, with a thong for wrist. The hammer is so massive that a Strength of 18 is required to wield it (otherwise, the wielder suffers a -4 penalty to attack). It is a large weapon, designed for two-handed use. It functions as a +5 *greathammer* (1d12 bludgeoning damage, ×3 Critical) and gains another +5

enhancement bonus to hit and damage against creatures of chaotic alignment. The wielder can *discern lies*, at all times, as the Hammer looks into the hearts of everyone. The user can also cast each of the following spells once per day as a 20th level spell caster.

Dictum
Searing light
Storm of vengeance
Sunburst
True seeing

Weight: 30 lb.



CHAPTER FIVE:

GIANTS

LORDS OF THE EARTH

All giants share a common religion in that every species, from the ugly, brutal hill giants to the refined and reclusive storm giants, pray to the same gods. They revere two deities, one male and one female, whose roles as creators and ongoing patrons of giantkind are such that all giants refer to them as their "Giant-Parents." Their patriarchal deity is Garastus, also known as the "Giant-Father." Stern and unforgiving, Garastus appears most often in giant religious instruction as a lawgiver who has a habit of exploding in anger when disobeyed. Umtala is the matriarch of all giants, the "Giant-Mother." She is less imposing and more approachable than Garastus, although equally capable of violence when her children are threatened. Giant religious doctrine emphasizes her role as the great protector of all giantkind. All species of giant see themselves as the children of Garastus and Umtala, or at any rate, descendants of their original children (giant religious doctrine doesn't make much of a distinction here).

Garastus and Umtala reside in a splendid mountain-top abode hidden above the clouds, known as Karhollan. Nowhere in giant religious doctrine is its exact location specified; wherever giants lift their prayers to their Giant-Parents, they always presume that Karhollan is far, far away. At the beginning of the master narrative that underlies giant religion, Garastus and Umtala lived happily in Karhollan with their six sons and six daughters. For all species of giant, the painful end of this golden age underlies how they perceive their relationships to their gods as well as to each other.

The event that ended the happy childhoods of the offspring of Garastus and Umtala and created the various species of giants in existence today is known as the Sundering of the Clan. The details of this event depend on what sort of giant tells the story. All agree that there came a time when Garastus became so enraged at his

youngest son Grimmok and his youngest daughter Grunnala that he cast them out of Karhollan forever, not even Umtala's pleadings could save them. Forced to make their own way in the dull, unpromising lands below the clouds, they produced offspring who became hill giants. Three pairs of their brothers and sisters — Ektion and Erea, Faras and Fari, Jarek and Jori — stood up for them. Garastus in his wrath banished them, too, scattering them to the far corners of the world. Their descendants became the stone, frost and fire giants, respectively. The four oldest children, sons Siggard and Sygthon and daughters Haldreda and Syttha, sided with their Giant-Father and retained his blessing, but eventually left Karhollan themselves.

According to cloud and storm giants, Garastus exiled Grimmok and Grunnala because he had caught them trying to steal the Trikeloth, an amulet he kept as a symbol of his status as head of the giant clan and a source of magical power. They hoped that possessing the amulet would enable them to cast out the Giant-Parents from Karhollan and set themselves up as heads of the clan. That Grimmok and Grunnala escaped with nothing more severe than permanent exile for their offense showed surprising leniency on Garastus' part, or perhaps that Umtala's maternal intercession had had some effect after all.

The hill, stone, frost, and fire giants all tell a somewhat different story, however. Their versions of the Sundering of the Clan express much less certainty about the guilt of Grimmok and Grunnala. The hill giants deny that the two ever intended to usurp the Giant-Parents at all. Instead, they believe that the eldest son and daughter, Siggard and Haldreda, whose descendants became the storm giants, falsely accused them out of jealousy over the affection that Umtala lavished upon the youngest of her brood. The second-eldest son and daughter, Sigthon and Syttha, whose descendants became the cloud giants, went along with the plot because they did whatever the eldest said, and claimed that they had witnessed the deed also. Garastus believed his older children over his youngest

and banished them, and when the Giant-Children from whom the stone, frost and fire giants descended protested the injustice, the Giant-Father wrathfully cast them out, too. The stone, frost, and fire giants express no opinion at all on the guilt and innocence of Grimmok and Grunnala. The frost and fire giants simply say that Faras and Fari and Jarek and Jori, respectively, joined Umtala's pleas to spare the lives of the youngest Giant-Children and were banished for their troubles. The stone giants believe that Ektion and Erea argued before the Giant-Father that Grimmok and Grunnala ought not be banished because the integrity of the clan ought to come before all else in a Cosmos full of hostile forces, and that for daring to contradict him, Garastus punished them also.

WORSHIP

For all species of giant, worship, in whatever forms it takes, expresses a fundamental desire to atone with the Giant-Parents, to reunite with their gods and recapture the paradise that their great ancestors lost when Garastus cast them out of Karhollan. They believe not only that faithful worship and ritual practice secures the blessings of the Giant-Parents to help with their immediate concerns, but also that over time, it may persuade the Giant-Parents to show them the way back to Karhollan. Even cloud and storm giants, who believe that their forebears left Karhollan of their own volition after the Sundering of the Clan, express some nostalgia for a time when all the Giant-Children were part of one big, happy (if rather tempestuous) family. For all their great physical strength and notorious ferocity, giants still long for the sense of protection and direction that their gods offer in an uncertain and unforgiving universe.

GOALS

For all giants, Garastus and Umtala exist in the present as remote and largely inaccessible figures. The theologies of all species describe them as sad and lonely amidst the empty splendor of Karhollan; yet Garastus' unbending will and Umtala's reluctance to challenge his edict still bar the descendants of the Giant-Children from returning there. Ritual and prayer are the only ways in which giants may communicate with them.

As a consequence, giant theology shows relatively little concern with what the gods themselves want, and a great deal of concern with what the supplicants themselves desire. All giants worship under the assumption that Garastus is eternally displeased with the majority of his children; hence their enduring exile from Karhollan. Over time (many generations, if necessary), they hope to win his forgiveness and extract from him a sign that they may return to his mountain-top paradise.

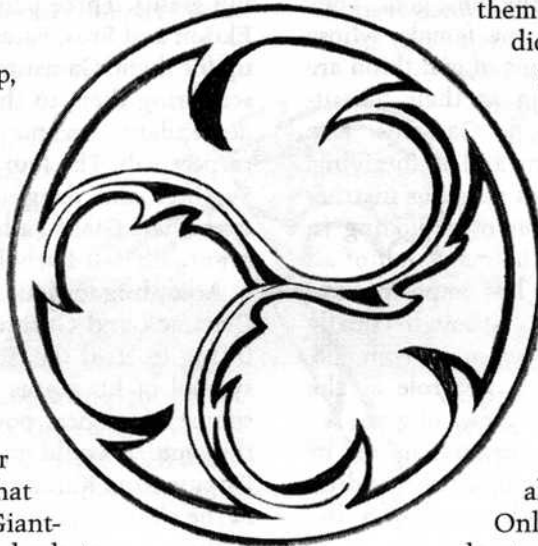
The angle from which giants approach this common desire varies somewhat from species to species, however. Hill giants feel that their common ancestors were banished unjustly, and direct most of their prayer and devotion to Umtala, who interceded for them at the Sundering of the Clan. She did so unsuccessfully, but they hope that further efforts might prevail.

Hill giants consider themselves the best-loved of Umtala. They also tend to wish curses upon cloud and storm giants. Stone, frost, and fire giants all understand that their common ancestors displeased Garastus by siding with their younger siblings, and so they direct their prayers toward the Giant-Father. Primarily, they ask that he forgive their own kind and allow them to return to Karhollan.

Only stone giants, however, care much about whether he forgives any other species of giant, and even then, they do so only sporadically.

Cloud giants and storm giants place much less emphasis on receiving Garastus' forgiveness, however, because they committed no offense against the Giant-Father and still consider themselves his favored children. They believe that their common ancestors left Karhollan voluntarily, out of grief, after the Sundering of the Clan. They also believe that the difference in size between giant species is a relative indicator of the favor in which the Giant-Parents hold them. Hill giants are smallest, and this is a mark of shame, punishment for their ancestors' crime against the Giant-Father. They are also the ugliest, and this, too, is a mark of their shame. Not coincidentally, storm giants are the largest and widely regarded as the fairest of all giants.

Instead, cloud and storm giants use their religious devotions to thank the Giant-Parents for the continued blessing, allowing them to live in high-altitude abodes that serve as pleasing reminders of Karhollan. While



they ask that someday their kind may be allowed back there, their prayers do not carry the intense yearning that characterizes their fraternal species, as if they are happy enough with their lot as it is.

Individual giants may always pray on their own or in family groups, but tribes almost always have a high priest, or shaman, to lead their religious activities. The skill level of an average shaman varies between species. Hill giant shamans command little more divine power than the acolytes of most gods, while storm giant shamans have become quite potent divines. In fact, it was the storm giant shaman Hregel who crafted the Trikelleshagh, the most powerful known giant divine artifact (see below).

DOMAINS

Garastus and Umtala encompass the following domains: Earth, Strength, and War. Their favored weapon is the greatsword.

RITUAL

Giant religious rituals do not vary much between species, except for one important point of form. All important ceremonies take place in the Karholl (see below), in the presence of the totems representing the Giant-Parents. But while cloud giants and storm giants perform their rituals with their backs to the totems, all other species have all participants face the totems. This distinction embodies an important difference in how the two groups view themselves. The former see themselves as the favored children of their gods, and so face the same way as they do in performing their rituals — doing so in the shadow of their approving gaze, as it were. The latter, on the other hand, face the totems to prostrate themselves before their gods, begging for the return of their blessing.

Of all giant rituals, the ceremony marking coming of age is the only one that outsiders have ever witnessed — although the privilege of doing so is a dubious one at best. For a young giant, passing into adulthood means that he must take on the responsibility of defending his tribe through combat (although juvenile giants have been known to fight, their tribes do not require it of them). In order to become an adult he must demonstrate his ability to do so. The rite of passage takes place in the Karholl. The elders plant a stake in front of the totems of the Giant-Parents and tie a living creature — usually a captive taken in a raid — to it. If this sacrificial victim is a humanoid, they place a weapon in its hands, but bind the wrists and arms tightly. The young giant stands at the other end of the

Karholl, and in the presence of the elders and his family, throws three rocks at the sacrificial victim. If all three strike the target, he passes the test. One of the elders anoints him by drawing three radiating lines on the forehead (representing the three blades of the Trikellesh) with the victim's blood and pronounces him an adult. Though hardly an accurate simulation of armed combat, giants consider that this ritual symbolizes the youth's ability and willingness to fight for his tribe. If the young giant fails, he must wait another year before attempting it again. It is considered quite shameful to fail.

As for the victims, not many survive. Those who do are taken outside the tribe's area and left in the wild to die.

It should be noted that storm giants eschew this ritual altogether. They consider it barbaric, and they don't enjoy rock throwing quite as much as other giants. Only evil cloud giants practice it. Stone giants, who lack the malice needed to kill another creature in this way, usually use a stuffed dummy of some sort.

HOLY SYMBOLS

The giants' most holy symbol is the conventional representation of the Trikellesh, the amulet that serves as Garastus' totem of authority, as well as an item of great magical power. The three arms, or blades, of this design represent the three components of the Giant-Parents' covenant with their Giant-Children: Law, Obedience, and Protection. According to this covenant, the Giant-Children must obey the will of the Giant-Father, no matter what he decrees (Obedience and Law). Garastus' will is the final say on all matters and none may question it. In return for their obedience, the Giant-Parents protect their Giant-Children against the clan's many enemies.

PLACES OF WORSHIP

Wherever giants conduct their divine rituals, that space is called a Karholl. The name is a diminutive form of Karhollan. It indicates that although giants commune with their gods here, it is but a poor substitute for their glorious ancestral home.

Karholls have an exceedingly simple conventional layout that proves adaptable to any environment in which giants may find themselves; between the various species, they find themselves in quite a wide variety of environments, from windswept mountain crags, to dark and soggy caves, to barren arctic tundra. All a tribe really needs to create a Karholl is an open space large enough to accommodate all of its members and

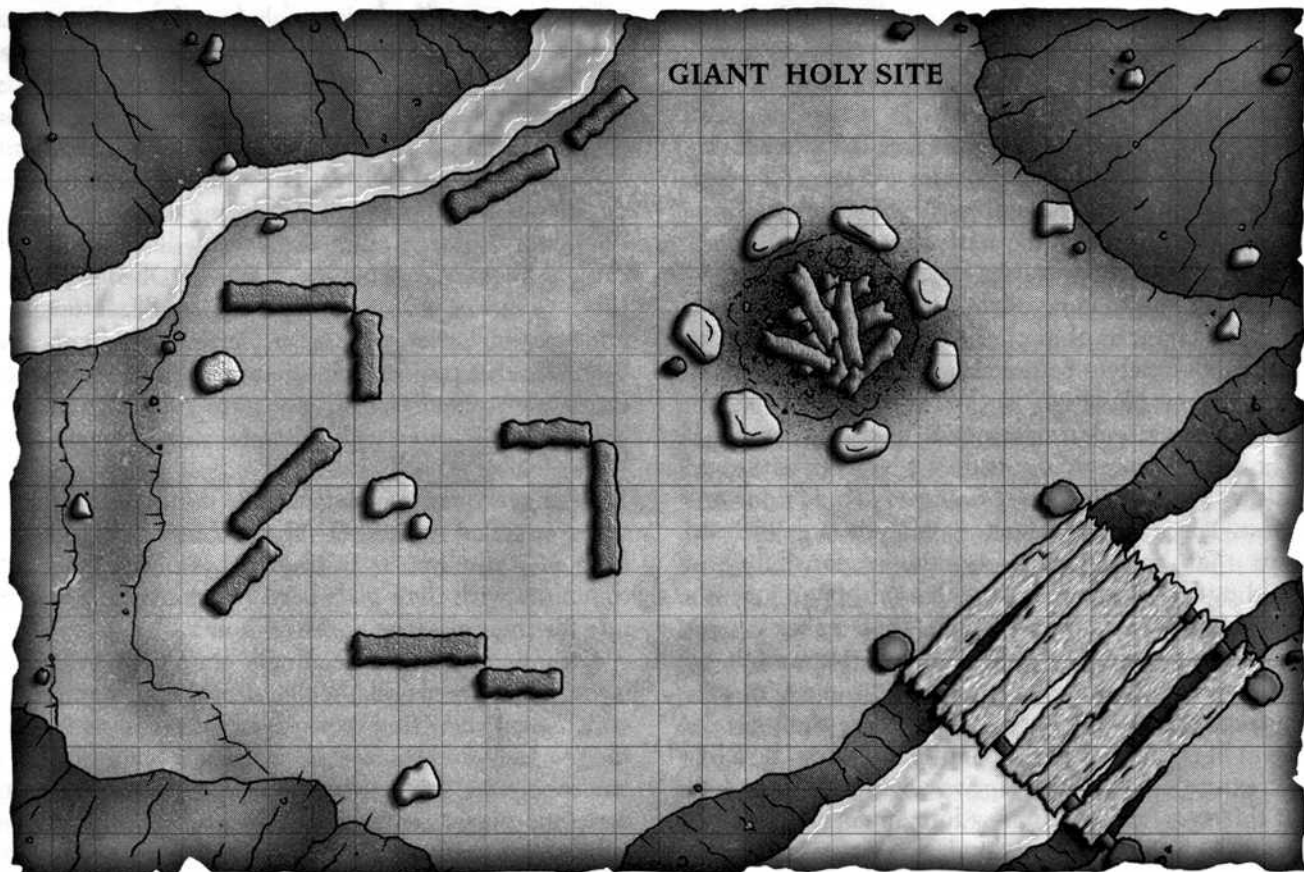
two large slabs of carved stone, one slightly shorter than the other. The slabs represent Garastus and Umtala. They are erected at the edge of the Karholl, facing the clearing so that the Giant-Parents may witness whatever proceedings are enacted.

It's hard to describe these stone totems as statues, since the degrees of care and skill with which they are carved varies widely. For instance, hill giants lack the talent for proper sculpting and it scarcely seems to matter to them that they don't have it. Their totems are little more than rudimentary faces chiseled into the top half of the rectangular slabs. Storm giants, on the other hand, excel at crafts of every kind, and the beauty of their Giant-Parent totems equals — if not excels — that of the colossal statuary produced anywhere in the world. The sight of a 30-foot tall pillar of stone shaped in exquisite detail, painted in bright pigments with clusters of huge precious gems for eyes, is a sight that few have seen but none have forgotten.

GIANT PRIESTS

Hill Giant Shaman, Clr1; CR 8; SZ L (giant); HD 13d8+52; hp 115; Init -1 (Dex); Spd 40 ft.; AC 20 (-1 size, -1 Dex, +9 natural, +3 hide); Atks Huge greatclub +16/11 melee (2d6+10), or rock +8/3 ranged (2d6+7); SA Rebuke Undead, rock throwing, spells; SQ Rock catching, spells; SV Fort +14, Ref +3, Will +6; Str 25, Dex 8, Con 19, Int 8, Wis 12, Cha 17; AL CE. Skills: Climb +9, Concentration +5, Heal +3, Jump +9, Knowledge (religion) +0, Spot +5. Feats: Cleave, Power Attack, Weapon Focus (greatclub). Domains: Strength, War, Prepared Spells: 0: *cure minor wounds, detect magic, inflict minor wounds*; 1st: *bane, magic weapon*.

Frost Giant Shaman, Clr3; CR 12; SZ L (giant, cold); HD 17d8+85; hp 162; Init -1 (Dex); Spd 40 ft.; AC 21 (-1 size, -1 Dex, +9 natural, +4 chain shirt); Atks Huge greataxe +20/+15 melee (2d8+13), or rock +11/+6 ranged (2d6+9);



SA Rebuke Undead, rock throwing; spells; SQ Rock catching, cold subtype, spells; SV Fort +17, Ref +4, Will +8; Str 29, Dex 9, Con 21, Int 10, Wis 12, Cha 11; AL CE. Skills: Climb +13, Concentration +9, Heal +5, Jump +13, Knowledge (religion) +2, Spellcraft +2, Spot +7. Feats: Cleave, Combat Casting, Great Cleave, Power Attack, Sunder. Domains: Blessing of Umtala, War. Prepared Spells: 0: *cure minor wounds, detect magic, inflict minor wounds, read magic*; 1st: *command, inflict light wounds, magic stone, magic weapon*; 2nd: *hold person, spiritual weapon*.

Fire Giant Shaman, Clr4: CR 14; SZ L (giant, fire); HD 19d8+95; hp 185; Init -1 (Dex); Spd 30 ft. (chainmail), base 40 ft.; AC 21 (-1 size, -1 Dex, +8 natural, +5 chainmail); Atks Huge greatsword +23/+18/+13 melee (2d8+15), or rock +13/+8/+3 ranged (2d6+10 and 2d6 fire); SA Rebuke undead, rock throwing, spells; SQ Rock catching, fire subtype, spells; SV Fort +18, Ref +5, Will +10; Str 31, Dex 9, Con 21, Int 10, Wis 12, Cha 11; AL LE. Skills: Climb +11, Concentration +9, Craft (stoneworking) +2, Heal +5, Jump +11, Knowledge (religion) +4, Scry +3, Spellcraft +3, Spot +8. Feats: Cleave, Combat Casting, Empower Spell, Great Cleave, Power Attack, Sunder. Domains: Arm of Garastus, War. Prepared Spells: 0: *detect magic, guidance* (×2), *read magic, resistance*; 1st: *inflict light wounds, magic stone* (×2), *magic weapon, protection from good*; 2nd: *hold person, shatter, spiritual weapon*.

Storm Giant Shaman, Clr8: CR 21; SZ H (giant, electricity); HD 27d8+162; hp 283; Init +6 (+2 Dex, +4 Imp Init); Spd 40 ft., swim 30 ft. (breastplate), base 50 ft., swim 40 ft.; AC 27 (-2 size, +2 Dex, +12 natural, +5 breastplate); Atks Gargantuan greatsword +32/+27/+22 melee (4d6+21), or gargantuan might composite longbow (+14) +20/+15/+10 ranged (2d8+14); SA Spell-like abilities, spells, turn undead; SQ Electricity immunity, rock catching, *freedom of movement, water breathing*, spells; SV Fort +23, Ref +10, Will +18; Str 39, Dex 14, Con 23, Int 16, Wis 17, Cha 15; AL CG. Skills: Climb +18, Concentration +14, Craft (stoneworking) +13, Diplomacy +7, Heal +13, Jump +12, Knowledge (religion) +13, Perform (chant, dance, drama, harp, recorder) +7, Scry +13, Spellcraft +13, Spot +8. Feats: Cleave, Combat Casting, Combat Reflexes, Craft Wondrous Item, Great Cleave, Improved Initiative, Power Attack, Sunder; Domains: Blessing of

Umtala, Strength. Prepared Spells: 0: *detect magic, guidance* (×2), *light, read magic, resistance*; 1st: *command, divine favor, endure elements, magic weapon, obscuring mist* (×2); 2nd: *bull's strength, cure moderate wounds, hold person* (×2), *remove paralysis*; 3rd: *cure serious wounds, dispel magic* (×2), *magic vestment, remove blindness/deafness*; 4th: *cure critical wounds, death ward, spell immunity*.

GIANT DOMAINS

ARM OF GARASTUS DOMAIN

Deities: Garastus

Granted Power: As a divine servant of the Giant-Father, you may rebuke or command other giants or giant-type creatures (ogres, trolls, ettins, etc.) as an evil cleric rebukes or commands undead. You use this ability as many as 3 + Charisma modifier times per day.

Arm of Garastus Domain Spells

- 1 Divine Favor
- 2 Shatter
- 3 Blindness/Deafness
- 4 Control Water
- 5 Flame Strike
- 6 Harm
- 7 Control Weather
- 8 Earthquake
- 9 Storm of Vengeance

BLESSING OF UMTALA DOMAIN

Deities: Umtala

Granted Power: Once per day, you may call upon the Giant-Mother to protect your tribe. This requires a standard action. All friendly giants within a 10-foot/caster level radius receive a +1 divine bonus to AC and all saving throws. This spell-like ability lasts 1 round/caster level.

Blessing of Umtala Domain Spells

- 1 Bless
- 2 Aid
- 3 Cure Serious Wound
- 4 Death Ward
- 5 Wall of Stone
- 6 Heal
- 7 Greater Restoration
- 8 Antimagic Field
- 9 Miracle

GIANT SPELLS

BLESS THROWER

Enchantment (Compulsion) [Mind-Affecting]

Level: Clr 1

Components: V, S, DF

Casting Time: 1 action

Range: Touch

Target: One allied creature

Duration: 1 minute/level

Saving Throw: None

Spell Resistance: Yes (harmless)

One of the first things that most giant shaman learn to do in combat is to call down the blessing of Garastus on a tribe member to aid him in throwing rocks. The target of bless thrower receives a +1 ranged attack bonus and a +1d4 damage bonus when attacking with any kind of thrown object.

GIANT FIT

Transmutation

Level: Clr 3, Sor/Wiz 4

Components: V, S

Casting Time: 1 round

Range: Close (25 ft. + 5 ft./2 levels)

Target: One object of up to 10 cu. ft./level in volume

Duration: 1 hour/level

Saving Throw: None

Spell Resistance: No

One of the classic problems with being a giant is that much of what you find, whether you're raiding or scavenging, simply doesn't fit you because it was made for a much smaller creature. With mundane items like

tunics and boots, this hardly matters. But a good suit of armor is not cast away lightly, much less magical items like rings and amulets that must be worn to be used.

Giant fit enlarges items to bring them up to giant size. Much more powerful than the arcane spell enlarge, it is also much more specialized, as it can only be used on inanimate objects, and not on plants or creatures. For every 10 caster levels, giant fit increases the size of an object so that it fits a creature of 1 size category larger. For instance, a 10th level caster could use the spell to make a human-sized suit of armor fit a large humanoid, while a 20th level caster could make it fit a huge humanoid.

This effect lasts for 1 hour per caster level. If the item is being worn and it is not removed before the spell expires, it bursts apart (even metal items and magic items) as it returns to its natural size.

GIANT PRESTIGE CLASSES

KARHOLLAN GUARD

According to giant theology, any giant who demonstrates sufficient prowess in defending giantkind may receive the permanent blessing of Umtala. She grants this blessing in secret, because Garastus is still displeased with the descendants of their children, but she grants it nonetheless. Such giants are commonly known among their own kind as Karhollan guards.

Karhollan guards usually come from the combat classes — fighters, barbarians, rangers, paladins, monk. Clerics who know how to handle a weapon sufficiently well have also been known to qualify. Only rarely do rogues and arcane spellcasters become Karhollan guards.

Hit Die: d10.

KARHOLLAN GUARD ADVANCEMENT TABLE

Level	Attack	Fort	Ref	Will	Special
1	+1	+2	+0	+0	Personal Presence +1
2	+2	+3	+0	+0	Ranged Combat Defense +1
3	+3	+3	+1	+1	Personal Presence +2, Prayer Circle 10' radius
4	+4	+4	+1	+1	Ranged Combat Defense +2
5	+5	+4	+1	+1	Personal Presence +3, <i>flame strike</i> (12th)
6	+6	+5	+2	+2	Ranged combat defense +3, Prayer Circle 20' radius
7	+7	+5	+2	+2	Personal Presence +4
8	+8	+6	+2	+2	Ranged Combat Defense +4
9	+9	+6	+3	+3	Personal Presence +5, Prayer Circle 30' radius
10	+10	+7	+3	+3	Ranged Combat Defense +5; <i>flame strike</i> (15th)

Requirements

To become a Karhollan guard, a giant must fulfill all of the following criteria.

Alignment: Any.

Strength: 24 or higher

Feats: Cleave, Great Cleave, Power Attack.

Special: Only giants, not giant-type creatures, may become Karhollan guards. Aside from the basic class requirements, it would take an entirely exceptional set of circumstances for a giant tribe to call down the blessing of their gods on an outsider and make him a Karhollan guard. Also note that because of the stringent Strength and base attack bonus requirements, there are far more storm giants who qualify for this prestige class than hill giants.

Class Skills

Karhollan guard's class skills (and the key ability for each skill) are Climb (Str), Craft (stoneworking) (Int), Diplomacy (Cha), Intimidate (Cha), Jump (Str), Knowledge (arcana) (Int), Knowledge (nature) (Int), Knowledge (religion) (Int), Swim (Str), Wilderness Lore (Wis).

Skill points at each level: 2 + Int modifier.

Class Features

All of the following are class features of the Karhollan guard class.

Weapon and Armor Proficiency: A Karhollan guard is proficient with all simple and martial weapons, light armor, medium armor, heavy armor, and shields.

Personal Presence: No matter what their actual position within their tribe, Karhollan guards command considerable respect from their fellow giants, and this even seems to rub off on non-giants. They accumulate a +1 insight bonus to Diplomacy and Intimidate checks every other level, beginning with 1st.

Ranged Combat Defense: Giants already have a gift for catching rocks, but Umtala's blessing amplifies their ability to defend themselves against ranged weapons of all kinds. Beginning with 2nd level, Karhollan guards accumulate a +1 dodge bonus to AC against all ranged combat weapons every other level.

Prayer Circle: Beginning at 3rd level, a Karhollan guard may call upon the protection of Umtala once per day. It requires a standard action to do so. As a result, all friendly giants (giant-type creatures do not count) within 10 feet of the supplicant receive a +1 luck bonus to all attack rolls, saving throws and skill checks, while all opposing non-giants (including giant-type

creatures) receive -1 luck penalties on all such rolls. The area of effect increases by 10 feet in radius every 3 levels thereafter.

Flame Strike: At 5th level, a Karhollan guard may steal away a bit of Garastus' power to smite his foes. Once per day, he may call down a column of fire from the sky, as if a 12th level spellcaster casting *flame strike*. At 10th level, he may do so as a 15th level caster.

GIANT MAGIC ITEMS**Flameshooter Greatclub**

Fire giants originally developed this piece of magical weaponcraft, which creates a quite impressive spectacle when used. When it strikes a foe, the *flameshooter greatclub* bursts into flame, searing its target and causing extra damage. It confers a +1 attack bonus on rolls to hit, but deals an extra 1d8+4 fire damage.

Although invented by fire giants (with the help, it is said, of a captive druid), one usually finds this item in the possession of hill giants, who favor crude weapons. Fire giants themselves prefer crafted metal weapons, and will take a *flaming greatsword* over a *flaming greatclub* any day.

Caster Level: 10th; **Prerequisites:** Craft Magic Arms and Armor, *flame blade* or *flame strike*; **Market Price:** 16,005 gp.

Ring of Weathercraft

As creatures attuned to the elemental power of air, cloud giants are known to possess magic rings, known as *rings of weathercraft*, that allow them to reshape the weather according to their desires. Once per day, anyone wearing a *ring of weathercraft* may use its power as if casting *control weather* as a 15th level cleric.

As a general rule, rings of weathercraft are made by cloud giants to fit other cloud giants. They are too big to fit on the hands of large or smaller creatures, but may be worn on a chain around the neck by creatures of large, medium, or small size.

Caster Level: 13th; **Prerequisites:** Forge Ring, *control weather*; **Market Price:** 90,000 gp.

Rocks of Earth Shattering

Like *rocks of fiery shards*, *rocks of earth shattering* function most powerfully as area effect weapons, although they also cause damage from direct impact. Any target creature struck by one takes normal damage from the impact of the rock. But if it strikes the ground, it sets off a localized effect not unlike that of the spell earth-

quake. Its area of effect spreads out in a 10-foot radius from the point of impact. A tremor rips through the ground in this area, knocking creatures down and severely damaging structures caught in it. This tremor lasts for 1 round, and any creatures on the ground in the area of effect cannot move or attack. Spellcasters on the ground must make a successful Concentration check (DC 10 + spell level), or else lose the spell they are casting. In addition, a groundstrike has the following effects, depending on the terrain in question.

Open Ground: All creatures standing in the area of effect must make a successful Reflex saving throw (DC 15) or else fall down.

Marsh: The ground in the area of effect liquifies, turning it into quicksand for the duration of the tremor. Creatures standing on liquefied ground must make a successful Reflex saving throw (DC 15) or else sink, in which case they must be removed by creatures standing on more solid ground or by magical means. After the tremor stops, any encumbered creature thus trapped drowns if not removed quickly.

Cave, Cavern, Tunnel or Above-Ground Structure: The tremor causes a partial collapse of the roof directly above the area of effect. All creatures within the area of effect must make a successful Reflex saving throw (DC 15) or else suffer 6d6 damage from falling rubble. A successful save results in half damage.

Caster Level: 15th; *Prerequisites:* Craft Magic Arms and Armor, *earthquake*; *Market Price:* 36,000 gp.

Rocks of Fiery Shards

Rock-throwing defines the giants' art of combat just as much as the fearsome oversized melee weapons that they use, so it makes sense their spellcasters would try to enchant throwing rocks to help their tribes fight enemies.

A *rock of fiery shards* is an area effect weapon as well as a direct impact weapon. When it strikes something solid — be it a target creature, the ground, or an object — it immediately explodes into a swarm of superheated shards, rather like a meteor breaking up. It causes 5d6 fire damage to all creatures within 10 feet of the point of impact, in all directions. A successful Reflex saving throw (DC 19) results in half damage. It also sets fire to combustible materials within its area of effect and damages objects. In addition, if the *rock of fiery shards* scores a hit against a target creature, the target takes normal damage from the impact of the rock.

Caster Level: 5th; *Prerequisites:* Craft Magic Arms and Armor, *fireball* or *flame strike*; *Market Price:* 16,000 gp.

GIANT RELICS

Hregel's Trikelleshagh

The most powerful, known, divine magic item of giant manufacture is an electrum talisman crafted by the legendary storm giant shaman Hregel for the chieftain of his tribe. Called the Trikelleshagh because it bears the three-bladed pattern of the most prominent giant holy symbol, it is a 3-foot diameter medallion attached to an electrum chain. Obviously, it was crafted so that a huge creature could wear it around the neck, but the same legends that record its existence also say that it has the ability to rescale itself to fit any creature of medium size or larger who wishes to wield it (small or smaller creatures find it too large to wear and too cumbersome to wield, even at its point of maximum miniaturization).

As its name suggests, Hregel fashioned the Trikelleshagh to give its original owner command of the air and the sublime personal presence attributed to Garastus himself. Whoever wears the Trikelleshagh gains the following spell-like abilities as a 20th level spell caster.

Call lightning twice per day.

Chain lightning twice per day.

Earthquake once per day.

The Trikelleshagh also gives its wearer an advantage in combat against or in cooperation with other giants. All hostile giants within 150 feet of any creature wearing the Trikelleshagh receive a -4 morale penalty to all fortitude and will saving throws. All friendly giants within 150 feet receive a +4 morale bonus to all Fortitude and Will saving throws. In addition, all hostile giant-type creatures — such as ogres, trolls, and ettins — within the area of effect receive a -6 morale penalty to all Fortitude and Will saving throws, and all friendly giant-type creatures receive a +6 morale bonus to all such saving throws.

Last, but not least, wearing the Trikelleshagh confers upon its possessor some of a storm giant's physical prowess. Donning the artifact immediately raises its wearer's Strength to 40. If the wearer's Strength is already 40 or higher, it confers a +4 divine bonus to Strength checks and melee attack rolls that stacks on top of all other relevant bonuses.

Weight: 20-180 lbs.

CHAPTER SIX:

GNOLLS

THE GODS OF DOGMEN

The gnollish concept of godhood differs drastically from most other religions. An intensely warlike race, the gnolls give little thought to anything else—indeed, most gnolls dismiss the concept of worshipping gods entirely, serving demons instead. To the gnolls, demons are an immediate (if rare), recognizable force, offering power for services, rather than for worship. Gods are more demanding, less personal, and therefore not worth the gnolls' time or consideration. The gnolls know of greater powers in the universe. They simply do not care.

Gnollish clerics seeking to worship demons as gods have hard lives, however, as few demons possess the power of true deities, and fewer still view gnolls as anything more than tools. Gnoll clerics, particularly those of heroic ancestry or especial faith, take issue with worshipping demons, but find that most gods simply rebuff gnoll worship as beneath them. These clerics have instead adopted a form of worship melded of both deific and idealistic designs: ancestor worship.

The greatest of all gnollish ancestors is Ahroukin. The exact time of Ahroukin's life is unknown; the gnolls themselves do not recall, and no historical records of other races mentions a gnoll even approaching Ahroukin's might. Ahroukin was a barbarian, fierce of spirit and unyielding of body. While Ahroukin slew his entire tribe, so that none could eclipse his own legend, Ahroukin's greatest savagery fell upon other races. The gnolls credit him for pushing back the frontiers of the humans and elves, an act that allowed other monstrous races their survival. Ahroukin's greatest hour was his death, when he proved his courage one final time. The ancient songs tell of the hero, bloodied but unbent, allowing a brass dragon to swallow him whole; Ahroukin's blade then slit the dragon's throat from within. The gnolls say that he will one day return, and his fury will eclipse the sun for all time.

Another ancestor, Bonidin, has recently earned a large following for himself. Bonidin was the whelp of his litter, and his tribe abandoned him at birth to die. In the coming decade, each member of the tribe fell to an unusual madness, losing first their will to fight, then their hatred, and finally their will to live. At last, the cleric of the tribe, Ular, sought out the cause of the malady, and encountered the vengeful spirit of the child Bonidin in his dreams. The cleric begged for Bonidin's forbearance, and the spirit accepted, at a price. Ular would convert all gnolls he met to Bonidin's name, or slay them. The deal has proven remarkably successful; Ular has survived through his new faith for nearly fifty years, while Bonidin's Teeth (as his cult is called) have concerned so many Gnolls that they quietly speak of uniting against this new threat.

There are, of course, many other ancestors among the gnolls, with tribal founders or champions being the most common. These ancestors are both less powerful and less popular than either of Ahroukin or Bonidin, but are also far less likely to draw the wrath of either the demon-worshipping gnolls or the outside population.

On a cosmic scale, however, ancestors are far, far weaker than deities, commanding neither respect from other religions, nor offering immediate power beyond those associated with clerics.

WORSHIP

The gnolls do not worship deities as other races do. Instead, they believe that the spirit of a powerful figure lives on in those of his flesh. In the rare instances that a powerful ancestor lacks both, gnollish priests attempt to preserve the ancestor's remains as best they can. This method is by far less reliable to gnollish minds, and so the clerics offer sacrifice to the ancestor in the form of other races' heroes, whether living or dead.

The gnolls do not believe in an afterlife; to them, death is the end for all but the greatest of warriors. The best a gnoll can hope for is a glorious death, preferably by killing a number of great foes. Should this happen,

a gnoll's spirit lives on, sleeping, in the form of his kin. Strangely, these "kin" are sometimes born to other tribes, which can precipitate a rare holy war among gnolls. Unusual patterns of fur, deformities, eye colors, or bone structures mark a gnoll as kin to an ancestor with those same qualities; occasionally even direct descendants find themselves cast out by priests of their ancestor. Though rare, it is not unheard of for some tribes to discover several ancestors of similar appearance and personality; in such circumstances, these tribes usually unite and proclaim these disparate ancestors to be the same spirit, a soul so powerful that he has returned multiple times, or in many places at once. The gnolls believe Ahroukin was such a powerful spirit. They see nothing at all unusual about him murdering the king of the elves two hundred years after he himself died.

This unusually low level of faith has created many strange differences from the religions of other races, perhaps none of which is so alien as the gnolls' refusal to rely on clerics to lead their ceremonies. While gnolls understand that clerics wield strange powers, and can communicate directly with their ancestors, other classes have equal or greater ties to divinity. Rangers, druids, bards, and sorcerers all have access to similar powers, and often have greater fighting skills than clerics (a greater virtue to gnollish society).

Still more common is the typical argument of barbarian followers of Ahroukin, who claim to channel the ancestor's anger through their battle rages. It is therefore not at all unusual for even the most religious of gnoll tribes to have no divine spellcasters in their midst, though it is more common to have multi-classed clerics fill these roles, so long as they bear the markings of their famous kin.

Bonidin's cult has presented those rare religious gnolls with a puzzle; until his return, gnollish undead were rare, and none were ever intelligent. The gnolls know of undead, and have fought against or along side them, the latter occurring in the rare instances of gnollish mercenaries working for necromancers. Historically, however, they have always equated undead as ancestors whose kin have all died. As Bonidin himself led most of his kin to death, this clearly violates many preexisting beliefs of the gnolls. Many

take this as the greatest sign of his divinity, but others view him as an abomination unlike the race has ever before seen. Bonidin's Teeth forcibly impress other gnolls into service, and actively seek out and slay those gnolls who bear the markings of known ancestors. Other gnolls have even claimed that Bonidin has offered them great power in exchange for service, but few make such claims after the others are put to death as an example.

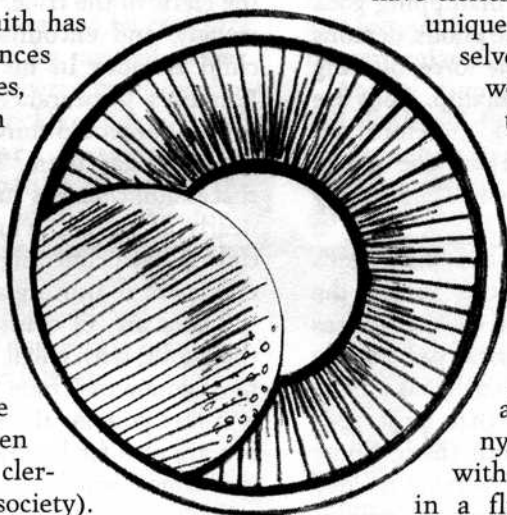
GOALS

As might be expected, gnolls lack anything resembling a central religious structure. With the notable exceptions of Ahroukin and Bonidin, almost no ancestor can count more than a handful of tribes who pay homage to them. These tribal ancestors still can and do have clerics of their own, along with their own unique customs, but even the gnolls themselves have difficulty understanding the worship of other tribes. The most any tribe can expect is an individual who leads the worship of an ancestor, and perhaps three apprentices under such a gnoll. With rare exception (see below), no ancestor shares rituals with any others of their kind, even within the same tribe. One priest might require his servitors to fast, while another engages in a ritual bloodletting during every ceremony. These practices typically change with each successive generation, resulting in a fluid religion of no set standards.

Fortunately for the gnolls, this attitude also reduces the number of internal religious wars to skirmishes between worshippers of warring ancestors, though Bonidin's Teeth might force the issue in the future.

For the bulk of gnoll societies, ancestor worship consists of little more than recounting tales of their patron's heroism and breeding and recounting the local rituals. The gnolls themselves see ancestors less as gods than as examples of what individuals can do at the height of their ability. As far as most other races are concerned, gnollish "worship" is little more than lip service.

The rare gnolls who stop to consider such attitudes merely believe the gnolls are pragmatic. After all, no matter how great the ancestors were, they are still dead, and worth less attention than the living. Instead, the gnolls use stories of their ancestors to inspire



themselves, and to prepare for an event, the Last Day, when the sleeping ancestors return. The gnolls are not entirely certain what the Last Day entails, save that Ahroukin promised to slay the sun itself upon his return, a legend so popular that gnolls have stopped battle and held their breaths during eclipses, blinding many. Until then, the gnolls content themselves to proving their worthiness to join Ahroukin on the last day.

Bonidin's Teeth is the single, glaring exception to all of gnollish belief. Ular, the high priest, has to date conquered thirteen gnoll tribes in the name of his lord, and one of his lieutenant clerics rules each tribe in his absence. Clerics perform the rituals precisely as Bonidin commands, and the Teeth move deliberately, absorbing or slaughtering other tribes as the theocracy demands.

Other gnolls have yet to discern Bonidin's greater scheme, but notice that he has deliberately avoided Ahroukin's Cage (see below).

DOMAINS

Ahroukin, also called the Slayer of Heaven, was a giant of a gnoll, over eight feet tall and nearly half as wide. He was also frothing mad, a chaotic evil barbarian who slew as many of his own kin as his enemies. In his honor, worshippers bear a sigil of a sun nearing eclipse; a reminder of his dying wish to kill the sun itself. Ahroukin's favorite weapon was his battle-axe, and his clerics are of the domains of Chaos, Destruction, Hate, and War.

Bonidin, the Mournbearer, presumably died shortly after his birth. Those gnolls who dream of him describe him as a regal presence, a gnoll perfect of fur and tooth, and rimmed in starlight. He bears in his hands a black halberd that gleams in his light. His clerics bear necklaces of thirteen teeth, one for each tribe they have united under Bonidin's standard. He is lawful evil. Bonidin's domains are those of Death, Evil, and Fear.

Other ancestors, being less powerful, have only two domains, usually including at least one of Destruction, Evil, or War.

RITUALS

As a race, gnolls pay little heed to rituals, and lack the inclination to learn most. Though they, like most races, have birth, maturity, marriage, and death rites, these vary widely between tribes.

The gnolls do have two rites that transcend tribal or ancestral boundary: the pilgrimage to Ahroukin's Cage, and the ritual of preservation. Though the quest is

hardly mandatory, few gnolls attain any level of respect without attempting this journey, though none of Bonidin's Teeth have completed it. Surprisingly rigid for such a chaotic race, the rite demands that no more than five gnolls may journey together to the Cage, hidden somewhere within a southern desert. The gnolls must not stop traveling, save to eat or rest, may only travel the most direct route possible, and may only eat their own kills. The gruelling endeavor only worsens once the gnolls reach the desert itself, as they must contend with not only the harsh climes, but the strange, twisted guardians of the Cage itself. Most gnolls return without success, but the few who do recount harrowing tales of their survival, and hold an almost unnatural respect with their peers. It is no coincidence that almost no worshiped ancestor has left this rite incomplete.

While the pilgrimage is an honored custom, the ritual of preservation is a relatively pragmatic one. In the event of a great hero of the gnolls dying without blood relatives, clerics gather his remains together, and use them to form the base of an altar by casting a rein in the soul spell. These remains require constant "feeding" of the remains of other heroes, by way of attaching the sacrifices to the main altar. Those who do so may have the ancestor's blessing, regardless of lineage. Ahroukin's altar in Ahroukin's Cage is said to overflow the site itself, taking on the bodies of those who fail to show him the proper respect.

Bonidin's Teeth, in contrast, has several brutally formalized, almost precise rites, almost all of which center around praising Bonidin or begging his (rare) forgiveness. Fortunately for most members of the cult, they must only suffer through the first rite, the rite of acceptance. This involves a cleric forcibly pulling one of the new cultist's canine teeth, during which time the cultist must unerringly recite his oaths to Bonidin. Failure forces the cleric to start again on another tooth; few of Bonidin's Teeth have even half their canines left when the rite is over.

HOLY SYMBOLS

Ahroukin's symbol is that of a heavenly body beginning to eclipse the sun, a stylized rendition of his ultimate quest, to destroy the sun itself. Though usually branded on those gnolls who complete the pilgrimage to Ahroukin's Cage, few outside of the gnolls have seen the symbol, a deliberate secrecy. Though by no account the craftiest race in the realms, the gnolls are not wholly foolish, and hide their plans to resurrect their greatest hero.

Bonidin's symbol is actually simpler than Ahroukin's: a simple leather necklace bearing thirteen bound teeth, one for each of his tribes. Though outsiders regularly see the holy symbol, they do not recognize it for what it is, believing it instead to be a sign of the gnolls' base savagery.

Bonidin's Teeth understand this, and drape the symbol around weapons, the better to hide their true nature.

PLACES OF WORSHIP

The bulk of the gnoll tribes lack even the most basic shrine or icon, and hold no special place sacred for their demonic patrons (though some demons may make demand it). Similarly, they hold no respect for other races' temples, seeing them as amusing signs of idiocy. Gnolls who serve demons hold mildly greater respect for ancestor-worshippers, but still regard it as a waste of time. Ahroukin is the sole exception to this disdain, as dismissing him so casually leads to brawls in mixed company. Gnoll servitors have yet to give Bonidin any real consideration, a fact that Bonidin's Teeth exploits mercilessly.

Gnolls who worship ancestors build small huts or litters to house the ancestral shrine. The shrine typically contains either the remains of the ancestor or the personal attachments thereof, particularly weapons. These weapons are occasionally magical, but this is the exception. As a rule, they are rusted and ill-kept.

In other cases, such as with Bonidin, gnolls construct a more permanent temple or lodge. The gnolls build the lodges for reasons other than mere ritual. The lodge doubles as an armory or barracks for the greatest of the gnolls. Bonidin's own lodge, hidden in the deep recesses of the icy north, is immense, nearly the size of a human cathedral. According to Bonidin's Teeth, the lodge itself has never seen sunlight and those within it can commune with the living spirit of Bonidin directly — a prospect that unnerves those not of the cult.

Ahroukin's Cage is unlike any other gnoll holy site. It resides somewhere in a southern desert, and is unseen save by its attendants and the rare gnoll who succeeds in his pilgrimage. Though sworn to secrecy as to what else they have discovered, these returned gnolls speak of a black altar within the ribs of a dragon's skeleton, and of strange, horned creatures that hounded them until they found sanctuary within the Cage itself. The gnolls fall silent when asked how they returned once surrounded by these creatures.

The largest gnollish temple is Bonidin's Lodge, where Ular claims Bonidin died. It squats between the cracks of an enormous glacier, where gnolls have

enslaved dwarves to help fortify it. Great logs hold up walls of sheer ice, and subtly funnel snow and sleet to disguise its location. Within the lodge all is utter darkness and all that can be heard is the faint chantings of Bonidin's faithful. Each full-time inhabitant lives within tiny cells, only marginally protected from the cold. Bonidin's Teeth claim that Ular sleeps within Bonidin's altar itself, receiving the dark spirit's prophecies and directions. He also personally deals with intruders, wielding the Midnight Halberd with unholy reverence.

GNOLL PRIESTS

Gnoll Cleric of War, Clr 4: CR 5; SZ M (humanoid, monstrous); HD 6d8+6; hp 37; Init +1 (Dex); Spd 20 ft.; AC 18 (+1 Dex, +1 natural, +4 scale mail, +2 large shield); Atks Battleaxe +6 melee (1d8+1); SA Rebuke undead, spells; SQ Spells, Darkvision 60 ft.; SV Fort +8, Ref +2, Will +6; Str 13, Dex 12, Con 13, Int 9, Wis 14, Cha 9; AL CE. Skills: Concentration +3, Diplomacy +0, Heal +4, Knowledge (religion) +1; Feats: Alertness, Combat Casting, Power Attack. Domains: Hate, War. Prepared Spells: 0: *cure minor wounds* (×2), *guidance*, *light* (×2); 1st: *bane* (×2), *cause fear*, *divine favor*, *magic weapon*; 2nd: *bull's strength* (×2), *death knell*, *spiritual weapon*

GNOLL DOMAINS

FEAR DOMAIN

Deity: Bonidin

Granted Power: Intimidate is a class skill. You may make Intimidate checks and cast Fear domain spells against anything with an Intelligence score, overriding any normal immunities (unintelligent creatures without an immunity to fear are still affected). This is considered a supernatural ability.

Fear Domain Spells

- 1 Cause Fear
- 2 Scare
- 3 Fear
- 4 Confusion
- 5 Nightmare
- 6 Repulsion
- 7 Symbol of Fear
- 8 Insanity
- 9 Antipathy

HATRED DOMAIN

Deity: Ahroukin

Granted Power: Once per level, you may name an individual. Until that individual dies, or you gain a new level, the named person is a favored enemy, per the ranger class ability of the same name. Additionally, the target suffers a morale penalty equal to the your cleric level to save against the your divine spells.

Hatred Domain Spells

- 1 Deathwatch
- 2 Bull's Strength
- 3 Bestow Curse
- 4 Locate Creature
- 5 Slay Living
- 6 Eyebite
- 7 Finger of Death
- 8 Discern Location
- 9 Soul Bind



GNOLL SPELLS

ANCESTOR'S TOUCH

Divination

Level: Clr 0

Components: V, S, F

Casting Time: Varies (see below)

Range: Touch

Target: Varies (see below)

Duration: Instantaneous

Saving Throw: None

Spell Resistance: No

Ancestor's touch is something of a mixed blessing to clerics. By attending to a birth, and casting a spell over the infant(s) during this time, the caster looks for signs of past greatness in the target's ancestry. Ideally, it simply confirms or denies heritage. In actuality, many clerics are loathe to use the spell due to its imprecise nature. First, the spell only reveals the most famous ancestor of the target(s), omitting all others. Second, the spell does not impart the exact blood tie between ancestor and descendent, causing problems if the ancestor is related maternally (thereby rendering the query moot). Third, the spell only grants its knowledge to the caster himself, who may still freely lie. As a result, only societies with a great reverence for ancestors typically make use of this spell.

REIN IN THE SOUL

Necromancy

Level: Clr 4, Death 3, Protection 3

Components: V, S, M, XP

Casting Time: One day

Range: Touch

Targets: One soul

Duration: See below

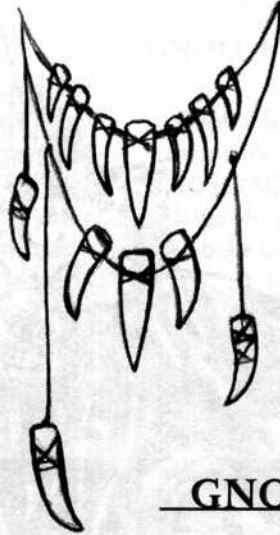
Saving Throw: None

Magic Resistance: No

Sometimes clerics face terrible dilemmas, the sort of challenges that can shatter their faiths forever. Spiritual as they are, most clerics are still mortal, and still afraid of death, particularly the deaths of friends and family. Death does not pass over the colleagues of those who cannot yet raise the dead and this spell helps lessen the loss. Cast over a recently deceased

body (or remains thereof), the spell asks if the soul wishes to remain or depart. If the soul wishes to remain, you then fashions a small shrine to house the remains, and binds the soul to them. So long as the spell lasts, the soul remains in the shrine, and may only be contacted or targeted by other spells there. The soul may flee at any time.

The price of this spell is staggeringly high, as souls naturally drift away after death. Reining them back in is a difficult process. For every day that goes by, someone must sacrifice an amount of XP, hit points, or gp value of goods, doubling in value each week past the first. Though the process begins with 1 XP, HP, or gp, the strain quickly grows too much for anyone, and the soul departs. Though most clerics would be appalled at how the gnolls have perverted this spell to their use, Ahroukin is also the only known subject who has survived centuries in this manner. The nature of the sacrifices made to accomplish this are as mysterious to the gnolls as they are to the others.



GNOLL PRESTIGE CLASSES

THE RETURNED

The returned are among the greatest heroes of the free gnolls — those who do not follow the whims of demons. They are the foretold warriors, the fated-blessed madmen. They are the only hope to defeat the rising tide of abyssal servants and Bonidin's Teeth.

They are liars and traitors to their people.

The returned are those gnolls who have journeyed to the ruins of Ahroukin's Cage and discovered the awful truth for themselves: that for every pure ancestor they revere, there are a dozen more who were perverse servants of demons, or demons themselves. Ahroukin's Cage crawls with demons, and the altar reveals that the gnoll hero himself was at least a half-fiend. The most stalwart, most worthy gnolls choose to die fighting this abomination; the luckiest of them succeed. The demons twist the souls of any survivors, sending them back out into the world to become new ancestors, to further their unholy causes.

The returned eventually learn to enjoy such treacheries.

Hit Die: d8.

Requirements

To join the ranks of the Reborn, a character must fulfill all the following criteria.

Alignment: May not be lawful good.

Base Attack Bonus: +4

Will: Must be less than +6.

Special: The character must be something of a hero to a group of people. Nobles, heirs, infamous scoundrels, and the like are particular favorites. The Leadership or Tyrant feats suffice.

Special: The character must journey to Ahroukin's Cage, whereupon he undergoes a blasphemous rite tying his spirit to that of a demon's. This is by no means an easy task. Even after braving several days' travel into the desert and finding the Cage, the character's nature must impress the demons that lurk there, lest they kill him outright. Non-gnolls who complete this task are just as likely as gnolls to join this class.

Class Skills

The class skills for the Returned (and the key ability for each skill) are Bluff (Cha), Climb (Str), Concentration (Con), Diplomacy (Cha), Intimidate (Cha), Jump (Str), Knowledge (arcana) (Int), Listen (Wis), Spellcraft (Int), Swim (Str).

Skill Points at Each Level: 3 + Int Modifier.

Class Features

All of the following are class features of the Returned prestige class.

Weapon and Armor Proficiency: The Returned do not gain any additional access to weapon or armor proficiencies.

Former Returned: Once the process begins, a character cannot leave the returned prestige class without either the demon's permission or the interference offered by a wish or miracle spell cast by another. After level ten, even this mighty attempt fails, as there is

nothing left of the character to save. The character loses all benefits and restrictions except for Unholy Glory and Demon in Form.

Demon's Heart: Upon joining the ranks of the returned, the character's alignment irrevocably shifts to chaotic evil. This is not necessarily a pleasant shift for the character, who may still long to follow his former morality. Ultimately, however, the demon lurking within the Returned's Soul has enough influence to override such desires. Returned who attempt to defy their new alignment must make a Will save (DC 20 + 1 per level of Returned class) to defy the demon's bidding in even the most minor of ways. Magical effects that would alter this character's alignment must be the actions of a god or artifact-level power to succeed. The demon is considered a separate entity within the character's soul, and is separately affected by anything that affects the character's mind or soul (the demon makes its own saves; if successful, it is fully aware, and may take any action this character's level allows). The demon has its own Intelligence, Wisdom, and Charisma abilities and related skills (if any), as determined by the DM. The demon cannot take control of the person directly.

Demon's Mark: The returned bears an invisible mark on his soul, a sign of his new master's passing. This is readily visible to any Outsider and to see *invisibility* spells and similar effects. Though this technically marks the character as the property of a demon or group of demons, few Outsiders take such a nominal protection seriously. Other returned cannot see this normally, though the demon may choose to reveal it.

Unholy Glory: The returned stand a little taller, and speak a little prouder than most of their kin. Beginning at 2nd level and continuing every three levels thereafter, the character gains a cumulative +2 enhancement bonus to his Charisma and an additional Leadership feat. If the character's true nature is ever

THE RETURNED ADVANCEMENT TABLE

Level	Attack	Fort	Ref	Will	Special
1	+0	+2	+2	+0	Demon's Heart, Demon's Mark
2	+1	+3	+3	+0	Unholy Glory +2
3	+2	+3	+3	+0	Summon Familiar
4	+2	+4	+4	+0	Forbidden Lore
5	+3	+4	+4	+0	Unholy Glory +4
6	+3	+5	+5	+0	Surrender the Soul
7	+4	+5	+5	+0	Sense Outsider
8	+4	+6	+6	+0	Unholy Glory +6
9	+5	+6	+6	+0	Demon in Form
10	+5	+7	+7	+0	Demon in Fact

revealed to the public at large, he loses this effect if the populace does not accept such. Cohorts from these Leadership feats usually have demonic ties.

Summon Familiar: At 3rd level, the character may summon a familiar in a manner similar to that of a wizard or sorcerer. In addition to all the benefits of a familiar, the returned's familiar may temporarily house the entire soul of the demon, as the demon chooses. While the demon hides within the familiar the character has neither the benefits nor the restrictions of this class. The demon returns as a free action.

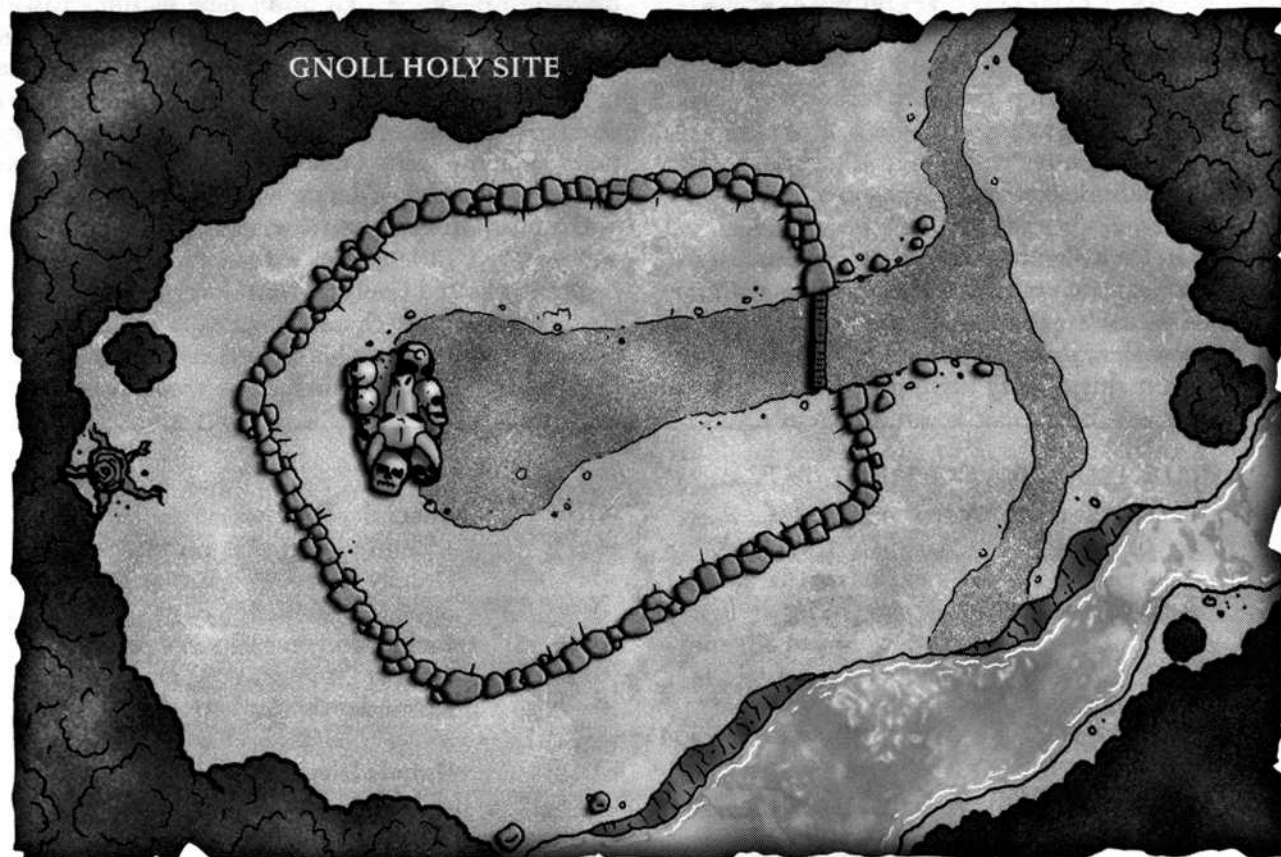
Forbidden Lore: At 4th level, the character and the demon become close enough that they share thoughts. Though exceptionally unnerving to the returned, this is not without benefits. When making an Intelligence test, the returned can opt to allow the demon to make it for him. The DM makes the check, and announces the demon's response in the character's mind. This response may be colored by the demon's motives — a Sense Motive check may be in order for the returned.

Surrender the Soul: At 6th level, the character can take a partial action to temporarily gain knowledge of any feat for which he meets all prerequisites (for one

hour). In exchange, the demon receives an hour of complete control, in whole or in part, at any time the demon wishes. The demon may choose whether the character is aware during this time.

Sense Outsider: At 7th level, the character's link to his demon allows him enough sensitivity to locate similar activity. By making a Listen check (DC 25 minus the Outsider's CR), the returned can sense an Outsider's presence within a mile radius, its general direction and proximity to the returned, the number of Outsiders, and the plane of origin of the Outsiders. This effect is blocked by any effect that cancels divination spells, but is unaffected by anything that affects Scrying checks.

Demon in Form: Upon attaining 9th level, the character's body painfully reshapes itself as the demon's corruption finally becomes too much for the character's body to stand. Horns, spikes, and talons tear through his flesh, forever marring his appearance. The returned's new, natural weapons act as +2 *unholy claws*, but his Charisma permanently drops by 6 from his horrific appearance.



Demon in Fact: At 10th level, the demon abandons all pretense and quashes the remainder of the character's soul. The demon's abilities and skills replace the character's, and the character becomes a half-fiend. The character's soul is irrevocably destroyed.

GNOLL MAGIC ITEMS

Blood of the Forefathers

This horrid concoction is a mix of gnollish blood and several herbs. The drinker enters an almost hallucinatory state, wherein he communicates with the ancestors of old. The character may ask the ancestors up to five questions, which they answer in short sentences or single words per the spell *commune*.

Caster Level: 9th; *Prerequisites:* Brew Potion, *commune*;
Market Price: 900gp.

The Hound's Teeth

These curious items are the castoff remnants of the initiation to Bonidin's Teeth. The teeth become empowered with the taste of malice, and their former owners refit them into their mouths. The character may *locate creature* for one hour once per day, so long as the teeth remain in their mouth.

The tooth is insecurely fitted and is destroyed (swallowed or crushed) if the character ever fails a Reflex or Fortitude save with a roll of one.

Caster Level: 8th; *Prerequisites:* Craft Wondrous Object, *locate creature*; *Market Price:* 650 gp.

Nightswitches

Though the first were brought forth by Bonidin's faithful, *nightswitches* are no longer so uncommon as to inherently inspire fear. Though non-lethal, these whips are both terrifically painful and devastating in combat. Though they only do subdual damage, *nightswitches* ignore nonmagical armor.

Caster Level: 6th; *Prerequisites:* Craft Arms and Armor, *keen edge*; *Market Price:* 1,500gp.

GNOLL ARTIFACTS

Ahroukin's Battle-Axe

This axe appears to be a crudely made flint weapon, with several nicks along the blade. Like its master, the axe is only marginally intelligent. It bore witness to Ahroukin's greatest victories, his bitter death, and the

horror that came thereafter. Ahroukin's Axe lays with its master's body, waiting for someone to free it and unleash its centuries-old hatred upon the demons who entrapped it. It has slowly pent up enormous rage over the years, such that it might soon escape, surprising both it and its demonic jailors.

The axe is a semi-intelligent, chaotic neutral, +5 *wounding battle-axe*. Non-Chaotic Neutral characters lose three temporary levels upon holding it, which they may not regain until abandoning the axe. It urges its owner to give into a mindless frenzy of destruction. Its wielder may rage as a barbarian of equal level, and barbarians may do so at double their level. Furthermore, the wielder becomes immune to all attacks and spells which would instantly kill him, and does not stop fighting until he or his opponents are slain. Most frightening is its capacity for slaughter; while wielded, no one may leave the battlefield. Anyone who attempts to do so finds themselves charging back into the meleé.

The curse of Ahroukin's Axe is also his rage. Every time someone draws it in anger, they must make a Will save (DC 25 + the number of times the wielder has used any of its abilities). Failure reduces the character to a raving madman, permanently lowering his Int, Wis, and Cha scores to 3 and altering his alignment to Chaotic Neutral.

The Midnight Halberd

Wielded by Bonidin's high priest, Ular, the Midnight Halberd is an item Bonidin himself plucked from the land of nightmares. The hilt of the weapon is a twisted, bone-white wood and the blade is purest black. It is surprisingly functional despite its shape, however, and Ular has found it incredibly sharp, slicing through his every target: humans, stone, iron, the veils between worlds, souls, curses...

The Midnight Halberd is a +5 *keen halberd*, which can quite literally sever anything (the DM determines the AC and HP value of non-standard objects; cutting the love between a mother and child might have an AC of 25 and 300 HP; the veil between the realm of the dead and a battlefield might have an AC of 12 and 10 HP). Ular understands that its misuse could be disastrous, which one reason he rarely leaves his temple.

The other part is the curse. The Midnight Halberd was forged of nightmare, and should its wielders become overdependent upon it (such as Ular has, by severing ties between thirteen tribes' worth of other gnolls and their ancestors), he becomes the same. The Midnight Halberd and its master, like all nightmares, fade away to nothingness at the first touch of sunlight.

CHAPTER SEVEN:

GOBLINS

THE GODS OF FODDER

As one of the most wretched peoples in the world, goblins must vie for the cast-off scraps of the other races — this extends to their gods. Goblin gods are usually either those few original, lesser gods who have little power and influence, or gods reduced to such a state (usually through the overzealous acts of the goblins' cousins, the hobgoblins). Even gods of other goblinoids look down upon true goblins; few goblin clerics hold any high rank in such religions.

Perhaps ironically, their deities' weakness has forced the goblins to accept a certain mindset uncommon to other religions: that of a religious self-reliance. As the gods themselves must earn every ounce of power they possess, so too must their faithful; few treat the weak more harshly than the weak themselves. For this reason, goblins (even goblin clerics) abandon deities who have lost favor, either with the physical world or the spiritual. Goblins readily acknowledge that this is treachery, but they are the first to point out that any god that trusts a goblin deserves it. Though hardly a collection of idealists, goblins choose whom to serve primarily by the gods' domains, rather than any true loyalty. Evil, Strength, and Trickery are domains commonly favored by goblin clerics, who almost exclusively follow such deities.

One such example is Parafor. In the goblin tales, Parafor was the runt of the gods, and the stronger ones (particularly those of the humans and the dwarves) frequently tormented him. Parafor was more cunning than any had guessed, however, and tricked his betters into offering him more power in exchange for shiny objects made from metals too soft to be of any true value. These baubles earned him a place in the heavens. His sympathies make him one of the few gods who chooses to accept goblin clerics, rather than having no better options.

In contrast, Hafulgin is a god no goblin admits to knowing. Recently, the goblin hero Traf tired of how the other races abused his people and journeyed forth into the forgotten places of the world. He promised to return with news of any god willing to treat goblins as equal to the other races — most of his kin mocked him. After his return, a quiet upset has grown within the goblin kingdoms and most of the race lends him their respect, if not their support, in such a foolish endeavor. Indeed, Traf returned with a god who accepted his parlays and offered him power previously unseen. The goblins wonder if the price such a deal exacts is worth it, however, as Hafulgin is a god of good, a disgraced dwarven god of mercy.

WORSHIP

The goblins' worship consists of a strange mix of pleadings, wheedling, and attempts to punish their gods. To the goblins there is no greater virtue than success, and no greater sin than failure, and woe betide a god who fails the goblins. Goblins believe that, with the notable exception of Parafor, no deity who allows them to serve is beyond harm, or the god would not heed the goblins' call in the first place. Goblins frequently whip idols of their gods, particularly when they cannot whip anyone else.

Parafor is held as an ideal god in the goblins' eyes, having avenged himself against his betters and enslaved them. Most of his goblin servants are multi-classed rogue/clerics who believe that theft and swindling are holy acts. These goblins are also typically more civilized and less evil than their brethren and frequently trade with neighboring settlements. Such goblins are no more forgiving of weakness, however, and have no mercy for fools.

Those who serve Hafulgin are accepted among their cousins (if only for their unusual abilities and the lingering promise of greatness), but they tend not to flaunt their faith. The races that have enslaved the goblins are not tolerant of any new ideas, and would likely engage in wholesale slaughter if word of Traf's deal-

ings got out. Hafulgin's hopefuls are still struggling to balance their own selfishness with their new lord's designs and frequently stumble along the way—though the converts are many, the clerics are few. Traf is trying to convince his people that compassion and devotion are worthy goals, but even he has difficulty at times. Each cell of Hafulgin's worshippers relies heavily on its cleric, and would likely fall to ruin within days if the cleric wandered. Worse, as a cleric of a fallen god, Traf must constantly prove himself to show that Hafulgin is worthy of the goblins' support. Though he wearies, he is yet equal to the task.

GOALS

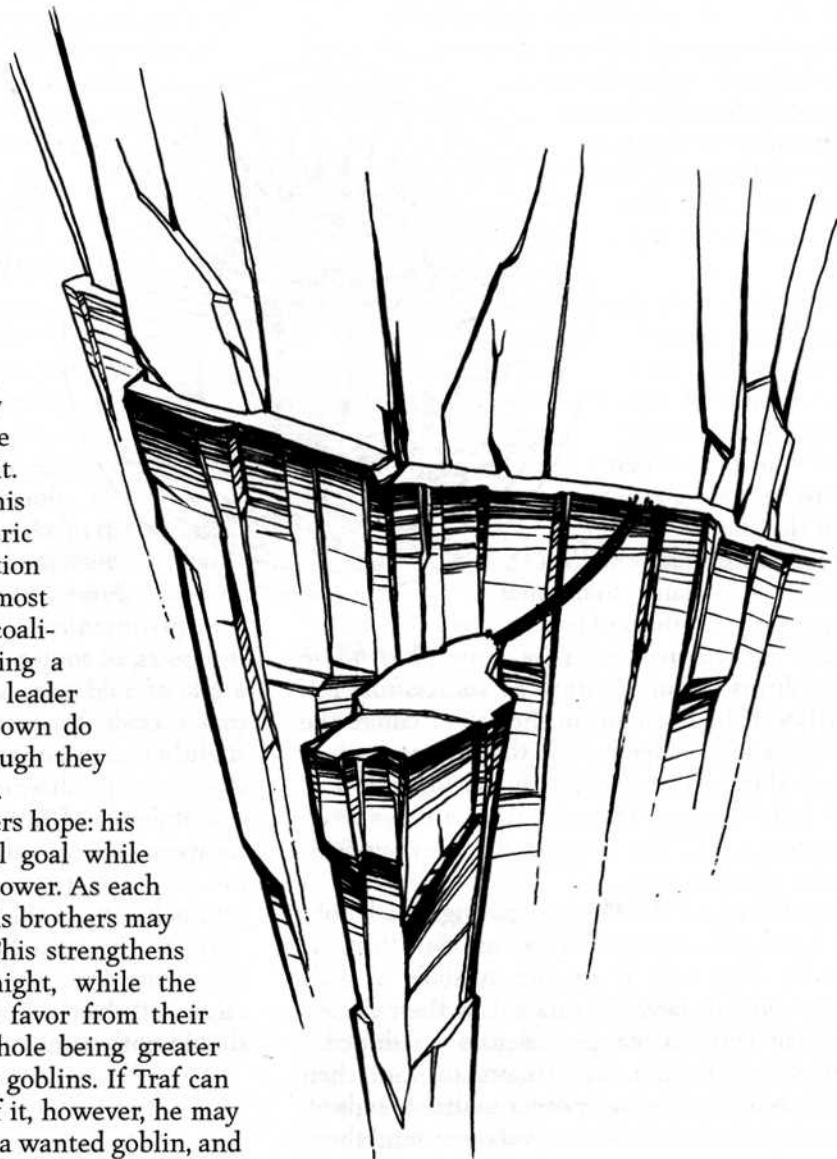
The primary goal of goblin religion is the betterment of the self, others be damned. No price is too great to pay for power. Dark elves would be surprised at how similar goblin religious politicking is to their own. Those who fall into disfavor are lucky to survive as exiles from their clans; even the comparatively forgiving Parafor never gives ground to dullards. Small wonder, then, that even though individual goblins may attain power through worship, the race as a whole loses because of it. Even without the treachery of his fellows, a powerful goblin cleric rarely survives drawing the attention of other races. For this reason, most goblin religious groups are either coalitions of rough equals representing a pantheon, or a single, powerful leader and his disciples. Even Parafor's own do not stray far from this ideal, though they prefer to keep such rivalries quiet.

Here is one area where Traf offers hope: his clerics work toward a communal goal while still treading their own paths of power. As each cleric is strong in his own right, his brothers may call upon him in time of need. This strengthens the weaker with the other's might, while the greater gains fame, renown, and favor from their new god. The concept of the whole being greater than its parts is a new one to the goblins. If Traf can give his race a sterling example of it, however, he may yet succeed. Unfortunately, Traf is a wanted goblin, and must hide constantly. Each cell is, therefore, relatively

autonomous, relying only on its own members for support, usually rallied around one to three clerics.

DOMAINS

Parafor, the Trickster in the Night, resembles a squat human man with a deformed leg and a crutch. He is never without a coin or a smile upon him. He never makes nor accepts excuses, and expects his followers to maintain this example. Chaotic neutral, Parafor wanders about the planes looking for rubes, especially those who see him as weak of mind for being weak of body. His domains are Luck, Travel, Trickery, and his favored weapon is a dagger.



Hafulgin was depicted as a thin, blind dwarf who eschewed armor or standard and patronized no dwarven clan. Since his fall, he has chosen a mildly more goblinoid appearance, favoring a redder complexion, sharper teeth, and longer ears. His favored weapon is a crooked staff, which he both guides and prods with. His domains are Desperation, Good, and Protection (though as a dwarven god, he lacked Desperation, holding Healing instead). He is neutral good, the Lord of Mercy.

RITUALS

Goblin rituals are fluid. Goblin clerics sometimes know the rituals for dozens of gods. The goblins have no real fanaticism amongst them and this carries over into their rituals. Certain rituals (particularly those of requesting good favor, forgiveness, or advice) have regular service, while others (such as marriage or funerary services) are discarded as impractical. The goblins practice other rituals limply, offering lip service at best.

One particular ritual goblins embrace regardless of deities is their own particular coming of age rite: the first theft. Though goblin clerics, like most their leaders, have private quarters away from the clan as a whole, the clan's altar is normally within the center of the clan's communal sleeping quarters. Sacrifices of jewelry, precious metals, and (more rarely) weapons adorn these altars. A goblin is not of age until he successfully pilfers a sacrifice. If he is caught in the act, or before the goblin clerics acknowledge his worthiness as an adult, he is beaten (if the act was singularly foolish or daring, he is cast out instead). The victorious thieves keep their ill-gotten gains. The greatest thefts are considered portents of greatness.

Another such rite is the Flailing, during which goblin clerics hand out switches, whips, and flails to their subjects, who then beat icons and symbols of gods whom the goblins believe have failed in their duties. This usually preempts a change of deities worshiped.

The religion of Parafor, while more tolerant than most goblin religions, is no more ritualized. Indeed, virtually every ritual of Parafor's revolves around theft,

trickery, or trade of some sort, and the most respected ritual is Parafor's Calling. Servants of Parafor eagerly attempt it at every opportunity. Parafor's Calling is, quite simply, the attempt to find someone who is rich and convince them to trade their most valuable possessions for worthless objects or services. The only stricture that must be followed is that the faithful may not lie during these attempts; they may mislead, they may neglect to tell the whole truth, and they may make hyperboles, but they may not actually lie. Surprisingly, most Parafor followers are generous with their coin; like their god, they do not believe that money has any inherent value except when dealing with fools.

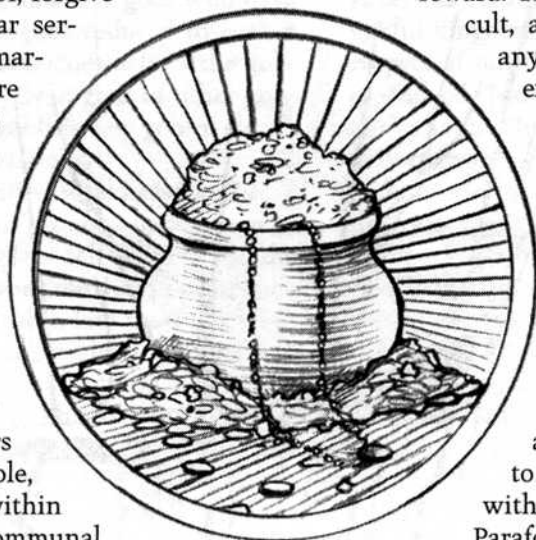
Hafulgin's followers, in contrast, must continually practice the Rite of Aid, which requires the supplicant to aid at least one person once a day, without hope of reward. This has led to some mistrust to Traf's cult, as goblins do not readily believe that anyone would help another without expecting something in return. As the cult grows, however, this practice becomes less alien.

HOLY SYMBOLS

Most goblin clerics keep a string of holy symbols on a necklace, rather than devoting too much energy to a god who may yet fail them. This fickleness extends to their iconography. Many goblin statues and altars are modular, allowing the clerics to change the depicted deity or deities with a minimum of fuss.

Parafor's symbol is always carved onto a gold or platinum coin, which must remain unblemished. It depicts, of course, his most favorite tool for trickery: a pile of gold coins and jewels. Parafor's faithful who prefer trade to outright thievery usually alter this slightly to a pot or chest of such treasures, as a sign of their more legalized dealings.

Hafulgin and Traf have concocted a new icon for the dwarven god, that of a spiked goblin skull. Designed to lull outsiders (particularly hobgoblins and dwarves) into believing it the sign of a more traditional goblin religion, the icon has symbolic double-meanings: It represents both Traf's dedication to the death of his race's selfish ideals and the future of the goblin race should nothing change.



PLACES OF WORSHIP

As mentioned above, goblins keep their altars, shrines, and icons within their communal sleeping quarters. This is a means of keeping their eyes upon the gods at all times, as well as making the rite of passage more difficult for young goblins. Though considered holy, goblins do not treat these objects with any particular reverence. They routinely curse or throw refuse at them, even outside of the Flailing.

Parafor's temples are better known as banks and counting houses. Most outsiders are surprised at how honest these businesses are, but they need not be. Parafor's goblins wish to keep the money flowing in and brook no embezzlement. Still, these goblins are tricksters at heart, and clients would do well to read the contracts carefully. Parafor money-temples are clearly marked with his holy symbols; the goblins that work there usually carry their own as well. Such goblins are among the few welcome in other races' lands, particularly in good nations.

Hafulgin's only remaining holy site is the underground temple where he and Traf first bargained, a locale the dwarves believe they had destroyed when Hafulgin's dwarves refused to aid in beginning a war against orcs. Though the temple is now mere ruin, Traf and his closest followers work to rebuild it to its former glory. Within lies Hafulgin's holy texts, which only Traf and his fellow Exemplars have ever seen.

The only major goblin religion to keep its own temples, the Paraforites' holy places resemble banks more than traditional shrines or cathedrals. Though thoroughly adorned with Parafor's symbols, the counting desks and teller windows lend it a much more secular appearance. Many aesthetic clerics and monks find such places gaudy in the extreme. Over half of any such temple is dedicated to its vault, wherein every last copper is tagged for ownership. The vault bears a multitude of locks, bars, wards, and runes, the best that the goblins can buy. Should a thief succeed in such a robbery, however, the goblins are surprisingly lenient; so long as their goods (or an equivalent value) are returned, they hold no malice, and may even hire the thief as a consultant to prevent future attempts.

GOBLIN PRIESTS

Goblin Cleric of Trickery, Clr2: CR 2; SZ S (humanoid, goblinoid); HD 2d8; 13 hp; Init +1 (Dex); Spd 30 ft.; AC 15 (+1 size, +1 Dex, +3 studded leather armor); Atks +1 dagger +1 melee (1d4); SA Rebuke undead, spells; SQ Spells, darkvision; SV Fort +3, Ref +1, Will +4; Str 8,

Dex 13, Con 11, Int 10, Wis 13, Cha 11; AL NE. Skills: Bluff +2, Concentration +2, Hide +3, Knowledge (religion) +2. Feats: Run. Domains: Luck, Trickery. Prepared Spells: 0: *chastise, detect magic, read magic, resistance*; 1st: *change self, comprehend languages, sanctuary, shield of faith*.

GOBLIN DOMAINS

DESPERATION

Deities: Hafulgin

Granted Power: You may cast domain spells as if you had memorized it with the Maximize Spell, Quicken Spell, Quiet Spell, Spell Penetration, and Still Spell Metamagic Feats. This is not without a price, however, as you permanently loses one hit point each time. You may not target yourself with this spell.

Desperation Domain Spells

- 1 Sanctuary
- 2 Shield Other
- 3 Helping Hand
- 4 Freedom of Movement
- 5 Break Enchantment
- 6 Word of Recall
- 7 Refuge
- 8 Screen
- 9 Foresight

GOBLIN SPELLS

CHASTISE

Universal
Level: Clr 0
Components: V, S, F
Casting Time: 1 hour
Range: 15 ft
Target: See below
Duration: 1 day
Saving Throw: No
Spell Resistance: No

This spell, usually used in conjunction with the goblins' Flailing rite, involves several participants shouting at and beating depictions, icons, and holy symbols of a god with weapons (the spell's foci) as punishment to the god for failing his servants. While in most cases,

this is simple brutality or misdirection on the goblins' part, this spell provides some small evidence of success in their actions: for the next day after the beating, you receive a competence bonus (equal to his Wisdom modifier) to your first Concentration check.

Most clerics aware of this spell actively frown upon its use, saying it is disrespectful of the gods. For the gods' part, few deities tolerate such abuses for long. Those who rely overly on this spell may find that their divine masters withdraw support at the most inopportune of times.

DIVINE PARLAY

Divination

Level: Clr 3, Trickery 2

Components: V, S, F

Casting Time: 1 hour

Range: Self

Target: Self

Duration: Variable

Saving Throw: No

Spell Resistance: No

Another spell popular among the goblins, this one allows for parlaying directly with a deity, who may outright refuse such dealings without further statement. The caster prostrates himself before a holy symbol, icon, or artifact associated with the god with whom he wishes to deal and chants.

Unlike the similar *commune* or *contact other plane* spells, the god is under no obligation to speak truthfully, nor is he compelled to speak on matters which he would prefer not to. Goblins normally use this spell to contact those gods whom they have discovered to have fallen from other races' favor, offering their fleeting allegiance in return for power. Spells that block *commune* or *contact other plane* also block this spell.

GOBLIN PRESTIGE CLASSES

EXEMPLAR

Many are the clerics who lead with stirring words, whose considered remarks stir up fire in their followers' souls. Such priests inspire great heroes and terrible villains, and their thoughts and words can eventually shake the world.

Other clerics believe that they must lead by action and example. A select few of these other clerics become exemplars, who strive to embody all that is good, or evil, or lawful, or chaotic. As terrifying, as they are perfect, exemplars embrace their ideals and fates without care or regret—should they die; their deaths will inspire more to take their place.

Ironically, the exemplars' greatest foes can sometimes come from other clerics of their own beliefs. If clerics are built of unyielding timber, then exemplars are forged of steel — many earn the label “fanatic.” In many instances, they do anything possible to inspire others to follow their examples, no matter how ill considered.

Hit Die: d8.

Requirements

To qualify to become an Exemplar, a character must fulfill all of the following criteria.

Race: Goblin

Alignment: Must be Chaotic Neutral, Lawful Neutral, Neutral Good, or Neutral Evil.

Feats: Iron Will.

Base Will Save: +5.

Domains: The character must be able to cast spells from one Domain from the following list: Chaos, Evil, Good, or Law.

EXEMPLAR ADVANCEMENT TABLE

Level	Attack	Fort	Ref	Will	Special	Spells
1	+0	+2	+0	+2	Strength From Purpose	+1 level of existing class
2	+1	+3	+0	+3	Divine Wrath	+1 level of existing class
3	+2	+3	+1	+3	Leadership	+1 level of existing class
4	+3	+4	+1	+4	Enlightened Madness	+1 level of existing class
5	+4	+4	+1	+4	Divine Wrath	+1 level of existing class
6	+5	+5	+2	+5	Leadership	+1 level of existing class
7	+6	+5	+2	+5	Divine Grace	+1 level of existing class
8	+7	+6	+2	+6	Departure	+1 level of existing class
9	+8	+6	+3	+6	Leadership	+1 level of existing class
10	+9	+7	+3	+7	The Exemplar Revealed	+1 level of existing class

Special: Character must make contact with a direct servant of their deity, their deity, or a powerful (CR 15+) Outsider of their chosen domain, and convince this other entity to support them to the exemplary prestige class.

Class Skills

The exemplar's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Heal (Wis), Intimidate (Cha), Knowledge (religion) (Int), Perform (Cha), Scry (Int), and Spellcraft (Int).

Skill Points at Each Level: 2 + Intelligence modifier.

Class Features

All of the following are class features of the Exemplar prestige class.

Weapon and Armor Proficiency: Exemplars do not gain any additional proficiency with armor or shields. Exemplars gain proficiency with their deity's favored weapon if do not already have this.

Spell Advancement: With every level of advancement as an exemplar, the character gains a level of his previous divine spellcasting class for the purposes of gaining and casting new spells. He gains no other benefits from this advancement.

Former Exemplars: Characters who leave the exemplar class outside of the Departure period, or who violate their domain alignment, do so at great cost, losing all abilities associated with the class. Zealot followers, zealot cohorts, other exemplars, aligned Outsiders, and many enemies attack the character as soon as possible. The character may no longer gain levels as an exemplar. If the break was unintentional, the character may make atonement as normal.

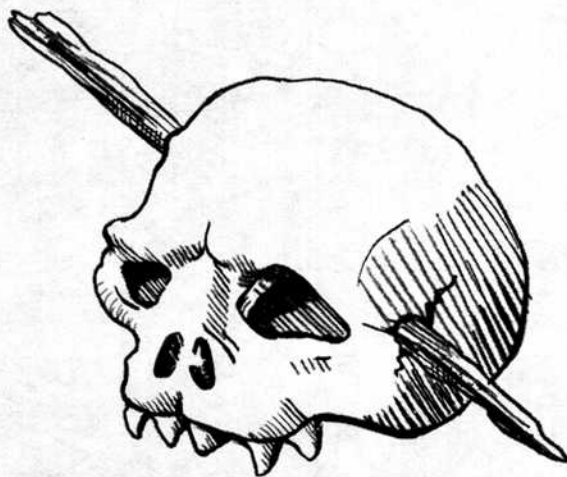
Strength From Purpose: Upon becoming an exemplar, the character loses access to all domains but their chosen one (Chaos, Evil, Good, or Law, depending on their alignment). They gain two extra spells per level per day from their chosen domain and cast their domain spells as though they were two levels higher.

Divine Wrath: At 2nd level, the exemplar's nature manifests during heated battle when facing Outsiders of a type in opposition to the character's domain (i.e. Lawful Neutral exemplars facing demons or slaad gain this benefit). Weapons wielded by the exemplar against such foes act as magical weapons with a bonus equal to half the character's levels in exemplar. Such opponents making saves against the exemplar's spells do so at a penalty equal to the character's Charisma modifier. At 5th level, this ability extends to divine spellcasters of the opposing alignment.

Leadership: Exemplars gain a bonus Leadership feat at their 3rd, 6th, and 9th levels of advancement in the prestige class. These followers are religious zealots who expect great things of the character. A character that does not publicly engage in some crusade has his Leadership score suffer a cumulative -1 failure penalty per month until he takes up his cause again.

Enlightened Madness: Beginning at 4th level, magical attempts to sway the character's mind against alignment automatically fail and inflict 1d10 points of damage on characters who make such an attempt with spells, spell-like abilities, or supernatural powers. Should the attempt come from a magic item, the item is allowed or saving throw (DC 10 + exemplar level) or it is destroyed. Exemplars are not, however, immune to such coercion from artifacts, and suffer penalties for abandoning their alignment as normal (see former exemplars). The character's affinity for his domain exacts its toll, however, and the character now suffers a penalty equal to his exemplar level when attempting to save against spells of an opposing domain.

Scorn the Heretic: Upon attaining 6th level in this class, an exemplar adds his total Will save bonus as a competence bonus when making opposed checks against characters whose alignment is in opposition with the exemplar's. Additionally, the exemplar may expend a domain spell (causing no other effect) to enter into a contest of wills with another person casting a spell of lower level than the lost domain spell. Both characters make checks, adding their Will save bonuses to the check. If the exemplar succeeds, the



opponent's spell is wasted and has no effect. This is a full-round action and may not be used against clerics who have the same domain as the exemplar.

Divine Grace: This ability takes effect upon the character gaining 7th level in this class. If the character is ever reduced below 0 hit points, his patron plane shifts (as per the spell, cast by a divine spellcaster equal to twice the Exemplar's level) the exemplar to the patron's home plane, there to receive judgment. Depending on the character's performance as an exemplar, as well as the conditions during which he was saved, the character may be killed, stripped of his status as an exemplar, healed, healed and returned, or welcomed into the plane as an ideal subject. This ability only works once during the character's life, at a time of the patron's choosing. Should the character ever leave the plane of his protector, it never again intervenes in such a manner.

Departure: At 8th level, the character's patron offers him a one-time choice: to continue in his role as an exemplar, or to be allowed to leave the class without

the normal penalties (though zealot followers and cohorts continue to make their usual demands). Should the character so choose, he may now take other classes while retaining the exemplar class abilities, but he may never again return to this class. Characters who depart from the exemplar prestige class, only to be saved by Divine Grace, are not allowed the option of leaving their patron's plane.

The Exemplar Revealed: At 10th level, the character gains an almost perfect understanding of his domain and becomes part of it on a supernatural level. His type changes to "Outsider," with a subtype of his chosen domain. He is no longer affected by spells that specifically affect humanoids, but spells that affect Outsiders (including dismiss and banishment) now affect the exemplar. The exemplar also commands respect among characters who share his domain, granting him a +10 competence bonus to all Charisma checks involving such characters.



GOBLIN MAGIC ITEMS

Seals of the Blessed Martyr

These are a collection of six holy symbols created by Traf to help calm fears about his new circle of clerics under Hafulgin. Unlike the normal holy symbols, these six are crafted from mithral. Traf only gives them out to his most trusted clerics, and then only on important missions. The symbols, once revealed, cast *sanctuary* as a sign of the cleric's benevolence.

Caster Level: 3rd; *Prerequisites:* Craft Wondrous Object, *sanctuary*; *Market Price:* 500gp.

Sign of Expedience

A simple testament to both the laziness and fickleness of goblin clerics, signs of expedience are magical holy symbols that change form to another holy symbol. Crafted out of stone, these symbols are otherwise indistinguishable from more mundane ones. Some industrious goblins have used these to spy on cults that identify each other solely by the cult's symbol.

Caster Level: 5th; *Prerequisites:* Craft Wondrous Object, *stone shape*; *Market Price:* 200 gp.

Warding Sticks

For those goblin clerics with whom the Flailing becomes a personal vendetta against weaker gods, warding sticks excel at damaging inanimate objects. Though most others consider such force excessive, there are exceptions. The sticks are treated as clubs and do normal damage against opponents, but deal 5d6 damage to objects, with a Fortitude save for half damage.

Caster Level: 5th; *Prerequisites:* Craft Magical Arms and Armor, *shatter*; *Market Price:* 150 gp.

GOBLIN RELICS

Parafor's Coins

These simple trinkets are the "reward" for those who manage to swindle Parafor's avatars as they journey throughout the land. Appearing as platinum versions of the god's holy symbol, the coin weakens the will of whomever holds it dear. For each such coin in a character's possession, he suffers a -10 penalty to Will saves. This effect continues if the character simply gives the coins away; the curse only ends when someone has either stolen the coins, or the character has traded them away, in which case the new owner receives the curse in turn. The coins resist all attempts to divine their true nature, save for those that consult gods of Trickery.



CHAPTER EIGHT:

HOBGOBLINS

THE GODS OF OBEDIENCE

Though many hobgoblins worship the same deities as their cousins, the bugbears and goblins, just as many view themselves as better than such base kin. Ruthlessly expansionist as a rule, hobgoblins extend this attitude towards other races' gods. Indeed, the hobgoblins credit their creation to the accidental conversion a human god of strength to their present Lord of Conquest, Aziel. Though other gods may be more prominent or more powerful, it is Aziel's clerics who constantly push for the hobgoblins to conquer and subjugate other races. They, like their lord, are pitiless and cruel.

It is under Aziel's ministrations that the hobgoblin pantheon has grown from its initial smattering of goblinoid deities to include over two dozen corrupted gods, stolen from the hearts of other religions. Each has lost the last remainders of their other worshippers and have either no choice or no care as to whether they allow the hobgoblins access to their divine majesty. The only attempt to redeem a fallen god — Aziel himself — ended in disaster; Aziel's sister Gaffein fell under his sway and swore allegiance to his cause. As Aziel leads the hobgoblins in intrigue and conquest, so too does Gaffein lead them in battle, her mind diminished by the cruelties inflicted by her brother and his new allies.

WORSHIP

Hobgoblins worship in much the same manner as other races do, offering sacrifice to their deities and praying for guidance in all things. Indeed, the hobgoblins deliberately copy the religious practices of nearby races as one of the opening gambits in subverting the gods themselves. While no god falls for such a practice, many are proud and offer aid to their newly discovered subjects.

The only major difference between hobgoblin worship and that of others is hobgoblins believe they, and they alone, are worthy of the gods' undivided attention. Just as they delight in the slaughter of other clerics, so too are they proud of their own accomplishments. The rare, permanent hobgoblin settlement boasts temples and cathedrals of such beauty as would challenge similar places in human or elven lands. The hobgoblins' arrogance also causes them to alter rituals to fit their views. Hobgoblins do not kneel or prostrate themselves during religious ceremonies; they pray to statues who kneel to them.

GOALS

The goals of hobgoblin religion match those of all other aspects of hobgoblin society: to rule. Aziel and Gaffein only acknowledge three types of other gods: those subservient to them, those at war with them, and those who have died at their hands. Aziel is especially jealous of his position, and prods his clerics to make him the undisputed lord of the hobgoblin pantheon. To this end, the hobgoblins work tirelessly to enslave other races and to subjugate or destroy rival gods. These tasks are quite difficult, as Aziel takes great care not to reveal his plots before their time. Though he has only conquered gods weak in stature or brash of heart, his growing power leads to greater ambition. One day, he knows, he will be the only god.

Of those who follow him and his fellows, Aziel's clerics rank supreme, flanked by their warrior-guardians, the clerics of Gaffein. Though Aziel's clerics are quite few, they are individually some of the most powerful clerics in the world, and cunning besides. Indeed, it has been centuries since a non-hobgoblin has heard Aziel's name. Most other races believe the actions of Gaffein's servants to be isolated incidents of vandalism. Other clerics may, at best, serve Aziel's regime, and do so at the sufferance of his clerics. The clerics, for their part, usually throw their political might behind the ruling secular warlords, so long as the warlords make concessions to them during the conquests.

DOMAINS

Aziel, the Lord of Conquest, is depicted as a great, black knight wielding his favored weapon, a two-bladed sword. Though formerly a human god of war, he has since abandoned that domain, favoring instead Conquest—the drive to dethrone all others before him and to make all that is, his own. Lawful evil, he advocates any extreme short of treason against his clerics in this endeavor. His domains are Law, Conquest, Evil, and Strength.

Gaffein, the Mad Queen, once sat at Aziel's side as a goddess of peace. Betrayed by her brother, she is now chaotic evil, and serves him as his primary warrior. No pictures of her remain — she has destroyed them all — but she is frequently described as a killing storm of teeth and claws. Her favored weapon is the greatsword. Her domains are Destruction, Fire, Strength, and War.

RITUALS

As mentioned above, hobgoblins adopt the rituals of other races, the better with which to steal new gods to their own side. In areas where their opponents are mighty, they even proudly display this to their foes, pretending obeisance and proffering alliances. Though this rarely works (many other races find goblinoids aping their own practices to be unsettling at best, and heretical at worst), hobgoblins are no fools and prefer peaceful conversion to the attrition of wars.

A ritual, Chains of the Heart, is unique to Aziel's followers. When hobgoblins capture a temple or other holy site intact, they secure the area and allow a cleric of Aziel entry to the temple. The cleric then repeatedly casts spells such as blasphemy and unhallow, targeting both the location itself and any holy relics therein. Though quite dangerous (few gods countenance such disrespect, and send both avatars and champions to stop the cleric), its rewards can be astounding. As more holy relics fall to Aziel's corruptions, the god first weakens, and then either dies or relents and acknowledges Aziel as his master. Fortunately for the other races, such occurrences are rare.

HOLY SYMBOLS

Most converted deities' holy symbols arrive intact, or at least with only minor alterations. In this manner, hobgoblins can move with relative autonomy for a time, before other races realize the god whose symbol they bear has fallen.

Aziel's symbol is that of a hobgoblin in silhouette, with faint markings of his face. Though now devoted to the hobgoblins' cause, he has no true love of the peo-

ple themselves, and uses them as a tool. He delights in the conceit of allowing them to think that they have remade him in their image.

Gaffein, in contrast, has neither pride nor humor, and cares only for war. Her symbol is as fearsome as she is: a stylized mass of teeth, claws, and blades.

PLACES OF WORSHIP

Whenever possible, hobgoblins attempt to convert other races' holy sites rather than create their own. Though this is partly due to lack of inclination, the greater rationale is that gods, once enslaved, must remain powerful or the effort was wasted. Once the hobgoblins have taken another religion, they are conservative, almost benignly so, to its tenets and beliefs, and avoid further desecration.

Of peculiar interest to outsiders is the only known natural site that the hobgoblins have claimed, a large forest in the heart of their lands. Armed guards patrol its borders, slaying any they see attempting to enter or leave. On the rare occasions when other races have survived asking them of it, the hobgoblins claim the forest is paradise, and that they, and only they, will one day enter, when all gods are one and there is no more war.

As mentioned above, hobgoblin temples conform to other races' specifications. To wit, they sometimes sport pews, an altar or altars, and magnificent statues and icons.

One concession made to hobgoblin philosophy, however, is the utter destruction of any icon depicting gods in any appearance other than goblinoid. This has earned the hobgoblins no small number of enemies and has led many hobgoblin clerics to place an armory within the temple, usually near its entrances.

HOBGOBLIN PRIESTS

Hobgoblin Priest of War, Clr4: CR 4; SZ M (humanoid, goblinoid); HD 4d8; hp 22; Init +1 (Dex); Spd 30 ft.; AC 15 (+1 Dex, +3 studded leather, +1 shield); Atks greatsword +3 melee (2d6); SA Rebuke undead, Spells; SQ Darkvision, spells; SV Fort +4, Ref +2, Will +7; Str 11, Dex 13, Con 10, Int 10, Wis 13, Cha 11; AL LE. Skills: Concentration +3, Diplomacy +2, Knowledge (religion) +5, Spellcraft +4. Feats: Combat Casting, Iron Will; Domains: Conquest, Evil. Prepared Spells: 0: *guidance* (×2), *resistance* (×2), *virtue*; 1st: *bane*, *cause fear*, *doom*, *endure elements*, *magic weapon*; 2nd: *bull's strength*, *darkness*, *desecrate*.

HOBGOBLIN DOMAINS

CONQUEST

Deity: Aziel

Granted Power: You may cast Conquest domain spells on any intelligent being, bypassing normal immunities. This includes powerful undead, magic items, and the like.

Conquest Domain Spells

- 1 Command
- 2 Enthrall
- 3 Suggestion
- 4 Lesser Geas
- 5 Greater Command
- 6 Geas/Quest
- 7 Dictum
- 8 Symbol
- 9 Dominion

HOBGOBLIN SPELLS

DOMINION

Enchantment (mind-altering)

Level: Clr 9, Sor/Wiz 9, Conquest 9

Components: V, S, M, XP

Casting Time: One day

Range: Touch

Target: Creature touched

Duration: 1 day/level

Saving Throw: Will negates

Spell Resistance: Yes

Upon completion of the spell, the target effectively becomes an automaton under your control. He follows any and all of your commands to the letter. The subject otherwise acts normally, and does not notice anything unusual about his own behavior.

Material Component: A complete spider web dipped in platinum, containing at least one fly (1,000 gp). It costs 500 XP per target's level to cast this spell.

UNSEEN MARKER

Enchantment

Level: Brd 3, Clr 3, Sor/Wiz 3, Knowledge 3

Components: V, S, M

Casting Time: 1 action

Range: Touch

Target: Creature touched

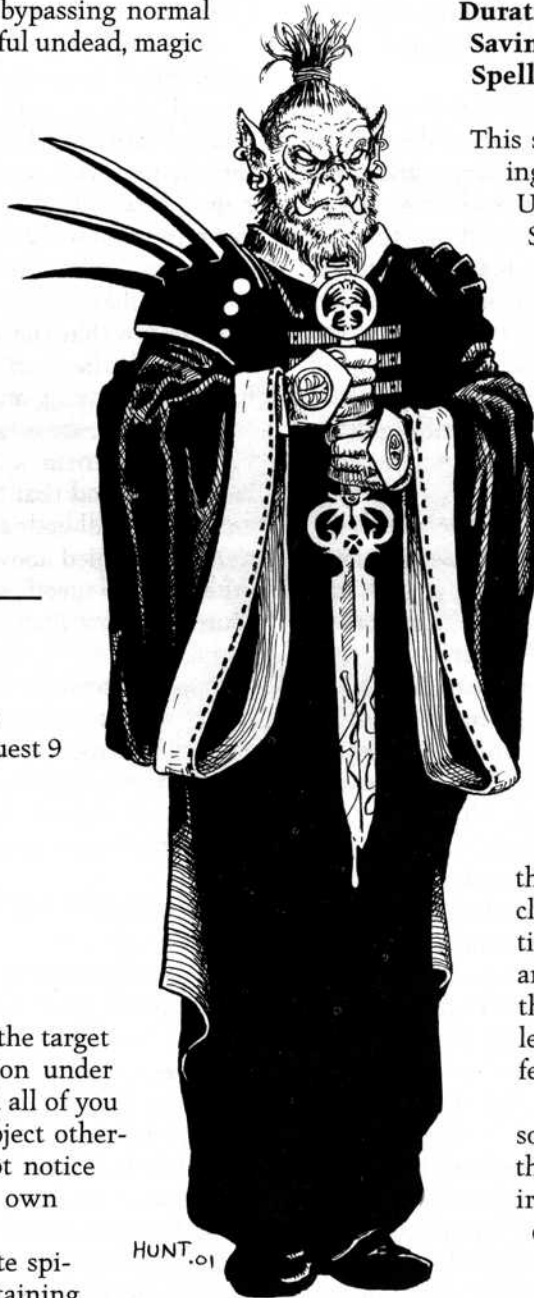
Duration: 1 day/level

Saving Throw: Will negates

Spell Resistance: Yes

This spell subtly marks its subject, making him a beacon for Scrying checks. Unless the subject makes his save, Scrying checks targeting him receive an enhancement bonus equal to the spellcaster's level.

Material Component: A tiny amount of phosphorescent powder. Its residue can be spotted on the subject by means of detect magic or similar effects.



HOBGOBLIN PRESTIGE CLASSES

SERVANTS OF THE ONE

The servants of the one compose the secretive upper ranks of Aziel's clergy. They have earned their position through a combination of guile and charisma. There are no more than a dozen of these clerics, the least of whom few dare speak of, for fear of offending Aziel himself.

The servants of the one believe in solidarity, if only because they have their god's undivided attention at irregular intervals. The servants choose prospective members based upon subtlety, ambition, and success, and then induct recruits through a painful process wherein Aziel claims their still-living souls.

Their loyalty to him thus ensured, Aziel bestows new power upon his chosen clerics.

Hit Die: d6.

HOBGOBLINS

Requirements

The following are requirements for induction into the servants of the one.

Race: Hobgoblin.

Alignment: Lawful Evil.

Knowledge (arcana): 4 ranks.

Knowledge (religion): 4 ranks.

Feats: Iron Will, Toughness.

Spellcasting: Must be able to cast 3rd level or higher divine spells from the Conquest domain.

Special: The character must be personally responsible for the desecration of no fewer than three holy sites of other races.

Class Skills

The servant of the one's class skills (and the key ability for each skill) are Bluff (Cha), Concentration (Con), Diplomacy (Cha), Gather Information (Cha), Innuendo (Wis), Intimidate (Cha), Knowledge (arcana) (Int), Knowledge (religion) (Int), Scry (Int), Sense Motive (Wis), and Spellcraft (Int).

Skill Points at Each Level: 4 + Int modifier.

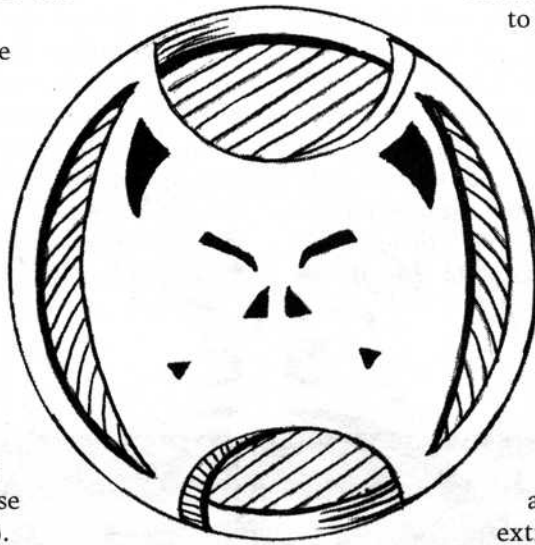
Class Features

All of the following are class features of the servant of the one prestige class.

Weapon and Armor Proficiency: The servants of the one gain no special training in the use of armor, weapons, or shields, and must rely on prior knowledge in such matters.

Spell Progression: Beginning at 1st level, and continuing every other level thereafter, the character gains one level in a previous divine spellcasting class. This extra level is only considered for the purposes of spellcasting; all other effects are ignored.

Former Servants of the One: The only safe way to leave the prestige class is to continue in levels as a cleric in service to Aziel. As possessor of the character's soul, Aziel may kill the character at will, making it virtually impossible for him to steal back his soul.



Lost Souls: Aziel steals each prospective servant's soul during their induction into his elite inner circle. Though this prevents magic and supernatural abilities from affecting their souls, it also leaves them utterly at Aziel's mercy. Servants of the one have no choice as to whether they may be raised from the dead in any fashion; Aziel alone makes this decision when such a spell is cast. Spells, spell-like abilities, supernatural abilities, extraordinary abilities, and magic items that affect a character's soul have

no effect whatsoever on the servant. Similarly, the servant may not be the direct target of divination spells or scrying. Servants also have a -5 circumstance penalty when someone attempts to possess their bodies.

One Heart, Many Hands: At 2nd level, the Servant becomes more familiar with his newfound state as one of the soulless. By concentrating slightly, he can hear the echoes within himself where his soul should be, and use it to communicate with the other Servants.

THE SERVANTS OF THE ONE ADVANCEMENT TABLE

Level	Attack	Fort	Ref	Will	Special	Spells
1	+0	+0	+2	+2	Lost Souls	+1 level of existing class
2	+1	+0	+3	+3	One Heart, Many Minds	
3	+2	+1	+3	+3	Hollow Heart	+1 level of existing class
4	+3	+1	+4	+4	The Flesh is Weak	
5	+3	+1	+4	+4	The Hunger of the Damned	+1 level of existing class
6	+4	+2	+5	+5	Ensnare the Mind	
7	+5	+2	+5	+5	The Flesh is Weak	+1 level of existing class
8	+6	+2	+6	+6	Hollow Heart	
9	+6	+3	+6	+6	Many Bodies, One Soul	+1 level of existing class
10	+7	+3	+7	+7	Eternity's Humble Offerings	

HOBGOBLINS

The character gains the ability to speak with his fellow servants by means of *sendings*, which he may broadcast a number of times per day equal to his level in this class.

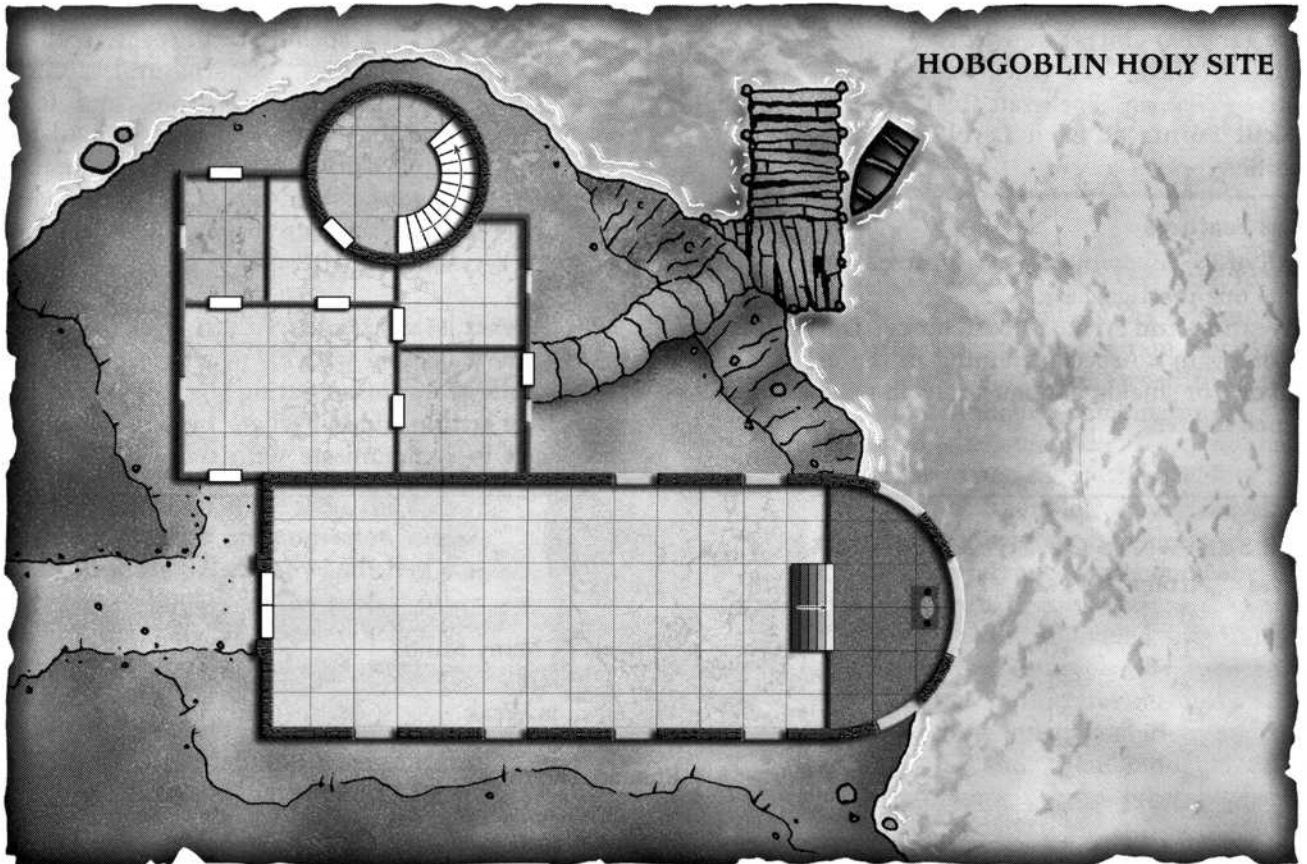
Hollow Heart: At 3rd level, the character begins to forget the benefits and flaws his soul bestowed upon him. He gains a +5 circumstance bonus when making saves against effects which would sway his emotions and may make such a save even when he normally could not. He also gains a competence bonus equal to his combined Intelligence, Wisdom, and Charisma modifiers when rolling to resist another person's opposed Charisma checks. At 8th level, all such attempts automatically fail against the Servant.

The Flesh is Weak: At 4th level, the character's metabolism changes drastically. He needs to sleep only one hour a day, eat one small meal, and drink but a few sips of water to function normally. At 7th level, he need not sleep, eat, or drink at all, and this ability becomes a supernatural ability.

The Hunger of the Damned: At 5th level, the character's soulless state is no longer alien to him and he begins to understand how little he needed a soul anyway. Once per day, the character may make an *energy drain* attack, as per the spell of the same name.

Ensnare the Mind: Upon attaining 6th sixth level, the servant of the one devotes his every moment to the furthering of the conquest of other races, and increases his abilities to new heights. He casts spells from the Conquest domain as though he had prepared them with the Extend Spell feat.

Many Bodies, One Soul: At 9th level, the character's devotion to Aziel is so great that he has essentially become an extension of the god himself. Once per week, the character may take a portion of Aziel's essence into his body, casting *tenser's transformation* as though he were a sorcerer of his overall level. Aziel's gift is not without its price, however. Use of this ability temporarily drains 1d6 Constitution points.



Eternity's Humble Offerings: At 10th level, the character no longer ages, becomes immune to natural poisons and diseases, and will live forever barring misfortune. The character is not invulnerable, but can no longer die of natural causes.

HOBGOBLIN MAGIC ITEMS

Cloak of Undying Devotion

These are among the favorite tools of hobgoblin clerics, given as special favors to their chosen champions. The bearer must wear the cloak (usually a blood-red or black cloth) and speak the command word. In so doing, the character gains the benefits of *regenerate* until he removes the cloak or the cloak is destroyed. If the wrong or no command word is spoken, or the wearer is of impure alignment, the cloak instead casts *slay living* on the wearer.

Caster Level: 13th; *Prerequisites:* Craft Wondrous Object, *detect evil*, *detect law*, *regenerate*, *slay living*; *Market Price:* 14,000gp.

Helm of Dominance

Forged into terrifying shapes, these helms give their wearers (usually hobgoblins on the vanguard of an attack) increased ability to force lesser opponents into submission with a mere glance. The helms do not actually grant any extra ability, they merely enhance what is already present. The hobgoblin gains an enhancement bonus to his Intimidate checks equal to the difference between his level (or CR) and the level (or CR) of his opponent. The wearer may Intimidate as a move-equivalent action. *Helms of dominance* have no effect on opponents of higher level (or CR).

Caster Level: 3rd; *Prerequisites:* Craft Wondrous Object, *cause fear*; *Market Price:* 200 gp.

Needle of Betrayed Secrets

Though they appear harmless upon first glance, these devices are subtly fearsome. Pressed into the living flesh of a victim, then held over a map by a string, the resulting drops mark where lies the thing the victim most cherishes. The victim may not make a saving throw, but spell resistance negates the revelation.

Caster Level: 8th; *Prerequisites:* Craft Wondrous Object, *locate creature*, *locate object*; *Market Price:* 8,000 gp.

HOBGOBLIN RELICS

The Book of Names

The Book of Names bears not the slightest trace of enchantment, nor is it a holy relic of any known religion. It is, instead, an item left over from the dawn of creation, wherein the true names of all things divine, magical, or mundane was recorded.

This work provides untold insight into the greater workings of all that is. Any character consulting it when making a Knowledge check automatically succeeds as if he had rolled a natural 20. Additionally, by speaking a subject's true name during the casting of a spell, the caster negates any opportunity for the subject to make a save or use spell resistance to avoid the effects.

Virtually every organization that has heard of it wants the Book of Names. A priceless find, it potentially holds the key to recreating the universe in any image desired or of destroying it outright. Aziel has promised a place at his side in the new order to any hobgoblin who brings it to him.



CHAPTER NINE:

IMPOSSIBLE THINGS

GODS OF WHAT SHOULD NOT BE

The near-infinite variation of creatures that make up the various aberrations and magical beasts means a like variety of deities. Many worship a divine force that is “in their image,” so to speak. However, there are a few gods that appeal to intelligent, patchwork creatures as a whole. Ironically, many such creatures, having been created by other races through magic, come to religion in a search for meaning in their existence. Created by the gods themselves, this meaning can be something taken for granted by other fantasy races. Unlike constructs, most aberrations are no longer bound to their creators. Others seem to be leftovers from the dawn of time, experiments of greater gods that were never meant to survive. These feelings may well account for the tendency toward evil that many have. They feel hateful toward a world that views them as things that should not be. From there, a sense of unity in the face of more homogenous beings is quite likely. It is possible that this feeling contributed to the concept of a single, great divine force that is their patron and champion among the gods. Whatever the source, it has taken shape in the form of Stamad, the supreme force for things that seem impossible to lesser races.

The god of patchwork creatures, Stamad is neutral evil. It is also known as the Composite God and the Many-Limbed One. It is the patron of all aberrations and magical beasts that wish to take their rightful place in the world, which is of course supremacy over all other creatures. Stamad also encourages those creatures that study and increase their innate magical powers. It appears to be a barrel-bodied creature with four arms, four legs, two mismatched wings and four tentacles. Three faces adorn its wedge-like head. Each arm, leg and tentacle comes from a different creature. Each

face has but a single enormous eye and a mouth filled with large, pointed teeth. It has snake-like appendages on top of its head, each of which ends in one eye and a tiny, lamprey-like mouth.

Not all magical beasts are evil, however. Those that are not usually wish to live peacefully. Gianam, Stamad’s nemesis, is dedicated to helping magical beings—those not seduced by Stamad’s easy path-to finding inner peace. A sort of bodhisattva of magical creatures, she was once a gynosphinx who turned her staggering intellect to the puzzle of infinity. Whether or not she actually solved it is uncertain, but she certainly learned something. She is now neutral good and the matron of all non-evil magical beasts and aberrations that follow in her pawprints. Her powers grew until she became like a deity; many who study her teachings gain clerical or druidic powers. A few even become monks. Most who gain these powers insist that Gianam herself teaches that divine “magic” comes from enlightenment, however, rather than devotion to her as any sort of god. One of her most famous sayings is, “You too can do these things, if you have clarity the width of a mustard seed.”

WORSHIP

While some are devoted only to themselves (see the Divine Narcissism sidebar in Chapter One), those impossible things that do worship do so in pursuit of their goals. Sometimes, those purposes are related to religious issues, but they are hardly limited to divine will. Essentially, the core of impossible worship is pragmatism. Aberrations and magical beasts follow the creed of a god out of the benefits to be gained, fear of its wrath, or both. While some of the more benign races are more genuinely devout, their purposes in seeking spiritual guidance mean they aren’t so much worshipping a deity as following its guidance. Devotion to the cause may be common, but genuine religious fervor is a rarity among the impossible things.

GOALS

Ironically, it is the least human of religions that has the goal most familiar to us. Whether good or evil, those composite things that contemplate religion do so in a search for a sense of belonging, understanding, or both. Unfortunately, many seek that sense of belonging or understanding by replacing feelings of inferiority with supremacist dogma. Whether the supremacy taught is that of a single species (or subspecies, as with many beholders) or that of intelligent aberrations as a whole, they seek to remake the world in their own composite image. Less rapacious beings seek to find purpose in the way they fit in the world. They may seek this understanding through any and every path from crusading zeal to transcendental meditation, but conflict is far less important to them than resolution.

The gods' purposes depend heavily on the race or races they champion, but they fall into two general categories. Evil gods, such as Stamad, seek to fill the needs of their followers by supporting the path of the conqueror. Humanity has no monopoly on the concept of manifest destiny and the gods fully support those creatures that seek to tear down the civilization of the accursed humanoids. That the banner to be raised above the ruins is the god's is only to be expected as what is due them.

Good and neutral gods, on the other hand, aid those faithful to them in defending themselves and helping them to become more enlightened. Whether that enlightenment comes from devotion to the god or a more abstract cause, the ideal remains one of harmony with the creature's own nature. Self-defense is important, to be sure, but it is the fulfillment of a greater destiny than mere supremacy that drives the more noble divinities.

It is rare that aberrations or magical beasts form religious organizations for the simple reason that there are rarely enough of the faithful in any given area to justify the creation of one. Generally, the impossible cleric is a solitary worshipper, working to advance the agenda of its god. This agenda almost invariably coincides with the cleric's own goals. It may have a few allies or followers among its own kind, but rarely more than that.

Even when there are enough clerics to form something worthy to be called an organization, few hierarchies among the impossible things include multiple species. Even among Stamad's followers, groups tend to be homogenous. The clerics of various races tend to gather only for particularly important projects (these tend to be lightning rods for wandering do-gooders). Gianam's followers are more inclined to ignore racial differences.

The primary exception to this is the illithid race, which sometimes thrives in underground civilizations. Their religious organizations, whatever form they take, tend to be extremely well organized with a rigid hierarchy. There is a small council of high priests (none of whom trust any of the others to hold a position of sole leadership), each of whom is in charge of a certain number of important clerics below them. Each rank has certain duties, one of which is the administration of the rank below them. The lowest rank is expected to keep the "laity" in line.

DOMAINS

The domains of impossible gods tend toward the primal and bizarre—from the raw divinity of creation and destruction, to esoterica like knowledge and trickery, to truly alien domains that humanoid divinities almost never grant.

Stamad is associated with the domains of Composition, Magic, and War. Its favored weapons are its natural weapons.

Gianam is associated with the domains of Fabrication, Knowledge, Magic and Travel. Like Stamad, her favored weapons are her natural weapons.

RITUALS

The rituals of impossible things tend toward two varieties. The more common solitary worshippers have few socially-related rituals, concerning themselves with placating the god when appropriate. These rituals are simple, involving praise to the god's might and desirable qualities, and ending with a sacrifice (not necessarily living). In contrast, those who develop organizations and hierarchies have rituals for every-



thing, from the beginning of life to its end, and every major turning point in between. These rituals are intricate, solemn, and elaborate, the execution of which must be virtually flawless lest they call down the wrath of the gods.

HOLY SYMBOLS

The holy symbols of impossible things tend toward the unusual and abstract, implying the essence of the belief rather than representing anything more concrete. Stamad's symbol, for example, is a study in artistic violence, with circles and slashing lines containing one another. This represents the patchwork nature of his followers as well as their hunger for expansion and destruction. Gianam's, on the other hand, is appropriately more contemplative. It too gives an impression of radiance, but in a far more peaceful way. Crescents and circles represent the inevitability of natural cycles, while the gentle lines that extend beyond them represent the power of the self-aware mind to transcend them.

PLACES OF WORSHIP

As most "impossible" races don't have large enough congregations to support a church in the traditional sense, the small groups that do form have few needs. There is most likely an altar, and possibly some artwork, but not much in the way of grand cathedrals. For followers of Gianam in particular, an austere environment is preferred. However, the unusual powers and bodies of many such creatures, particularly aberrations, allow for some truly unbelievable architecture.

For example, while many beholders worship only themselves, their natural buoyancy allows them to have vertical corridors as well as horizontal ones, giving them an added dimension to aid in their dark contemplations. Nagas sometimes use columns they can slither up and down along as a meditation technique; much the same way humans use prayer beads. The burrowing umber hulks occasionally use areas of solid rock for high ritual, tunneling through it much as some "primitive" cultures dance to drums. Most unnervingly, some of those most devoted to Stamad build Escher-

like mazes that twist around themselves in ways impossible for humans to navigate.

Given the enormous variety of alignments, goals, and even physical forms among aberrations and magical beasts, there really isn't any such thing as a "typical" temple design. If there is a unifying concept, it is one of being alien to anything humanoid. The enemies of man actually create such structures deliberately, both to unnerve intruders and to make them easier to defend. If most of the temple is on the ceiling, in solid rock, or ethereal, then powerful magic is required for other races to even enter the temple, much less move around in it.

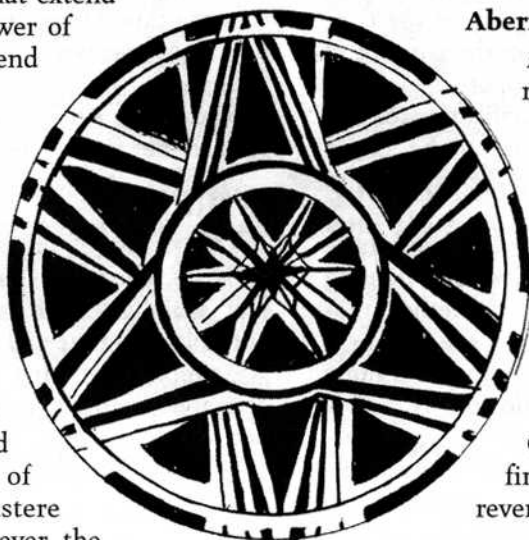
More esoterically minded paths, like Gianam's, follow a "less is more" philosophy. Except for a few meditative aids, they are areas of simple peace.

IMPOSSIBLE PRIESTS

Aberration Priest

As with so many issues involving the religions of the aberrations and magical beasts, there really isn't a "typical" priest or cleric. The primary unifying factor is that few ever progress past the lower levels; they usually have enough powers of their own that they don't feel a need to advance their spiritual might. There are plenty of exceptions, however, particularly among aberrations with less innate power.

Creatures like the skum may well find the path to freedom, power, and revenge through devotion to dark gods.



Cloaker Priest, Clr1: CR 6; SZ L (aberration); HD 7d8+21; hp 56; Init +7 (+3 Dex, +4 Imp Init); Spd 10 ft., fly 40 ft. (average); AC 19 (-1 size, +3 Dex, +7 natural); Atks Tail slap +8 melee (1d6+5), or bite +3 melee (1d4+2); SA Moan, engulf, rebuke undead spells; SQ Shadow shift, spells; SV Fort +7, Ref +5, Will +11; Str 21, Dex 16, Con 17, Int 14, Wis 15, Cha 15; AL CE. Skills: Concentration +7, Diplomacy +4, Hide +12, Knowledge (religion) +6, Listen +11, Move Silently +12, Spellcraft +6, Spot +11. Feats: Alertness, Improved Initiative, Iron Will. Domains: Composition, War, Weapon Focus (natural weapons). Prepared Spells: 0: *cure minor wounds*, *detect magic*, *resistance*; 1st: *death knell*, *detect good*, *summon monster I*.

IMPOSSIBLE DOMAINS

The Fabrication domain is perhaps the most godlike of all abilities, in the sense of being so closely associated with godhood. It is perhaps ironic, then, that Gianam should be connected to this domain.

The bizarre Composition domain is a rare power indeed. It is believed by aberrations to be a power that is theirs alone, an aspect of the divinity that comes from them and only them. Few aberrations or magical beasts reach high enough level to take advantage of its most frightening powers, but those that do are among the most horrific beings imaginable to humanoids.

COMPOSITION DOMAIN

Deity: Stamad

Granted Power: Once per day, you can use an effect that works like *alter self*, except that it can only be used to add, remove, or change a number of the your limbs equal to half your cleric levels (round up).

Composition Domain Spells

- 1 Death Knell. Cleric must remove one of the victim's limbs and press it to his own body, making the casting of this spell a full-round action (at a minimum). The limb remains attached to the cleric for the duration of the spell (but is nonfunctional).
- 2 Barkskin
- 3 Summon Monster IV (Aberration or magical beast only)
- 4 Polymorph Other
- 5 Righteous Might
- 6 Regenerate
- 7 Summon Monster VIII (Aberration or magical beast only)
- 8 *Graft Limb*
- 9 Polymorph Any Object

FABRICATION DOMAIN

Deities: Gianam, "origin" deities.

Granted Power: When building construct-type monsters such as golems, you are considered four levels higher than your actual level. You must still be able to cast any spells required by the creation process.

Fabrication Domain Spells

- 1 Continual Flame
- 2 Create Food and Water
- 3 Minor Creation
- 4 Leomund's Secure Shelter.

- 5 Animate Objects
- 6 Major Creation
- 7 Awaken
- 8 Prismatic Wall
- 9 *Create Life*

IMPOSSIBLE SPELLS

CREATE LIFE

Conjuration (Creation)

Level: Fabrication 9

Components: V, S, M, DF

Casting Time: 1 day

Range: Touch

Duration: Instantaneous

Saving Throw: see below

Spell Resistance: No

With this spell, the cleric comes close to true divinity. It creates one living thing of up to one size larger than the caster, at any age from infant to young adulthood. The creation has no memories, but it does have knowledge appropriate to its age (the equivalent of first level or one Hit Die, in the case of creations older than childhood). Infants grow at the normal rate, as nature literally takes its course. Alignment tends toward that of the creator, however, even if the being created is normally "always" another alignment. The creation has free will and may end up with an outlook similar to the creator's, or it may decide to follow a completely different path in life. Parenthood has its rewards and its hazards, after all.

A creature that is older than a toddler (or the equivalent) has the same alignment as the creator and the capacity to walk, talk (if applicable), and/or otherwise function as a creature of its type, age, and Intelligence. Creatures of animal Intelligence have all the traits of an average being of its type by childhood, except for Strength and Constitution. Any non-sentient creature created is utterly devoted to the caster and obeys him to the best of its limited ability. Sentient creatures are favorably disposed toward the caster, as if charmed, though this effect is considered extraordinary and is not affected by anti-magic effects. Extended periods of mistreatment end this effect unless the creature is both less powerful than the creator and kept isolated from all contact with society. Good clerics who create a living thing and then deliberately mistreat it lose their spellcasting abilities and must atone by teaching their

creation about the ways of good, as well as anything else their deity may require of them. (Hopefully, the cleric teaches himself the lesson in question as well.)

There is a great danger in creating a being old enough to think, however. It has no memories and no past, and begins to question its purpose and even its existence. Unless the caster takes great pains to give the creation a purpose in life (DM's call), it must make a Will save with a DC of 15 every month after the first. On a natural 20, it has resolved its crisis permanently, though its goals are unlikely to be identical to the creators and tension will probably follow.

On a failure, it spends the next month questioning its existence (and indeed, all existence) and suffers from a -4 morale penalty. On a critical failure, the creation falls into a deep depression and a crisis of faith. If it has been mistreated (by anyone, not just the caster), it resolves this crisis by developing an alignment roughly opposite to its tormentors. If its creator has been loyal to it despite its difficulties, however, its loyalty remains and it doesn't develop an evil alignment (unless the creator is evil). On the other hand, if its creator has mistreated it, its loyalty is replaced by a deep enmity. If it has not suffered such indignity, the creation must make a second Will save. If successful, it withdraws entirely from the world for the next month, unable to muster the desire to do more than survive. If the second Will save fails, it becomes suicidal and kills itself at the first opportunity unless restrained. For every day it is kept alive, it is allowed another Will check, the difficulty dropping by one if it is being encouraged (and increasing by one if it is being tormented). Once it makes the Will save, it spends the rest of the month withdrawn, as above.

If its creator has given the creature purpose for a full year, or it goes a full year without succumbing to depression, it has enough of its own roots in the world that it no longer needs to make a Will save. As long as the creation is loyal to its creator, it is treated as a cohort. The creator does not need the Leadership feat.

Material component: Enough raw materials to create a body (25 gp for a Fine creature, quadrupling with each size increase). The materials may be of almost any type, but a number of alchemical compounds must be obtained for the process, in quantities appropriate to the size of the creature to be created. The materials must then be shaped into a rough approximation of the creature to be created.

GRAFT LIMB

Necromancy (Evil)

Level: Composition 8, Sor/Wiz 9

Components: V,S,M

Casting Time: 1 hour

Range: Touch

Target: One willing creature

Duration: Permanent

Saving Throw: See below

Spell Resistance: No

This spell grafts a limb onto the subject. Any body part other than a torso can be grafted onto another willing creature, although limbs from a creature more than one size larger than the subject can't be used—they simply won't fit. The limb is fully functional and retains all extraordinary, supernatural, and spell-like abilities associated with it. For example, grafting a beholder's eyestalk grants the subject the ability to use the ray attack generated by that eye. Likewise, each tentacle from a displacer beast grants the attack associated with that tentacle, including damage. The recipient does not gain any of the displacer beast's supernatural powers, since they aren't related to any particular limbs.

If grafting wings for flight, both wings must be grafted for the subject to be able to fly. Entire heads can be grafted on, granting any powers related to the head (such as gaze attacks, breath weapons, and sensory-related bonuses) but not skills or memories. However, the subject must make a Will save at a DC equal to the Intelligence of the "donor" or be afflicted with insanity (as the spell).

Creatures with no discernable limbs (such as oozes) cannot be used as "donors" for this spell. Only creatures with organic, solid bodies can be subject to this spell.

Material component: The limb to be grafted, and 100 gp worth of herbs and alchemical components to treat the limb with. The previous owner of the limb must be dead when the spell is cast, but cannot have been dead for longer than one day per level of the caster. Regardless of the state of the "donor," the limb cannot have been severed for more than one week per caster level. The limb is perfectly preserved until that time. (The limb can also be reattached to the "donor" within one week per caster level by use of lesser restoration, if for some reason he is still alive.)

IMPOSSIBLE PRESTIGE CLASSES

HUMANOID HUNTER

Many among the self-righteous humanoid races account themselves as hunters of “monsters,” tracking and slaying things that they see as abominations. To many magical beasts and so-called aberrations, this phenomenal arrogance needs to be responded to in kind. Whether a noble beast defending its kind from ravaging hordes or orcs or a foul monster driven by hatred for lesser beings, the humanoid hunter can handily turn the tables on any adventurer.

Hit Die: d10.

Requirements

To qualify to become a humanoid hunter, a character must fulfill all the following criteria.

Monster Types: Aberration or magical beast.

Base Attack Bonus: At least one attack at +3.

Knowledge (humanoids): 4 ranks.

Wilderness Lore: 2 ranks.

Special: The hunter must track down and kill a humanoid that has slain a member of the hunter’s own species.

Class Skills

The humanoid hunter’s class skills (and the key ability for each skill) are Craft (Int), Hide (Dex), Jump (Str), Knowledge (humanoids) (Int), Listen (Wis), Move Silently (Dex), Spot (Wis), and Wilderness Lore (Wis).

Skill Points at Each Level: 2 + Int modifier.

Class Features

All of the following are class features of the humanoid hunter prestige class.

Weapon and Armor Proficiency: Most magical beasts and aberrations do not have access to weapons or armor, due to shape, an inability to create tools, or both. However, the humanoid hunter is proficient with all simple and martial weapons, as well as light, medium, and heavy armor, if such can be made available to them.

Favored Enemy: At each level, the humanoid hunter may select one type of humanoid as a favored enemy. The first humanoid type must be of the race of the humanoid slain to fulfill its special requirement. The following types are examples of those available to the humanoid hunter: humans, elves, goblinoids, dwarves, orcs, gnomes, halflings, reptilians, aquatics, and gnolls. The variety of humanoids (and the absence of large classes of them) makes the capability to learn about many types vital to the humanoid hunter. Due to extensive study, the hunter gains +1 to Knowledge (humanoids), Listen, Sense Motive, Spot, and Wilderness Lore checks when using these skills against a favored enemy. The hunter also adds this bonus to attack and damage rolls against humanoids of the favored type, but only with physical attacks (Ray attacks receive the bonus to attack, but not damage). This bonus does not increase.

Bonus Feat: At 1st, 3rd, 5th, 7th, and 9th level, the humanoid hunter may select a bonus feat from those available to fighters.

Smite Humanoid: At 2nd level, once per day, a humanoid hunter may attempt to smite a humanoid with one normal melee attack. It adds its Intelligence modifier (if positive) to its attack roll and its levels in humanoid hunter to damage. At 8th level, it may smite humanoid twice per day.

THE HUMANOID HUNTER ADVANCEMENT TABLE

Level	Attack	Fort	Ref	Will	Special
1	+1	+2	+0	+2	Favored Enemy, Bonus feat
2	+2	+3	+0	+3	Favored Enemy, Smite Humanoid
3	+3	+3	+1	+3	Favored Enemy, Bonus Feat
4	+4	+4	+1	+4	Favored Enemy
5	+5	+4	+1	+4	Favored Enemy, Bonus Feat
6	+6	+5	+2	+5	Favored Enemy, Hide the Beast
7	+7	+5	+2	+5	Favored Enemy, Bonus feat
8	+8	+6	+2	+6	Favored Enemy, Smite Humanoid
9	+9	+6	+3	+6	Favored Enemy, Bonus Feat
10	+10	+7	+3	+7	Favored Enemy, Death Blow

Hide the Beast (Sp): At 6th level, the humanoid hunter gains the supernatural ability to transform into the form of any humanoid once per day. This ability is treated as if it were a humanoid casting the *alter self* spell, except the form lasts until the effect is dismissed or dispelled.

Death Blow: At 10th level, the hunter's awareness of humanoid's many weaknesses is absolute. Once per round, the hunter may declare that in place of a normal attack, it is attempting a death blow attack. This extraordinary ability is used in conjunction with one of the hunter's physical attacks. If the attack is successful, the humanoid must make an immediate Fortitude save with a DC of 20 or die. If this saving throw is successful, the victim still takes 2d8 damage from the trauma of having a vital area of the body struck. No matter how many attacks the hunter has, however, this ability can only be used once per round.

IMPOSSIBLE MAGIC ITEMS

Aboleth Slave Choker

The aboleth is one of the most horrific creatures in existence, but fortunately, their powers have some limits. They usually can't keep their victims enslaved with their terrible psionic powers for extended periods. It is also rare that they have the need to, as they despise all creatures that breathe the air. But occasionally, they take a prisoner they have great use for. An aboleth cleric came up with a rather clever, if horrific, solution.

By combining the psionic power of the aboleth with the favor of dark and terrible powers, they created these collars made from the membranes of their own dead. When placed around the neck of a being that is the victim of both their transformation attack and their enslave power, it maintains the *dominate person* effect indefinitely. The victim only receives a new Will save if the aboleth tries to force him to do something completely inimical to his nature. However, the control is still broken automatically (and the choker destroyed) if the aboleth dies or moves more than one mile away from its slave. An aboleth can transfer control of a slave choker to another aboleth, however.

These items are extremely rare! The aboleths almost never need them, and when a victim of an aboleth slave collar is rescued, the collar is invariably destroyed. For five collars to exist on a world at once is unusual.

Caster Level: 12th; *Prerequisites:* Craft Wondrous Item, *command*, creator must be an aboleth; *Market Value:* Not applicable; it is only useful to the aboleths, who do not sell them; members of any other race destroy them on sight; *Weight:* 1 lb.

Eyestalk Rings

These dangerous magic items increase the power of a beholder. Thankfully, they are rare. The beholder places the ring on an eyestalk, at which point the magical effect of the eye on that stalk is increased in area, changing from a ray to a cone. This effect doesn't work with the *finger of death* or *telekinesis* eyes. These cones fill the entire arc that the beholder points the affected eye in. Range and save DC are unchanged.

Caster Level: 13th; *Prerequisites:* Forge Ring, creator must be a beholder capable of casting divine spells; *Market Price:* Not applicable. Most non-beholders destroy the rings at the first available opportunity; the beholders who possess them die before parting with them.

Helm of the Lammasu

In a world of terrors and sadistic monsters, it's good to know that there are beings that represent the good and noble forces in the universe. The lammasu is one such race.

In general, lammasus spend their lives in contemplation. While they sometimes aid heroes in more direct ways, lammasus prefer to offer their wisdom and divine magic to their allies. The helm of the lammasu is one of their preferred methods of providing such aid.

The helm is a simple, but potent, item, which lammasus give to those who do battle against evil. They favor fighters, paladins, and clerics when presenting a helm. It provides a +1 bonus to AC. Its primary ability, however, is the power it grants to create a *magic circle against evil* at will, identical to that created by a lammasu. Raising and lowering the magic circle is a free action, just as with the lammasu's supernatural ability.

Caster Level: 7th; *Prerequisites:* Craft Magic Arms and Armor, Craft Wondrous Item, *magic circle against evil*; *Market Value:* 25,000 gp; *Weight:* 3 lbs.

Periapt of the Destrachan

This horrific item, a dull gray *ioun stone* set in a chain of cold iron, is used by destrachans to capture victims for their unholy rituals. The periapt gives the destrachan a new attack — the ability to paralyze its foes. It creates a cone identical to that used for its destructive harmonics supernatural ability. All within the cone must make a Will save (DC 12 + the destrachan's Wisdom modifier).

chan's HD + clerical levels) or be paralyzed for (1d6+4) minutes. Once a character is paralyzed, the destrachan can maintain that paralysis as a full-round action, starting the time period over (no saving throw). If it is interrupted at any time while taking this action, such as being attacked during the round (whether the attack is successful or not), the maintenance effect automatically fails.

A bard can make use of a *periapt of the destrachan* through his bardic music ability. The bard makes a Perform check, and those within the cone of effect (identical to that created by the destrachan) must make a Will save equal to or greater than the bard's check result or be paralyzed as above. However, non-evil bards gain one negative level while wearing the joy-murdering periapt. Although this level never results in actual level loss, it remains as long as the periapt is worn and cannot be overcome in any way. The negative level disappears when the periapt is removed.

This item is usually created for darker purposes than the sadism that drives most destrachans. The monsters that create these items want to capture their victims so they are conscious and unharmed, almost always for sacrificial rites involving spells such as unhallow and

planar ally. The heart of the victim (if properly preserved) can be used as the focus for the unholy aura spell. As a result, most good beings destroy these periapts on sight, making them extremely rare.

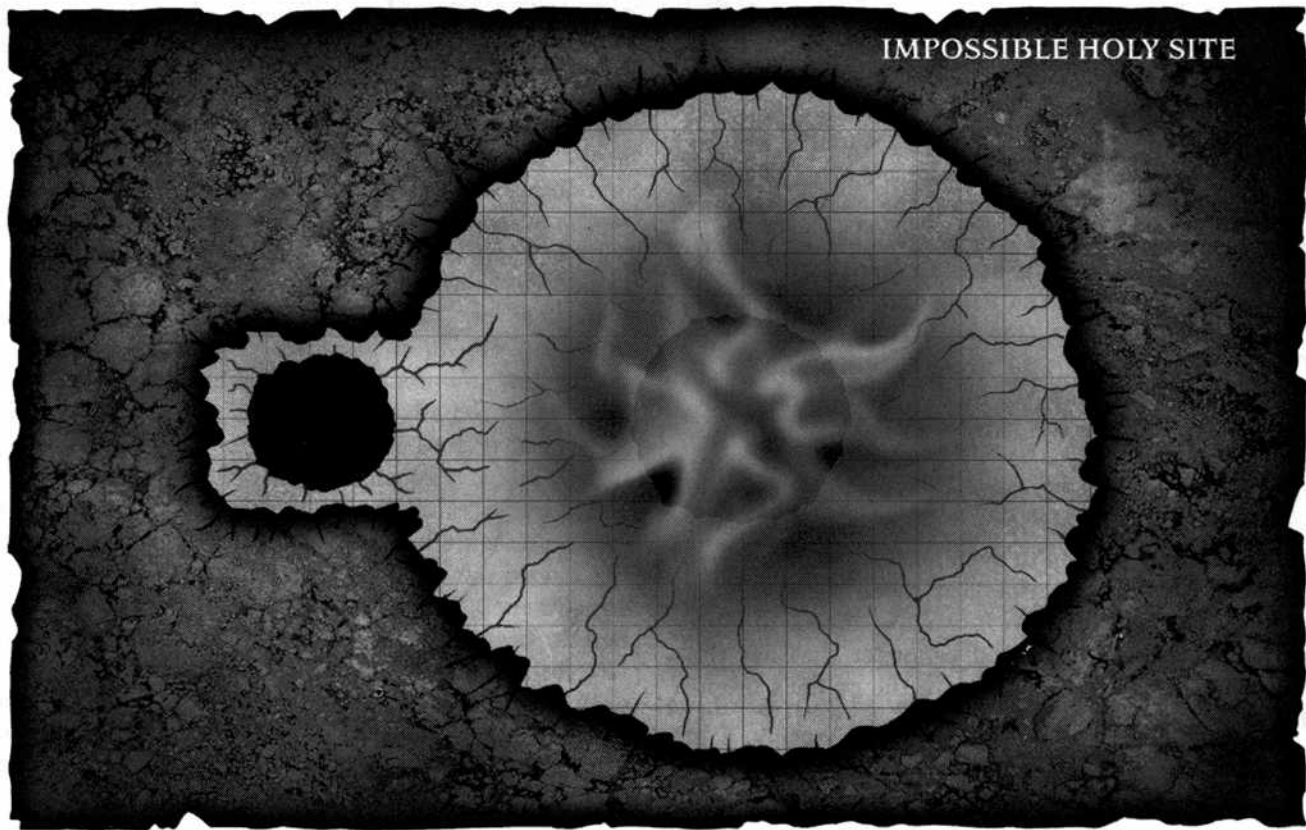
Caster Level: 18th; *Prerequisites:* Craft Wondrous Item, *command*, creator must be a destrachan; *Market Value:* 150,000 gp; *Weight:* —.

Umber Cestus

These terrible spiked gauntlets are designed to fit on-and work with-the massive claws of an umber hulk. These +2 *spiked gauntlets* increase the damage done with claw strikes by an umber hulk to 2d6 (an average Str 23 umber hulk deals 2d6+8), but even that is not the true danger of the umber cestus. Any victim successfully struck by the cestus must make a Will save with a DC of 15 or be confused, exactly as with the umber hulk's gaze attack. The umber hulk may also use its gaze attack as normal. The gauntlet is an exotic weapon to anything other than an umber hulk. It is simply impossible to wear in the normal manner by all other creatures without extensive modification.

Caster Level: 8th; *Prerequisites:* Craft Magic Arms and Armor, *confusion*; *Market Value:* 15,000 gp; *Weight:* 8 lbs.

IMPOSSIBLE HOLY SITE



IMPOSSIBLE RELICS

Fire of the Eagle Queen

This simple, uncut sapphire the size of a gold piece seems to be unremarkable except for the continual flame effect on it. Only casting the legend lore spell with the stone in hand reveals its nature. The one notable exception is that all giant eagles and owls know the Eagle Queen's Fire on sight.

By speaking the name of the Eagle Queen who created it, in the native Auran, the basic powers of the stone are activated. The owner is bathed in continual flame at will, is under the constant effect of feather fall, and heals as if wearing a ring of regeneration. The healing rate doubles when in direct sunlight. The Fire need not be held for these effects to function. It is only necessary that the sapphire be on the owner's person.

However, these are only its lesser effects. When the command word (also in Auran) is spoken, the Fire awakens. It can, at will, cast blur on its wielder, and it also provides the wielder the following spells, at 20th level:

Fireball, 3/day
Summon monster IV, 3/day (always a giant eagle)
Sunburst, 1/day
True resurrection, 1/month

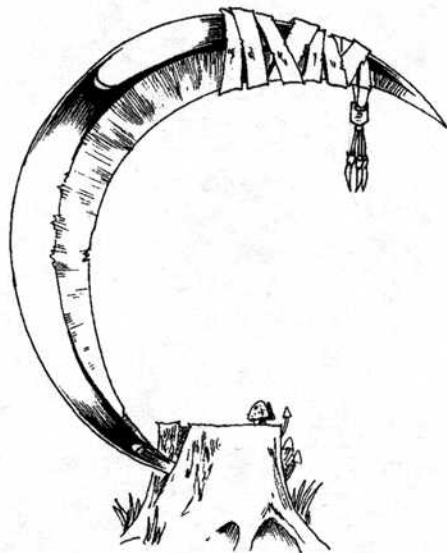
A giant eagle or owl who possesses the awakened Eagle Queen's Fire is also completely immune to heat and flame of any sort, mundane or magical. The Fire fits nicely into an indentation on the back of a giant eagle's neck and remains there unless taken by force or ownership is transferred to another giant eagle.

However, the Fire of the Eagle Queen is an intelligent, neutral good item (Int 17, Wis 16, Cha 15, Ego 25) and is extremely loyal to its creator's species. It chooses when to activate the blur effect, not the wielder, and it can be quite recalcitrant in the wrong hands. If the Fire has been awakened, an evil wielder gains four negative levels for as long as the sapphire is in his possession. These levels never result in actual level loss, but there is no way to overcome the negative levels. The negative levels disappear when the character rids himself of the sapphire. It can also choose to force these levels on any non-good character that has the stone, if the Fire is displeased with the owner's intentions.

When found and awakened, it requests that it be returned to the giant eagles after a reasonable amount of time. What constitutes reasonable depends greatly on the bearer's alignment, intentions, and need. Heroic characters on a major quest or involved in an important campaign against evil receive far greater tolerance than neutral adventurers out for easy gold. If necessary, it activates its other powers on its own and incinerates unworthy bearers (using up daily charges in the process). As a last resort, it simply falls out of the former owner's pocket, pouch, or hand, never to be seen by that person or his companions again. Its ultimate goal is to return to the giant eagles, and it will do what it must within the limits of its alignment to do so.

On the other talon, if the bearer is good and the cause is just, the Eagle Queen's Fire is a brave, canny and loyal companion. It will offer advice and warnings (if there's ever a question, consider it to have Listen and Spot at +10 each) and if necessary will activate its powers to aid its wielder if for some reason the bearer cannot do so himself. This is particularly important if the bearer is dead and they have had a good relationship.

None of the above applies as long as the Fire remains dormant. If left alone for more than a month, it falls "asleep," and can only be roused by the Eagle Queen's name and the proper command word, in that order. Even now it dreams quietly of soaring through the sky, while it lies forgotten in some strange, dark corner of the world.



CHAPTER TEN:

KOBOLDS

GODS OF THE DREGS

Kobolds, as a rule, dislike gods and clerics. It is not that they do not believe in the gods, or even that they worry about incurring the gods' wrath. Rather, it is simply yet another uncomfortable reminder that things greater than themselves exist. To this end, kobolds pay the gods as little heed as they feel they can get away with. Kobold clerics are virtual pariahs among their people. The kobold clerics, for their part, care little about such things, viewing themselves as a step above their superstitious brethren. The gods kobolds worship almost invariably possess the Magic domain.

One deity whom the kobolds do not shun is Kalas. Kalas is a young god, barely five hundred years old. He was previously an enormously powerful kobold sorcerer, one particularly adept in magic of elemental water (a rarity among the race). A traveller among the planes, Kalas bested several lesser gods, absorbing their power until he himself ascended to that station. Having angered several other gods in his rise to power, Kalas then retreated to a plane of his own creation. Though he rarely intervenes directly in the lives of the kobolds (doing so would alert his enemies to his whereabouts), he is still a mighty force in the lives of his people, and an example many aspire to.

The Broken One, in contrast, is an old god, who some say predates creation as it is known. The Broken One was among the gods Kalas fought, but Kalas erred in believing his opponent dead. The Broken One, terribly wounded, abandoned its protectorates and fled to the last place Kalas would suspect: Kalas' home plane. There, the wounded god rested and attempted to recuperate — until the untimely arrival of the kobold kin of hated Kalas. Though initially tempted to destroy the interlopers outright, the Broken One instead offered each a tiny portion of its own greater essence. The Broken One's cult now numbers in the hundreds. Each recruit not only grants the god more energy to feed, but another agent in the war against Kalas.

KOBOLD WORSHIP

Kobolds only tentatively worship gods, disliking the feel of something so powerful gazing upon them. Indeed, the kobolds rush through their worship quickly; few of their rituals last longer than five minutes. Kobolds vastly prefer their own, innate talents as sorcerers to divine magic.

Services of Kalas are the exception. These almost invariably consist of a cleric speaking of Kalas defeating some great and unfathomable god and then devouring its essence. Worship of Kalas is less a series of formalized ceremonies than a series of morality plays. It is one of the rare instances that kobold bards achieve renown. Though still considered faintly frightening, clerics of Kalas are not unwelcome among the rest of the kobolds. A lead cleric normally has three to five first level apprentices.

The Broken One's services are quiet and solitary and primarily revolve around acceptance of pain and the desire to destroy Kalas. There is no formal structure of the Broken One's people, as each has a direct connection to the god, who needs no intermediaries. Other kobolds are terrified of the warped servants of the Broken One, many of whom delight in sharing their master's pain with others.

GOALS

The kobolds primary goal concerning gods is to stay out of sight; they neither care for, nor desire, retribution, and so try to stay beneath notice.

Kalasite kobolds attempt to guide the others of their race, in the hopes that they can produce another like Kalas himself. Kalasite clerics are almost invariably multi-classed cleric/sorcerers, and are the kobolds most likely to be found out among the planes. Kalasite clerics acknowledge superiority by means of magic; the cleric with the most raw magical might is, therefore, the greatest of his kind. This leads to no small amount of in-fighting between clerics, though they try to keep such quiet.

The Broken One's kobolds, in contrast, have but two purposes: to strengthen their god and to undermine Kalas. While some attempt to recant and split from the Broken One's fold, none have done so and survived. The Broken One is otherwise quite lenient and allows his kobold servants opportunity to quest as they wish, so long as they advance his overall goals. The kobolds, for their part, attempt to keep the Broken One's existence secret from the world at large, fearful that the Broken One might find more favorable servants elsewhere, and kill his present charges.

DOMAINS

The favorite domain of kobolds is that of Magic. Clerics of Magic are perhaps the only kobold clerics who gain acceptance among their brethren, since Magic is, ironically, a concept that kobolds find safe and reassuring.

Kalas, also called the Master of the Waves, is depicted as a kobold wearing robes of deepest blue, and carrying a staff, his favored weapon. Kalas' domains are Evil, Magic, Travel, and Water.

The Broken One is never personally depicted, nor ever named. Its gender is a mystery, even to its own servants. This shadowy entity's favored weapon is the dagger, and its domains are Evil, Destruction, Knowledge, and Magic.



RITUALS

In general, kobold rituals are brief, furtive affairs that the kobolds perform with a mixture of discomfort and embarrassment. Though almost every kobold knows the rites, they perform them only with the greatest of reluctance and dislike others seeing as they do so.

A notable exception is that which follows the death of a spellcaster in their midst, even a non-kobold. The other kobold spellcasters rest with the deceased for a day. The following morning they destroy the remains with as many offensive spells as they can muster. The kobolds believe that doing so lends the dead the expended energies, possibly pushing him closer to divinity. Spellcasters who die in a similar manner are said to be among Kalas' most noted saints.

The Broken One only has one ritual, the Ritual of Joined Flesh. In it, the supplicant enters the hidden chambers where the wounded god hides, and the Broken One imprints a piece of its flesh into its servitor's throat. The process forever binds the cultist to the Broken One, and is almost always eventually lethal. The power gained from this action, however, is enough to tempt most kobolds, though they sometimes regret such a rash choice.

HOLY SYMBOLS

The holy symbol of Kalas is a stylized whirlpool, symbolic of how Kalas drew the gods' power into himself, thus replacing them. Kobolds prefer to carve the symbol in river stones and believe that such a thing ties them closer to the god himself.

The Broken One's symbol is that of a ruined keep or tower at night, atop a desolate hill with dying vegetation. It perfectly summarizes both the Broken One's philosophy and that of its servants: they suffer, so others must, as well.

PLACES OF WORSHIP

Though almost paranoid of gods, the kobolds do worship one thing that surprises many: copper. According to kobold lore, a volcano once tore through a rich vein of copper; as the metal boiled up to the surface, it cooled into the first kobolds. Whenever the kobolds find a vein of copper, they carefully mine around it. The largest kobold settlements have gigantic excavated veins, which many outsiders mistakenly assume to be idols of some terrible and unfathomable god. The kobolds consider it a great sin to damage copper directly, as doing so kills untold future members of their race. This is one reason why kobolds hate other races so much.

Once the kobolds remove the veins from the earth, they wash them in water and keep them in the largest cavern they can find, which they then call the Chamber of the Unyet. Most kobold females lay their eggs in this chamber, as if to coax the copper into life as well.

The Chamber of the Unyet is a sacred place to all kobolds, even those of the Broken One. It is filled with rich, nearly pure veins of copper and kobold eggs. As these caverns are the largest the kobolds can find, they typically have several smaller caverns nearby, which the kobolds guard with uncharacteristic ferocity. The kobolds dislike mixing other metals with the pure copper, and so arm themselves only with non-metallic or copper-inlaid armor and weapons stolen from other races. Other copper treasures are also stored here, though these are considered less holy than the pure veins.

KOBOLD PRIESTS

Kobold Priest of Magic, Clr3: CR 2; SZ S (humanoid, reptillian); HD 2d8; hp 12; Init +1 (Dex); Spd 30 ft.; AC 15 (+1 size, +1 Dex, +1 natural, +2 leather); Atks Dagger +0 melee (1d4-2); SA Rebuke undead, spells; SQ Darkvision, light sensitivity, spells; SV Fort +3, Ref +2, Will +4; Str 6, Dex 13, Con 10, Int 10, Wis 13, Cha 9; AL LE. Skills: Concentration +3, Heal +4, Knowledge (arcana) +2, Knowledge (religion) +3, Spellcraft +2. Feats: Alertness, Combat Casting, Craft Wondrous Item. Domains: Evil, Magic. Prepared Spells: 0: *create water, detect magic, purify food and drink, read magic*; 1st: *comprehend languages, cure light wounds, Nystull's undetectable aura, sanctuary*; 2nd: *darkness, identify*.

KOBOLD DOMAINS

PAIN (TORTURE) DOMAIN

Deities: The Broken One

Granted Power: You may use the power *excruciate* once per day. This is a spell-like ability. You must succeed at a melee attack against a living creature (using the rules for touch spells.) When you touch the creature is stunned by excruciating pain as per the stunning attack rules. The creature may make a Fortitude save (DC 10 + cleric's level + wisdom bonus) each round to overcome the pain and act normally on the following round.

Pain Domain Spells

- 1 Doom
- 2 Death Knell
- 3 Contagion
- 4 Poison
- 5 *Torment*
- 6 Harm
- 7 Blasphemy
- 8 Symbol
- 9 Storm of Vengeance

KOBOLD SPELLS

EXCAVATE

Enchantment

Level: Clr 1, Earth 0

Components: V, S

Casting Time: One minute/size category of object

Range: Touch

Effect: Excavates one partially-buried object

Duration: Ten minutes/size category of object

Saving Throw: No

Spell Immunity: No

This spell unravels the earth surrounding a partially-buried object. You touch an exposed portion of the object and begin chanting. The earth slowly sifts away, revealing the full extent of it. This is a dangerous practice underground, for obvious reasons. Kobolds use this spell to exhume their sacred deposits of copper.

TORMENT

Enchantment

Level: Clr 6, Sor/Wiz 6, Pain 5

Components: V, S, M

Casting Time: One action

Range: Medium

Effect: Target creature takes damage equal to the amount he inflicts

Duration: One round/level

Saving Throw: Fortitude

Spell Immunity: Yes

By choosing a target and casting this spell, you link the target and his victims. Should the subject fail his Fortitude save, every point of damage he inflicts during the spell's duration harms him as well. This spell has no effect on continuous damage caused by the subject (such as with certain types of poisons or feats), nor

does it harm the subject if he indirectly causes another harm (such as by pushing a man into a trap).

Material Component: A barbed vine or wire.

KOBOLD PRESTIGE CLASSES

THE BROKEN

The broken are the elite servants of the broken one, each of whom bears a piece of its flesh as their own. In exchange for a portion of its divinity, each of the broken slowly loses some of their own life force to the god itself, a process that kills all but the hardest among them.

Each of the broken was already an accomplished spellcaster before joining with the god in flesh; his added divinity only increases their power. Even as their bodies waste away, the broken grow more potent. They walk the earth alone, their bodies wracked with pain, seeking out their own inef-fable designs as they delight in the suffering of others.

The broken make individual alliances with virtual-ly anyone, offering their own considerable power in exchange for aid in their quests. They know that once Kalas falls, they will be whole again, and each works toward that day.

Requirements

To join the ranks of the broken, a character must fulfill the following criteria.

Alignment: Any evil.

Ability: The character must be able to gain bonus spells from a high ability modifier.

Spellcasting: Must be able to cast spells of third level or higher.

Special: The character must find and enter the Broken One's hidden sanctum.

Class Skills

The broken class skills (and the key ability for each skill) are Alchemy (Int), Bluff (Cha), Concentration (Con), Diplomacy (Cha), Intimidate (Cha), Knowledge (arcana) (Int), Knowledge (religion) (Int), Scry (Int), and Spellcraft (Int).

Skill Points at Each Level: 3 + Int modifier.

Class Features

All of the following are features of the broken prestige class.

Weapon and Armor Proficiency: The broken gain no special familiarity in the use of weapons, armor, or shields.

Spellcasting: Upon gaining a level in the broken prestige class, the character gains a level in a previous spellcasting class, gaining only the increased access to and further uses of spells.

The Wasting: Beginning at 1st level, and continuing every level thereafter, the broken loses a permanent point of Constitution and gains a permanent point to Intelligence (if previously a wizard), Wisdom (if previously a cleric, druid, or ranger), or Charisma (if previously a bard or sorcerer).

If the character was multi-classed in more than one of the above classes, he must choose a single ability to gain these benefits in when he joins the broken. Characters reduced to below 3 Constitution must make monthly Fortitude checks against a DC equal to twice their overall level or die. Characters reduced to 0 Constitution die immediately. Unlike most class features, this feature continues its effect even if the character multi-classes to another class.

The broken one does not allow the character to heal lost Constitution. All spells attempting to do so immediately fail and the broken one may choose to kill the character for his impertinence. Many of the broken use magical items that increase their Constitution.

No Pain: As a result of being bound to the Broken One, the character is in constant, unearthly pain such that all other suffering is but a pale shadow of it. All effects that cause the broken physical pain (such as torture or stun attacks) immediately fail without effect. The broken still suffers damage as normal.



Bonus Feat: Beginning at 2nd level, and continuing at 4th, 6th, and 8th level, the character gains a free bonus metamagic feat.

Unnatural Drives: At 3rd level, the broken's digestive system withers away. He no longer needs to eat, drink, or sleep, but can no longer drink potions.

Know Pain: At 5th level, the broken may, with but a touch, share his pain with another. Once per day, the broken may make a touch attack. If successful, the target must make a Fortitude save with a DC equal to 15 plus double the Broken's level in this class. If the target fails, he is stunned for 1d8 rounds as pain racks his body. Constructs, undead, and elementals are immune to this ability.

At 8th level, the broken may share his pain twice per day and the target is stunned for 1d12 rounds.

Divine Malice: As the character grows in power, so too does his connection to the Broken One grow. At 7th level, any who wish to attack the broken must make a Will check with a DC equal to 10 + the character's overall level. Failure means the attacker may not attack the broken this round, but may try again next round. This ability has no effect if the broken has made an attack or cast an offensive spell during this combat, or if the attacker is undead, a construct, or an elemental.

Beyond Flesh: Upon reaching 9th level, the character's tie to the Broken One becomes absolute. His type changes to "Outsider," with an Evil subtype. He is no longer affected by spells that specifically affect humanoids, but spells that affect Outsiders (including dismiss and banishment) now affect the Broken.

Beyond Pain: If the broken survives to 10th level, he has learned to pass beyond pain. His body no longer suffers or benefits from the Wasting, nor indeed can anything short of a *miracle* or *wish* spell reduce any of his abilities.

KOBOLD MAGIC ITEMS

Blind Eyes

Though kobolds find the gods distasteful, the feeling is often mutual. Kobold clerics, especially Kalasites, are favored targets for some gods and clerics (especially those looking for quick, easy victories to restore morale). The kobolds do not necessarily believe that others watch them constantly, but prefer security to risk. The result is the *blind eye*, a rune carved over each entrance to a chamber (often the Chamber of the Unyet). The eye opens when the room, or those within it, is the subject of a scrying attempt. Similarly, wizards and sorcerers favor blind eyes, hiding them in the pommels of their daggers.

Caster Level: 8th; *Prerequisites:* Craft Wondrous Object, *detect scrying*; *Market Price:* 2,000 gp.

Figurines of Lost Children

Rare types of figurines of wondrous power, the figurines of lost children are a set of copper statuettes of kobolds. Kobold clerics forge these from stolen copper objects of other races, imbuing each with a touch of power. Each may only be used once before crumbling into dust, but each figure creates 8 kobolds armed with shortspears. These kobolds obey their user implicitly, but otherwise behave as normal kobolds. These are sacred relics to the kobolds, who only use the figurines in dire emergencies (otherwise, they remain in the Chambers of the Unyet as markers for the unborn denied life by other races' greed).

Caster Level: 11th; *Prerequisites:* Craft Wondrous Object, *animate object*, *summon monster II*; *Market Price:* 1,000 gp per kobold.

THE BROKEN ADVANCEMENT TABLE

Level	Attack	Fort	Ref	Will	Special	Spells per Day
1	+0	+2	+0	+2	The Wasting, No Pain	+1 level of existing class
2	+1	+3	+0	+3	Bonus feat	+1 level of existing class
3	+2	+3	+1	+3	Unnatural Drives	+1 level of existing class
4	+3	+4	+1	+4	Bonus feat	+1 level of existing class
5	+4	+4	+1	+4	Know Pain	+1 level of existing class
6	+5	+5	+2	+5	Bonus feat	+1 level of existing class
7	+6	+5	+2	+5	Divine Malice	+1 level of existing class
8	+7	+6	+2	+6	Know Pain, bonus feat	+1 level of existing class
9	+8	+6	+3	+6	Beyond Flesh	+1 level of existing class
10	+9	+7	+3	+7	Beyond Pain	+1 level of existing class

Stone Wards

Like the blind eyes, stone wards exist for a simple purpose: to hide the deepest caverns of the kobolds in an emergency. Clerics and sorcerers hide several of these about the warrens. A simple touch closes a cavern or hides stonework. Once activated, a stone ward affects an area anywhere from 5 ft by 5 ft to 15 ft by 15 ft, closing it off completely. Anyone caught in the area of effect is allowed a Ref save (DC 13) to avoid being crushed by the stone.

Stone wards do not work in reverse and usually have companion wards elsewhere. These wards are easily detected by means of *detect magic*, though their exact function remains a mystery until used.

Caster Level: 5th; *Prerequisites:* Craft Wondrous Object, *stone shape*; *Market Price:* 200 gp.

KOBOLD RELICS

Kalas' Staff of Waves

Though Kalas himself has passed beyond mortal ken, his staff remains a potent reminder of his prowess. Stolen from a god of water elementals, the Staff of Waves casts all spells from the Water domain once per day (as a cleric of 20th level), charms any water elemental (as per *charm monster*, cast by a 20th level sorcerer), and instantly slays all fire elementals and fire elemental sub-type creatures with a successful strike. No save is allowed, but spell resistance does apply.

The wielder of the Staff of Waves automatically suffers full damage from lightning or electrical attacks and may not save against such attacks, however spell resistance does apply.



CHAPTER ELEVEN:

LIZARDFOLK

THE GODS OF SERPENTS

Lizardfolk worship two gods, whom they view as the parents of their entire race. Rialu, also known as the Great Mother, is said to live in the sky, where she watches over lizardfolk everywhere. They associate her with protection of their physical well-being. In situations where lizardfolk must negotiate with other races in order to survive, she also becomes the patroness of diplomacy. Lizardfolk who live in underwater caves regard Rialu with special reverence, since part of her role as their protector is to ensure a constant supply of breathable air through the chimneys in their cave complexes.

Istos is also known as the Great Father. Lizardfolk believe that he, too, lives in the sky (otherwise, how could he have fathered them with Rialu?) but that he now spends much of his time in swamps and marshes aiding them in times of need. They associate him with war and view him as a strong, masculine figure who guides their blows as they strike at their enemies. They also associate him with trade, which is a crucial lifeline for creatures who live in environments as devoid of some important natural resources as the swamps and underwater caves to which lizardfolk are native.

WORSHIP

The collective survival of the lizardfolk is an ongoing struggle. They are not exceptionally smart, skilled, large, or strong. They don't have exceptional abilities that make them fearsome. They are adaptable up to a point but lack the versatility of, say, humans and halflings. They sometimes find themselves living in close proximity to larger, more populous, or more aggressive creatures. They often live underwater, but they still need to breathe air in order to live. When they live on land, they usually make their home in swamps and marshes where food and various natural resources (such as metals) are hard to come by.

So of course they believe they need the help of their gods to survive; Rialu and Istos are gods of basic survival above all else. Lizardfolk believe their Great Mother and Father are essentially benign in that they desire the perpetuation of the race above all else. But since they are parents, Rialu and Istos also demand obedience and respect. Lizardfolk believe individuals — and even individual tribes — may be struck down if they fail to show the proper deference to their gods or disobey their commands. Hence, worship plays an important part in lizardfolk religion as a demonstration that the children of the Great Mother and Father are really good children after all.

GOALS

Rialu and Istos are true neutral gods. They do not judge the ethics or morality of lizardfolk's actions except as they may affect the basic physical survival of an individual lizardfolk, his family, his tribe, or the race as a whole. Their principle goal is the survival of their children. Individuals may suffer divine punishment, and even whole families and clans are not above retribution. Rialu and Istos always desire that lizardfolk populate the corners of the world in which they may flourish, and that they be shielded from their enemies and from the vagaries of nature.

They also maintain a noncommittal attitude toward non-lizardfolk until events persuade them to lean one way or the other. They regard such outsiders (and lizardfolk refer to all non-lizardfolk by the Draconic word for "outsider") as inherently less important than lizardfolk. They may be raided and persecuted as necessary to ensure the survival of the race. If outsiders prove themselves hostile, they must be fought to the death. Outsiders who prove themselves friendly, however, may receive the reward of the Great Mother and Father's blessing.

Each lizardfolk tribe has at least one shaman. The senior shaman is always a figure of great respect, although it is quite rare to find one doubling as tribal chief. Lizardfolk tribes always prefer to keep religious

authority separate from matters of politics, diplomacy, and war. Lizardfolk religion, although it emphasizes the importance of retaining the favor of the gods, also states that its priests are to advise and support the tribal chiefs, while at the same time leaving all important decisions to them.

DOMAINS

Rialu and Istos encompass the following domains: Animal, Plant and Water.

Their favored weapon is the greatclub.

RITUALS

Lizardfolk conduct all of their rituals while facing their shrines. For tribes that live in underwater caves, this means facing the statue of the Flame of Rialu (see below) placed under a cave chimney. For tribes that live on land, this means gathering around one of their impromptu shrines or, if one is available, a rock in a pool resembling the Istoricon (see below).

Few outsiders receive the privilege of witnessing lizardfolk religious rituals, unless perhaps they spy on them from afar. One of the ceremonies in which non-lizardfolk have actually participated is that of the creation of a Master of the Swamp (see Prestige Class, below), for on rare occasions outsiders who have befriended and fought alongside lizardfolk have been allowed to join this prestige class. It requires the participation of both the tribal leader and the senior shaman. While the candidate kneels before the shrine (if the ceremony takes place before an Istoricon totem, this often means half-submerging oneself in water), the tribal chieftain recites a formal proclamation declaring that he has proven by actions that he is a true champion of the lizardfolk. The chieftain then asks the

candidate to take the Master of the Swamp's sacred oath, in which the candidate swears never to harm a lizardfolk or else call upon himself the terrible wrath of Istos. After the oath, the candidate must approach the shrine on his knees and embrace the sacred totem. The shaman then approaches and recites a prayer to the Great Mother and Father. At the conclusion of the prayer, a greenish glow surrounds the shrine as the power of the gods descends through the totem and embraces the candidate. When the glow subsides, the candidate may release the shrine, having been welcomed by Rialu and Istos as a Master of the Swamp.

HOLY SYMBOLS

Lizardfolk have three important holy symbols.

The Istoricon takes the form of a slab of rock standing in a shallow pool of water. To lizardfolk, this represents the form of Istos manifesting itself to aid his children. When they find this sort of structure occurring in nature, they take it as a good omen. Sometimes they pray to it, thanking the Great Father for his favor.

The Flame of Rialu resembles several overlapping tongues of fire. It may seem odd that creatures that live in and around water should value fire as holy, but lizardfolk who live in underwater caves sometimes light a small fire to determine whether or not there is enough oxygen present for them to breathe comfortably. If there is sufficient oxygen in the air, they consider it a blessing from Rialu.

The Eternal Pearl looks much like a small jewel, and not by coincidence. The "pearl" in the jewel takes the shape of a lizardfolk egg, and as such, it represents to them life and the continuation of their race. Lizardfolk do not take such continuity for granted, and in that sense, they regard every egg as a precious gem.

PLACES OF WORSHIP

Lizardfolk tribes that live in underwater caves keep shrines to Rialu, usually at points where their cave complexes have chimneys that reach up to the surface and allow in air. Since they lack gills, air is the most precious and precarious necessity of life for these creatures — any serious interruption of the supply could prove fatal. They therefore beseech the favor of the Great Mother at the places in their homes where her continued blessing is most crucial. These tribes perform all significant tribal rituals here. These shrines are known as eelalups.



Lizardfolk who live above the surface of the water, generally cannot construct large temples or permanently mark holy places (say, with henges or some other construction). It's simply impossible to build anything permanent and substantial in a swamp. They therefore improvise shrines to both Istos and Rialu from pre-fabricated parts (see description below). These are known as aloks.

Eealups are exceedingly simple in design. All lizardfolk need to create one is to place a stone or bone carving of the Flame of Rialu directly underneath a chimney in their cave. These statues usually stand anywhere from one to three feet high, depending on the wealth and size of the tribe and the permanence of their settlement. Wealthier tribes decorate them with red and pink coral, or even gemstones of those colors.

Aloks are the pre-fabricated shrines that swamp-dwelling lizardfolk use to worship their gods. These consist of ten beams made of stone or wood, each just small enough for a single lizardfolk to carry. At an appropriate site, they are leaned against each other so they form something that looks like a cone with a narrow base (it's an approximation of a cave chimney). They are disassembled and the pieces put aside or carried away when the rites are over. Lizardfolk war parties also improvise chimney-like shrines to their war god using javelins, before which they pray to Istos.



LIZARDFOLK PRIESTS

Lizardfolk Shaman of Rialu, Clr3; CR 2; SZ M (humanoid, aquatic, reptilian); HD 5d8+5; hp 31; Init +4 (Improved Initiative); Spd 30 ft.; AC 17 (+2 natural, +2 large shield); Atks Greatclub +4 melee (1d10+1), or 2 claws +4 melee (1d4+1), bite +2 melee (1d4); SA Spells, Turn Undead; SQ Spells; SV Fort +4, Ref +1, Will +4; Str 13, Dex 10, Con 13, Int 9, Wis 12, Cha 10; AL N. Skills: Balance +4, Concentration +3, Heal +4, Jump +7, Knowledge (religion) +0, Swim +9. Feats: Empower Spell, Improved Initiative, Multiattack. Domains: Diplomacy, Water. Prepared Spells: 0: *cure minor wounds*, *detect magic*, *light*, *resistance*; 1st: *bless*, *command*, *cure light wounds*; 2nd: *cure moderate wounds*, *fog cloud*.

LIZARDFOLK DOMAINS

DIPLOMACY DOMAIN

Deities: Rialu

Granted Power: You gain a +4 divine bonus to all Diplomacy checks.

Diplomacy Domain Spells

- 1 Command
- 2 Enthrall
- 3 Obscure Object
- 4 Discern Lies
- 5 Scrying
- 6 Heal
- 7 Greater Scrying
- 8 Greater Planar Ally
- 9 Miracle

FORAGING DOMAIN

Deities: Istos

Granted Power: You may Track as if you possess the Track Feat. If you do not have at least 4 skill ranks in Wilderness Lore, you Track as if you do.

Foraging Domain Spells

- 1 Endure Elements
- 2 Find Traps
- 3 Create Food and Water
- 4 Divination
- 5 True Seeing
- 6 *Forge Rock*
- 7 Refuge
- 8 Discern Location
- 9 Gate

HUNTING DOMAIN

Deities: Rarely among lizardfolk, but exceptions have been made.

Granted Power: You gain the Track feat and count Wilderness Lore as a class skill.

Hunting Domain Spells

- 1 Invisibility to Animals
- 2 Animal Trance
- 3 Snare
- 4 Scrying
- 5 Prying Eyes

- 6 Find the Path
- 7 Greater Scrying
- 8 Animal Shapes
- 9 Foresight

LIZARDFOLK SPELLS

AIR BUBBLE

Abjuration

Level: Clr 4

Components: S

Casting Time: 1 action

Range: See text

Effect: 1-ft.-radius/level sphere centered on caster

Duration: 1 minute/level

Saving Throw: Yes (harmless)

Spell Resistance: Yes (harmless)

Living beneath the water's surface when you are not truly amphibious can make your existence difficult, even precarious. Lizardfolk divines developed this spell to help them and their tribes at times when they had no choice but to spend dangerous amounts of time underwater. As its name suggests, air bubble creates a spherical area filled with air centered around the caster. All air-breathing creatures within the bubble may breathe normally while in the area of effect. All waterborne creatures that draw their oxygen from the water (e.g., fish) must leave the area immediately, or else risk suffocation. The spell's area of effect may not be collapsed by physical means, although the spell itself may be dispelled by magical means.

FORGE ROCK

Transmutation

Level: Drd 6, Foraging 6

Components: V, S

Casting Time: 1 minute/lb. to be transformed

Range: Touch

Effect: 10 lb. of touched stone/level

Duration: 1 day/level

Saving Throw: None

Spell Resistance: No

Lack of metal can be a serious problem for lizardfolk, as it prevents them from crafting proper tools and weapons. The spell *ironwood* isn't even of much use to them, as they can't always find good wood in their habitat, either. They can find a lot of rocks, though, and so forge rock can come in quite handy. This spell temporarily transforms ordinary rock so that it has the material strength of steel. Spells that affect metal (such as *heat metal*) do not affect rock treated by forge rock, but neither do spells that affect rock (such as *soften earth and stone*). Using this spell with stone-related Craft checks, one can craft weapons, shields, perhaps even armor from rock that has the striking power and durability of steel.

If you make only half as much transmuted rock as the spell allows, any weapon, shield or armor crafted from it is treated as a masterwork item.

LIZARDFOLK

PRESTIGE CLASSES

MASTER OF THE SWAMP

According to their theology, any lizardfolk who proves himself an able warrior may receive the blessing of Istos and gain thereby the ability to control his natural environment and defend the lizardfolk from their enemies. Non-lizardfolk who have proven themselves a friend of the race may also gain Istos' favor and qualify as a master of the swamp.

Masters of the swamp tend to be fighters, rangers, or barbarians. If they are non-lizardfolk, it is most likely they were allowed into the class as a reward for fighting alongside lizardfolk against their enemies. Rogues may also qualify. It is rare to find spellcasters or monks becoming masters of the swamp because the feat requirements represent talents that those character classes de-emphasize. A lizardfolk shaman would not become a master of the swamp in any event. Becoming a shaman is honor enough in lizardfolk society; master of the swamp is a distinction meant to reward those who have not pursued the religious life.

Hit Die: d10.



Requirements

To become a master of the swamp, one must fulfill all of the following criteria.

Race: Lizardfolk. On rare occasions a human or elf that respects the swamp might also become a master. But again, this is rare and only happens in situations where a shaman sees promise.

Alignment: Lawful neutral or neutral.

Knowledge (nature): 6 ranks

Wilderness Lore: 8 ranks

Base Attack Bonus: +6

Feats: Iron Will, Point Blank Shot or Power Attack, Track.

Special: A master of the swamp must take a vow never to harm lizardfolk in any way (although exceptions may be made for situations of extreme duress) and to aid them against their enemies. This oath has been known to create interesting dilemmas when lizardfolk tribes fight each other, but it remains an important underpinning of Istos' blessing.

If a master of the swamp ever violates his oath, the Great Father strikes him with a divine *lightning bolt* dealing 30d6 damage (Reflex save half damage, DC 40). This divine lightning affects only the oathbreaker and has no area of effect.

Class Skills

Master of the swamp's class skills (and the key ability for each skill) are Animal Empathy (Cha), Climb (Str), Craft (Int), Heal (Wis), Hide (Dex), Intuit Direction (Wis), Jump (Str), Listen (Int), Move Silently (Dex), Search (Int), Spot (Wis), Swim (Str), Use Magic Device (Cha), Wilderness Lore (Wis).

Skill points at each level: 4 + Int modifier.

Class Features

Weapon and Armor Proficiency: Masters of the swamp do not gain any additional proficiency with armor or shields. Masters of the swamp gain proficiency with their deity's favored weapon if do not already have this.

Entangle: Once per day, a master of the swamp may call upon the power of Istos to animate plants in the area to aid him against his foes. This ability functions like *entangle* cast by a druid of the same level.

Water Breathing: Once per day, a master of the swamp may breathe under water for a period of time, as if *water breathing* had been cast on him. This effect lasts for 15 minutes per level in this prestige class.

At 10th level, the master of the swamp can breathe underwater indefinitely.

Lizardfolk Ally: Whenever a master of the swamp is involved in a combat in which he has lizardfolk allies, he receives a +1 attack bonus every 3 levels, beginning with 1st level. This bonus applies to both melee and ranged attacks. If at any point in the combat the master of the swamp has no remaining lizardfolk allies (i.e., they've all been killed), he loses this bonus for the remainder of the combat.

Increased Agility: The blessing of Istos enhances the special movement skills that lizardfolk possess. Even non-lizardfolk who enter this prestige class receive this blessing. Masters of the swamp receive 1 extra skill rank in Balance, Jump, and Swim every other level, beginning with 2nd level.

Summon Nature's Ally: Beginning at 3rd level, a master of the swamp may call for the aid of a natural creature once per day. This ability functions exactly like the spell *summon nature's ally*. The master of the

MASTER OF THE SWAMP ADVANCEMENT TABLE

Level	Attack	Fort	Ref	Will	Special
1	+1	+2	+0	+0	Entangle, Water Breathing, Lizardfolk Ally +1
2	+2	+3	+0	+0	Increased Agility +1
3	+3	+3	+1	+1	Summon Nature's Ally II
4	+4	+4	+1	+1	Woodland Stride, Lizardfolk Ally +2, Increased Agility +2
5	+5	+4	+1	+1	Summon Nature's Ally III
6	+6	+5	+2	+2	Trackless Step, Increased Agility +3
7	+7	+5	+2	+2	Lizardfolk Ally +3
8	+8	+6	+2	+2	Power of the Swamp, Increased Agility +4
9	+9	+6	+3	+3	Summon Nature's Ally IV
10	+10	+7	+3	+3	Power of Istos, Lizardfolk Ally +4, Increased Agility +5, Water Breathing

swamp may summon any creature listed under the spell *summon nature's ally II*. At 6th level, the list of creatures he may summon grows to include any creature listed under *summon nature's ally III*. At 9th level, he may summon any creature covered by *summon nature's ally IV*.

Woodlands Stride: At 4th level, a master of the swamp may move through natural thorns, briars, overgrown areas, and similar terrain at his normal speed, without suffering damage or other impairment.

Trackless Step: At 6th level, a master of the swamp leaves no trail in natural surroundings and cannot be tracked.

Power of the Swamp: At 8th level, the master of the swamp may summon a shambling mound once per day, as a full-round action. The shambling mound remains for one hour, at which time it dissolves into swamp water and dissipates.

Power of Istos: Upon reaching 10th level, Istos' blessing reaches the master of the swamp, imbuing him with a permanent +4 divine bonus to his Constitution.

LIZARDFOLK MAGIC ITEMS

Bonetip Javelin

Because of the absence of metal in their natural habitat, lizardfolk sometimes resort to shaping their javelin heads out of bone. When necessary, they use the bones of their own dead.

Whenever they do so, a tribal shaman must consecrate the javelin heads and declare that it is the will of the Great Mother and Father that they do this. As long as they have the shaman's blessing, lizardfolk believe that crafting weapons from their dead does not desecrate them; rather, it allows them to participate in the defense of the tribe even after their passing.

As a result of being infused with divine energy, these bonetip javelins function as a +1 *magic weapon*. If they are used against lizardfolk by non-lizardfolk, however, they function as -2 *cursed weapons*. This penalty may be negated by *remove curse*.

Caster Level: 5th; **Prerequisites:** Craft Magic Arms and Armor, *bless*; **Market Price:** 2,001 gp.



Scrying Gift

Because lizardfolk lead marginal, sometimes precarious lives, they must often rely on alliances with other creatures (preferably more powerful ones) in order to survive. Their long experience in diplomacy and negotiation has taught them that a temporary ally's word of honor is sometimes a poor guarantee and that reliable intelligence about someone else's intentions can mean the difference between survival and extinction. Hence the existence of scrying gifts, which lizardfolk diplomats present to their negotiating partners as a token of friendship. After the lizardfolk emissaries have left, the gift remains behind and allows them to spy on their ostensible partners and discover their true intentions.

Scrying gifts usually take the form of a fine bone carving, or perhaps a gemstone, if it comes from a wealthy tribe. The swamps and underwater environments in which lizardfolk dwell usually don't provide much in the way of valuable materials, like precious metals, ivory, or marble. Once it is activated, the gift allows anyone allied with the activating party to see and hear through it from a remote distance as if through scrying. The viewer's perception is limited to a 50-foot radius around the item. No Scry skill check is necessary, although it does require a pool of still water to serve as a focus. There is no set time limit to the scrying gift's effect, either; it lasts until the item is physically destroyed.

Caster Level: 15th; *Prerequisites:* Craft Wondrous Item, *scrying*; *Market Price:* 40,000 gp.

Stone of Entangling

Lizardfolk use these enchanted stones to defend their territory against intruders who might try to sneak up on them. Once placed and activated, a *stone of entangling* reacts to vibrations in the ground surrounding it. If a creature of small size or larger comes within 30 ft. of it, the stone bursts and releases its magical energy with the effect of *entangle* cast by a 10th level druid.

A *stone of entangling* cannot be repaired and reused, even by magical means. Once used, it is destroyed.

Caster Level: 10th; *Prerequisites:* Craft Wondrous Item, *entangle*; *Market Price:* 100 gp.



Veshlik Scales

Just as lizardfolk sometimes make javelins from the bones of their dead, they have also been known to create rudimentary armor from their cast of scales. A skilled armorsmith can take the hide and scales from a lizardfolk corpse and fashion it into greaves. If a lizardfolk shaman consecrates it, it then becomes *veshlik scales*.

Veshlik is the lizardfolk word for brethren and represents the devotion and adoration lizardfolk have for those fallen who gave their skin.

Veshlik's scales have all the properties of a +1 *chain shirt*, except that its armor check penalty is 0 (the greaves do not hamper movement). If a non-lizardfolk wears it, however, it functions as a -2 *curse chain shirt*. This penalty may be negated by *remove curse*.

Caster Level: 5th;
Prerequisites: Craft Magic Arms and Armor, *bleed*; **Market Price:** 2,100 gp.

Water Barrier

Lizardfolk who live beneath the water's surface always run some risk of running out of air. The air chimney in their cave may become blocked, the cave itself may collapse, or an enemy attack may force them out of their home. To cope with such an emergency, lizardfolk divines developed the water barrier to insure the safety of their tribes. *Water barrier* is a stone small enough for an individual lizardfolk to carry. When rubbed, it creates a spherical bubble of air centered on the user, as if a 10th level cleric cast *air*

bubble. In other words, it creates a pocket of air large enough to permit an individual lizardfolk significant freedom of action for about 10 minutes. *Water barriers* may be used 3 times day.

Caster Level: 10th; **Prerequisites:** Craft Wondrous Item, *air bubble*; **Market Price:** 6,000 gp.



LIZARDFOLK

RELICS

Helm of Istos

Lizardfolk legend has it that Istos, with the help of his mate Rialu, fashioned this artifact himself to help his children turn the tables on stronger creatures who might try to dominate them. It is a helm made of metal that does not tarnish, and it was crafted to fit a large lizardfolk head (such as might belong to a mighty tribal chieftain).

In combat, it grants a +4 bonus to the wearer's AC and a +4 bonus (stacking) to all saving throws. But its true divine gift is

that it allows the wearer to *dominate* all aquatic-type creatures of 4 HD or greater within 500 feet. This ability functions as if the affected creatures had *dominate animal* or *dominate monster* cast on them. If a target creature makes a successful Will saving throw (DC 25) it resists this effect, but spell resistance does not work against it.

CHAPTER TWELVE:

MINOTAURS

GODS OF THE GREAT BULL

Minotaurs pay homage to a wide variety of gods, demigods, and demon lords. Kordath the Sunderer and Sellevar the Pursuer, demon lords of the outer planes long associated with minotaurs, are two of the more common recipients of their prayers.

Kordath is depicted as a towering, bull-like humanoid figure carved from rock. Blood flows from cracks that spider web his stony hide, leaving a trail of gore in his wake. Kordath hunts the planes of existence, seeking worthy foes to challenge with a test of strength. Titans, giants, and even gods have stood toe-to-toe with the demon, trading thundering blows until one fighter or the other is rendered senseless. Other times, the demon embarks on epic, week-long rampages across the depths of the Abyss, crushing the lesser demons and servitors that cross his paths until a more powerful demonic being satiates his hunger for a challenging battle. The demon lord is said to be brute strength personified. The minotaurs who venerate him hold him as the ideal expression of ferocity, power, and battle prowess.

In contrast to the fearsome, bellowing Kordath, Sellevar is the patron of relentless pursuit. Minotaur icons depict him as a shadowy, cloaked figure lurking in the darkness. His bright, white eyes are sometimes his only visible feature. Sellevar seeks powerful beings to stalk, hunt, and kill. He embodies the natural cunning belonging to every minotaur. Legends tell that he was at one time a mortal minotaur who ascended to godhood by stalking and destroying a deity he lured into an endless complex of tunnels. According to stories told by minotaur shamans, a minotaur who in turn stalks and kills Sellevar takes that demon's place in the cosmic order. Four times Sellevar has died at the hands of a worshipper; each time his killer rose to take his place. Ceremonies to Sellevar incorporate calls to the demon to journey to the material plane and face his followers in battle, so that the strongest amongst them may take his place.

WORSHIP

Kordath's followers are simpleminded brutes, as befits a race of warlike, bullheaded humanoids not known for their sharp minds. Minotaurs pray to him in hopes of expanding their physical prowess, and many warriors, mercenaries, and berserkers make sacrifices to him. Kordath expects his followers to continually test their skills. He accepts sacrifices of weapons taken from fallen enemies and brutal tests of strength known as clashes, week-long ceremonies that involve drinking and competitions amongst his minotaur followers.

Minotaurs whose intellect and cunning separates them from their fellows often venerate Sellevar in hopes of sharpening their skills at planning ambushes and stalking prey. As their lord is himself one of the greatest hunters in the multiverse, they express their respect and worship of his skill by attempting to stalk and kill him in order to claim his mantle. Many solitary minotaurs spend their days wandering endless labyrinths beneath the earth, for according to legend Sellevar occasionally appears on the material plane in the galleries and passages beneath the earth. His most ardent followers plan and pray for a single chance to come across his path and prove their supremacy to him. The less fanatical of Sellevar's followers worship him in hopes of gaining luck in the hunt and skill in battle.

GOALS

Kordath's cult seeks to promote strength and skill amongst all minotaurs. His worshippers gather in small bands bent on using their strength to crush lesser beings. Kordath teaches that the strong must lead. Competition for dominance amongst his followers is both deadly and ceaseless. Bands of Kordathists seek out powerful foes, such as giants and dragons, to prove their mettle. After a victory, they roast and devour the bodies of particularly mighty foes, hoping to gain their strength.

MINOTAURS

Sellevar's followers appeal to him for luck in the hunt, stealth, and cunning. They are typically more cerebral than the average minotaur, relying on cunning rather than brute force to topple foes. Some of Sellevar's followers work as mercenaries, operating as bounty hunters and assassins in civilized lands. Others live monastic lives, taking up residence in sprawling, subterranean tunnel complexes. These isolated minotaurs seed their tunnels with treasure, hoping to lure adventurers to their doom.

These monsters practice a ritualized worship of Sellevar, reenacting the act that propelled the demon to power in hopes of garnering his attention and earning the chance to defeat and displace him.

DOMAINS

Kordath is a lord of brute strength, dominance over others, and the supremacy of the minotaur race. His domains are Chaos, Destruction, Strength and Victory. His preferred weapon is the greataxe, though his trademark attack is a thunderous charge with his great horns.

Sellevar is the minotaur patron of stealth, ambush, and the hunt. His domains are Animal, Earth, Evil, and Labyrinths. He commonly wields a pair of greatswords, and many of his followers mirror this preference.

RITUALS

Kordath's most important ritual is known as a clash: a gathering of his followers used to decide who amongst them will lead his warbands for the following year. The minotaurs gather in an isolated forest clearing

where they erect great, stone obelisks, driving large chunks of rock into the earth. After a day of feasting and drinking, the minotaurs take turns charging the obelisks. Those who deliver the toppling blow are said to earn the blessing of their god. Afterwards, the minotaurs engage in a furious, sometimes deadly, brawl. The next morning, the survivors choose a chieftain for the year, a decision guided by performance in the night's brawl.

Sellevar's sect practices a much more restrained ceremony. On the winter equinox, they journey into caverns beneath the earth, seeking out their deity so that they may find and kill him in order to take his place. According to legend, Sellevar achieved godhood on that day, and each year he returns to the prime material plane to wander the depths of the earth, stalk-



ing and killing his most powerful followers in an ultimate test of his skill. If a mortal minotaur kills the god, he rises in his place, taking the name Sellevar as his own. Around the date of this ceremony, dungeons and other areas swarm with small bands of hunting minotaurs who are more than happy to stalk and kill any who cross their path should their god fail to arrive. Some adventurers whisper tales of encountering a towering, ferocious minotaur who attacks from ambush and shrugs off spells that would normally annihilate such a beast. Whether they encountered a tough minotaur warrior or the god Sellevar himself, none can say.

HOLY SYMBOLS

Kordath's symbol is a minotaur skull adorned with feathers, paint, and other tokens. When his followers struggle amongst themselves, the victors claim the skulls of the fallen as symbols of their conquests and strength. Many warbands carry banners adorned with dozens of skulls taken from fallen warriors.

Sellevar's symbol is a stylized rune representing a complex layout of dungeon corridors. This glyph is routinely carved into the entrances or walls of caverns claimed by his followers as a warning to the god, challenging him to enter and seek out his worshippers. Experienced adventurers recognize that the symbol marks great peril but even greater treasure, as Sellevar's followers often hoard gold and treasure to lure victims into their lairs and attract the attention of their god.



PLACES OF WORSHIP

Kordath's followers build no formal temples or shrines, though the clearings they use for their contests hold some meaning to them. The cultists attempt to use the same place from year to year, though the minotaurs' low intelligence and chaotic natures sometime make this difficult. The stones minotaurs use in their tests of strength hold no special significance, and most are pulverized by the end of the monsters' festival.

Minotaurs who follow Sellevar usually tunnel complex, intricately designed tunnels and mazes deep in the earth. The priests of Sellevar use divination magic to plan their labyrinths, believing certain arrangements of corridors and rooms are more pleasing to their lord and increase the chance of a visit from him.

The typical clearing that plays host to Kordath's annual revels is a wide area with the grass long since ground down to dirt. Bones and other bits from fallen minotaurs, such as broken weapons, sundered armor, and splintered shields, litter the area. The minotaurs leave their refuse behind, as a warning to other races, as a reminder of where to hold their festivals, and as a crude memorial to past celebrations. The crumbled bits

of large stones smashed to pieces by charging minotaurs litter the edge of the clearing and the half-buried remains of crude obelisks jut out from the earth.

Sellevar's shrines are carefully arranged mazes dug from the earth, often by slaves employed by minotaur overseers. The god's holy symbol is often etched in the stone floor at the maze's entrance, and some minotaurs go as far as to keep lit torches, lanterns, or even continual flames, positioned along the maze to help lure travelers to their doom.

Typically, a hidden room at the center of the maze serves as living quarters and a temple to Sellevar. Minotaurs never produce maps of these mazes, relying on their infallible sense of direction to unerringly guide them. The concept of mapping a maze after its completion is a dire blasphemy to Sellevar's cultists, who relentlessly attack outsiders caught attempting to diagram their lairs.

MINOTAUR PRIESTS

Priest of Kordath, Clr4: CR 8; SZ L (monstrous, humanoid); HD 10d8+20; hp 69; Init +0; Spd 30 ft. AC 18 (+5 natural, +3 studded leather); Atks Huge greataxe +12/+7 melee (2d8+6) and gore +8 melee (1d8+2); Reach 10 ft.; SA Charge 4d6+8, rebuke undead, spells; SQ Scent, natural cunning, spells; SV Fort +10, Ref +6, Will +11; Str 19, Dex 10, Con 15, Int 7, Wis 15, Cha 11; AL CE. Skills: Concentration +6, Intimidate +5, Jump +8, Listen +9, Search +6, Spot +9. Feats: Cleave, Great Fortitude, Power Attack, Weapon Focus (gore), Weapon Proficiency (greataxe).

Domains: Strength, Victory. Prepared Spells: 0: *create water, detect poison, guidance, inflict minor wounds, resistance*; 1st: *bane, bless, cause fear, inflict light wounds, magic weapon*; 2nd: *bull's strength, death knell, endurance, hold person*.

Priest of Sellevar, Clr4: CR 8; SZ L (monstrous, humanoid); HD 10d8+10; hp 59; Init +0; Spd 30 ft. AC 21 (+2 Dex, +5 natural, +4 chain shirt); Atks Masterwork greatsword +13/+8 melee (2d6+4) and gore +8 melee (1d8+2) or masterwork greatsword +10/+5 (2d6+2) and masterwork greatsword +6 (2d6+2) and gore +8 melee (1d8+2); Reach 10 ft.; SA Charge 4d6+8, spells; SQ Scent, natural cunning, spells; SV Fort +5, Ref +3, Will +8; Str 19, Dex 14, Con 13, Int 14, Wis 15, Cha 11; AL CE.

Skills: Concentration +8, Intimidate +7, Jump +8, Knowledge (religion) +7, Listen +10, Move Silently +7, Search +9, Spellcraft +7, Spot +10. Feats: Great Fortitude, Two Weapon Fighting, Power Attack, Weapon Proficiency (greataxe), Weapon Proficiency (greatsword). Domains: Earth, Labyrinths. Prepared Spells: 0: *cure minor wounds, light, mending, purify food and drink, resistance*; 1st: *command, cure light wounds, doom, magical stone, summon monster I*; 2nd: *silence, soften earth and stone, sound burst*.

MINOTAUR DOMAINS

LABYRINTH DOMAIN

Deities: Sellevar, minotaur gods, gods of knowledge and trickery.

Granted Power: You are a master of navigating your way through labyrinths and other confusing paths. You gain a +2 insight bonus to all Intuit Direction checks and are immune to *maze*. In addition, you gain a +2 insight bonus when solving puzzles.

Labyrinth Domian Spells

- 1 Detect Secret Doors
- 2 Locate Object
- 3 Stone Shape
- 4 Divination
- 5 Prying Eyes
- 6 Find the Path
- 7 Maze
- 8 Discern Location
- 9 Astral Projection

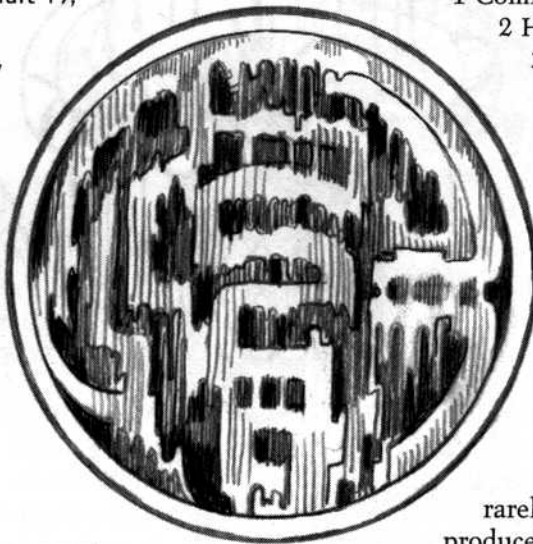
VICTORY DOMAIN

Deities: Kordath, evil gods of war, gods of tyranny.

Granted Power: You can dominate the minds of others, turning them into his puppets or vassals. You casts mind-affecting divine spells at +1 caster level.

Victory Domain Spells

- 1 Command
- 2 Hold Person
- 3 Dominate Animal
- 4 Divine Power
- 5 Greater Command
- 6 Mass Suggestion
- 7 Power Word, Stun
- 8 Command Plants
- 9 Dominate Monster



MINOTAUR MAGIC ITEMS

While minotaurs in general rarely have the patience and talent to produce magic items, the solitary clerics of Sellevar are an important exception. Many spend their days crafting items to improve their skill in the hunt, eager for any edge that could give them victory over their god.

Minotaurs and Rings

Many minotaur craftsmen produce large bands that serve as horn rings for their race. Their warriors slide these rings down their horns until they stick into place. A ring worn in this way takes up a normal ring slot, as per the rules limiting the number of magic items a character may wear.

Censer of Confusion

This 6-inch radius golden sphere is perforated with many tiny holes. A small lid opens to reveal a hollow center with flattened bottom. If incense is placed into the censer and burned, this magic item's true power becomes apparent. The fumes emitted by the censer of confusion cause disorientation in those who breathe them. Anyone who approaches within 30 ft. of the item must make a Will save (DC 16) or be affected by a confusion-like effect that causes the victim to wander in random directions for 2d4 rounds. Each round, the victim takes a double move in a direction determined at random. Roll 1d4 and assign each number to a different direction (north, south, east, west) as a general guide. The victim avoids all blatant hazards, such as pits, lava flows, and other dangers, but traps, ambushes, and other concealed threats automatically escape his notice. The victims of this item make no attempt to defend themselves. If attacked they continue to wander randomly. Physically restraining a victim requires either a successful opposed Strength check or a successful grapple check. A restrained victim stops moving so long as someone secures him.

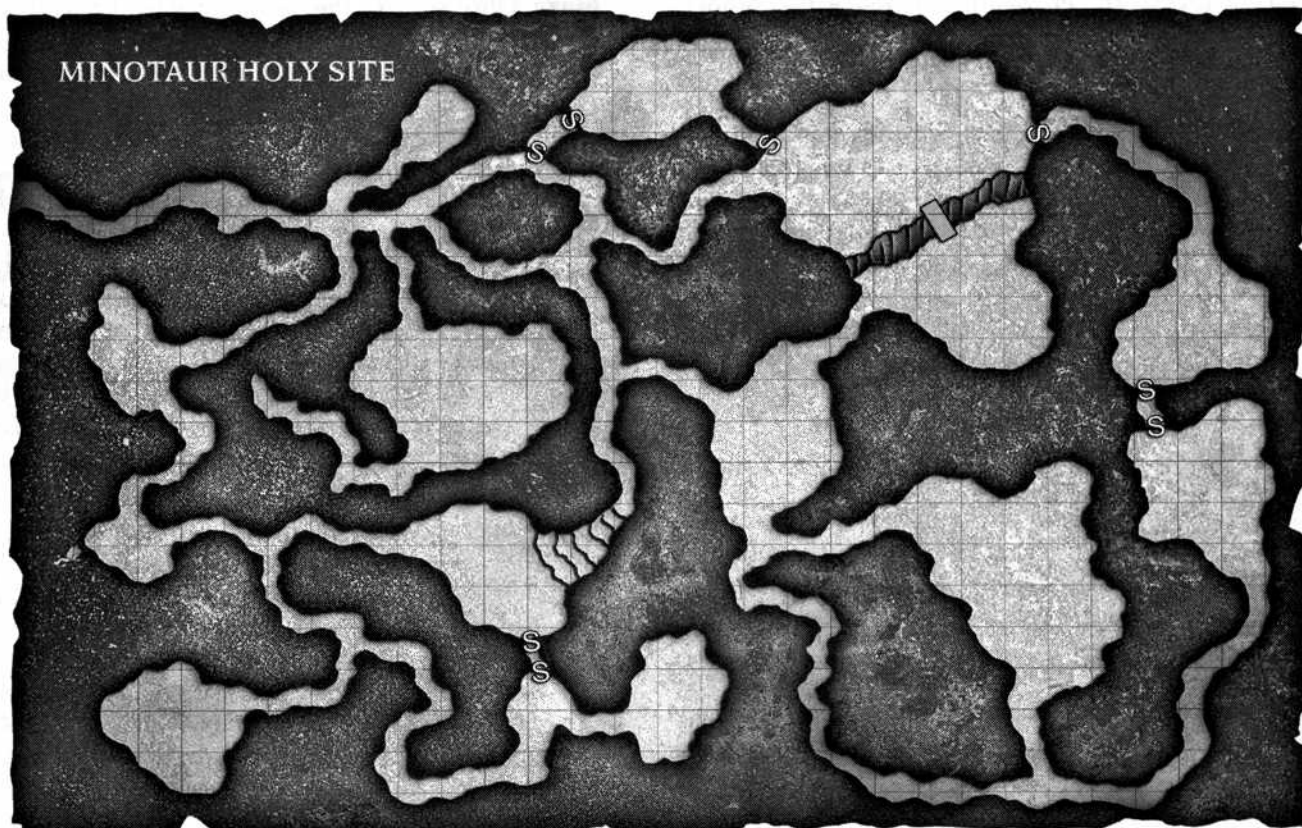
The censer may be activated once per day. One piece of incense burns within it for 10 minutes, after which the censer's power fails.

Minotaur worshippers of Sellevor often place these items near the entrances to their mazes or hide them in commonly traveled portions deeper in the labyrinth to disable their prey.

Caster Level: 7th; *Prerequisites:* Craft Wondrous Item, *confusion*; *Market Price:* 10,300 gp.

Cloak of the Bull

This voluminous, thick, black cloak aids its wearer in stalking and surprising prey. Forged from pure darkness and given physical form through a magical, binding ritual, the *cloak of the bull* displays several magical qualities. On command, it casts *darkness* and *silence* three times per day. It also grants its wearer a +10 competence bonus to Hide and Move Silently checks, as the cloak surrounds its wearer with an aura of inky, muffling darkness. Sellevor's cultists often rely on these items as they stalk prey through their passages, slowly tracking them down or lurking in the shadows, prepared for a chance to strike.



Caster Level: 3rd; *Prerequisites:* Craft Wondrous Item, *darkness, silence;* *Market Price:* 16,400 gp.

Ring of Sundering

Crafted from adamant, this plain, metal ring bears no obvious marks or adornments. Close inspection reveals tiny cracks that run across its surface, though the ring seems physically sound. In battle, the ring surrounds its wearer's weapons with a bright, crackling nimbus of red energy. The ring grants the wearer the use of the Sunder Feat so long as he wears it. When the wearer strikes a weapon, even with his bare hands, he gains the benefit of that Feat. If the wearer already possesses Sunder, the ring's greater power manifests itself. In this case, the ring causes any attempts to break an opponent's weapon to deal double damage. In the event of a critical hit, increase the critical damage multiplier by one.

Minotaurs sometimes wear these rings on their horns, allowing them to deliver savage, steel-splintering blows with their gore attack. A minotaur wearing a *ring of sundering* is a fearsome sight, as his head and horns are cloaked in the ring's fiery energy. When wearing a ring of sundering in this manner, a minotaur gains a +2 competence bonus to Intimidate checks.

Caster Level: 5th; *Prerequisites:* Forge Ring, Sunder Feat, *shatter;* *Market Price:* 3,500 gp.

Staff of the Bull

Although the staff is a rare weapon among minotaurs, *the staff of the bull* is a powerful item showing a priest's status. Crafted from rare woods and bound with the leather of a sacred bull, the force of Kordath can be felt just by touching this staff.

In addition to acting as a +2 *defending huge quarter-staff*, the staff increases the wielder's natural armor by 2. If the staff is dropped or if the wielder is disarmed during combat, he immediately loses the natural armor bonus. The wielder radiates evil at all times.

In addition, items struck by the staff are subject to the spell *shatter*, making saving throws to avoid destruction. Anyone who successfully blocks or parries an attack from the staff, must also save per the rules for item saving throws. However, because of the staff's design, its shattering effect only targets one item at a time.

Caster Level: 12th; *Prerequisites:* Craft Staff, Craft Magic Arms and Armor, Craft Wondrous Item, *barkskin, shield or shield of faith, shatter;* *Market Price:* 28,000 gp.

MINOTAUR RELICS

Arak's Skull

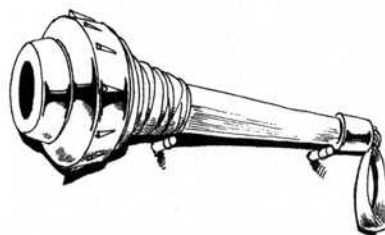
In ancient days, the minotaur Arak successfully stalked and killed an incarnation of the god Sellevar, earning the right to claim the demon-deity's place in the cosmic order. Centuries passed, and eventually Arak himself was cast down from his position by another mortal. While details of that battle have been lost to history, one fragment from it still remains, the preserved skull of the one-time god Arak.

The skull of Arak is, at first glance, a normal minotaur's skull, complete with majestic horns. Closer inspection (Search DC 20) reveals tiny Infernal runes carved into its surface. These runes detail the history of the god Sellevar, and tell of Arak's time as the deity. In addition, they detail the command words for the following powers, all of which may be activated by whoever wears the skull as a helmet.

Lightning Bolt: On command, the wearer may cast a lightning bolt spell as a 10th-level wizard. The air around the skull crackles with energy as electrical energy arcs from its horns towards the spell's target.

Maze: Once per day, the wearer may banish a single creature to the Great Labyrinth, a sprawling collection of twisting passages maintained by the god Sellevar in the outer planes. This effect functions as a powerful *maze* spell. Halve a creature's Intelligence to determine how long it remains trapped there and triple the duration of its imprisonment. Minotaurs and clerics with the Labyrinth domain are unaffected by this spell.

The skull is highly prized by minotaurs, especially those who seek to topple the current incarnation of Sellevar. News of its discovery attracts minotaurs from far and wide, all eager to claim the item as their own. Legend has it that he who possesses the skull is immune to attacks and spells used by Sellevar. Its essence is bound with his own, making it a potent weapon against him.



CHAPTER THIRTEEN:

OGRES

GODS OF THE BRUTES

Zohl'Kahn is the ogre god of weaponry. He loves nothing more than weapons and the power that weapons confer. He loves mayhem and melee, making him a chaotic evil deity. Zohl'Kahn is the smith god whose greatest goal is to provide ogres with the weapons needed to subjugate lesser races. He is called the Black Smith, Blood Forger, and the Anvil. He works closely with his brother, Zohl'Nahk; together they form the terrible partnership of the Hammer and Anvil. He hates the dwarven smith god, Moradin, with a white-hot vengeance. He imparted to the earliest ogres the knowledge to forge weapons. Legend says that he uses the blood of the humanoid races to quench the weapons of his creation. His favored weapon is a huge greataxe.

Zohl'Nahk is the monstrous god of strength and domination worshiped by ogres. He is a lawful evil deity bent on the total domination of lesser races. His other titles include First Ogre, Flesh Ripper, and The Hammer. Only through the domination and enslavement of lesser races can ogres be truly fulfilled. He delights in the brutalization of lesser races in all forms, from torture to subjugation. He shares a special relationship with his brother, Zohl'Kahn, the ogre smith god who makes the weapons that make this domination possible. Legend says that Zohl'Nahk and Zohl'Kahn are twin brothers, born on a battlefield among piles of ogre corpses. They were borne of a mother slain by an army of lesser humanoids and raised an ogre chieftain who saw the strength in them. When they grew to maturity they led great armies of ogres to wreak vengeance upon those who had nearly killed them as infants. It is said that stronger, more brutal ogres have never walked the face of the world. Clerics of Zohl'Nahk usually choose the Evil and Domination domains. Zohl'Nahk's favored weapon is the spiked gauntlet.

Zohl'Shaath is the neutral evil god of sloth. He is perhaps the most popular of the ogre deities, because he simply advocates what it is in their nature to do, namely, as little as possible. He is also known as the Great Sloth, and the Sleeping Giant. He cares nothing for anyone or anything else. All other beings exist to provide ogres with everything they require. Ogres worship him as the consummate ogre, attended by herds of smaller humanoids. It was Zohl'Shaath who imbued ogres with their penchant for sloth and laziness when the world was young. He views the other two ogre deities as overachieving busybodies, and prefers to ignore them — unless they are doing something that serves his purpose, however. Magic is also an ideal way to harness the forces of the universe to do one's bidding. His favored domains are Sloth and Magic. He has no favored weapon because he is too lazy to fight, preferring to let others do the fighting for him — especially Zohl'Nahk and Zohl'Kahn.

WORSHIP

The cults of ogre gods do not have regular worship services. When an ogre needs something he cannot provide for himself, he sometimes turns to the gods for aid. The ogre deities recognize this. Life is difficult enough without spending it bowing and scraping.

However, in a time of need, temples of the ogre gods announce special services and rites to entreat their gods for aid.

All rites and rituals invariably involve a living sacrifice, which is usually slaughtered and eaten by the presiding priest. The sacrifice is usually an animal or beast, but in times of great need or emergency, the ogre gods much prefer sentient sacrifices like humanoids. The priest kills the sacrifice with a ritual weapon, the nature of which depends on the deity. In sacrifices to Zohl'Nahk, the priest uses a spiked gauntlet to crush the victim's head. Zohl'Kahn's clerics use a huge greataxe to chop the victim into small pieces, starting at the feet. Priests of Zohl'Shaath uses a simple club to beat the victim to death. After the sacrifice has been

dispatched, the cleric begins the ritual consumption of the sacrifice, declaring himself to be a portal to the god's own gullet.

After the sacrifice, worshippers follow the cleric in roaring praises to the god's greatness and make their entreaties then. After the entreaties are made, ogre clerics break out the food and spirits and throw a frenzied gorge-fest, where ogres do what they love to do best, eating, drinking, and fighting, followed by eating, drinking, and sleeping.

GOALS

The names of three ogre gods are derived from their mortal names and ogre word for "supreme" or "highest," which is "zohl." When the ogre deities ascended from the mortal realm, they prefixed the word "zohl" to their own names, proclaiming themselves to be supreme ogres and worthy of worship by the lesser masses.

The chief goal of two of the ogre religions, the cults of Zohl'Nahk and Zohl'Kahn, is the advancement of the ogre race and complete domination over lesser creatures, but they have two greatly varying views of the universe. Zohl'Kahn revels in sowing chaos and death, destroying enemies with reckless abandon, while Zohl'Nahk strives for control and domination, enslavement and subjugation.

The goal of the cult of Zohl'Shaath is simply do as little as possible, to manipulate or coerce others into performing the drudgery of life, leaving more time for sleeping and eating. Zohl'Shaath's clerics are evil generally only insofar as necessary to have others work for them. While they are still evil, they are considered by outsiders to be the most benign of the three ogre cults.

None of the ogre cults have a religious hierarchy, other than the rule of might. The strongest clerics take control of the temples they wish to control, and others are either subjugated, cast out, or sometimes even killed. Ogre gods do not look well upon weakness. This usually means that the highest level ogre cleric in a given area oversees the temple to his particular god. Lesser level individuals serve him, usually until they are ready to seize power themselves.

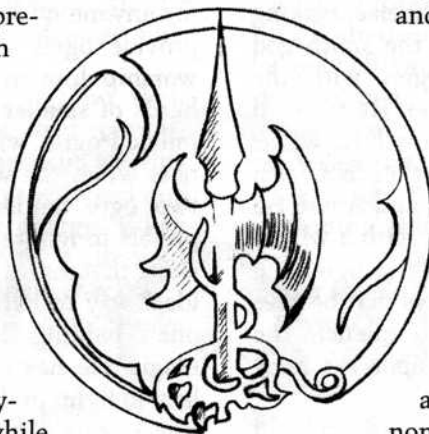
DOMAINS

Zohl'Kahn is a wild, bloodthirsty, and chaotic deity, with a lust for blood and vengeance rivaled only by his brother, the Hammer. He loves nothing more than the

rending of flesh and the splintering of bone, the stench of naked entrails, and the wailing of the vanquished. His associated domains are Strength, Death, War, Havoc, Chaos, and Evil.

Zohl'Nahk's position as the Supreme Ogre, the one whose sole purpose is to see the ogre race conquer everything in its path, makes him an exceedingly brutal and merciless deity. His lust for blood and domination causes him to associate with the domains Strength, Destruction, Domination, Evil, and War.

Zohl'Shaath's absolute dedication to laziness and hedonism make him a particularly selfish and unfeeling deity. He is bent on doing as little as possible, while making others do for him. The domains he uses to accomplish this are Sloth, Protection, Luck, and Trickery.



RITUALS

One of the most sacred of all rites to the god Zohl'Kahn, the Anvil, is the creation of one his chosen warriors, Zohl'Kahn's Fury (see new prestige class below). The ritual is performed by several of Zohl'Kahn's priests and takes place over the period of ten days. During the ritual, the inductee is denied food and ritually tortured in agonizing but non-damaging ways. His lips, ears, and nose are sliced off, permanently baring his teeth and giving him an appearance like the face of Death itself. During the ritual the inductee is practically driven insane by the torture inflicted upon him, but if he survives, he becomes one of the most fearsome ogre warriors imaginable.

One of the most sacred and powerful rituals of Zohl'Nahk is the Deathbringing Ritual. It is only enacted on the eve of battle. During the ritual, the highest ranked priest must sacrifice two living creatures to the god, the first a wolf or other powerful animal, as the priest seeks to borrow some of the power of the animal for the group, and the second sacrifice a living captive, preferably of the race the ogres plan to fight. Sometimes the priests send out a small raiding party to secure a captive just for this ritual. The ritual begins with a tremendous feast to build their strength for the coming fight. At the climax of ritual, with the priests howling invocations to Zohl'Nahk, the sacrifice is butchered and eaten by every ogre present, even down to eating the bones and offal. When the ritual is complete, every ogre present gains the following enhancement bonuses for a period of 1 full day: +1 AC, +1 to attack, +1 to damage, and +1 to all saves.

The most important ritual of Zohl'Shaath is the Thanksgiving Ritual. This event takes place after successful raids or battles, when the group may have procured slaves, food, and treasure, or after they have destroyed their enemies or driven them to rout. A portion of the haul from the raid is sacrificed to Zohl'Shaath in thanks for their success. Zohl'Shaath's priests prefer to sacrifice treasure or food to the god; since one of the cult's goals is to procure slaves, they are too valuable to destroy.

HOLY SYMBOLS

The holy symbol of Zohl'Kahn is a gilded battle axe surrounded by a circle, important to him because it was the weapon he used in all of his mortal battles. The circle surrounding it symbolizes the wholeness of the universe, implying that through the axe can be achieved all the power in the universe.

Zohl'Nahk's holy symbol is two stylized severed heads hanging by the hair affixed to a sweeping, bleeding gash. The severed heads and the gash symbolize the destruction and subjugation of all other races, Zohl'Nahk's ultimate goal.

Zohl'Shaath's holy symbol is a block of wood with three gouges in one side. The gouges symbolize the deity's three chief virtues: Sloth, Avarice, and Gluttony.

PLACES OF WORSHIP

Some of ogrekind's unholy sites are areas that have been despoiled by battle and disease, areas they view as manifestations of their gods' divine will. Simply because they are such forsaken places, most other races avoid these areas, leaving the ogres to claim for their own without fear of prying eyes who would do them harm.

One such example of this is a vast underground cavern near the ogre city of Drahk'Suhl, where a massive battle was fought between ogres and deep gnomes. Thousands of gnomes were killed, along with hundreds of ogres, but the ogres were victorious that day, beating back the deep gnome incursion. So large was the mountain of carrion produced in this single confined space that the stench became intolerable to anyone but ogres. All other races now avoid the place; it was thus consecrated to the Hammer and Anvil, as a symbol of the gods' divine will.

One of the most sacred of all sites to the god Zohl'Shaath is a secluded forest clearing where there is a single standing boulder. Somehow the boulder has naturally been eroded to resemble the god's holy symbol. Cultists of Zohl'Shaath view this as the presence of

the god himself, alive and walking the wild world. Priests sometimes make pilgrimages to this site, known as "sohl'shek," or "greatest journey" to pay homage to their deity who so bountifully provides for his adherents.

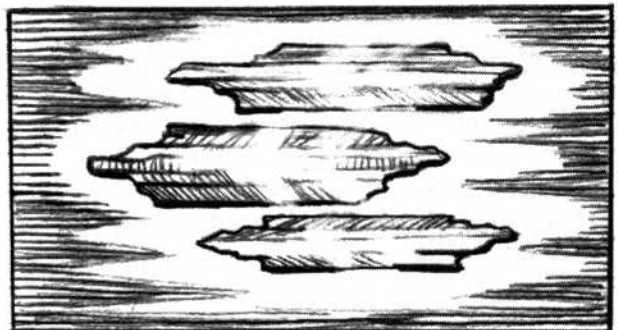
Typical temples for the three ogre deities usually share one feature, an altar surrounded by protrusions that resemble fangs and tusks. If the temple is subterranean, a stone altar is placed among cave formations, stalactites and stalagmites, that are meant to symbolize the god's gaping maw, wherein the sacrifices blood and flesh are fed to the deity. If the temple is in a forested region, tree stumps and logs are placed in a similar arrangement.

However, each deity's temple is distinguished from the others in some ways. In Zohl'Kahn and Zohl'Nahk temples, the altar is not flat-topped, but has a blunt point about 8 inches higher than the edges. The point slopes down to each edge of the altar, where troughs are carefully placed to channel any spilled blood into a special vessel for the priest to drink. The point is placed simply to cause suffering to the victim before the final sacrifice, as the victim's lower back rests squarely on the point, and with hands and feet tied, this bends the victim's body painfully backwards.

Temples to Zohl'Shaath use only the simplest square blocks or tables as altars, with a bare minimum of adornments and furnishings. To do more would be an affront to the sloth that the deity advocates.

OGRE PRIESTS

Priest of Zohl'Kahn, Clr6: CR 8; SZ L (giant); HD 10d8+30; hp 79; Init +1 (Dex); Spd 30 ft.; AC 21 (-1 size, +1 Dex, +5 natural, +6 banded mail); Atks Huge greataxe +13 melee (2d12+8); SA Rebuke undead, spells; SQ Spells; SV Fort +12,



Ref +4, Will +9; Str 26, Dex 12, Con 16, Int 10, Wis 16, Cha 7; AL CE. Skills: Climb +4, Concentration +7, Craft (blacksmithing) +4, Knowledge (religion) +4, Listen +2, Spellcraft +2, Spot +2. Feats: Power Attack, Improved Bull Rush, Cleave, Weapon Focus (huge greataxe). Domains: Death, Havoc. Prepared Spells: 0: *detect magic, inflict minor wounds, light, read magic, resistance*; 1st: *bane, cause fear, command, doom, inflict light wounds*; 2nd: *desecrate, enthrall, inflict moderate wounds, shatter, spiritual weapon*; 3rd: *blindness/deafness, contagion, fangs of chaos, smash*.

Priest of Zohl'Nahk, Clr6: CR 7; SZ L (giant); HD 10d8+20; hp 69; Init +1 (Dex); Spd 30 ft.; AC 21 (-1 size, +1 Dex, +5 natural, +6 banded mail); Atks Huge Spiked Gauntlet +12 melee (2d4+7); SA Rebuke undead, spells; SQ Spells; SV Fort +11, Ref +4, Will +10; Str 24, Dex 12, Con 14, Int 12, Wis 18, Cha 9; AL LE. Skills: Climb +4, Concentration +7, Heal +4, Intimidation +4, Knowledge (arcana) +6, Knowledge (religion) +6, Listen +2, Spellcraft +6, Spot +2; Feats: Enlarge Spell, Extend Spell, Leadership, Weapon Focus (huge spiked gauntlet). Domains: Domination, Evil. Prepared Spells: 0: *detect magic, guidance, inflict minor wounds, read magic, resistance*; 1st: *bane, cause fear, command, curse water, inflict light wounds*; 2nd: *benediction of Zohl'Nahk, death knell, hold person, inflict moderate wounds, shatter*; 3rd: *dispel magic, inflict serious wounds, lesser geas, magic circle against good*.

Priest of Zohl'Shaath, Clr6: CR 8; SZ L (giant); HD 10d8+20; hp 69; Init +0; Spd 30 ft.; AC 21 (-1 size, +1 Dex, +5 natural, +6 banded mail); Atks Huge Greatclub +11 (2d6+7) melee; SA Rebuke undead, spells; SQ Spells; SV Fort +11, Ref +3, Will +10; Str 24, Dex 10, Con 14, Int 14, Wis 18, Cha 9; AL NE. Skills: Climb +4, Concentration +8, Diplomacy +5, Knowledge (arcana) +8, Knowledge (religion) +8, Listen +2, Scry +8, Spellcraft +8, Spot +2. Feats: Empower Spell, Enlarge Spell, Maximize Spell. Domains: Sloth, Trickery. Prepared Spells: 0: *create water, detect magic, guidance, inflict minor wounds, read magic*; 1st: *cause fear, command, inflict light wounds, sleep, summon monster I*; 2nd: *enthrall, hold person, inflict moderate wounds, sending, summon monster II*; 3rd: *animate dead, create food and water, locate object, summon monster III*.

OGRE DOMAINS

DOMINATION DOMAIN

Deities: Zohl'Nahk

Granted Powers: Once per day, you can *cause fear*, as per the spell. Your caster level is equal to your cleric level for the purposes of this spell.

Domination Domain Spells

- 1 Command
- 2 *Benediction of Zohl'Nahk*
- 3 Hold Person
- 4 Lesser Geas
- 5 Enslave
- 6 Geas
- 7 Blasphemy
- 8 Unholy Aura
- 9 Implosion

HAVOC DOMAIN

Deities: Zohl'Kahn

Granted Powers: Once per day, you can make a Craft (blacksmithing) check with a +10 insight bonus or bestow this bonus on someone else.

Havoc Domain Spells

- 1 Magic Weapon
- 2 *Enrage*
- 3 *Smash*
- 4 *Fangs of Chaos*
- 5 Dispel Good
- 6 Harm
- 7 Destruction
- 8 Fire Storm
- 9 Gate

SLOTH DOMAIN

Deities: Zohl'Shaath

Granted Powers: Once per day, you can transform a handful of pebbles or stones into enough food or water to sustain a number of people equal to your level. You can create whatever simple food you desire.

Comfort Domain Spells

- 1 Sleep
- 2 Hold Person
- 3 Create Food and Water
- 4 Sending
- 5 Enslave
- 6 Planar Ally

- 7 Limited Wish
- 8 Greater Planar Ally
- 9 Miracle

OGRE SPELLS

BENEDICTION OF ZOHL'NAHK

Enchantment (Compulsion) [Mind-Affecting]
Level: Clr 2
Components: V, S, DF
Casting Time: 1 action
Range: 50 ft.
Area: All ogres within 50 ft.
Duration: 1 round/level
Saving Throw: None
Spell Resistance: Yes (harmless)

This spell calls upon the power of the Hammer to empower ogrekind to smite their enemies. All ogres within 50 ft. gain a +2 morale bonus on all attack and damage rolls, and a +1 luck bonus to all saving throws.

ENRAGE

Enchantment [Mind-Affecting]
Level: Clr 3, Havoc 2
Components: V, S, DF
Casting Time: 1 full round
Range: Close (25 ft. + 5 ft./2 levels)
Target: 1 humanoid creature Large size or smaller
Duration: 1 round/level [D]
Saving Throw: Will negates if unwilling
Spell Resistance: Yes

This spell causes the target fly into a fit of rage and bloodlust exactly as if the target were a barbarian of level equal to your level. For example, a 7th level cleric can cause a target creature to fly into a rage as if the target were a 7th level barbarian. All bonuses and penalties to the target apply as normal. However, the target cannot willingly end the frenzy; he must rage for the duration of the spell. However, you may cancel the spell at any time. Furthermore, if there are no enemies available to attack, the raging creature must make a Will save (DC 13 + caster's level) or attack the nearest friendly or neutral creature.



ENSLAVE

Enchantment (Compulsion) [Mind-Affecting][Evil]
Level: Clr 5
Components: V, S, M, DF
Casting Time: 1 full round
Range: Close (25 ft. + 5 ft./2 levels)
Target: 1 living creature of the caster's size or smaller
Duration: 1 hour/level (D)
Saving Throw: Will negates
Spell Resistance: Yes

You are able to force the target to do whatever you wish for the duration of the spell, even doing things that are against his nature. The subject is under your complete control. Self-destructive orders grant the target another saving throw with a +4 circumstance bonus. Once control has been established, the target obeys orders for the duration of the spell.

Complex orders must be given verbally, as it is the caster's voice commands that become irresistible to the target. You and the target must share a common language, or the subject is unable to understand complex commands. Hand gestures may be understood, depending on the intelligence of the target, but you must still speak the commands to exert his will.

Subjects resist this control, but unless they make their Will save, they are powerless to resist any command except those that cause them to harm themselves.

Casting this spell requires a small portion of organic matter taken from the target, such as hair, blood, or saliva as a material component.

FANGS OF CHAOS

Transmutation [Chaos]
Level: Clr 3
Components: V, S, DF
Casting Time: 1 full round
Range: Personal
Target: You
Duration: 1 round/level
Saving Throw: None
Spell Resistance: No

Upon completing this spell, your mouth grows into a grotesque, protruding snout filled with dagger-like fangs. This grants you an additional melee bite attack which deals 1d8 damage, plus 1-1/2 times your Strength modifier.

SMASH

Evocation

Level: Clr 3

Components: V, S, DF

Casting Time: 1 action

Range: Close (25 ft. + 5 ft./2 levels)

Target: One thing or object

Duration: Instantaneous

Saving Throw: Fortitude negates

Spell Resistance: Yes

Destructive, divine power shaped vaguely like a monstrous hammer explodes out of thin air around any single target, living or inanimate, applying a single hammer-like blow that causes 1d6+1 bludgeoning damage per caster level (maximum 12d6+12). The spell can strike any single creature, weapon, object within range and line of sight. It is cast by shouting the magic words and pointing the holy symbol at the target.

trial by combat with an experienced black nail, under the supervision of the Captain. If the Captain deems the prospective recruit worthy, he is accepted. Even if he loses (and survives), if the recruit shows above average strength and intelligence, he is permitted to join the elite ranks of the black nails. The recruit is given a huge greataxe, a huge longspear, and a large suit of breastplate armor emblazoned with the symbol of the group, five jagged black lines implying claw marks. The ogres wear these arms like badges of honor, and only the foolish do not step aside. The recruit is immediately thrown into a punishing training regimen, where he is taught the expert use of his new weapons and armor and how to fight in formation with his brethren. The longer and harder they train, the tougher they become.

When facing a serious threat, the black nails favorite tactic is to form a massive wall of flesh, standing side by side. They attack first with a volley of huge longs-pears and then they charge with their huge greataxes.

Hit Die: d10.

OGRE PRESTIGE CLASSES

BLACK NAIL

The Black Nail is a special type of city guard trained in the secret ogre city of Drahk'Suhl. Their order is sanctioned not only by the ogre mages who run the city, but also by the Temple of Zohl'Nahk. When the cleric in charge of the temple requires some heads to be broken, or pressure to be applied, he calls upon the black nails to oblige him. Zohl'Nahk looks favorably upon the black nails, as they are a symbol of ogre power and a splendid example of what ogres can become. They are usually found only in Drahk'Suhl, unless they have left the city on their own for some reason or been sent on a mission. Their numbers are small, but the black nails are bigger, stronger, smarter, and better equipped than other ogres. They are carefully chosen based on those criteria.

Individuals wishing to become a black nail, or selected for recruitment, must undergo an unarmed

Requirements

To become a black nail a character must fulfill all the following criteria.

Race: Ogre or ogre mage

Alignment: Evil

Base Attack Bonus: +6

Intimidate: 6 ranks

Feats: Cleave, Improved Initiative, Power Attack, Toughness

Class Skills

The black nail class skills (and the key ability for each) are Balance (Dex), Climb (Str), Intimidate (Cha), Intuit Direction (Wis), Jump (Str), Knowledge (Int), Listen (Wis), Move Silently (Dex), Search (Int), Sense Motive (Wis), Spot (Wis)

Skill Points at Each Level: 2 + Int modifier.

Class Features

All of the following are class features of the black nail prestige class.

BLACK NAIL ADVANCEMENT TABLE

Level	Attack	Fort	Ref	Will	Special
1	+1	+2	+0	+2	Thick Hide, Weapon Focus (huge greataxe)
2	+2	+3	+0	+3	Weapon Specialization (huge greataxe)
3	+3	+3	+1	+3	Battle Cry, Formation Fighting
4	+4	+4	+1	+4	Bonus feat, Weapon Focus (huge longspear)
5	+5	+4	+1	+4	Great Leadership, Weapon Specialization (huge longspear)

Weapon and Armor Proficiency: Black nails are proficient with all simple and martial weapons, with all types of armor, and with shields.

Thick Hide: The black nails train hard to toughen their already thick hide, so that their natural armor bonus increases with character level. For instance, a 6th level fighter/4th level black nail, receives an additional +4 natural armor bonus to AC. This bonus continues to stack with the ogre's natural armor.

Weapon Focus: At 1st level the black nail ogre gains Weapon Focus (huge greataxe) if he did not already possess it. At 4th level he gains Weapon Focus (huge longspear) if he did not already possess it.

Weapon Specialization: At 2nd level the black nail ogre gains Weapon Specialization (huge greataxe) if he did not already possess it. At 5th level he gains Weapon Specialization (huge longspear) if he did not already possess it.

Battle Cry: At 3rd level, the ogre has gained enough experience in combat that his words and voice carry great weight among his fellow ogres and inspires them to greater ferocity. Once per melee, the ogre can roar the battle cry of the Black Nails in Giant, "Death!

Glory! Destruction! Zohl'Nahk!" This has the same effect as a *prayer* cast at this character's level.

Formation Fighting: At 3rd level, when black nails are fighting in formation, all members of the formation gain +1 morale bonus to attack rolls and +2 circumstance bonus to AC. Formation is defined as anytime two or more black nails are fighting adjacent to one other. When black nails fighting in formation launch a volley of longspears, each of them receives a +1 circumstance bonus to his ranged attack roll. Their facing need not be the same; they are trained to guard each other's flanks. Furthermore, they cannot be flanked when fighting in formation.

Bonus Feats: At 4th level the black nail gains a bonus feat which must be chosen from the fighter list of bonus feats.

Great Leadership: When the black nail reaches 5th level, he becomes a leader to his companions and inspires awe in those who respect brute strength. If he does not already possess the Leadership feat, he gains it at this level. If he already possesses this feat, he gains



CHAOS CRUSADER

The unholy brothers, Zohl'Kahn and Zohl'Nahk, sometimes inspire ogre clerics to cast off their vestments in a quest to become the pinnacle of what ogres can achieve. Overlords of all they survey; warlords of seething hordes, subjugating the soft, weak races under leathery heels; spreading destruction and death in a divine quest to elevate the unholy brothers above all other gods; these are the depraved and ambitions of all ogres.

Where they see the Black Nails and Zohl'Kahn's Furies as powerful, beautiful weapons, there must be a hand to wield those weapons. The chaos crusader is that hand. All his efforts are devoted to destroying lesser races and gathering power to himself for the glory of the ogre gods. While the chaos crusader is quite capable of doing his own fighting, he cannot conquer other races without followers. The gods recognize that their crusaders must gather followers, and therefore grant them the extraordinary ability to attract followers to the cause.

Some of the most feared, reviled, and powerful ogres who have ever lived were chaos crusaders, ogres who managed to amass armies to lay waste to humanoid towns and baronies. Ogres who possess the intelligence and the forethought to achieve such great heights, and lucky enough not to be killed early in their careers, are extremely rare.

An ogre wishing to become a chaos crusader usually must entreat his gods in extended prayer sessions and offer numerous bloody sacrifices before the gods take notice and grant the supplicant the role of their high-est champion.

Hit Die: d8.

Requirements

To become a chaos crusader a character must fulfill all the following criteria.

Race: Ogre or ogre mage

Alignment: Chaotic or lawful evil

Charisma: 13+

Base Attack Bonus: +6

Feats: Any three Metamagic Feats.

Spellcasting: Ability to cast 4th level divine spells.

Class Skills

The chaos crusader's class skills (and the key ability for each) are Bluff (Cha), Concentration (Con), Craft (Int), Diplomacy (Cha), Intimidate (Cha), Knowledge (arcana) (Int), Knowledge (religion) (Int), Listen (Wis), Gather Information (Cha), Scry (Int), Sense Motive (Wis), Spellcraft (Int), Search (Int), Spot (Wis).

Skill Points at Each Level: 2 + Int modifier.

Class Features

All of the following are class features of the chaos crusader prestige class.

Weapon and Armor Proficiency: Chaos crusaders are proficient with all simple and martial weapons, with all types of armor, and with shields. They also gain one exotic weapon proficiency at 1st level.

Leadership: At 1st level, the ogre gains the Leadership feat.

Zohl'Nahk's Blessing: The character gains divine Leadership ability. He permanently gains +5 to his Leadership Score.

Damage Reduction: Starting at 3rd level, the chaos crusader gains the protection of the Hammer and Anvil, and thus the supernatural ability to shrug off damage. At 3rd level he gains damage reduction 1/-. At 6th level it increases to 2/-. At 9th level it increases to 3/-.

Damage cannot be reduced below 0 in this manner.

Voice of Thunder: At 4th level, once per day, the chaos crusader can cause his voice to boom like a god's.

CHAOS CRUSADER ADVANCEMENT TABLE

Level	Attack	Fort	Ref	Will	Special	Spells
1	+1	+2	+0	+2	Leadership	+1 level of existing class
2	+2	+3	+0	+3	Zohl'Nahk's Blessing	+1 level of existing class
3	+3	+3	+1	+3	Damage Reduction 1/-	+1 level of existing class
4	+4	+4	+1	+4	Voice of Thunder	+1 level of existing class
5	+5	+4	+1	+4	Hand of Zohl'Kahn	+1 level of existing class
6	+6	+5	+2	+5	Damage Reduction 2/-	+1 level of existing class
7	+7	+5	+2	+5	Zohl'Nahk's Gathering Horde	+1 level of existing class
8	+8	+6	+2	+6	Voice of Thunder	+1 level of existing class
9	+9	+6	+3	+6	Damage Reduction 3/-	+1 level of existing class
10	+10	+7	+3	+7	Dispel Good	+1 level of existing class

This has the same effect as a *greater command* spell. At 8th level, he may cast this twice per day.

Hand of Zohl’Kahn: At 5th level, once per day, the chaos crusader can call upon the Hammer and Anvil to smite his enemies with unholy force. A gigantic hand like a 10 ft. wide fist appears in the air, and makes a single attack on a designated target. Its attack bonus is equal to the crusader’s base attack bonus +10. The hand deals 1d8+12 damage and any creature struck must make a Fort save (DC 10 + caster’s level) or be stunned for 1 round. A stunned creature cannot act and loses any Dexterity bonus to AC. Attackers gain +2 bonuses to attack it.

Zohl’Nahk’s Gathering Horde: At 7th level, the chaos crusader permanently gains an additional +5 to his Leadership Score.

Dispel Good (Sp): At 10th level, a chaos crusader may cast *dispel good* once per day. You gain a +4 deflection bonus to AC against attacks by good creatures.

On making a successful melee touch attack against a good creature from another plane, you can choose to drive that creature back to its home plane. The creature negates the effects with a Will save (DC 14 + Charisma modifier) (SR applies). This use discharges and ends the spell.

With a touch, you can automatically *dispel* any one enchantment cast by a good creature or any one good spell. Spells that cannot be dispelled by dispel magic cannot be dispelled by *dispel good*. This use discharges and ends the spell.

The effects of *dispel good* last for one round per level in this prestige class.

OGRE MAGIC ITEMS

Amulet of Zohl’Kahn

This item appears to be a heavy bronze disc on a thick chain. Other than a large black gem embedded in the center, the disc has no adornment. The amulet is too large to be worn by any medium-sized or smaller creature whose strength is less than 19. The command word is engraved on the back of the disc, the giant language word for “destroy.” When the command word is spoken, the user must point at the target. The target is struck by the spell *destruction*. If the user does not nominate a target, the spell affects him. The amulet can be used once per day.

Caster Level: 15th; *Prerequisites:* Craft Wondrous Item, *destruction*; *Market Value:* 40,000 gp; *Weight:* 20 lb.

Holding Stone

Ogres created these special stones primarily for slaving forays. A *holding stone* appears to be a simple rounded stone about the size of a child’s fist. In combat a *holding stone* functions as a +1 *sling bullet* (1d4+1 damage). Anytime a holding stone strikes a creature of medium size or smaller, the target is subjected to the spell *hold person*, in addition to causing normal damage. *Holding stones* can be thrown by hand or with a sling, and can be used over and over.

Caster Level: 6th; *Prerequisites:* Craft Magic Arms and Armor, *hold person*; *Market Value:* 24,000 gp; *Weight:* 1 lb.

Ropes of Binding

The *ropes of binding* appear to be a simple coil of heavy black ropes. Speaking the Giant language command word, “Bind!” and throwing the entire bundle at the desired target activates them. On a successful throw attack, the ropes explode to life like writhing cables and instantly attempt to wrap up the victim in a powerful clutch. If the victim makes a Reflex save (DC 20), they escape the ropes. Otherwise, the victim is bound. A bound creature cannot move or attack and suffers a –6 to effective Dexterity. A bound character who attempts to cast a spell must make a Concentration check (DC 20) or lose the spell. Only by magical weapons of +3 or better can cut the ropes. Bound victims may attempt to escape, either by making an opposed Strength check or an Escape Artist check (DC 30). The ropes have a binding Strength of 30. The ropes bind the target until the user speaks the command word in giant language, “Release,” at which time they snake back into a neat coil. The ropes can be activated once per day.

Caster Level: 6th; *Prerequisites:* Create Wondrous Item, *entangle*, *hold person*, *ironwood*, *web*; *Market Value:* 5,400 gp; *Weight:* 1 lb.

Skin Cloak

Only large sized creatures can wear this skin cloak. It appears to be made of several decomposing humanoid skins sewn together with sinew. The cloak grants the user a +1 armor bonus to AC and continuously generates an aura of fear around the wearer, as if they were affected by the spell *cause fear*.

Caster Level: 10th; *Prerequisites:* Craft Wondrous Item, *cause fear*; *Market Value:* 21,000 gp; *Weight:* 10 lb.

Staff of Dominion

The *staff of dominion* appears as a 7 ft. gnarled wooden cudgel. Embedded in the fatter end of the cudgel is an iron ball that looks as if the wood grew around it. The *staff of dominion* grants use of the following spells:

Command (1 charge)
Emotion (2 charges)
Enslave (2 charges)
Greater command (2 charges)
Hold person (1 charge)
Suggestion (2 charges)

Caster Level: 10th; *Prerequisites:* Craft Staff, *command*, *emotion*, *enslave*, *greater command*, *hold person*, *suggestion*;
Market Value: 52,400 gp.

Zohl'Kahn's Bile

This vile-looking liquid is a sickening green color, flecked with small yellow gobbets of some unknown substance. When this potion is imbibed, the user suffers violent, painful convulsions for 1d6 minutes and is unable to move or perform actions until his body assimilates the portion. For a period of one day afterward, the user is granted +2 Strength and +2 Constitution and gains the ability to rage as if he were a 6th level barbarian. Note that the Strength and Constitution increase are cumulative with the rage.

Caster Level: 6th; *Prerequisites:* Brew Potion, *enrage*;
Market Value: 1750 gp.

Zohl'Nahk's Blood

This substance appears to be half-congealed blood with floating half-liquid morsels. When imbibed, the user gains the extraordinary ability to shrug off damage. He gains the ability Damage Reduction 10/- for a period of one hour.

Caster Level: 8th; *Prerequisites:* Brew Potion, *stoneskin*;
Market Value: 2,500 gp.

OGRE RELICS

The Black Armor

This ogre-sized suit of full plate is said to be the armor worn by Zohl'Nahk himself during the great ogre wars of antiquity. The shoulders and arm pieces of this full plate bristle with 8-inch spikes. The entire suit is coal black, with a strange, dull luster. Anyone who looks closely at the breastplate sees shapes and movement within the steel, like shifting howling faces and drifting hands. It is said these are the ghosts of those

slain by wearers of the armor, somehow bound to the armor for eternity. The style of the armor is rough and primitive and exudes an air of antiquity. Hundreds of battle-scars crisscross the black, lustrous surface, but the armor's integrity is undiminished.

This armor can only be worn by ogres with a Strength of 23 or higher, since it is proportioned to fit only a large ogre's physique. The armor acts as +5 *ghost touch full plate*, granting the wearer a total +13 armor bonus. The armor also has a strong anti-magic aura that provides a spell resistance of 20. Zohl'Nahk's own power courses through the steel and rivets, giving the wearer a +6 enhancement bonus to Strength. Three times per day, the wearer can order the spirits of the armor to shriek their agony, creating a sound burst, as per the spell. So renowned is this armor among evil races, that any individual wearing it gains +3 to their Leadership score. If they do not have the Leadership feat, they gain it for as long as they wear the armor.

The armor is intelligent, and allows itself to be used only by the most depraved and ambitious individuals. The armor's purpose is to subjugate all lesser races for the glory of Zohl'Nahk. It speaks Giant, Orc, Goblin, and Common, and grants the wearer the ability to speak those languages as well. It can communicate telepathically with its wearer. Its abilities are Intelligence 16, Wisdom 20, Charisma 14, and Ego 32. This armor is pure lawful evil; any creature that dons the armor and is not lawful evil loses four levels until the armor is removed, at which time he suffers 4d6 damage.

Weight: 150 lb.

The Black Gauntlet

Like the Black Armor, this item was said to be used by Zohl'Nahk himself. The Black Gauntlet is coal black, roughly made, and extremely heavy. It shines with the same dull luster as the *Black Armor*. It is made to fit the right hand of a large ogre and joins perfectly with the Black Armor. Three inch long spikes protrude from the back, with 1 inch spikes along the fingers. It can only be used by large creatures with Strength 21 or greater.

In combat the Black Gauntlet functions as a +5 *unholy wounding thundering spiked gauntlet*. When the gauntlet strikes, a thunderclap erupts. Objects struck are subjected to the spell *shatter* as though cast by an 18th level sorcerer.

Like the Black Armor, the Gauntlet is renowned among evil races as symbol of Zohl'Nahk's power; the wearer gains +3 to his Leadership score (which stacks with the Armor's bonus) for as long as he wears the gauntlet. If he does not have the Leadership feat, he gains it for as long as he wears the gauntlet.

Weight: 40 lb.

CHAPTER FOURTEEN:

ORCS

GODS OF DESTRUCTION

The wild, brutal orcs worship a wide range of deities. Some offer prayers to powerful demons and devils, while still others revere one of the many gods of orcs. A wide variety of orcish pantheons are found throughout the world. Many of these pantheons claim supremacy over all orc gods; each sect's conflicting creation myths and history make it impossible to determine which god is the true creator of the race. Even the gods themselves, when contacted via powerful divinations, give only vague hints or information that contradicts previously unearthed facts.

Holy wars between orc tribes sometimes erupt when two faiths collide. Particularly quarrelsome are the orcs who worship Baaltrok, a singular, powerful deity who claims to be the creator not only of the orcs, but the entire cosmos. According to his followers, the orcs were the first sentient species, created to rule the world. The other gods, jealous of Baaltrok's minions, stole from him the secrets of creation and forged humanoids of their own. Thus, in Baaltrok's eyes all non-orc life is an abomination that must be destroyed, allowing the orcs to claim what is rightfully theirs. This motif of the world as stolen from the orcs stretches across all pantheons, giving that race a powerful religious impetus to their unceasing attacks on mankind, elves, and others. Many tribes extend this charge of theft to fellow orcs who do not worship their deities.

The Four Brothers fit the mold of the typical orcish pantheon. According to myths, these four deities, and their sister Lenellia, arose when Baaltrok was sorely wounded in battle with a great ethereal wyrm. Where Baaltrok's blood dripped to the ground, the five new deities emerged. Baaltrok's followers believe that the Four Brothers are impudent rebels that must be destroyed, while the Brothers' followers are taught that Baaltrok is an old, weakling deity who was displaced in power and influence by the brothers.

Tribes that revere the Four Brothers are usually led by chieftain-clerics of Tyrok, the conquering lord. Tyrok stands as the most powerful of the Four Brothers and his clerics actively seek to lead. While Tyrok is a thoughtful conqueror, Urog embodies raw, animal fury. As keeper and judge of the orcs' commitment to the cause of conquest, he acts as the pantheon's punisher and keeper of the faith. Sathus, the most enigmatic god of the pantheon, is a patron of magic and hidden lore. His followers comprise a small but powerful sect, making up for their small numbers and martial weakness with magical skills. Many clerics of Tyrok support them in order to maintain the tribe's access to arcane magic. Thovis the Hunter, much like Sathus, leads a small cult within the pantheon. He associates little with his brothers. His followers are druids who usually stand above and apart from orc tribes. Most intriguing of all is Lenellia, sister to the Four Brothers. As revenge for an ancient wrong committed against her by the brothers, she patronizes half-orc paladins and tribal rebels who struggle against the Four Brothers' clerics. Though by no means benevolent, Lenellia does support the forces of good, such as paladins, as they make useful tools against her brothers.

LENELLIA, LADY OF THE AVENGING BLADE

While the clerics of the Four Brothers fear little, there are a few things that cause their blood to run cold. Foremost amongst these is Lenellia, the abandoned sister of the four brothers, discarded at birth as a weakling female and cast into the great void that surrounds creation. For centuries she drifted in a great sleep, slowly growing and coming into her own as a powerful deity. When at last she woke, she wandered the cosmos, filled with a deep, burning rage.

Lenellia never forgot her birth and abandonment and she returned to the world in search of her brothers. When she arrived, she quickly realized they were beyond her power. While they lacked the strength to destroy her outright, she in turn stood no chance against the four of them. Yet, after watching her brothers' minions fight against humans and struggle amongst themselves, she concocted a plan. The weakest of the orcs, including all females and many half-orcs, were treated with brutal torments by their more powerful kin. Intrigued, Lenellia saw that the seeds of her brothers' downfall had already been planted. Now, she needed to reap them. The goddess appeared in the dreams of the most tormented orcs and inspired within them the courage to stand up against their oppressors. First one, then another tribe was sundered from within by an uprising amongst the females and other oppressed orcs.

Thus was born the cult of Lenellia, Lady of the Avenging Blade. Her followers are female orcs, those orcs who lack the strength to compete for prestige, and half-orcs. Her followers plot from within an orc tribe, seeking to overthrow their leaders and institute an egalitarian regime. Half-orcs raised in human lands sometimes receive visions from her exhorting them to crusade against their foul kin and many paladins amongst them bear her symbol in battle.

GOALS

Lenellia's cult strives to change or destroy orckind from within. Secret cells of orc women, who are treated as little better than slaves by the rest of the tribe, meet in hidden councils to plan uprisings against the chieftain and his cohorts. Working with orcs forced into slavery or half-orcs treated as outcasts, they poison chieftains, incite uprisings while the warriors are away on raids, and strike bargains with adventurers or nearby human realms to destroy their enemies. Half-orcs raised in other societies sometimes receive visions from the goddess; many adventurers amongst them offer prayers to her.

While Lenellia's cult follows goals that seem benevolent, in reality her followers are weapons of vengeance against the brothers who sought to destroy her. In tribes where her followers successfully overthrow their oppressors, after a few years of rebuilding their strength an equally murderous, aggressive, and battle-worthy tribe arises. Their methods unchanged, they simply carry Lenellia's banner into battle rather than Tyrok's or Urog's.

Lenellia and her followers are neutral towards other orc tribes and deities. Only the Four Brothers earned their hatred. Others are merely seen as competitors. Lenellia's cult is unknown amongst tribes that worship orc deities besides the Four Brothers, though the Brothers' followers depict Lenellia as a threat to all orcs.

WORSHIP

Orcs who face oppression or slavery turn to the worship of Lenellia after the goddess contacts them and offers succor and aid for their struggle. In a society highly stratified by personal strength and combat skill, many weaker orcs are forced into chains and regularly beaten and abused by those in power. Orcs rely on regular displays of social and physical dominance to maintain their place in the pecking order. For many weaker orcs, competition revolves around avoiding a slide to the bottom rather than a seeking a path to leadership.

DOMAINS

Lenellia appears as a female orc with long, black hair. She wears a voluminous, shaggy, black robe and she sometimes keeps her tresses tied back in a tail. Her feet are bare and she carries no obvious weapons. Concealed beneath her robe are a mithril chainmail shirt and a dozen daggers, each coated with venom squeezed from a great, insectoid arch-devil. Her domains are Law, Protection, Trickery, and Vengeance. She favors subtle, easily concealed weapons, such as the dagger. While Lenellia is lawful evil, her followers represent all alignments, including lawful good paladins who crusade in her name. The goddess is enough of a realist to accept and support help from any quarter.

RITUALS

In orc tribes dedicated to the worship of the Four Brothers, Lenellia's followers face a constant threat of discovery and death. Thus, they rarely engage in open rituals or worship to their goddess. Once a year, under cover of sunlight, they hold a simple ceremony to mark their defiance against the oppressors they face. This observance usually takes place when the tribe's warriors are away on a great hunt or raid. Lenellia's cultists gather in an open space far from prying eyes. There, they burn the tribe's leaders in effigy while offering prayers to their goddess. Once these are completed, they make plans for the coming year, plotting assassinations, disruptions to the tribe, and an outright revolution if such an action seems possible.

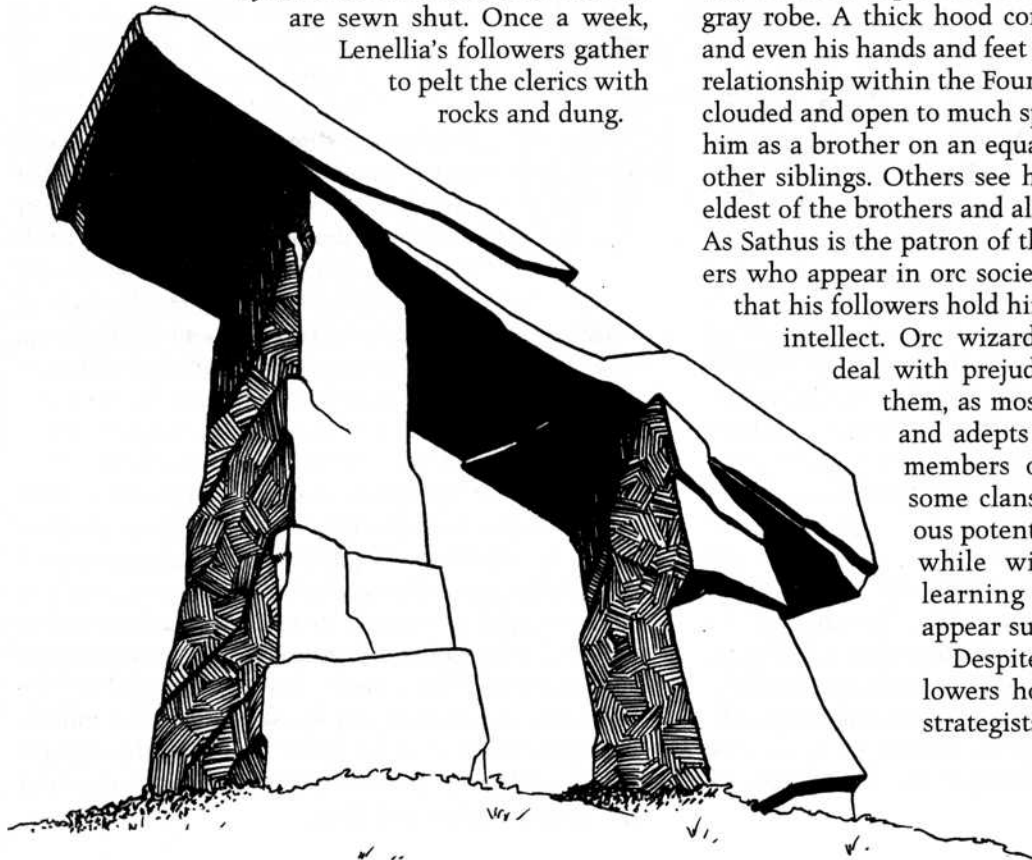
HOLY SYMBOL

Lenellia's symbol is a two-headed serpent crafted into a bow. Her followers interpret it to represent the hidden nature of their struggle against their kin. While an orc warrior uses the bow to fire an arrow at his enemies, at any moment the bow might strike at its bearer, poisoning and killing him, just as Lenellia's cult prepares to destroy those who exploit them.

PLACES OF WORSHIP

As a sect forced to operate in secret, Lenellia's followers rarely erect an open altar to their goddess. Normally, they bless hidden caches of weapons or poison in her name, dedicating to her the tools they may one day use to destroy the tribe. Tribes controlled by her followers build small shrines to her within the caves or dungeon areas they control, converting the most defensible room to a place for her worship.

Tribes seized by the sect build modest temples that symbolize their victory. Shattered holy symbols of the Four Brothers hang from the walls and ceiling, all dwarfed by a single, large symbol of Lenellia crafted from iron or steel. Any clerics of the Four Brothers who survived the revolution are kept here chained to the wall by a steel collar. Their hands and eyes are removed and their mouths are sewn shut. Once a week, Lenellia's followers gather to pelt the clerics with rocks and dung.



ORC PRIESTS

Priest of Lenellia Male Half-Orc, Clr3: CR 3; M (humanoid); HD 3d8+3; hp 20; Init +7 (+3 Dex, +4 Imp Init); Spd 30 ft.; AC 18 (+3 Dex, +3 studded leather, +2 large wooden shield) Atks Masterwork dagger +3 melee (1d4) or light crossbow +2 ranged (1d8); SA Turn undead, spells; SQ Spells; SV Fort +4, Ref +4, Will +6; Str 10, Dex 17, Con 13, Int 12, Wis 17, Cha 10; AL CN. Skills: Bluff +8, Concentration +7, Hide +9. Feats: Improved Initiative, Skill Focus (bluff). Domains: Trickery, Vengeance. Prepared Spells: 0: *detect poison, guidance, inflict minor wounds, mending*; 1st: *change self, command, obscuring mist, protection from evil*; 2nd: *invisibility, silence, summon monster II*.

SATHUS THE KEEPER

Crouched over a bubbling cauldron in his cavern lair hidden deep within the outer realms, Sathus the Keeper holds the ancient secrets of the orc race in a series of great volumes bound with elf flesh and written in ink of dwarf blood. An enigmatic, shadowy figure, Sathus is depicted in orcish art as clad in a ragged, gray robe. A thick hood completely obscures his face and even his hands and feet are bound in cloth. Sathus' relationship within the Four Brothers' pantheon is also clouded and open to much speculation. Some tribes see him as a brother on an equal footing to Tyrok and his other siblings. Others see him as an older entity, the eldest of the brothers and also the smartest and wisest. As Sathus is the patron of the few wizards and sorcerers who appear in orc society, it comes as no surprise that his followers hold him as the pinnacle of orcish intellect. Orc wizards and sorcerers routinely deal with prejudice and hatred leveled at them, as most orcs view druids, clerics, and adepts as much more traditional members of the tribe hierarchy. In some clans, orcs that display sorcerous potential are burned at the stake, while wizards' reliance on book learning and study makes them appear suspiciously non-orclike.

Despite these hurdles, Sathus' followers hold a position as advisors, strategists, and sages in orc tribes

that venerate the Four Brothers. Many clerics of Tyrok value them as important resources in the unending war against other sentient races, as a few well-placed fireballs can spell the difference between victory and defeat. Furthermore, few warlords prefer to march into battle without some sort of arcane support, particularly against elves and other races that field many wizards. Finally, the clerics and wizards of Sathus are one of the few faiths that form any inter-tribal ties. They are organized into a loose confederation of spellcasters and researchers; the most powerful clerics and spellcasters set cult policy and organize large-scale meetings. Any tribe to mistreat its Sathus cultists risks bringing the wrath of an entire network of spellcasters upon them.

Often, Sathus' clerics serve as torturers for a tribe. In their quest to uncover magical secrets, they use less than subtle means to extract information from captive mages. These same methods prove useful to chieftains seeking to tear the truth from captured soldiers and adventurers.

WORSHIP

Smart orcs are a rarity, and those that are both intellectually sharp and physically weak are thrust into an extremely precarious position. Capable of outwitting their competitors, but lacking the physical prowess that wins respect amongst orcs, orcs turn to the worship of Sathus to gain an edge over the rest of the tribe. Weakening orcs face either death or slavery, but those who learn the basics of arcane spellcasting can carve out a niche in the orcish social landscape. Other orcs, particularly those with a talent for the sorcerer's art, feel a natural pull towards Sathus. Strange phenomenon plague them and other orcs mistrust them, driving many to seek the answers of their condition from the keeper of secrets himself.

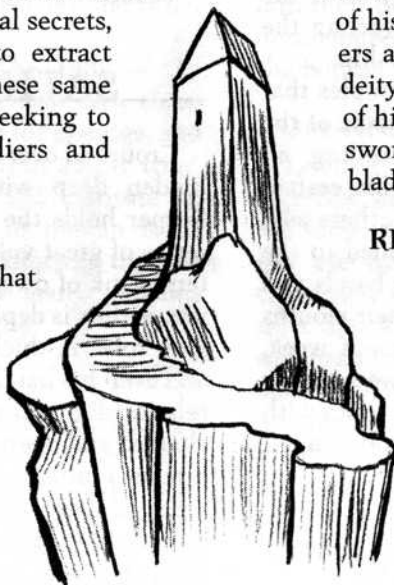
GOALS

Sathus teaches his followers that orcs were cursed with limited intellects by the other races in a bid to hamstring their ability to master the arcane arts. Thus, his followers plot to steal magic items, particularly spellbooks, from other races in order to improve their abilities and avenge themselves against their ancient enemies. Sathus' cultists hunger for knowledge of

magic and other mystical matters. Supposedly, their god judges them after death by quizzing them on a wide range of mystic subjects. Those who answer satisfactorily are allowed access to his great library in the afterlife, where all knowledge of the orc race is laid bare before them. Those that fail are doomed to live mortal lives once again with their memories completely erased, set forth to start their quest for knowledge from the beginning.

DOMAINS

Sathus is the patron of secrets, magic, and hidden lore. His domains are Evil, Magic, Secrets, and Trickery. He appears as a figure cloaked in gray. His face is concealed within the folds of his hood. His feet and hands are bound in white cloth, leaving no trace of his physical form visible. Many of his followers adopt similar dress, both in honor of their deity and to remind other orcs of their mastery of hidden lore. His favored weapon is the short sword and he is depicted as carrying a wavy-bladed weapon known as Soul Drinker.



RITUALS

As befits a deity of mysteries, none of Sathus' important rituals are conducted before others. Normally, his clerics and followers congregate in a brightly lit cavern, as light proves painful to orc eyes. Within this uncomfortable environment, the orcs present magic items, tomes of knowledge, and other trinkets to their deity, hoping to curry his favor while upstaging their rivals with their accomplishments. If the clerics have a captive spellcaster of another race on hand, they ritually remove his brain, boil it in water, and devour it to absorb its secrets — but only after an extensive interrogation.

HOLY SYMBOL

Sathus' holy symbol is a broken pipe. Orc tribes often use hallucinogens and other narcotics — many of which are smoked in pipes — to receive mystic insights from the gods. Sathus' followers scorn such an approach, relying instead on research, raids on other races, and other concrete methods to learn the ways of the arcane arts. Thus, the broken pipe symbolizes the unconventional path taken by Sathus and his followers. In practice, few of the god's clerics openly wear his symbol, preferring their obscuring robes to represent their status, station, and deity.

PLACES OF WORSHIP

Sathus' followers select caverns, caves, and other sites isolated from the rest of the tribe. Just as they are separated from other orcs by their talents and deity, so too do they seek to keep counsel far from prying eyes. Orcs who worship Sathus often adopt an elitist attitude towards other orcs, viewing them as stupid, simple brutes who are unworthy of their stores of knowledge. Over the years, Sathus' followers have assembled several great libraries in his name. These primarily contain volumes stolen from civilized lands, but a few orc scholars have produced original works. Access to these hidden libraries is a closely guarded secret and Sathus' followers plot and scheme amongst each other to learn their locations from the elder clerics.

Sathus' temples are simple affairs: large, hidden caverns filled with rows of books, magical goods, and research tools and materials. The lesser libraries, those that even the youngest adept of Sathus have access to, hold the vast majority of rituals and observances. The great libraries are used only for the most important occasions, such as the discovery of a powerful new spell or a breakthrough in interrogating a mighty, captive wizard. Only the most senior or favored of Sathus' worshippers attend these meetings; even then politics and rivalries combine to keep away personally powerful, but politically weak, orc wizards.

ORC PRIESTS

Cleric of Sathus Male Orc, Clr3/Wiz3: CR 6; SZ M (humanoid); HD 3d4 + 3d8; hp 24; Init +1 (Dex); Spd 30 ft.; AC 14 (+2 Dex, +2 *bracers of armor*); Atks +1 *short sword* +5 melee (1d6+2) or masterwork light crossbow +5 ranged (1d8); SA Spells, rebuke undead; SQ Spells; SV Fort +4, Ref +3, Will +9; Str 12, Dex 13, Con 11, Int 15, Wis 16, Cha 10; AL NE. Skills: Concentration +6, Diplomacy +6, Heal +9, Knowledge (arcana) +10, Knowledge (religion) +8, Spellcraft +8. Feats: Dodge, Skill Focus (Knowledge (arcana)), Scribe Scroll. Domains: Magic, Trickery. Prepared Spells: Arcane Spells: 0: *detect magic, light, ghost sound, read magic*; 1: *color spray, magic missile, identify*; 2: *detect thoughts, flaming sphere*. Divine Spells: *create water, mending, resistance, virtue*; 1: *change self, doom, magic weapon, random action*; 2: *enthral, hold person, invisibility*.

THOVIS THE HUNTER

In the wild, feral depths of the orc-haunted forests, mountains, and hills, the cruel druids of Thovis gather to worship their lord. The great huntsman teaches his followers that they alone are the true lords of the wilderness. Humans, elves, gnomes, bugbears, and others are mere pretenders to their throne. They must be defeated and driven from the forests, though they should never be completely destroyed. Thovis' followers see other creatures, especially humans, as an important tool in keeping the orc race sufficiently ferocious, tough, and powerful.

Most druids view nature as a system that must be carefully held in balance. The druids of Thovis hold a similar, but twisted, view of the natural order. To them, orcs stand atop all other races. The world was made for them, and is theirs by birthright. Other races belong beneath the orcs, but they each have their own use. Goblins, hobgoblins, bugbears, and ogres are properly used as slaves and laborers. Humans, dwarves, elves, and other good races serve as competitors for the orcs, a powerful force meant to keep the orcs' fighting skills sharp. When the orcs have finally defeated these races, then they can truly claim the world as their own. Until that day, the druids of Thovis work to undermine their enemies and forge the wilderness into a weapon against them.

Thovis' realm extends to the depths of the earth, where sprawling caverns host forests of gigantic mushrooms and entire herds of sightless, lumbering herd beasts. His druids claim these lands similar to the forests and mountains of the world above. Drow, kuo-toa, and deep dwarves all rank as the sworn enemies of these underworld druids.

WORSHIP

Orcs make their home in some of the most forbidding terrain, wild lands on the edge of the civilized world that few other races desire. Storms, flood, and other natural disasters are constant hazard to orcs, who take an antagonistic attitude towards the surroundings. To an orc, the wilderness is just as much an enemy as an elf enclave or a human city. It must be conquered, subjugated, and bent to their will. Thovis embodies this attitude. His druids serve as a focal point in deflecting the worst of nature's obstacles while organizing the orcs' efforts to exploit the wilds. The druids

select promising young orcs to follow in their footsteps, usually those that combine strength with the cunning necessary to survive in the wilds.

Thovis has few clerics. Unlike the druids, the god's clerics live amongst a tribe, serving as counselors and planners. The clerics and druids often struggle amongst themselves for prominence, each attempting to outdo the other and establish themselves as an important voice in tribal politics.

GOALS

Thovis' clerics and druids seek to control and dominate the natural world. They see it as their natural domain and fight hard to subjugate and control all creatures that live within their domains. In many ways, the druids are the ultimate predators. They ruthlessly stalk through their lands, culling the weak and tending to the strong. Puny creatures are meant for slavery and food, while strong ones must be bent to serve Thovis' ends.

This view of animals extends to the humanoid races orcs commonly encounter. Powerful creatures such as ogres make useful workers and soldiers, while puny ones such as elves and halflings are useful only in the slave pits. In pursuit of these goals, Thovis' followers stake claim to large stretches of wilderness, demanding tribute and respect from the orc tribes that live there. The druids serve as wisemen and shamans; few orc chieftains are foolhardy enough to spurn their wishes. The druids freely work to destroy tribes they feel have betrayed the words of Thovis and threaten the orcs' destiny as rulers of the world.

Thovis' followers believe in bending the environment into a tool for the orcs, but they do not believe in destroying it. Harvesting trees to build war machines is a good use of a forest, but destroying all the trees is likely to incur the wrath of Thovis and his followers. After all, there must be trees to build war machines for next year's campaigns, and the year's after that.

DOMAINS

Thovis appears as a feral orc bearing a shortspear and accompanied by a large pack of dire wolves. Great tusks protrude from his mouth, while his ragged clothes are little more than bloody, torn hides ripped from the backs of living animals. He is a giant in the forest, towering over the trees and judging who is fit to

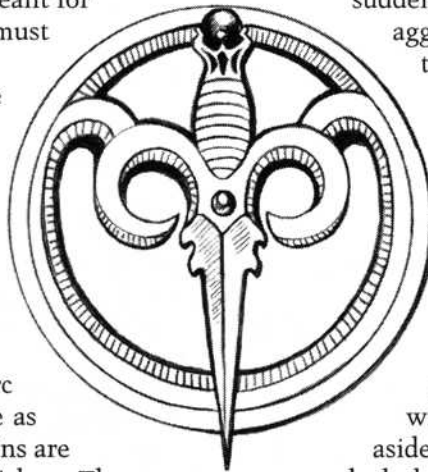
live and who deserves to die. He hunts purely for the thrill of the chase and kill, selecting only the mightiest beasts for his attentions. Thovis' favored weapon is the shortspear. While most of his followers are druids, his clerics have access to the domains of Animal, Earth, Fire, and Hunting. Thovis is neutral evil, as are his druids. His clerics may have any evil alignment.

RITUAL

The night of the new moon marks an important ritual for Thovis' followers. Even his druids of the deep realms carefully mark the passage of time, either holding celebrations in their great caverns or embarking on pilgrimages to the surface world. During that night, Thovis' followers engage in a bacchanalian celebration, gorging themselves on food, drink, and narcotics. At the stroke of midnight, the celebration comes to a sudden halt. The flames of their natural aggression fanned by their celebration, the orcs transform into a mob of feral predators. The druids use their abilities to take the form of great wolves and tigers. The worshippers foam at the mouth and become berserk, growling killers. Led by the transformed druids, Thovis' followers embark on a great hunt. Like an implacable tide of violence, they destroy everything that crosses their path. The worshippers are so clouded with a deep, feral rage that they cast aside their weapons and armor, running naked through the wilds and bringing down prey with nothing more than their teeth and claws. If the orcs come across a human settlement, they attack it mindlessly, smashing into walls and toppling buildings with the sheer weight of numbers.

HOLY SYMBOLS

Thovis' holy symbol is his spear, Moonpiercer. According to legend, on the night of the new moon Thovis reaches out with his great spear, stabs the moon, and drains the light from it. As creatures that hate light, orcs see the moon as an unwelcome intruder in the night, a meddling fiend that casts light on their movement and ruins their attacks. Moonpiercer is a long, wooden spear that ends in a conical point. It is commonly depicted as adorned with the feathers of a great roc.



PLACES OF WORSHIP

Thovis' druids commonly live as hermits. They create elaborate complexes of stone monoliths used to mark the passage of time. Each monolith is positioned to mark equinoxes and other celestial events. In the center of the complex stands a small, stone building. Chieftains seeking advice from a druid carry gifts of weapons, food, and gold to this building and wait there. If the druid approves of the gift, he sits with the chief and offers his counsel.

Druids of the deep caverns build great towers of giant mushroom stalks and stones. From these perches, they watch over their domains. Those who seek their wisdom leave gifts at the tower's base and wait there, possibly for days, until the druid judges them worthy of his attention. Thickheaded orcs that present unacceptable offerings and linger too long on the druid's doorstep end up as food for his giant spiders.

An outer ring of marking stones surrounds the surface druid's domain. The land within is under his control, and trespassers who do not bear gifts are killed and eaten. The central stone structure is little more than a roughly crafted pile of stones. Some druids divide the structure into two parts, with one room reserved for those seeking their counsel and a second, hidden one from where the druid intones his advice and oracles from out of the sight of his petitioners.

An underworld druid's tower is built from layers of mushrooms and rocks. The cellars beneath the tower usually serve as a pen for servant animals and slaves, while the interior of the tower is usually one, large open space. The uppermost floor serves as living quarters and a lookout perch.

ORC PRIESTS

Druid of Thovis Male Orc, Bbn2/Drd5: CR 7; SZ M (humanoid); HD 5d8 + 2d12+7; hp 46; Init +1 (Dex); Spd 40 ft.; AC 14 (+1 Dex, +3 hide); Atks +1 *shortspear* +9 melee (1d8+4) or sling +6 ranged (1d4); SA Spells; SQ Rage 1/day, uncanny dodge, fast movement, darkvision, spells, nature sense, woodland stride, trackless step, resist nature's lure, *wild shape* (1/day); SV Fort +7, Ref +2, Will +6; Str 16, Dex 13, Con 13, Int 8, Wis 15 (17), Cha 12; AL NE. Skills: Animal Empathy +9, Intimidate +6, Knowledge (nature) +7, Wilderness Lore +11. Feats: Alertness, Scribe Scroll, Weapon Focus (*shortspear*). Spells: 0: *create water, cure minor wounds, flare, purify food and drink, resistance*; 1st: *cure light wounds, entangle, invisibility to animals, summon nature's ally I*; 2nd: *charm person or animal, chill metal, soften earth and stone*; 3rd: *dominate animal, poison*.

TYROK, LORD OF CONQUEST

The holy chants of Tyrok speak of injustices against the orc race. They tell of cities, mines, and farmland, all stolen by weaker races such as dwarves, elves, and humans. They describe how many of the orc gods, content with the offerings promised by their followers, refused to intercede on their behalf. Alone against this tide of complacency stood Tyrok, a mighty warrior god who refused to allow his children's true heritage to slip away. Tyrok's clerics teach that other intelligent races were originally created as their slaves, and it is the orc racial duty to conquer and subjugate human lands. Unlike many other orcs, Tyrok's followers conquer and claim lordship over human cities and fortresses. Rather than simply slash and burn all before them, they seek to build kingdoms ruled by orcs and served by everyone else. Tyrok dreams of orcs sweeping human kings from power and instituting their own brutal, chaotic dictatorship.

WORSHIP

Many orcs are drawn to Tyrok's cult through tradition and cultural inertia. Tribes that worship Tyrok, as noted above, are led by his clerics. Dissenters, rebels, and other heretics are commonly burned at the stake or drawn and quartered. As a savage, warlike race, orcs find Tyrok's commandments a natural fit to their nature. Wars of conquest against humans and other tribes appeal to the orcs' natural warrior nature, and promises of slaves and an easy life of rulership over lesser races call many orcs to Tyrok's banner.

GOALS

Tyrok's followers launch crusades against settlements and fortresses. They specialize in siege warfare. Many tribes that march to war recruit this god's followers to build siege engines and help direct attacks on cities and other fortified points. Unfortunately for the orcs, and luckily for humanity and other orc enemies, a great religious rift between Tyrok and many other orc deities leads the tribes to fight amongst themselves more often than strike against others. Tyrok's followers see themselves as the true carriers of orcish tradition and subjugate and convert heretical tribes by the sword. Only followers of the Four Brothers worship the proper orc gods; all others must spurn their old ways or be put to the sword.

In tribes dedicated to Tyrok, his clerics and adepts assume leadership positions. Secular leaders are quick-

ly purged from office and replaced with clerics when a new tribe is converted. As Tyrok proclaims himself chief amongst the orc gods, so too must his followers rank first amongst mortal orcs. Of course, just as other deities dispute Tyrok's claims, many tribes fight to the death rather than accept subjugation at the hands of his clerics.

DOMAINS

Tyrok is depicted as a towering, massively built orc sitting upon a great, lead throne. He wears a suit of plate armor fashioned from the bones of an ancient red dragon, including a helm crafted from the beast's skull. His great, leaden mace, Conqueror, never strays far from his hand. Typically, a great mass of humans, elves, dwarves, ogres, and other humanoids writhe beneath the crushing weight of his throne. Tyrok's domains are Evil, Law, Leadership, and War. His preferred weapon is the heavy mace. He, like most of his followers and unlike the vast majority of orcs, is lawful evil.

RITUALS

When Tyrok's followers conquer a human castle, town, or other stronghold, they hold a special ritual to dedicate the place to their god's glory. The orcs each slice themselves open and run their blood upon portions of the city wall, palace, and other important sites. The tribe's leadership vivisects the surviving human nobles, using their magic to keep their poor victims alive as they remove and burn each of their major organs. The clerics nail the empty husks and other remains to the city gates, leaving them there for a week before feeding the scraps to their wolves or other beasts. The orcs enslave any surviving commoners and any nobles not in direct line of succession for rulership, hewing their right legs off below the knee and forcing them to build prosthetics for their first act as an enslaved people.

HOLY SYMBOL

Tyrok's holy symbol is a stone tower perched atop a mountain peak. As a deity who places a great emphasis on seizing and controlling fortresses and castles built by other races, Tyrok selected a symbol that reminded his followers of their duty to him and the orcish race.

His priests routinely paint

this sigil on their shields, breast-

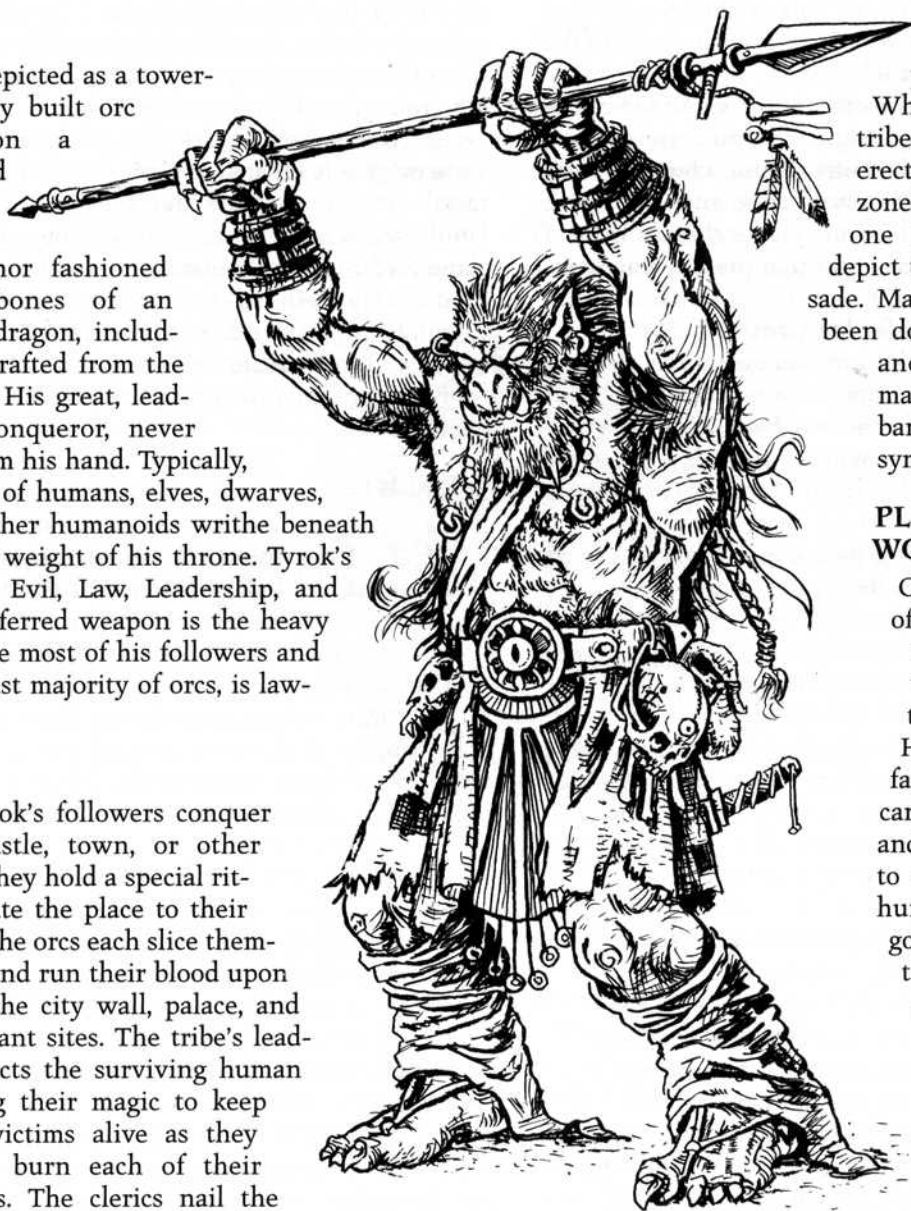
plates, and weapons.

When marching to war, tribes of Tyrok's followers erect great banners emblazoned with this symbol or one slightly modified to depict the target of their crusade. Many human cities have been doomed by the appearance of great war machines festooned with banners carrying Tyrok's symbol.

PLACES OF WORSHIP

Once, a powerful cleric of Tyrok assembled his slaves and set them to work building a great temple to the orc god. His lieutenants ranged far and wide, plundering caravans for gold, silver, and other precious objects to adorn the site. When humans, dwarves, and goblins proved too weak to erect the temple's great stone slabs, the cleric conquered a nearby tribe of ogres and set them to work finishing the structure. Finally, when the temple was done, the cleric, his

followers, and his cowering slaves assembled before its altar. With a resounding crash, Tyrok himself appeared in the heavens and smashed a hole in the roof with his great mace.



"Pitiable underling, what have you done?" the god thundered.

"I have built for you a great temple, one worthy of your magnificence, my lord," said the cleric.

"My magnificence is measured by the conquests of my followers. While you built and worked, so too did the humans across the mountains. If you wish to honor my name, conquer their city and erect my altar in the heart of its greatest palace."

With that, the god smashed the temple to pieces, slaughtered the slaves, and stepped on one of every two orcs.

To this day, clerics of Tyrok erect altars to their deity only on land taken by force from other races.

Tyrok's followers rarely make major modifications to the castles and palaces they dedicate to him. Normally the grandest room in the place, usually one that served as a throne room or chapel, hosts the god's altar. Shrines to Tyrok incorporate weapons taken from defeated foes and the skulls of slain human kings, nobles, and other leaders. Once a week, Tyrok's clerics gather to shatter a weapon wielded against them. The clerics collect the weapon's pieces and cast them into a large, two-foot deep wicker basket kept atop the altar. When the basket is full, Tyrok's clerics declare a new crusade and select a city or castle for their next campaign.

ORC PRIESTS

Priest of Tyrok Male Orc, Clr3/Ftr3: CR 6; SZ M (humanoid); HD 3d8 + 3d10+12; hp 45; Init +4 (Imp Init); Spd 20 ft.; AC 22 (+1 full plate, +2 large wooden shield); Atks +1 heavy mace +10 melee (1d8+5) or mighty longbow (Str 18) +5 ranged (1d8+4); SA Spells, rebuke undead; SQ Darkvision, light sensitivity, spells; SV Fort +8, Ref +2, Will +5; Str 18, Dex 11, Con 14, Int 8, Wis 13, Cha 10; AL LE. Skills: Concentration +8, Handle Animal +3. Feats: Cleave, Improved Initiative, Great Cleave, Power Attack, Weapon Focus (heavy mace). Domains: Law, War. Prepared Spells: 0: *detect magic, cure minor wounds, guidance, virtue*; 1st: *cure light wounds, entropic shield, protection from chaos, magic weapon*; 2nd: *death knell, hold person*.

UROG BLOODTHIRSTER

The demon god Urog stands upon his ship of bones and contemplates the orc race from afar. Charged by his brother Tyrok with maintaining a bloodthirsty, warlike attitude in the orcs, Urog judges the efforts of his followers based on the great sea of blood he sails upon. When the sea rises high with the blood of slaughtered foes, he smiles upon the orcs, content with their efforts and free with his blessings. But when his sea runs low, and his great ark of bone and sinew scrapes its bottom, he rages at the softness and cowardice of the orcs, sending storms, curses, and plagues against them. Urog's clerics serve to incite fury and hatred in the orcs, stirring their eagerness for battle to a fever pitch before unleashing them upon the foe. His followers are the most violent, brutal orcs, always eager to raise a sword against a foe, be it human, dwarf, or anything else that crosses their path. Those who ensure that his blood sea never runs dry receive his boons, powerful favors that transform them into relentless killing machines, receiving power, toughness, and skill that marks them with ferocity even amongst the savage orcs.

Tribes that worship the Four Brothers erect at least a small shrine to Urog, primarily to appease the vengeful deity. He has few clerics, as his followers are drawn mainly from the tribe's most ardent warriors and vicious berserkers, but a few orcs from each tribe who fight in his name take up the duty of tending to his shrine and spreading word of his faith.

WORSHIP

Orc tribes that worship the Four Brothers pay homage to Urog more to keep his wrath at bay than out of a sense of loyalty or pride. The deity is cruel and capricious even by orcish standards. Tribes that tempt his anger have been wiped out by tremendous storms and horrid diseases sent by him.

Urog's clerics are drawn from the most fanatical orc warriors; those who demand the tribes wage ceaseless war against all living things. These violent brutes exhort their fellows to greater deeds of reckless bravery and are at the forefront of any charge against the enemy. Outside of combat, the clerics serve as commissars, enforcing Urog's dictates and executing orcs who display a less than fearless demeanor in combat. In tribes with leadership less than enthusiastic about launching a raid or attack, Urog's clerics sometimes rise up in revolt, deposing the old chief and immediately

rallying the tribe for a campaign of conquest. Such actions are extremely rare, however, as Urog's clerics, much like the deity himself, swear fealty to Tyrok and his worshippers.

GOALS

Urog's goal is to enforce a warrior's ethos in the orc race. To his way of thinking, all orcs at all times should be engaged in directly fighting the enemy or planning the next campaign. He shares his brother's belief that the orcs are the true rulers of the world, the only race fit to claim ownership over even the smallest scrap of land. Unlike his brother, Urog is a bit of a simpleton. He loves combat and often journeys from his domain to battle giants, monstrous serpents, and other great beasts. According to orc legend, Urog sometimes journeys to the prime plane in search of adventure, rallying orc tribes to attack great human cities. During these brief visits, he attacks every non-orc creature he meets, even simple animals and helpless peasants. Urog staunchly believes that no race is fit to live, unless it is in service to orcs as slaves.

DOMAINS

Urog appears as a rotund, heavily muscled orc. A pair of long, yellow tusks protrudes from his mouth and a patch covers the wreck of his right eye, lost in battle with a titan centuries ago. His bald head is covered with elaborate tattoos, each depicting an image from his greatest battles. He wears chainmail forged from adamant and a great fur cloak crafted from the hide of a titanic, furred demon. His domains are Chaos, Death, Fury, and War. His favored weapon is the greataxe. He wields one carved from the shoulder blade of a frost giant king.

RITUALS

Urog has few rituals, as his faith is both simple and best expressed in battle. However, when an orc is accused of cowardice in battle, the clerics of Urog have a special ceremony for punishing such an inexcusable transgression. The cowardly warrior is dragged into a wide, clear area, where he is spiked to a large block of wood or stone through his left arm. The block is heavy enough that the warrior cannot drag it with him, forcing him to remain in one place. The clerics of Urog then either unleash the tribe's war wolves upon the unfortunate or lure a troll into the area, allowing it to attack and devour the trapped warrior.

HOLY SYMBOL

Urog's holy symbol is a dagger pointing downward surrounded by an elaborate design. According to Urog's teachings, the orc race is one great weapon poised at the throat of the lesser races. His clerics often refer to themselves as the blades of Urog. Every orc in the tribe is expected to carry a dagger and stand ready to fight at a moment's notice.

PLACES OF WORSHIP

Urog has a shrine dedicated to his worship in every camp dedicated to the Four Brothers, yet his true place of worship is on the battlefield. After an attack, Urog's clerics gather the corpses of the slain enemies, decapitate them, and string them upside down from trees, walls, or other high points. The clerics seek to speed their enemies' blood to Urog's domain, hoping to impress him with great tidal waves of human, elf, and dwarf blood. If Urog's clerics feel a battle has not yielded enough fallen enemies, they have been known to seize prisoners and slaves taken in combat and summarily slaughter them all, for fear Urog would find displeasure in them despite their victory.

Shrines to Urog are simple affairs, usually a small side-cave chosen to house an altar to him. Typically, a small stone idol carved in Urog's likeness is kept atop an altar constructed of wood or stone. A small boat built of wood and bone is kept in a golden bowl. After battle a captured foe is brought here and slaughtered like a steer, his headless corpse left suspended above the bowl to drain blood into it. The small boat is then set afloat in the blood-filled bowl with the small, stone idol placed aboard it.

ORC PRIEST

Priest of Urog Male Orc, Bbn5/Clr1: CR 6; SZ M (humanoid); HD 5d12 + 1d8+18; hp 60; Init +0; Spd 40 ft.; AC 15 (+4 chain shirt, +1 *ring of protection*); Atks +1 *greataxe* +12 melee (1d12+6) or mighty composite longbow (Str 20) +5 ranged (1d8+5); SA Spells, rebuke undead; SQ Spells, rage 2/day, fast movement, uncanny dodge; SV Fort +9, Ref +1, Will +3; Str 20, Dex 11, Con 16, Int 7, Wis 11, Cha 10; AL CE. Skills: Handle Animal +8, Intimidate +8, Knowledge (religion) +2. Feats: Cleave, Power Attack, Weapon Focus (*greataxe*). Domains: Fury, War. Prepared Spells: 0: *cure minor wounds, guidance, virtue*; 1st: *cause fear, entropic shield*.

ORC DOMAINS

FURY DOMAIN

Deities: Urog, gods of war, berserkers, and anger.

Granted Power: Once per day, *the cleric* may rage as a barbarian of his cleric class level or he may cause someone else to rage. Inducing rage in another person is a standard action. Once the action is complete, the target rages. Unwilling targets must make a Will save (DC 10 + your cleric level) to avoid raging.

Fury Domain Spells

- 1 Cause Fear
- 2 Scare
- 3 Suggestion
- 4 Emotion
- 5 Mind Fog
- 6 Mass Suggestion
- 7 Power Word, Stun
- 8 Power Word, Blind
- 9 Power Word, Kill

HUNTING DOMAIN

Deities: Thovis, gods of the hunt, nature, survival.

Granted Power: You gain the Track feat and count Wilderness Lore as a class skill.

Hunting Domain

- 1 Invisibility to Animals
- 2 Animal Trance
- 3 Snare
- 4 Scrying
- 5 Prying Eyes
- 6 Find the Path
- 7 Greater Scrying
- 8 Animal Shapes
- 9 Foresight

LEADERSHIP DOMAIN

Deities: Tyrok, gods of rulership, nobility, and command.

Granted Power: Once per day, *the cleric* can grant a +1 competence bonus to all attacks, skill checks, and saves made by his allies. This ability lasts a number of rounds equal to his cleric level and affects all allies within 60 ft. of him.

Leadership Domain Spells

- 1 Remove Fear
- 2 Enthrall
- 3 Suggestion
- 4 Emotion
- 5 Dominate Person
- 6 Mass Suggestion
- 7 Demand
- 8 Mass Charm
- 9 Dominate Monster

SECRETS DOMAIN

Deities: Sathus, gods of hidden lore, knowledge.

Granted Power: You count Bluff, Decipher Script, Knowledge (any), and Search as class skills.

Secrets Domain Spells

- 1 Comprehend Languages
- 2 Obscure Object
- 3 Nondetection
- 4 Detect Scrying
- 5 Secret Chest
- 6 Mislead
- 7 Sequester
- 8 Mind Blank
- 9 Time Stop



VENGEANCE DOMAIN

Deities: Lenellia, gods of justice, law, and revenge.

Granted Power: Once per day, when the cleric takes damage from a melee strike he may immediately take a single attack at his highest base attack bonus against the creature that struck him. That creature must stand within the cleric's threatened area, and he must have a weapon readied in his hand, unless he chooses to take an unarmed attack. If the cleric has the Quick Draw feat, he may draw a weapon and attack using this power.

Vengeance Domain Spells

- 1 Cause Fear
- 2 Spiritual Weapon
- 3 Bestow Curse
- 4 Divine Power
- 5 Mark of Justice
- 6 Animate Objects
- 7 Forcecage
- 8 Discern Location
- 9 Storm of Vengeance

ORC SPELLS

BATTLE FURY

Enchantment (Compulsion) [Mind-Affecting]

Level: Clr 2

Components: V, S

Casting Time: 1 action

Range: Touch

Target: Creature touched

Duration: 1 round/level

Saving Throw: Will negates (harmless)

Spell Resistance: Yes (harmless)

Battle fury allows any three creatures that you touch, including yourself, to immediately enter a rage similar to a barbarian. The creature touched gains a +2 morale bonus to Strength and Constitution and a +2 morale bonus to all Will saves for the duration of the spell. However, like a barbarian rage, the target cannot cast spells while affected.

BERSERKER BLESSING

Conjuration (healing)

Level: Clr 1

Components: V, S

Casting Time: 1 action

Range: Touch

Target: Creature touched

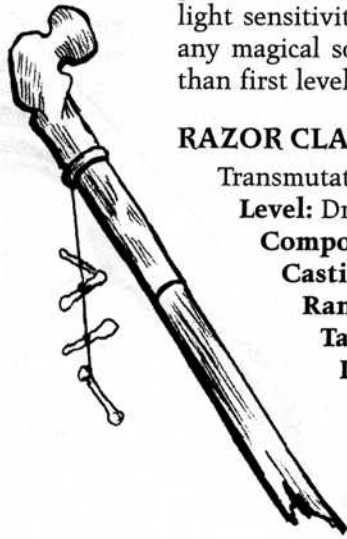
Duration: Instantaneous

Saving Throw: Will negates (harmless)

Spell Resistance: Yes (harmless)

This spell removes fatigue, the side effects of a barbarian's rage ability or other strenuous labors. The target of the spell must suffer from the fatigue condition at the time of the spell's casting. It does not preemptively remove the penalties a barbarian suffers after raging. A barbarian who receives this spell cannot rage again for one hour. While the spell nullifies physical effects of the rage, the barbarian still must refocus his mental energies and emotions in order to rage again.

Note that this spell is also effective against fatigue from any source, not just that caused by rage.



PROTECTION FROM LIGHT

Abjuration

Level: Clr 1

Components: V, S

Casting Time: 1 action

Range: Close (25 ft. + 5 ft./2 levels)

Area: 5 ft./level radius centered on a creature, object, or point in space

Duration: 5 minutes/level

Saving Throw: Will negates (harmless)

Spell Resistance: Yes (harmless)

Protection from light creates a dull radius of shade that absorbs light and lessens its effect on creatures with eyes sensitive to the sun and other bright lights. Creatures within the radius of this spell do not receive penalties from sunlight, such those caused by an orc's light sensitivity. *Protection from light* does not counter any magical source of light created by a spell higher than first level.

RAZOR CLAWS

Transmutation

Level: Drd 1

Components: V, F

Casting Time: 1 action

Range: Personal

Target: Self

Duration: 2 rounds/level

Saving Throw: Fort negates (harmless)

Spell Resistance: Yes (harmless)

Razor claws causes your natural fingernails to transform into long, sharp claws. The claws are effective weapons, but they also make it difficult to use your hands for actions other than attacks.

During this spell's duration, you may attack with the claws as if armed with a weapon, causing 1d6 damage on a hit. Attack using the character's normal base attack bonus. If desired, you may make an additional attack using your off-hand claws. Doing this causes a -5 penalty to the attack but grants an additional attack using the caster's highest base attack bonus. This option may only be used with the full-attack action.

The claws interfere with any actions that require precise dexterity. When using Disable Device, Forgery, Heal, Open Lock, Pick Pocket, and Use Rope they case a -4 circumstance penalty to the skill check.

SCENT OF THE BEAST

Transmutation

Level: Drd 2**Components:** V, S**Casting Time:** 1 action**Range:** Personal**Target:** Self**Duration:** 1 minute/level**Saving Throw:** Will negates (harmless)**Spell Resistance:** Yes (harmless)

Scent of the beast grants you the ability to detect odors similar to a bloodhound, hydra, or other beast with an extremely sensitive nose. You gain the scent special quality. You can detect opponents within 30 feet by sense of smell and creatures upwind from up to 60 feet away. You can track creatures by smell by making a Wisdom check (DC 10 + 2/hour since creature passed). Otherwise, resolve this as per the Track feat.

Note that scent does not allow you to determine a creature's exact location, only its presence within the range of this ability. If you pass within 5 feet of an invisible creature, you may attempt to pinpoint its location.

ORC PRESTIGE CLASSES**KEEPER OF SECRETS**

Lurking at the edges of orc society, the keeper of secrets knows all and says little. He watches over the tribe, learning the tendencies and innermost beliefs of all its members. He stalks the tribe's enemies, observing their weaknesses, assessing their strengths, and plotting their downfall. By looking at both sides of a coming conflict, the keeper learns to plot the outcomes of the struggle. His advice can spell the difference between victory and defeat for an orc tribe, but when the orcs are outmatched his warnings and omens sometimes go ignored.

The keeper of secrets also delves into mystic lore. Orcs lack the arcane tradition of humans and elves, leaving orc wizards and sorcerers at a distinct disadvantage against their adversaries. To counter this weakness, the keeper delves into forbidden and esoteric lore to expand his mastery of the art of magic.

Hit Die: d6.**Requirements**

To become a keeper of secrets, a character must fulfill all the following criteria.

Race: Orc or half-orc**Knowledge (arcana):** 8 ranks**Arcane Spellcasting:** Ability to cast 3rd-level spells**Divine Spellcasting:** Access to the Secrets domain**Class Skills**

The keeper of secrets class skills (and the key ability for each) are Alchemy (Int), Concentration (Con), Craft (Int), Gather Information (Cha), Hide (Dex), Knowledge (any) (Int), Move Silently (Dex), Profession (Wis), Read Lips (Wis), Scry (Int), and Sense Motive (Wis).

Skill Points at Each Level: 4 + Int modifier.**Class Features**

All of the following are class features of the keeper of secrets prestige class.

Weapon and Armor Proficiency: The keeper of secrets gains no additional proficiency with weapons, armor, or shields.

Spellcasting Ability: The keeper of secrets continues his training in both the arts of magic and his studies of Sathus' secrets. For each level gained in this prestige class, he gains an additional level of casting ability in one of his other classes. The keeper may choose to distribute each successive level to a different class, but he may never gain spellcasting ability in one class with two consecutive levels. Note that while the keeper gains more spells per day in the class, he does not gain other class abilities, such as bonus feats or the ability to rebuke undead.

For example, an orc with 8 levels in wizard and 4 in cleric gains a level in the keeper of secrets prestige class. He may choose to gain the spellcasting abilities of a 9th-level wizard or a 5th-level cleric. Assume that the keeper chooses to gain 5th-level cleric spell casting abilities. He gains the spells per day of a 5th-level cleric and casts those spells as a 5th level cleric. When he gains a second level in keeper of secrets, he must choose to gain an additional level of casting in wizard, as his last level went towards the cleric class. If a keeper of secrets later gains a level in a class with spellcasting ability he improved with this prestige class, he stacks the spellcasting levels put towards that class with his level in the class to determine his spells per day and the effectiveness of those spells.

A keeper of secrets must have at least 1 level in a class before he can increase its spellcasting ability with this class ability.

Shadow Walker: At 1st level, the keeper of secrets gains the blessing of Sathus, who allows his follower to merge into the background even when under direct observation. The keeper of secrets gains a +4 luck bonus to Bluff checks when creating a diversion.

Lore of Sathus: At 2nd, 4th, 6th, and 8th level, the keeper of secrets gains knowledge of three additional arcane spells. Wizards automatically add these spells to their books, while sorcerers add them to their list of known spells. Only one of these spells may be from the keeper's highest spell level. At 10th level, the keeper gains two spells from his highest spell level.

Envoy of Sathus: At 3rd level, the keeper of secrets gains a mysterious, disconcerting aspect when speaking to others. Shadows flicker and an arcane nimbus cloaks his visage, a sure sign of the favor in which Sathus holds him. The keeper gains a +2 insight bonus to Diplomacy and Intimidate checks when dealing with orcs. The arcane powers of the keepers of secrets are well known to orc tribes.

Arcane Seeker: At 5th level, the keeper of secrets learns to ferret out magical power, no matter how well hidden. He gains the ability to cast *detect magic* at his keeper of secrets level at will.

Mind Delver: At 7th level, captured wizards and sorcerers are an important resource for uncovering magical secrets. Sathus expects his followers to torture and question human, elf, kobold, and other spellcasters. Even other keepers of secrets are fair game for interrogation, if they are so foolhardy as to allow themselves to fall to a rival. The keeper of secrets gains the ability to extract a spell from a captive's mind. If the keeper uses a standard action to observe a wizard or sorcerer casting a spell, he may make a Spellcraft check (DC 20 + spell's level). If the keeper succeeds, he may

use a spell slot with a level equal to the observed spell's level +1 to cast that spell on his next action. The keeper either chooses a prepared spell to burn or simply uses a free spell slot.

Shadow Double: At 9th level, once per day, the keeper of secrets invokes the power of Sathus to cloak himself in a powerful illusion. He may cast *mislead* once per day as a 20th-level wizard.

UNDERWORLD DRUID OF THOVIS

Many orc tribes rarely, if ever, see the sight of the sun. These clans live within the great vaults beneath the earth, titanic caverns with ceilings that rise hundreds of feet into the air and widths that span miles. Overseeing these rugged, subterranean realms are the underworld druids of Thovis. Charged by their god with harnessing the natural world into a tool for the orc race, these druids are members of an elite, inner circle charged with overseeing and subjugating the ecosystems of the great underearth realms.

Underworld druids serve as oracles and wisemen, providing advice and lore to orc chieftains who approach them with an appropriate level of deference and respect. They are masters of the subterranean realms, bending them to their wills with a practiced ease. When necessary, underworld druids rise up to crush transgressors who invade their territories. Highly territorial, the underworld druid jealousy guards the lush caverns he controls.

During times of war, the underworld druid summons monstrous spiders, lizards, and other creatures to aid him in seizing more caves and expanding his domain. As a denizen of a harsh, unforgiving environment, the underworld druid learns to deal with the creatures and dangers unique to the underearth environment. Furthermore, as orcs often face more numerous and more dangerous foes beneath the earth, the underworld druid tends to the tribes and helps ensure

KEEPER OF SECRETS ADVANCEMENT TABLE

Level	Attack	Fort	Ref	Will	Special
1	+0	+0	+0	+2	Shadow Walker
2	+1	+0	+0	+3	Lore of Sathus
3	+1	+1	+1	+3	Envoy of Sathus
4	+2	+1	+1	+4	Lore of Sathus
5	+2	+1	+1	+4	Arcane Seeker
6	+3	+2	+2	+5	Lore of Sathus
7	+3	+2	+2	+5	Mind Delver
8	+4	+2	+2	+6	Lore of Sathus
9	+4	+3	+3	+6	Shadow Double
10	+5	+3	+3	+7	Lore of Sathus

their survival and the eventual conquest of other underworld races.

Hit Die: d8.

Requirements

To become an underworld druid of Thovis, a character must fulfill all the following criteria:

Divine Spellcaster: Level 5

Knowledge (nature): 8 ranks

Feat: Tracking

Special: Must be a worshipper of Thovis who makes a permanent, primary home in a subterranean cavern or similar realm.

Class Skills

The underworld druid class skills (and the key ability for each) are Animal Empathy (Cha, exclusive skill), Concentration (Con), Craft (Int), Diplomacy (Cha), Handle Animal (Cha), Heal (Wis), Intuit Direction (Wis), Knowledge (nature) (Int), Profession (Wis), Scry (Int, exclusive skill), Spellcraft (Int), Swim (Str), and Wilderness Lore (Wis).

Skill Points at Each Level:
4 + Int modifier.

Class Features

All of the following are class features of the underworld druid prestige class.

Weapon and Armor Proficiency: The underworld druid gains no additional proficiencies with weapons, armor, or shields.

Druid Spellcasting: With each level gained in this prestige class, the underworld druid gains an additional level of druid spellcasting ability. These levels stack with any gained in the druid class when determining a character's casting abilities.

Underworld Denizen: At 1st level, the underworld druid's commitment to spreading Thovis' influence over the caverns of the deep earth earns him several

boons from that god. The druid's darkvision increases to the range of normal sight. His spells that normally affect plants now affect fungi, while those that affect animals, such as invisibility to animals, now also affect vermin. As vermin and fungi are much more common in the underrealms than normal animals and plants, Thovis grants his dedicated followers enhanced abilities to deal with them.

Blessing of Thovis: At 2nd level, the underearth is so dangerous that few druids can survive there alone.

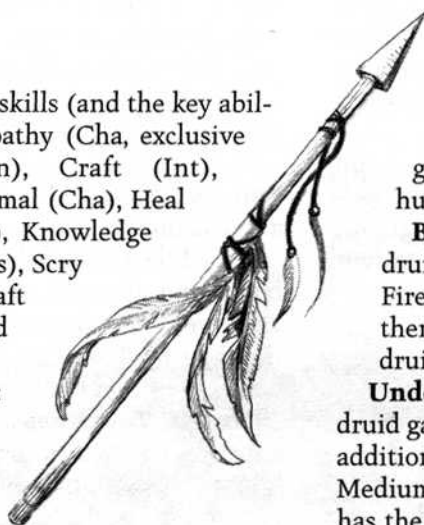
Many make their lairs near large tribes of orcs, and rely upon them for defense. As Thovis prefers his druids to work closely with other orcs, he grants them the ability to use any spell normally effective only on animals on orcs and half-orcs. Thus, spells such as invisibility to animals or animal growth function when used against or on those humanoid races.

Bonus Spells: At 2nd level, the underworld druid adds the spells listed under the Earth and Fire domain to the spells he may prepare, using them at either the level listed for the domain or the druid level, whichever is lower.

Underworld Forms: At 3rd level, the underworld druid gains the *wild shape* ability of a 5th-level druid. In addition, he may take the form of any Small or Medium-size vermin. If the underworld druid already has the *wild shape* ability, he gains an additional use of that ability and may use it to take the form of a vermin-class creature.

Underworld Crusader: In the face of the more vicious, dangerous creatures of the deep earth, At 4th level, Thovis grants his druids several blessings to battle against them. The underworld druid gains a +5 divine bonus to spell resistance checks made to overcome the defenses of drow, derro, and svirfneblin. In addition, while the druid is underground the save DC against his spells increases by 2.

Chosen of Thovis: At the 5th and final level of this prestige class, the underworld druid gains the ultimate blessing from Thovis. He gains tremorsense, the abili-



UNDERWORLD DRUID OF THOVIS ADVANCEMENT TABLE

Level	Attack	Fort	Ref	Will	Special
1	+0	+2	+0	+2	Underworld Denizen
2	+1	+3	+0	+3	Blessing of Thovis, Bonus Spells
3	+2	+3	+1	+3	Underworld Forms
4	+3	+4	+1	+4	Underworld Crusader
5	+3	+4	+1	+4	Chosen of Thovis

ty to detect subtle vibrations in the ground that allow him to detect the location of anything within 60 ft. in contact with the ground, including burrowing creatures. He also gains the ability to burrow through the earth at a rate of 10 ft. per round.

WHIP OF UROG

When the orcs march to war, the whips of Urog are the ones responsible for inciting a fearsome, intense frenzy into the tribe's warriors. Fearsome fighters who combine savage skill at arms with the blessings of Urog the Bloodthirster, whips enhance the abilities of their fellow orcs by channeling the rage and fury of Urog into them. The appearance of a whip amongst a tribe is a sure sign that war is soon to come. The whips of Urog cannot sit still for long, as their fearsome god demands they seek battle.

Whips of Urog serve as conduits between their god and the physical world. As such, they undergo increasingly obvious changes over time. The orc's skin gradually turns a deep, raw crimson, while intricate tattoos inked in black slowly spread across his hide.

Hit Die: d8.

Requirements

To become a whip of Urog, a character must fulfill all the following criteria:

Base Attack Bonus: +4

Spellcasting: Must have access to the Fury domain.

Intimidate: 4 ranks

Feats: Toughness

Class Skills

The whip of Urog's class skills (and the key ability for each) are Climb (Str), Craft (Int), Handle Animal (Cha), Intimidate (Cha), Jump (Str), Perform (Cha), Ride (Dex), and Swim (Str).

Skill Points at Each Level: 2 + Int modifier.

Class Features

All of the following are class features of the whip of Urog prestige class.

Weapon and Armor Proficiency: Whips of Urog are proficient with all simple and martial weapons. In addition, they are proficient with all types of armor and shields.

Channel Urog's Might: The whip of Urog is an inspiring figure on the battlefield. At 1st level, three times per day, he can channel the divine aura of Urog, allowing it to flow through him and into any orcs around him. The whip and all orcs within 60 ft. of him gain a +1 competence bonus to all attack and damage rolls. In addition, any orcs using the barbarian class' rage ability when the whip inspires courage may rage for one additional round, even if they are still raging after this ability ends. This ability lasts a number of rounds equal to 3 plus the whip's Charisma bonus. This class feature is a supernatural ability that requires a free action to activate.

At 4th level, the whip grants orcs a +2 competence bonus and increases their rage ability by 2 rounds. At 7th level, the competence bonus increases to +3 and the rage by 3 rounds. At 10th level, the competence bonus is +4 and the barbarian rage extends 4 rounds.

Urog's Toughness: The divine grace of Urog enhances the whip's endurance and fortitude, allowing him to sustain tremendous injuries without losing focus on his goals. At 2nd level, if an enemy achieves a critical hit with a piercing or slashing weapon against the whip, the weapon becomes embedded in the whip's body. While the whip continues to fight as normal, despite the agony, his opponent must win a Strength check opposed by the whip to retrieve his weapon. Attempting to retrieve a stuck weapon is a standard action that provokes an attack of opportunity. The whip may dislodge the weapon as if drawing a sheathed sword.

KEEPER OF SECRETS ADVANCEMENT TABLE

Level	Attack	Fort	Ref	Will	Special
1	+0	+2	+0	+0	Channel Urog's Might
2	+1	+3	+0	+0	Urog's Toughness
3	+2	+3	+1	+1	Urog's Strength
4	+3	+4	+1	+1	Channel Urog's Might
5	+3	+4	+1	+1	Urog's Aura
6	+4	+5	+2	+2	Call of Urog
7	+5	+5	+2	+2	Channel Urog's Might
8	+6	+6	+2	+2	Urog's Battle Cry
9	+6	+6	+3	+3	Urog's Endurance
10	+7	+7	+3	+3	Channel Urog's Might

ORCS

Urog's Strength: At 3rd level, once per day, the whip calls upon Urog's might to enhance his own, filling his muscles with the brutal god's divine power. The whip's Strength increases by 4 for 5 rounds.

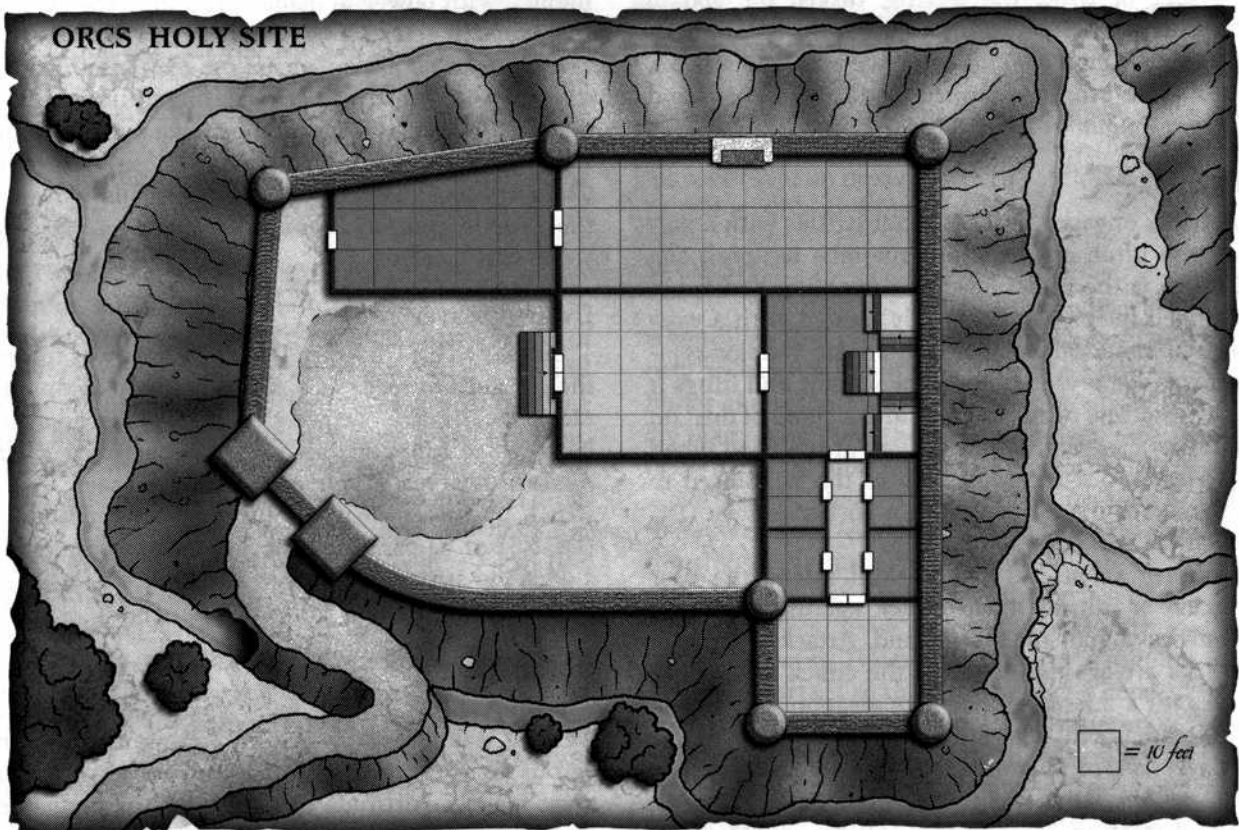
Urog's Aura: At 5th level, orcs who stand near the whip of Urog are bathed in Urog's divine aura. Visions of triumph and bloodletting cloud their minds, causing them to gladly fight to the death against their enemies. Any orc within 60 ft. of the whip always fights to the death. All fear effects automatically fail to affect them. In addition, they gain a +2 divine bonus to all Will saves. The whip gains the benefit of both the immunity and the Will save bonus.

Call of Urog: At 6th level, with a tremendous war cry, the whip of Urog opens a portal between the prime plane and Urog's infernal domain, summoning 3d6 orcs to aid him. These orcs are all 1st-level warriors and obey the whip's commands without question. After 10 rounds, these orcs disappear. Any orcs slain immedi-

ately dissolve into dust, along with their equipment. The whip may use this ability once per day.

Urog's Battle Cry: At 8th level, with a tremendous shout, the whip channels the voice of Urog to his followers, filling them with a divine bloodlust. The whip and his orcs redouble their fighting efforts, attacking with a frenetic vigor. This ability duplicates a *haste* spell cast at the whip's level in this prestige class. The whip may use the battle cry once per day affecting all allies within 60 ft. of the whip.

Urog's Endurance: At 9th level, the whip's supreme toughness allows him to shrug off wounds that would cripple a lesser orc. He is now immune to critical hits, as arrows through the heart, lost limbs, and other terrible wounds do nothing more than faze him. However, even though the whip does not take additional damage from critical hits, his enemies are still vulnerable to his Urog's Toughness class feature. Confirm critical threats as normal to see if that ability activates.



ORC MAGIC ITEMS

Flail of Tyrok

Craft from the skull of a slain dwarf paladin, the flail of Tyrok is wielded by that god's clerics. Once per day, if this +1 *heavy flail's* wielder uses a full-round action to do nothing but swing the weapon's head in a rapid circle, it emits a low, moaning rumble that strikes fear into his enemies. All good or neutral creatures within 50 feet of the wielder must make a Will save (DC 15) or be filled with fear, causing a -2 morale penalty on attack rolls, weapon damage, and saving throws.

Caster Level: 5th; *Prerequisites:* Craft Magic Arms and Armor, *cause fear*, the skull of a slain dwarf paladin; *Market Price:* 8,315 gp; *Weight:* 20 lb.

Mace of Urog

This cruel, heavy mace deals great, sundering blows to its enemies. Commonly carried by the clerics of Urog, this +1 *heavy mace* serves to inspire orcs who follow its wielder. Its head is forged to resemble the grinning visage of Urog, the leering, tusked orc god of fighting fury. All ally orcs fighting within 60 ft. of the mace's wielder gain a +1 competence bonus to attacks.

Caster Level: 5th; *Prerequisites:* Craft Magic Arms and Armor, *prayer*; *Market Price:* 8,315 gp; *Weight:* 12 lb.

Skull Totem

Orc tribes engaged in long, bitter battles with a particular race often employ this gruesome weapon. The skull totem is the intact head of a freshly killed opponent dipped in lime and carefully treated with a variety of foul chemicals. In combat, an orc warrior typically grasps the preserved head by its hair and flings it at the enemy. The head explodes into a cloud of dust on impact. Any creature within 20 feet of the head when it explodes and of the same race as the head used to craft the skull totem must make a Fortitude save (DC 15) or suffer 3d6 points of damage.

To resolve an attack with a skull totem, the user must make a ranged touch attack against a specific opponent or a spot on the ground. Attacks against a single spot are against AC 10. If the attack misses, use the rules for a missed grenadelike weapon attack. The skull totem has a 10-foot range increment.

Caster Level: 3rd; *Prerequisites:* Craft Magic Arms and Armor, *poison*, the freshly severed head from a humanoid creature; *Market Price:* 450 gp; *Weight:* 2 lbs.

ORC RELICS

According to orc lore, the gods gift the following weapons to any deserving warlord who plans to conquer an elf or dwarf realm. However, their method of giving it to their followers often leads to fighting and blood shed within the tribes. The gods send visions of the weapon's current location to each chief in the region, counting on the most powerful chieftain to claim the weapon and drive off all rivals. While this does lead to the death of many orcs as tribe battles tribe for the weapons, the victor invariably has the strength to command the tribes and has already slain all who could possibly challenge his rule. Many times in the past, an intense period of warfare amongst the orcs has preceded the eruption of a great war host headed by a chieftain wielding one of these artifacts.

Elf Chopper

This cleaver-like greataxe was forged on the stolen anvil of Anurviel, an elvish god of smithing. Cooled in the blood of that god's high priest, Elf Chopper is imbued with powerful magic inimical to the elder race. In combat, it acts as a +5 *flaming burst greataxe*. Against elves, it deals double damage on a hit, and quadruple damage on a confirmed critical. In addition, each time an elf is hit with this weapon he must make a Fortitude save (DC 20) or permanently lose 1 point of Constitution. Furthermore, counterspells woven into the weapon grant its user spell resistance 25 against all spells cast by elves.

Dwarf Cleaver

Similar to Elf Chopper, Dwarf Cleaver was forged by the orc gods to serve as a potent weapon against their race's traditional dwarven enemies. This great, two-headed axe functions as a +5 *shocking burst greataxe*. Against dwarves, it delivers a paralytic magic. A dwarf struck by dwarf cleaver must make a Fortitude save (DC 25) or be paralyzed for 2d4 minutes. In addition, a dwarf so struck must make a Fortitude save (DC 20) or permanently lose 1 point of Charisma.

Kingslayer

A dull, black +5 *icy burst greatsword*, this deadly weapon was forged by Tyrok to defeat the most dangerous orc foe, mankind. A human struck by Kingslayer must make a Fortitude save (DC 25) or permanently lose 2 points of Strength and Intelligence. In addition, Kingslayer's wielder may call upon the orc pantheon for aid. Three times per day, he may cast any cleric spell of 4th level or lower.

CHAPTER FIFTEEN:

SYLVAN FORCES

THE GODS OF NATURE

Sylvan races worship nature. There are exceptions among individuals, but they are quite rare. While they may express their devotion in different ways and through different facets of nature's divinity, the basic ideal remains. Those who revere nature in its pure form, seeking wisdom in the ebb and flow of life, become druids. Clerics of these races are quite similar to their druidic cousins; the gods they revere are primal entities, one small step from nature itself.

Most sylvan folk believe, as many others do, that there is a great god of the stars and sky, a distant and mighty being who set the fires of heaven in motion. They harbor no ill will to those who worship this vast and powerful entity — they just don't share the desire to do so. Instead, they give their allegiance to a wondrous and loving goddess of life and earth. She goes by many names, but most of the faerie simply call her Mother Green.

The Green Mother does not appear directly to her children on a regular basis, but to call her distant is to misunderstand her entirely. She is in every blade of grass, every root and branch, every place where the soil is rich and alive. She is in the morning mist and the evening fog. She is in the bud, the flower, and the fruit. Her smile is in the growing leaves and her sigh is in their fall. She rejoices at the birth of lion cub and lamb alike, and she is there to comfort those who love the fallen. In many ways, Mother Green is love — of life, of joy, of love itself. When imagined to have a form at all, she appears as a green-skinned woman in her prime, literally glowing with nature's divine might. Even among the gods, she is a force to be reckoned with, but she is only dangerous to those who embrace evil. Mother Green understands all the power of nature — in many ways, she is the power of nature — and she can command the hurricane as easily as the breeze. She is neutral good and though she understands the purpose of the cleansing storm and the purifying flame,

the suffering they cause give her no pleasure. Ultimately, she is the goddess of the wolf as well as the deer and for all her love and nobility she knows the hunter as well as the hunted.

Waldiran, her dearest lover, is such a hunter. While he is a far more physical deity than Mother Green, he is no less potent for it. He typically appears in the form of a satyr, except with the antlers of a magnificent stag rather than a ram. However, he is occasionally shown with a wolf's face or lion's claws. He is chaotic good and revels in his freedom. Waldiran is a consummate warrior and predator, and he knows it. Tales are often told of his adventures, which usually end with him returning (either laughingly or sheepishly, depending on his exploits) to Mother Green, who can't help a smile even as she shakes her head in exasperation. Still, he is deadly serious when those he cares for are threatened. To all those who would ravage the land, tear at his lover's realm or slaughter the children of the green, he is a terrible and implacable foe.

WORSHIP

"Worship" may not really be the right word for some who follow this spiritual path, particularly when referring to their relationship with the gods. Words like honor and respect may be more appropriate. Still, there are many who view the gods with deep reverence, particularly those who follow the clerical path.

Ultimately, there is one source for worship among the sylvan folk — nature itself. Whatever their relationship with individual divinities, all show a deep reverence for and devotion to the power of life. This is both a practical issue and one of real faith and joy to the sylvan races. The practicality of the religion is clear. It is as important to them as keeping a house clean and maintained is to a human. The difference becomes apparent when one considers that there are no "haves" and "have-nots" among the sylvans. Everyone lives in a beautiful home, and their lives are filled with that beauty. They have been gifted with a literally fantastic world. Through worship, they prevent themselves from taking it for granted.

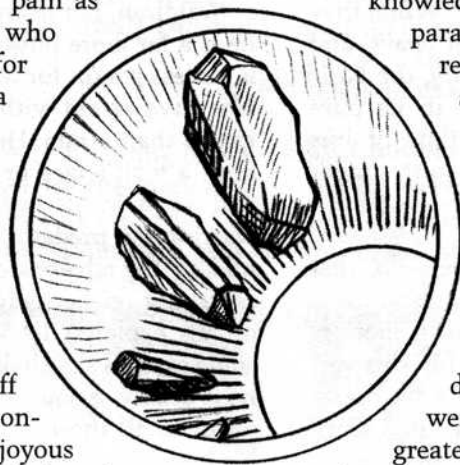
GOALS

To the sylvan races, it seems that most of the world's "intelligent" creatures are a danger to the land they inhabit: terrible, murderous dragons whose powers are only exceeded by their bottomless egotism; foul subterranean things who desire the death of light itself; patchwork nightmares with horrific magical abilities; ape-like conquerors (orcs or humans, take your pick) that breed like rabbits, spread like locusts, and ravage like wildfire. Elves are seen as a sister race by the sylvans, but they are only a single ally against a legion of savages. The world is a place of great wonder and those who can feel it are capable of truly amazing things. At the same time, when that natural wonder is attacked, the sylvan folk feel its pain as keenly as their own. For those who take the logical step to reverence for the environment, it is as much a practical decision as it is an act of devotion. Their fates are already tied to the world's; they may as well have the power to protect it.

Make no mistake, however, the devotion is quite real. Life for the sylvan folk is one of joy and beauty (when not driving off malicious intruders) and their connection to the divine is likewise joyous and beautiful. There is work and duty in their lives, but the innate magic that most share means far less toil for them. Nature provides, and the things that are drudgery elsewhere are part of the breath of life for the sylvan races. Even dark and dangerous forces of nature, like storms and predators, have a terrible and beautiful majesty to them. While others seek understanding of cosmic matters, they seek to maintain and enhance their understanding of their world and its magic.

For the gods of nature and faerie, this joy, beauty, and understanding is the greater part of what they are. Their joy and understanding come from what they can share with their children. Their view is from the edge of eternity. They can see the sweep of glory and tragedy with a perspective that gives comfort to even the ageless children of faerie. They see their children celebrating and falling, weeping and rejoicing. For these gods, more than any others, the reason for granting divine power is simple:

Who does not want their children to be wise and strong and happy?



It is true that there is some practical purpose to their gifts. The gods and spirits of nature are bound to the fate of the natural world. When it is wounded, they bleed. When it is healthy, they are strong. But in the end, they are more than the sum of their creation. They can survive without the green places and the warm winds. Their gifts come from love. Love is the source and the conduit, the reason and the goal.

This natural compassion and understanding extends to their priesthood. There is an old saying that the fey are as organized as three cats in a sack. While unfair, it has a kernel of truth. Respect and wisdom are the source of authority in the support structure that connects the sylvan druids and clerics. Since wisdom and knowledge convey power, there is a convenient parallel between those who have earned respect and more powerful priests. All have a voice in important matters nonetheless, for the priests' true wisdom comes from their ability to listen to the world, whether it speaks through an ancient master, a prophetic sign or an child's innocent question. Serious matters are discussed in councils and decided by consensus. This is a rather confusing matter to outsiders, but essentially boils down to majority rule — except more weight is given to the opinions of those with greater overall wisdom, experience with the issues, and direct knowledge of the question at hand. The only real exception to this is wartime, when attackers who underestimate "the forest rabble" receive the shock of their lives. A council forms with uncanny speed — leaders are chosen, ranks created and assigned, and plans laid out. An entire forest can turn against an invading army within hours. Once the war is over, however, the entire structure simply vanishes and everyone goes back to their lives.

DOMAINS

The domains of the sylvan gods revolve rather clearly around life and the elements. Common domains for such deities include Air, Animal, Earth, Plant, Sun, and Water.

Mother Green has the domains of Good, Healing, Nature (see New Domains, below), and Weather (see New Domains, below) Her favored weapon is the quarterstaff.

Waldiran, a somewhat more strident god, has the domains of Animal, Nature (see New Domains, below), Protection, and War. His favored weapons are the spear

[any] and natural weapons. Clerics of Waldiran who are both endowed with natural weapons and capable of using spears (such as satyr clerics) may consider both weapon types as favored.

RITUALS

For a religion based on life, love, and joy, “ritual” is primarily another excuse to celebrate. It’s no wonder that the sylvan folk are notorious for their revels, since to them a holy observance is as much party as ceremony. The first green leaf of spring, the first ripened (and eaten) fruit of summer, the first fallen leaf of autumn and the first snowfall of winter are all times they use to remember what is fun about the season they’re in, as well as what is important.

Births and marriages are particularly joyous, as they are both rare among the fey. The carousing that accompanies the arrival of an infant typically lasts for three days, as they celebrate the arrival of an innocent new companion to their lives. Marriages, by contrast, are surprisingly solemn. For two immortals to wed, they must be bound by a love so deep that any celebration pales in comparison. Those who attend the ceremony are there in equal parts to congratulate the lovers and to share in that happiness.

Death, being equally rare among the sylvans, is deliberately an enormous party. The shattering grief felt by some is acknowledged. Still, an emotional release comes through the understanding that the deceased would not want the survivors to suffer. These revels can be wild and occasionally savage, but the outlet is usually a welcome one.

HOLY SYMBOLS

Mother Green’s holy symbol is a tree — its significance should be obvious. However, it can also seem to be roots spreading from a central source connecting to a circle. In that double meaning is her purpose: to be alive and to connect all that lives in an eternal cycle.

Waldiran’s symbol is a bit odder. Stones, or crystals, orbiting a glowing green sphere, represent his own place in Mother Green’s orbit and his willingness to place himself in between the Green Mother and anything that would harm her. Crystals are also sometimes used as a divine focus for Waldiran’s clerics, making their presence doubly appropriate.

PLACES OF WORSHIP

As a rule, sylvan races don’t build churches or temples; the wonders of nature are holy enough for them. In general, their places of worship are called groves. In fact, they usually are groves in the traditional sense. Sometimes they are natural outcroppings of stone or crystal or circular patterns of plants that many humanoids rightly call “faerie rings,” but they are invariably places where natural beauty and divinity spill out into the mundane world. Occasionally, they are crafted somewhat, to the extent of encouraging trees to grow in certain patterns or creating stone circles, but by and large the sylvan races go to where the divine touches the world, rather than trying to convince the gods to come to them.

The typical grove is a clearing surrounded by an area of trees, usually in the densest parts of the forest. While forests aren’t the only areas where sylvan races give honor to the gods, they are the most popular and numerous places. Within the clearing itself, there are unusual flowers, both in type and number. The actual “faerie ring” of mushrooms is not at all uncommon. It usually marks the central area of the sacred space. Natural springs or wells provide both for beauty and more practical needs. Wells, in particular, are excellent for scrying when still (and considered holy water for the clerical version of the spell). The wind will calm as a sign that the time is auspicious for divination.

For all the peace and beauty of a grove, the cynical should not assume that such places are defenseless. Druids and nature clerics are literally in their element in such places. Every tree and vine can become a weapon. Further, many powerful magical beings make their homes in groves, tending the land and defending it from intruders. Treants and nymphs, in particular, have the power and the will to make attackers regret their folly for the last few moments of their lives. Beautiful flowers often hide dangerous thorns. Visitors to a grove should remember that.

PRIESTS OF NATURE

Most priests of the sylvan folk are either druids or clerics devoted to natural forces. Few ever progress past the lower levels, as they rarely need more than their own innate magic in the pursuit of their goals and beliefs. They are invariably knowledgeable in the ways of nature, and are usually more even-tempered than the average member of their race (clerics of Waldiran notwithstanding).

Nymph Priest of Mother Green, Clr1: CR 2; SZ M (fey); HD 3d6+1d8; hp 18; Init +1 (Dex); Spd 30 ft., swim 20 ft; AC 11 (+1 Dex); Atks Dagger +1 melee (1d6); SA Blinding beauty, unearthly beauty, spells, turn undead; SQ Spells, spell-like abilities; SV Fort +3, Ref +4, Will +10; Str 10, Dex 13, Con 10, Int 16, Wis 17, Cha 19; AL CG. Skills: Animal Empathy +10, Concentration +4, Diplomacy +8, Escape Artist +7, Heal +12, Hide +7, Knowledge (nature) +7, Knowledge (religion) +7, Listen +11, Move Silently +7, Sense Motive +9, Spellcraft +7, Spot +11. Feats: Ability Focus (unearthly beauty), Alertness, Dodge, Extra Turning, Iron Will. Domains: Good, Nature. Prepared Spells: 0: *create water, light, purify food and drink*; 1st: *bless water, pass without trace, protection from evil*.

SYLVAN DOMAINS

The Nature domain is related to the Animal and Plant domains, but has characteristics of its own. A cleric with this domain shares a great deal with the druid. Many of its powers are related to knowledge of and attunement with the natural world. The strength of this domain is not lightly dismissed. There are few powers in existence that can equal the raw force of nature.

The Weather domain encompasses some aspects of the Air and Water domains, but has unique properties of its own. A cleric with this domain knows the patterns of sky and sea, and is capable of both summoning and driving off its supreme destructive power.

NATURE DOMAIN

Deities: Mother Green, Waldiran

Granted Power: Gain nature sense and woodland stride as the druid abilities of the same names. Knowledge (nature) and Wilderness Lore are class skills.

Nature Domain Spells

- 1 Pass without Trace
- 2 Speak with Animals
- 3 Plant Growth
- 4 *Treant Shape*
- 5 Commune with Nature
- 6 *Cleanse*
- 7 Control Weather
- 8 Control Plants
- 9 *Control Nature*

WEATHER DOMAIN

Deities: Mother Green, other life deities.

Granted Power: Gain the ability to forecast the weather for the next day and the general trends for as far ahead as one day per cleric level. Gain a +4 divine bonus to all saving throws involving weather effects, including magical lightning.

Weather Domain Spells

- 1 Obscuring Mist
- 2 Wind Wall
- 3 Searing Light
- 4 Control Water
- 5 Control Winds
- 6 Control Weather
- 7 Sunbeam
- 8 Whirlwind
- 9 Storm of Vengeance

SYLVAN SPELLS

CLEANSE

Abjuration

Level: Druid 6, Nature 6

Components: V, S, DF

Casting Time: 1 round

Range: Touch

Area: 10-ft./level radius emanating from the point touched

Duration: Instantaneous

Saving Throw: See text

Spell Resistance: No

This variant of the *hallow* spell is only temporary, but has a number of useful effects. All evil divine effects cast on the area are dispelled immediately, including desecrate and unhallow. It banishes evil extraplanar creatures as a *holy word* (spell resistance has no effect). Undead take damage as if caught in a sunburst, though undead who are vulnerable to sunlight are not automatically destroyed. All poisons, whether acting on a person or fouling the land, are rendered inert. This functions as a *neutralize poison* on all in the area of effect. It also completely restores all non-magical plant life in the area of effect.

Finally, it acts as a *remove curse* on all non-evil beings in the area, but is considered a 6th level spell for saving throw purposes.

SYLVAN FORCES

This potent spell only works in areas largely untouched by civilization. It functions in a field where sheep graze or an inhabited but unworked cave, but not in a city or dungeon.

CONTROL NATURE

Transmutation

Level: Druid 9, Nature 9

Components: V, S, M, DF

Casting Time: 1 round

Range: Personal

Area: One-mile-radius circle, centered on you

Duration: 1 round/level

Saving Throw: See text

Spell Resistance: No

Once the spell is cast, the caster's body merges into the local, dominant element (typically earth or water). While so immersed, the caster gains senses equivalent to *commune* with nature over the entire area for the duration of the spell. The caster gains the following spell-like abilities, one of which can be used each round for the duration of the spell:

- *Animate objects*, usable on natural objects only
- *Control plants*
- *Control water*
- *Control winds*
- *Fog cloud*
- *Liveoak*, usable on any tree in the area of effect
- *Soften earth and stone*
- *Stone shape*

All applicable saving throws are made against these effects as if they were cast normally (at their normal spell levels).

At any time, the caster may take the form of an elder elemental of the element with which he is melded. This form has the maximum hit points and all the powers of the elemental of that type. The caster can only meld with air by being able to fly, then hovering at a minimum height of thirty feet. Fire cannot be melded with in a normal plane. While in this elemental form, the spell-like abilities available while melded into the element are not available, but the *commune* with nature power is still in effect.

This spell can only be cast outdoors.

Material component: A sprig of vervain, harvested with a golden blade when neither sun nor moon is in the sky. The sprig must not be allowed to touch the ground when harvested. It is dropped when the spell is cast.

TREANT SHAPE

Transmutation

Level: Druid 4, Nature 4

Components: V, S, DF

Casting Time: 1 action

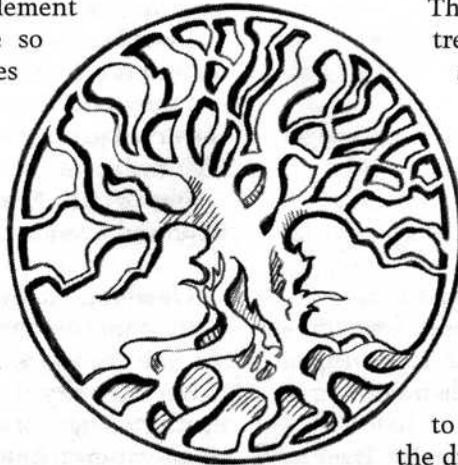
Range: Personal

Target: Self

Duration: 10 minute/level (D)

Saving Throw: Yes (harmless)

Spell Resistance: Yes (harmless)



This spell must be cast while touching a tree. When complete, the caster becomes a treant. This transformation follows the standard rules for a *polymorph self* spell, except that the caster also gains the qualities of being a plant (immune to mind-influencing effects, poison, sleep, paralysis, stunning, and polymorphing, and not subject to critical hits) and the racial bonus to Hide checks made in forested areas.

The caster also develops the ability to speak the unique treant language for the duration of the spell. Treants are friendly toward the caster as long as he behaves himself.

SYLVAN PRESTIGE CLASS

DRYAD RANGER

Most dryads spend their lives bound to a single oak tree, unable to travel; that being their nature, most are untroubled by the idea. Being sentient, however, there is variation among them and some desire greater freedom. To that end, a few learn combat skills and call to their brethren, the treants. Through a sacred ritual, the dryad transfers her bond from the oak to the treant, and the two become eternal companions. As neither race ages, they may spend many years getting to know each other beforehand (eternity is a long time to be together, after all). Dryad rangers tend to rely far more on speed and wit than their mortal counterparts.

Hit Die: d8.

Requirements

To qualify to become a dryad ranger, the character must fulfill all of the following criteria.

Race: Dryad

Special: The dryad ranger must be bound to a treant rather than a typical tree. A treant cannot be forced into such a relationship by any means, magical or otherwise; the choice must be willing.

Class Skills

The class skills of the dryad ranger (and the key ability for each skill) are Animal Empathy (Cha), Climb (Str), Concentration (Con), Craft (Int), Handle Animal (Cha), Heal (Wis), Hide (Dex), Intuit Direction (Wis), Jump (Str), Knowledge (nature) (Int), Listen (Wis), Move Silently (Dex), Ride (Dex), Search (Int), Sense Motive (Wis), Spot (Wis), and Wilderness Lore (Wis).

Skill Points at Each Level: 4 + Int modifier.

Class Features

All of the following are features of the dryad ranger prestige class.

Weapon and Armor Proficiencies: Dryad rangers are proficient with all simple and martial weapons as well as light armor. Armor check penalties apply. When wearing light or no armor, a dryad ranger can fight with two weapons or a double-headed weapon as if she had the feats Ambidexterity and Two-Weapon Fighting. She loses this special bonus when fighting in medium or heavy armor.

Track: At 1st level, the dryad ranger gains Track as a bonus feat.

Spells: A dryad ranger gains the ability to cast spells as a standard ranger at 2nd level. However, add four to her class level to determine her spells per day, using the spells per day chart for rangers. Her caster level is equal to her actual number of levels in the class.

Dryad rangers use Wisdom to determine bonus spells and save DCs just like a normal ranger.

Evasion: At 3rd level, the dryad ranger gains evasion, as the rogue ability of the same name.

Uncanny Dodge: At 4th level, the dryad ranger gains the extraordinary ability to retain her Dexterity bonus to AC (if any) regardless of being caught flat-footed or attacked by unseen opponents. At 7th level, she can no longer be flanked.

Woodlands Stride: At 5th level, the dryad ranger may move through natural thorns, briars, overgrown areas, and similar terrain at her normal speed, without suffering damage or other impairment.

Trackless Step: At 6th level, a dryad ranger leaves no trail in natural surroundings and cannot be tracked.

Improved Two-Weapon Fighting: At 8th level, the dryad gains the bonus feat Improved Two-Weapon Fighting as long as she is wearing light or no armor.

Improved Evasion: The dryad ranger gains improved evasion at 9th level, as the rogue ability of the same name.

Freedom: At this point, the dryad's mystical connection to the natural powers of the world is such that she and the treant can sever their connection without harm to the dryad, if they so desire — she is sustained by the energy of nature itself. However, both gain regeneration 1 (ineffective against fire and acid) while they remain connected.

DRYAD RANGER ADVANCEMENT TABLE

Level	Attack	Fort	Ref	Will	Special
1	+1	+0	+2	+2	Track
2	+2	+0	+3	+3	Spells
3	+3	+1	+3	+3	Evasion
4	+4	+1	+4	+4	Uncanny Dodge (Dex bonus to AC)
5	+5	+1	+4	+4	Woodland Stride
6	+6	+2	+5	+5	Trackless Step
7	+7	+2	+5	+5	Uncanny Dodge (can't be flanked)
8	+8	+2	+6	+6	Improved Two-Weapon Fighting
9	+9	+3	+6	+6	Improved Evasion
10	+10	+3	+7	+7	Freedom

SYLVAN MAGIC ITEMS

Cloak of the Maelstrom

This powerful item appears to be a basic protective cloak at first. It provides a +2 luck bonus to AC and constantly provides endure elements (cold and fire) to the wearer. However, once the command word is spoken, its full power becomes apparent. The wearer, by concentrating for ten minutes, may *control weather* once a day. Each cloak also has a tendency toward good, neutral or evil. If the wearer's alignment is compatible with the cloak's, he may cast *storm of vengeance* once a week. The wearer of the cloak is completely immune to the storm's effects. The moral tendency is not strong enough to inflict damage or negative levels. Certain characters may have to atone (DM's option) if they knowingly wear a *cloak of the maelstrom* of an alignment entirely opposite to their own. Neutral cloaks can be used by anyone without such danger.

Caster Level: 18th; *Prerequisites:* Craft Wondrous Item, *control weather*, *endure elements*, *storm of vengeance*; the alignment of the caster becomes the alignment of the cloak; *Market Price:* 150,000 gp.

Horn of the Wild

This small horn — which is always made from actual animal horn — can be blown once per day. It provides any one of the following effects when sounded: *animal messenger*, *animal trance*, *calm animals* or *charm person or animal*. It can't be enchanted to create a charm if the animal was killed specifically to make the horn.

Caster Level: 5th; *Prerequisites:* Craft Wondrous Item, *animal messenger*, *animal trance*, *calm animals*, *charm person or animal*; *Market Price:* 7,000 gp; *Weight:* 1 lb.

Ring of the Land

The *ring of the land* is a simple woven band of fiber and wood, but it is as sturdy as iron. It functions as a *ring of sustenance*, with the same requirements, and can easily be mistaken for one. When immersed in soil for an hour, the wearer becomes aware of its full power.

The *ring of the land* allows the wearer to *commune* with nature three times per day and *control weather* once per week, although it takes ten minutes to activate each effect. The wearer also gains a +3 natural armor bonus to AC. Finally, the ring can be used to summon an *insect plague* once per day.

Caster Level: 15th; *Prerequisites:* Forge Ring, *barkskin*, *commune with nature*, *control weather*, *create food and water*, *insect plague*; *Market Price:* 120,000 gp.

Staff of Poison Thorns

This malicious variant of the *staff of the woodlands* is clearly unnatural. It has sharp spikes on both ends and is usually a strange shade of green or white. It is used as a quarterstaff (including the ability to use it as a double weapon) and only requires that proficiency, but it does damage as a +2 *morningstar*. It also allows the use of the following spells:

Spike growth (1 charge)

Wall of thorns (1 charge)

Both spells, however, create poisonous thorns. Anyone who takes damage from the spikes or thorns must make a Fortitude save or be affected by *poison*. However, as this poison is effectively natural, spell resistance does not protect against it.

Caster Level: 9th; *Prerequisites:* Craft Staff, Craft Magic Arms and Armor, *poison*, *spike growth*, *wall of thorns*; *Market Price:* 80,000 gp.

SYLVAN RELICS

The Green Staff

This simply named artifact was a gift from Mother Green. The greatest cleric or druid of her orders held it. It was used in the service of life itself, until it was lost over a century ago in a war with a terrible lich lord.

The Staff is one of the most powerful artifacts. In battle, it merely functions as a +4 *quarterstaff* and has magical powers identical to a *staff of the woodlands*, providing the wielder with ten charges per day. In fact, it is physically identical to a *staff of the woodlands*, appearing to have been grown more than fashioned.

As potent as the Green Staff is in the short term, its power over land and life are truly awe-inspiring, even for an artifact. The Staff grants the power to *hallow* an area, at will, as a 20th level cleric. This takes a full day, as the spell. If the wielder is interrupted he must begin again. However, at the end of the day, the true power of the Staff can be unleashed. Once the wielder has used the Staff to *hallow* an area, it may be thrust into the ground, becoming a tree 10 ft. tall and 1 ft. around. The *hallowed* ground becomes clean and fertile soil, no matter how barren or befouled it may have been. The layer of topsoil thus created has a minimum depth of two feet, and typically extends to the bedrock below. The area affected by the *hallow* spell is unchanged.

SYLVAN FORCES

Plants grow in the area affected at supernatural speed, growing to full size in the hour after the soil is made fertile. If the area is already fertile, then the land is affected as if by the enrichment version of the plant growth spell. The wielder may choose what sorts of plants grow, allowing small forests or entire crops to be grown in a few days. If the wielder does not specify otherwise, all manner of native, non-mobile plant life grow in the affected area. As long as the Staff remains embedded in the ground, the plants created may be controlled at will, per *command plants*. The wielder also knows the area affected for as long as concentration is maintained, as if he had cast *commune with nature*. Regardless of any other intent of the wielder, all plant life in the area of effect animates and attacks any non-good undead who enter it for the duration of the effect.

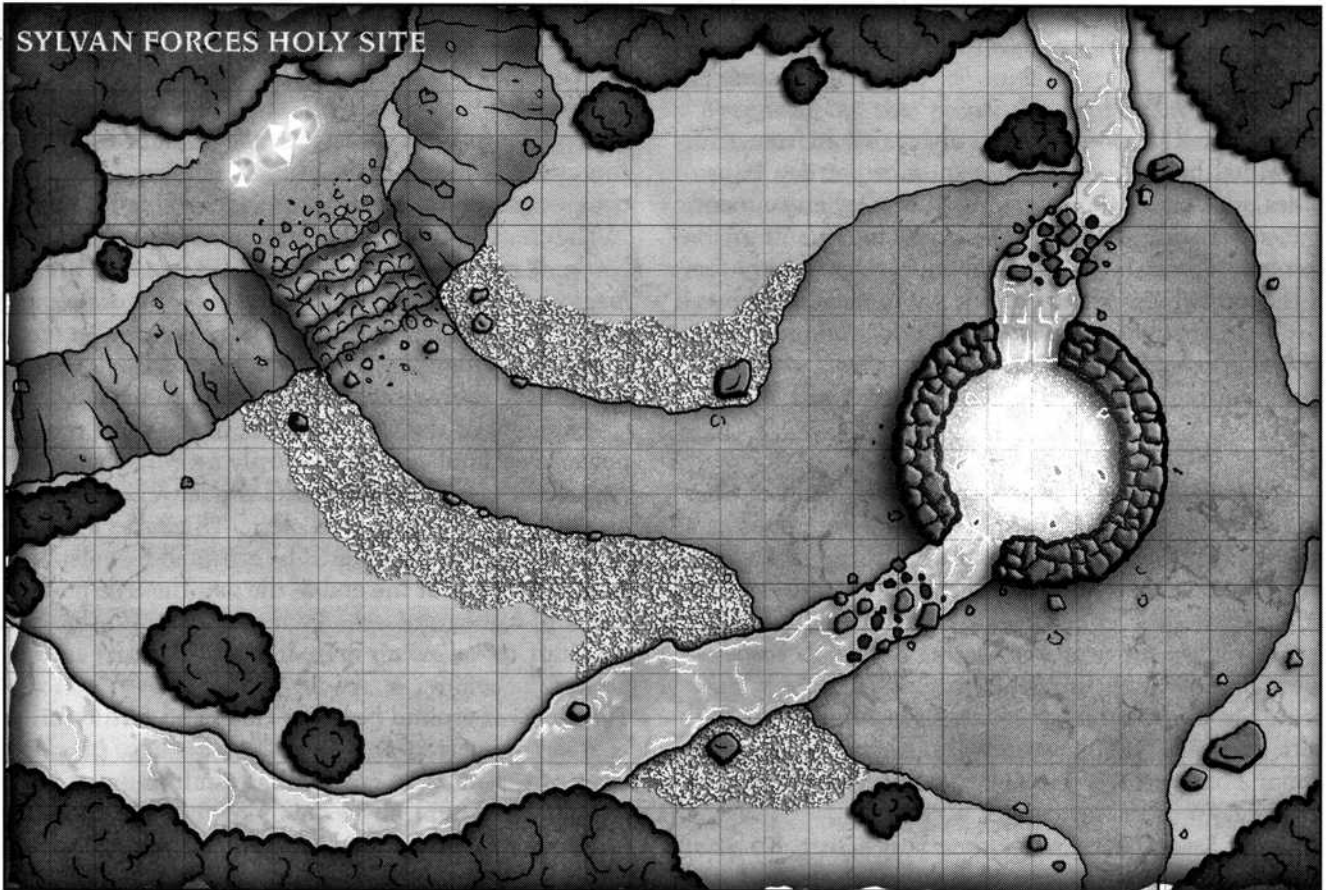
The powers to make soil fertile, command plants and commune with nature have a maximum radius of one mile per caster level. Although the effect stops spreading once the maximum radius is reached, the wielder may continue to command plants and commune with

nature for as long as he concentrates. During the entire process, the Staff bears fruit that provides for all the wielder's physical needs.

Plants created by the Staff are always of natural varieties and do not harm non-evil creatures, though they do restrain anyone at the wielder's command per *entangle*. The Staff is incapable of making ground infertile or disrupting the natural order of an area. Plant life inimical to the area dies out after a season without causing harm to the surrounding region or any native animal or plant life.

Once the wielder is finished with the Staff, he simply releases it. The Green Staff returns to its original size and shape and can be used in this manner again after one full day has passed. Despite its noble intent and built-in safeguards, it is quite possible to do considerable damage to "civilized" areas with the Staff. The priests who kept it were scrupulous in its use. They search for the Staff to this day, as do many others who seek its power.

SYLVAN FORCES HOLY SITE



CHAPTER SIXTEEN:

TROLLS

GODS OF THE EVER

Troll mythology, if one can excuse the pun, is the stuff of legends. Few scholars have ever clearly documented the worship, beliefs, and legends of troll culture, largely because trolls have little in the way of common heritage. Typically, the largest troll band numbers less than a half-dozen members; those with numbers beyond that are both rare and extremely transitory. While the occasional troll horde, dubbed a rampage, forms to ravage the countryside, such congregations of trolls are extremely rare. Thus, trolls seldom gather in a manner conducive to the creation and preservation of a bona fide culture.

Yet, despite this, trolls seem to share the basics of a common religious heritage. The answer is as simple as it is chilling. All trolls hold two deities in high esteem, Vendak the Keeper and Grolluk the Devourer. Despite the trolls' lack of a shared culture, idiot-level intelligence, and scattered existence, all trolls know of these gods and their methods of worship.

When the trolls were created in the distant eons of the world's birth, Vendak and Grolluk plotted to seize the world for their own use. Seeing the humanoid races created by the other gods, they created five children of their own, creatures that mimicked their form and shared their drive to conquer the world. To aid their offspring, Vendak and Grolluk granted them the power of immortality. The magical powers needed to complete this act attracted the attention of the other gods. Upon learning of Vendak's and Grolluk's plans, the gods sundered the troll gods' creations. Yet, try as they might, they could not completely destroy them. The gods tore them limb from limb, only to watch as their tiny, shattered pieces took the shape of smaller versions of their original form. Again and again, the gods tore the progressively smaller creatures to pieces, until eventually they were so small they fell through the gods' hands and drifted down to the world, where they became the race known as trolls.

All trolls that walk the world descend from those original creatures. Within each of them lurks the ancient racial memories that prompt them to attack and devour all life they encounter. Their deities' dreams of conquest and destruction lie at the heart of every troll's mind. Even those raised in captivity by tyrant warlords exhibit knowledge of their heritage. Much as the troll's physical form heals rapidly despite grievous injuries, over time a troll's mind slowly develops memories of the troll race's past. Every troll soul is torn from a single, great mass of flesh in the great caverns of Vendakk and Grolluk and cast into the world with the birth of a new troll. Older trolls naturally develop into priests and skilled warriors as they age and begin to recall their past lives. Most trolls are stupid, unthinking brutes only because their warlike tendencies prevent them from aging to the point of developing a true intellect.

Yet, accounts persist of monstrous trolls deep beneath the earth whose strength is only matched by their cunning. Most dismiss these stories as mere legends or tall tales, but those who study trolls know better. In the darkest corners of the world, there lurk trolls who have lived long enough to claim their race's true heritage. Strong of body and quick of mind, these vicious predators often have the magical talents of a high priest or an archmage.

Vendak the Keeper is the queen of all trolls. She is their mother and creator, keeper of their history, lore, and traditions. As a troll sleeps, she whispers her teachings into its ear, prompting even the densest troll to at least pay basic homage to her. Smarter trolls, or those with a bent for mystical talent, whole-heartedly take up her worship. They construct gruesome speaking circles, horrid collections of the still living heads of troll adepts and clerics, to serve as oracles and advisors. Vendak represents the intellectual potential and racial memories buried within each troll. She urges her followers to struggle amongst themselves and against all living things, hoping to winnow out the weaklings of trollkind while allowing the worthiest of her followers to grow in power and prestige.

Grolluk the Devourer is the king of all trolls. He is their father and teacher; having infused them with the savage strength and incredible health that allows them to overwhelm their enemies. He whispers his lore into the minds of trolls when they are awake, urging them into battle and teaching them that all other races, even intelligent ones, are little better than food waiting to be devoured. Grolluk does allow his followers to sometimes ally with other, warlike races that help spread death and destruction. To Grolluk, such creatures help clear the world of creatures and contribute to the eventual rise of the trolls. Grolluk contacts all trolls, though few actively follow his edicts. Many choose other gods, an act that enrages him, but he rarely intercedes to punish transgressors. Like Vendak, Grolluk urges the eldest and most powerful of his followers to venture deep into the earth to sleep, grow, and master their slowly developing birthright.

WORSHIP

Trolls rarely possess the intellectual capacity to ponder theological questions of creation, existence, morality, or other topics. Most who follow Vendak and Grolluk do so out of happenstance, interpreting the gods' visions in a roughly correct manner and, for whatever reason, obeying their message. As the two deities exhort their followers to smash and devour other living things, it is impossible to know if trolls follow these commands out of a sense of obedience or if they simply happen to align with trolls' natural bent for violence and their ceaseless hunger.

Vendak and Grolluk urge their followers to fight against trolls who worship other gods. While the two gods' teachings hold them as the true creators and shepherds of trollkind, many scholars believe they may simply be a pair of tremendously powerful demons who seek to attain godhood by winning the worship of all trolls. According to one theory, Vendak and Grolluk conquered a por-

tion of the outer planes and began luring troll souls and spirits to their domain with a powerful artifact. The two demons then endlessly recycle these souls, slowly forming them into more powerful forms over many lifetimes. Once the two demons have the faith of enough powerful creatures, they will become gods and create a new race of servitors. Many scholars scoff at this explanation, but the presence of other supposed gods of the trolls in addition to this pair grants some legitimacy to the theory.



GOALS

Both Vendak the Keeper and Grolluk the Devourer urge their followers to destroy all life. The two gods still plot to claim the world as their own, and though other deities now claim the worship of trolls, they view the race as their children. Differing creation legends suggest that other gods may have created the trolls; until research reveals otherwise, scholars must accept contradictory creation stories.

Vendak's and Grolluk's followers seek to destroy other living creatures and prove themselves worthy of their ancient, ancestral knowledge. The most successful trolls receive further blessings from the gods and develop enhanced intellects and great strength. Other trolls are cast aside. They are destroyed in combat, killed by rival trolls, or left to the simple, brutal existence of a marauding bandit.

DOMAINS

Vendak the Keeper serves as a sage, advisor, and leader to her followers. Her domains are Evil, Knowledge, and Troll Ancestry, described below. Her favored weapon is her own claws and fangs. She and her followers spurn weapons, as this runs counter to ancient traditions she set down at the dawn of time. This stance is a bone of contention between her followers and Grolluk's.

Grolluk the Devourer is the patron of war, slaughter, and hunger. He urges his followers to devour all in his path. His domains are Destruction, Evil, Gluttony, and War. Gluttony is a new domain described below. His chosen weapon is a wicked, black, serrated greatsword forged from the substance of the void that existed before the world's creation.

RITUALS

Troll rituals are both cruel and sickening. Vendak's most important ritual is the creation of, or an addition to, a speaking circle's gruesome collection. When two powerful troll adepts or clerics exist, Vendak orders them to meet in battle, hoping to weed out the weak amongst her followers. The two trolls fight with tooth, claw, and magic, using fire-based spells to blast the flesh from each other's bodies. At the end of the battle, the victor decapitates the loser while invoking the blessings of Vendak. This preserves the defeated troll's head in a half-alive state while the victor gathers the rest of the remains and burns them to ash. The triumphant cleric then carries the head to one of Vendak's most venerated shrines, a cave buried deep beneath the earth known as a speaking circle. Within, the heads of other defeated trolls hang from the ceiling

by rope or are mounted in the wall with wooden or iron stakes. There they linger on in a state of perpetual agony, their regenerative abilities sustaining their life but never re-growing their full bodies. Troll adepts, clerics, and warriors who seek knowledge and mystical aid carry gifts of food and drink to these suspended heads, trading them morsels in return for advice, spell-casting, and knowledge. The heads act as oracles. Those trolls intelligent enough to appreciate their advice regard them with a mix of disdain at their plight and horror at the possibilities of their own faith.

In game terms, followers of Vendak use their Troll Ancestry domain spells (described below) to handle the task of adding a head to the speaking circle. Any troll spellcaster banished to such a site retains full use of its spells, though Vendak denies them any spells that could help them escape their fate. The heads cast spells and offer advice in return for food and other comforts that improve their pitiful existence. There are always at most twelve heads collected in a speaking circle. When a thirteenth victim is brought to it, the eldest head immediately shrivels and dies.

Other than the rituals associated with the speaking circle, Vendak's followers observe few holidays or formal services. Most trolls are too dense to handle a complicated religion, and their solitary existence does not lend itself to the development of rituals and other communal religions observances.

Grolluk's followers rarely achieve the intellectual and magical levels of Vendak's, leaving them with an even lower capacity to deal with rituals and other expressions of religion. The one common ceremony they participate in takes place in the aftermath of a great victory by a large number of trolls. Sometimes, when many trolls gather in one area by happenstance or the design of a warlord who fields a large force of trolls, a strange, communal intelligence seems to overcome the creatures. The visions and waking dreams Grolluk sends to his children magnify in power, the large collection of trolls serving to focus his ambient divine energy. For brief periods of time, the trolls act seemingly under the control of a hive-like intelligence, allowing them to work together in combat with startling efficiency, particularly considering trolls' reputation for erratic, stupid behavior.

This behavior extends to other aspects. The trolls begin to finish sentences for one another. In extreme cases, a conversation with any one troll quickly turns into a conversation with them all, as each troll speaks one word in turn, the entire group working together to form a single sentence. The trolls become even more violent, prone to random outbursts of destruction that

makes them difficult to handle. Many would-be conquerors turn their forces against these monsters. Many tomes of dark knowledge mention this bizarre eruption of behavior. However, large groups of trolls form rarely, and this eruption of intelligence occurs barely one in every one hundred times. Still, more than a few borderlands settlements have fallen victim to the sudden creation of what is termed a rampage of trolls, a large group of the monsters who fight with uncanny intelligence and coordination.

In game terms, there is a 1% chance this phenomenon appears any time more than 20 trolls come together in a group that remains together for more than one month. The trolls begin to act like members of a single hive mind, and each gains +4 to Intelligence, Wisdom, and Charisma. Furthermore, the trolls all form a mental bond that allows them to communicate via telepathy up to range of 100 feet. Trolls refer to this as the dreaming. They bear few memories of their time within it, but many remember vague flashes of important portions of troll ancestral history. Many trolls who experience a dreaming go on to become clerics of Grolluk, the mystic power of that deity calling them to his banner.

HOLY SYMBOLS

Trolls lack the craftsmanship to produce their own holy icons, yet a few symbols hold important religious significance for them. Vendak's followers use a stylized, wooden carving of a troll's head mounted on a stake as their holy symbol, a grim reminder of the fate that awaits them should they fall in defeat at a rival's hands. Grolluk's minions are tremendous gluttons, even by a troll's standards. Their symbols are assembled from the cast-aside bones of creatures and humanoids they have devoured. Grolluk exhorts his followers to kill and eat all living things they meet. His followers construct their symbols with bones from powerful or impressive foes they have eaten as a sign of their prowess.

PLACES OF WORSHIP

Trolls build few places of worship, as they lack the organizations, skill, or intelligence to erect complex structures. Instead, they use natural caverns and caves as their temples. Both Vendak's and Grolluk's followers gather in speaking circles to consult the oracles and offer prayers for guidance and blessings from their gods. Trolls choose deep, hidden caves to host speaking

circles, eager to keep them proof from intruders but lacking the talents necessary to organize guardians or defenses for them.

In the wilds, trolls create simple shrines in forest clearings or on isolated mountain peaks. They drag living prey there and devour them alive in tremendous orgies of blood and violence. The trolls usually find a nearby cave to keep captives, dragging a large boulder in front of its entrance in order to trap their victims within. Often, a large feast helps precipitate the formation of a troll gang large enough to enter the dreaming. Whenever the troll population climbs in a region Grolluk's priests attempt to bring them together with the promise of a tremendous feast.

The typical speaking circle is a large, circular cave with the heads of its oracles hanging or mounted along the outer edge of the chamber. A large, rotting pile of food and other gifts stands beneath each oracle, while a small pit dug in the center of the room holds the ashes of heads displaced and destroyed by a new arrival. Sages and explorers who come across a speaking circle can judge its age by the layer of ash found at the bottom of this pit. The oracles address intruders with a cacophony of voices, each pleading for food or other gifts while claiming to possess knowledge and magic valuable to the intruder. The oracles are not picky about whom they serve, and so long as they receive some sort of sacrifice they offer up their knowledge. The oracles prefer to have food and drink placed in their mouths rather than merely piled beneath them. Though they cannot truly eat, the physical act of chewing and swallowing brings them comfort. Generally speaking, a troll oracle casts spells in return for gold equal to half the price normally charged by spellcasters.

Piles of bones, bloodstains, and the remains of the dead mark the simple clearings that serve as feasting spots for trolls. Trolls rarely make the effort to erect altars or other idols to their gods.

TROLL PRIESTS

Priest of Vendak Female Troll, Clr3: CR 8; SZ L (giant); HD 9d8+54; hp 98; Init +2 (Dex); Spd 30 ft.; AC 21 (-1 size, +2 Dex, +7 natural, +3 studded leather); Atks 2 claws +12 melee (1d6+6) and bite +6 melee (1d6+3); Reach 10 ft.; SA Rend 2d6+9, spells, rebuke undead; SQ Regeneration 5, scent,



darkvision, spells; SV Fort +14, Ref +5, Will +8; Str 23, Dex 14, Con 23, Int 6, Wis 13, Cha 6; AL CE. Skills: Concentration +9, Knowledge (religion) +1, Listen +7, Spot +7. Feats: Alertness, Iron Will, Scribe Scroll, Weapon Focus (claws). Domains: Ancestry (Troll), Evil. Prepared Spells: 0: *create water, detect magic, guidance, resistance*; 1st: *bane, cure light wounds, divine favor, protection from good*; 2nd: *aid, resist elements*.

Priest of Grolluk Male Troll, Clr1: CR 6; SZ L (giant); HD 7d8+42; hp 77; Init +2 (Dex); Spd 30 ft.; AC 22 (-1 size, +2 Dex, +7 natural, +4 chain shirt); Atks Masterwork greatsword +10 melee (2d6+6) and bite +4 melee (1d6+3), or 2 claws +9 melee (1d6+6) and bite +4 melee (1d6+3); Reach 10 ft.; SA Rend 2d6+9, spells, rebuke undead; SQ Regeneration 5, scent, darkvision, spells; SV Fort +13, Ref +4, Will +6; Str 23, Dex 14, Con 23, Int 6, Wis 11, Cha 6; AL CE. Skills: Concentration +7, Knowledge (religion) +1, Listen +6, Spot +6. Feats: Alertness, Iron Will, Weapon Proficiency (greatsword). Domains: Gluttony, War. Prepared Spells: 0: *create water, guidance, virtue*; 1st: *doom, magic weapon*.

TROLL DOMAINS

ANCESTRY (TROLL)

Deity: Vendak

Granted Power: The troll ancestry domain allows Vendak's followers to call upon the collected lore of long-dead trolls. Once per day, Vendak may preserve a troll's head in order to mount it in a speaking circle.

Ancestry (Troll) Domain Spells

- 1 Comprehend Languages
- 2 Augury
- 3 Clairaudience/Clairvoyance
- 4 Divination
- 5 Commune
- 6 Find the Path
- 7 Vision
- 8 Discern Location
- 9 Miracle

GLUTTONY DOMAIN

Deities: Grolluk, gods of greed and feasting

Granted Power: Immunity to all ingested poisons and any diseases or effects from eating rotten or spoiled food.

Gluttony Domain Spells

- 1 Goodberry
- 2 Create Food and Water
- 3 Neutralize Poison
- 4 Stinking Cloud
- 5 Contagion
- 6 Heroes' Feast
- 7 Stone to Flesh
- 8 Flesh to Stone
- 9 Mordenkainen's Magnificent Mansion

TROLL PRESTIGE CLASS

VENDAK'S CHOSEN

Deep within the bowels of the earth, monstrous trolls born of the unholy blessings of the dark goddess Vendak rule over great, subterranean caverns. These mighty trolls, having proven themselves in single combat against the greatest of Vendak's followers, receive her blessing to travel into distant caverns to begin a slow transformation into her greatest minions. These chosen trolls tower over their mundane kin, soon rivaling storm giants in size and strength. These creatures do not only grow strong in body, for Vendak forges and refines their intellects as well. Many take up the study of magic, congregating in hidden cabals that raid the surface world and dark elf communities for spellbooks and other precious arcane tools.

Vendak's chosen have a limitless life span, granting them centuries to grow and develop their skills. The goddess bides her time, watching her chosen slowly grow in numbers. One day, when the time is right, they will gather together to launch an unholy crusade against all life, bursting from the depths of the earth to level cities, sunder nations, and claim the world in their goddess's name. Until then, Vendak watches, waits, and plans her final victory.

Hit Die: d8.

Requirements

To become Vendak's chosen, a troll must fulfill all the following criteria:

Race: Troll

Spellcasting: Ability to cast 3rd-level divine spells from the Troll Ancestry domain

Special: Defeat five other followers of Vendak in single combat, all of whom must be your level or higher at the time of the fight.

Class Skills

The chosen of Vendak's class skills (and the key ability for each) are Alchemy (Int), Climb (Str), Concentration (Con), Craft (Int), Intimidate (Cha), Knowledge (any) (Int), Listen (Wis), and Swim (Str).

Skill Points at Each Level: 2 + Int modifier.

Class Features

All of the following are class features of the chosen of Vendak prestige class.

Weapon and Armor Proficiency: The chosen of Vendak gains no additional proficiencies with weapons, armor, or shields.

Ancestral Knowledge: Vendak whispers tales of the ancient past into her followers' minds, granting them the accumulated knowledge of the entire race. These lessons enhance their intellect and combine a deadly cunning with their already considerable strength. At 1st, 4th, 7th, and 10th levels, the chosen of Vendak gains a permanent +2 bonus to Intelligence. Compute the chosen's total skill ranks with this new Intelligence value and immediately assign any new skill ranks gained. The chosen literally wakes up with a mind filled with new knowledge.

Bonus Feat: Vendak teaches her chosen followers new combat skills, granting access to a single talent chosen from the fighter class' list of bonus feats at 2nd, 5th, and 8th level.

Blessing of Vendak: At 2nd level, the goddess grants her minions a +2 divine bonus to all saves against spells and spell-like effects.

Improved Regeneration: At 3rd level, infused with the power of their goddess and backed by their own phenomenal strength, a chosen of Vendak regenerates 3 additional points of damage per round.

Song of Vendak: The chosen of Vendak is a war-leader and chief amongst his kind. At 4th level, when dealing with trolls, he gains a +4 competence bonus to all Bluff, Diplomacy, and Intimidate checks. Vendak's divine power flows from his body, snaring trolls in a siren's song promising power, glory, and conquest.

Growth: At 5th level, the chosen surges into a greater form, achieving one size level larger than his current one. His facing becomes 10 ft. by 10 ft. and his reach increases to 15 feet. Furthermore, he suffers all other bonuses and penalties, such as an increased size penalty to AC, for attaining Huge size. At tenth level, the chosen's physical form once again swells prodigiously. He attains Gargantuan size, granting him a 20 ft. by 20 ft. facing and a 20 ft. reach. Each time the chosen grows, he gains a +1 bonus to his Strength score.

Bounty of Vendak: At 6th level, the chosen has proven himself worthy of his goddess' special care and protection. He may now cast flame blade, acid arrow, and resist elements once per day as per the spells. His caster level equals his level in this prestige class.

Greater Regeneration: As the chosen's body shifts and adapts to accept his goddess' blessing, his body regenerates damage that normally destroys it. At 8th level, the chosen regenerates fire damage.

Voice of Vendak: Granted the power to speak with his goddess's voice, the chosen dominates and controls other creatures. Three times per day, he may cast *charm monster* as per the spell, using his level in this prestige class as his casting level. The victim of this spell suffers a -2 morale penalty to his save against this effect.

VENDAK'S CHOSEN ADVANCEMENT TABLE

Level	Attack	Fort	Ref	Will	Special
1	+0	+2	+0	+2	Ancestral Knowledge
2	+1	+3	+0	+3	Bonus Feat, Blessing of Vendak
3	+2	+3	+1	+3	Improved Regeneration
4	+3	+4	+1	+4	Ancestral Knowledge, Song of Vendak
5	+3	+4	+1	+4	Growth, Bonus Feat
6	+4	+5	+2	+5	Bounty of Vendak
7	+5	+5	+2	+5	Ancestral Knowledge
8	+6	+6	+2	+6	Greater Regeneration, Bonus Feat
9	+6	+6	+3	+6	Voice of Vendak
10	+7	+7	+3	+7	Growth, Ancestral Knowledge

TROLL MAGIC ITEMS

Most trolls lack the wits and skill to produce enchanted items, leaving it to the few amongst them who become clerics to forge them. The items described here are usually passed down from one troll to another, claimed as the spoils of victory in the aftermath of a duel.

Collar of the Claw

Crafted from the bones of a great predator such as a dire tiger, dinosaur, or similar creature, the collar of the claw enhances its user's natural attacks. The ring confers the benefits of a *magic fang* spell upon its wearer's natural attacks. Great claws have been rumored to exist that confer *greater magic fang* to the wearer, but none have been verified or cataloged.

Caster Level: 3rd; **Prerequisites:** Craft Wondrous Item, *magic fang*, bones collected from a Large or bigger predator; **Market Price:** 2,000 gp.

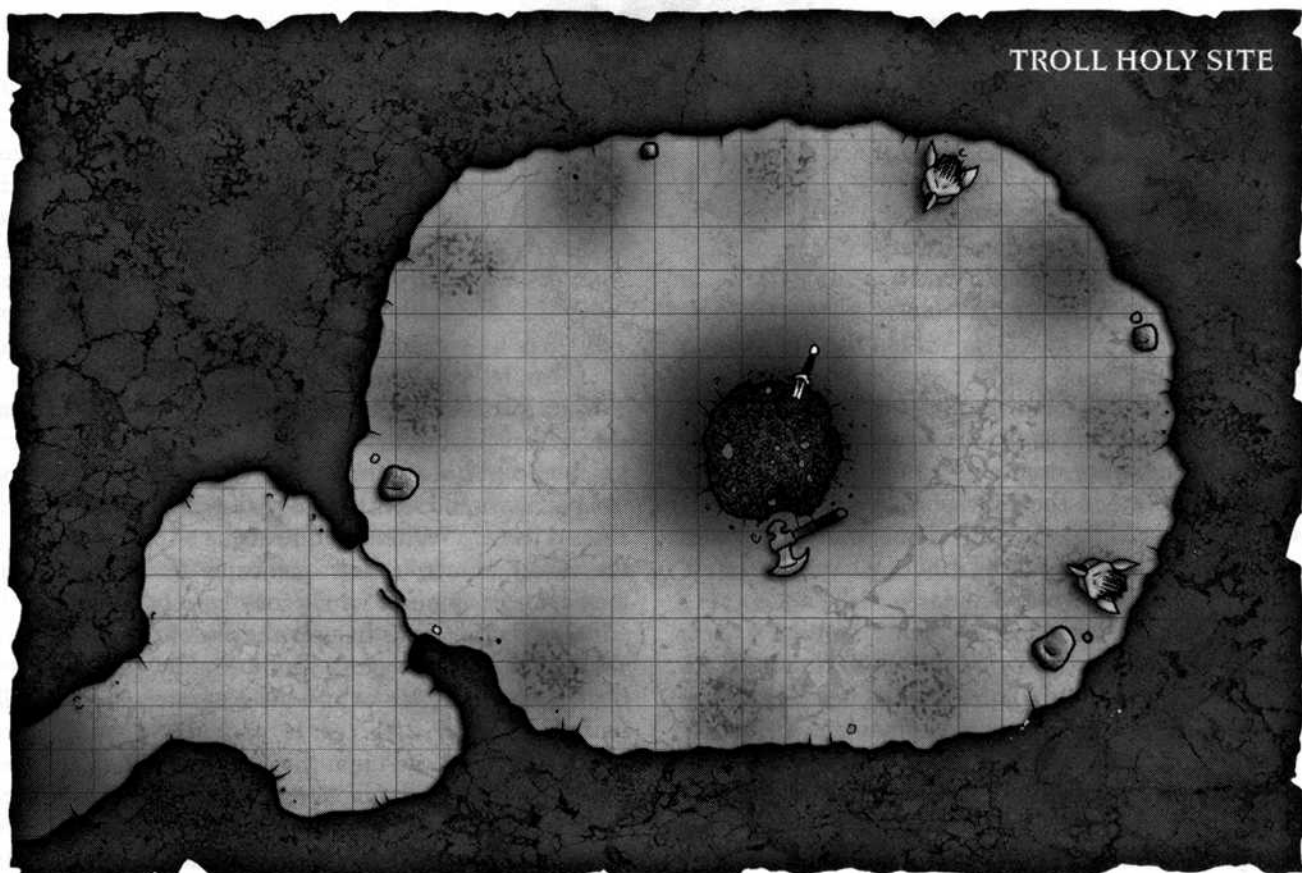
Mithril Arm

Crafted from pure mithril, this bizarre weapon is sculpted to resemble a long arm ending with clawed hand. Joints mounted at the elbow and intricate inner workings built into the hand give the arm the full range of motion found in a normal arm. The inner core of this item is hollow. Close inspection reveals a series of grooves and small holes carved into the arm's moving parts.

When attached to the upper arm stump of a regenerating creature, a mithril arm displays its true properties. The creature's flesh grows into the arm's hollow portions, causing it to meld into its body and function as a normal limb. The arm may be used to make claw attacks, dealing 2d6 points of slashing damage and functioning as a *+1 enchanted weapon*.

Caster Level: 7th; **Prerequisites:** Craft Wondrous Item, Craft Magic Arms and Armor, *regenerate*; **Market Price:** 2,200 gp.

TROLL HOLY SITE



Tooth of Steel

This item appears at first glance as little more than a misshapen hunk of metal. However, closer inspection reveals that it has the general shape of a large tooth, complete with roots. When pushed into the gums of a creature capable of regeneration, the tooth burrows down into the jawbone. Two days later, the creature's teeth fall out, replaced by rows of savage, steel fangs. The creature's bite attack deals 2d8 points of damage and functions as a +2 *magic weapon*.

Caster Level: 5th; **Prerequisites:** Craft Wondrous Item, *greater magic fang*; **Market Price:** 8,500 gp.

Tooth of Venom

A one-inch long, jade fang, trolls use the tooth of venom to enhance their bite attack. When driven into a creature's gums, the tooth takes root in its mouth, adjusting its size to match the creature's overall physique. Once per day, the creature may use the tooth to deliver a bite attack that inflicts *poison* (Fortitude save DC 15) on its target in addition to standard bite damage.

Caster Level: 6th; **Prerequisites:** Craft Wondrous Item, *magic fang*, *poison*; **Market Price:** 9,600 gp.

TROLL RELICS

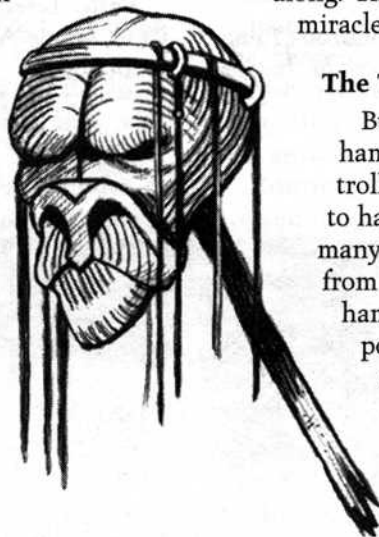
Troll lore speaks of few major items, but there are occasional references to two powerful items valued by the followers of Grolluk and Vendak.

The Head of Tork

A severed troll head dripping with acidic, green ichor, the head of Tork is the preserved head of a powerful troll king who attempted to overthrow Vendak and take her place in the pantheon. In return for such insolence, the goddess severed his head and placed it within her personal speaking circle, where she keeps the heads of epic heroes, demons, devils, and others foolish enough to invade her realm. However, Tork managed to play one last trick against his mistress. As she completed the ritual to preserve his head, a contingency spell caused his remains to immediately return to the mortal realm, appearing in a cavern deep beneath the earth. While Tork's body was destroyed, his head remained alive, fully sentient, and preserved by the power of the troll goddess' ritual. Unfortunately for Tork, he has yet to discover a way to escape his

predicament. He now passes from owner to owner, serving as an oracle, advisor, and strategist, all while plotting to restore his former, vast power.

The head of Tork may cast any spells of the divination school from any class' spell list eight times per day. In addition, the head is capable of speaking any language and has access to all Knowledge skills at a total bonus of +28. However, to use any of these abilities the user must deal with Tork. The troll is angry, sullen, and prone to fits of melancholy. He drones endlessly about his predicament, and demands aid in restoring his body in return for his services. Tork seeks masters who might have some chance of aiding him. He steers stupid or good-aligned characters to suicidal courses of action. He offers good advice and his spells to a new master for a time, earning his trust before turning against him when a more promising master comes along. Thus far, even spells as mighty as *wish* or *miracle* have failed to restore the troll.



The Troll Hammer

Buried deep within the abyss, the troll hammer is the original tool used to forge the troll race. While Grolluk and Vandek claim to have originally created it and the troll race, many gods and demons who receive prayers from trollkind have made similar claims. The hammer's true origins are unknown, yet its power is indisputable. Legends tell that even Grolluk and Vandek fear the hammer, which was supposedly granted its fell powers in the aftermath of their attempt to seize the world. Other epics speak of a great dwarf hero who forged the troll hammer to exterminate the species, leaving some aspects of its background in doubt.

The troll hammer is a blacksmith's tool forged from the green blood of trollkind. It shimmers when touched, and has an unpleasant, slick feel to it, as if the weapon is liquid continuously flowing in a hammer-shaped pattern. When used to strike a troll of any sort, the troll hammer inflicts quadruple normal warhammer damage, none of which may be regenerated. This +5 *weapon* also grants its user the use of the *Cleave* and *Great Cleave* feats against trolls. Finally, once per day the hammer may strike and disintegrate a single troll, no save allowed.

Via a curse placed upon the weapon by Vendak, who rightfully fears it, the hammer never stays in one place for long. Twenty-four hours after wielded in combat, the hammer *teleports* to a random location in the world where it awaits discovery once again.

APPENDIX ONE:

RELIGION AND DIVINITY

RELIGION

Humanity has contemplated the infinite since its beginning. Indeed, it can be argued that we first became truly human when we began that contemplation. Where did we come from? What makes us different from the animals? Why are we here? For most of history, the vast majority of humanity has answered that question spiritually. It has only been relatively recently that the idea of a reality not ruled by divinity has spread beyond a handful of philosophers. Humanity's belief in something beyond this world has been powerful since the dawn of history — and power has always been compelling to the ambitious.

Though understanding creation mythically came to humans early, it took a while before organization came into the picture. Perhaps the divine really did inspire someone to teach others to follow a particular code. Maybe someone with a gift for understanding the mystical gained a following, either by accident or design, and an order grew around that humble beginning. It may have begun with a cunning con artist who knew a good scam on sight. Wherever the idea started, however, organizations of spiritual fellowship — and leadership — began to grow. Thus was born “religion.”

Religion is generally defined as, or understood to be, an organization or hierarchy based on belief in divinity and/or spiritual forces. A code of conduct centering on what the higher powers have decreed proper is usually central to the organization. Some define the term more broadly, essentially using the word to mean any system of belief regarding deity and spirits, including the belief that there are none. Others consider the term to be more specific, only including spiritual beliefs that fit within a certain mindset (usually mirroring their own). Throughout most of this book, the first definition above is the one used.

The concept of the hierarchy is vitally important when considering what a religion is and its power over those around it. In a sense, every major government until the last three hundred years has been a theocra-

cy to some extent or another. Divine right and authority, whether “acknowledged” by the priesthood or claimed by the leadership, is a powerful psychological tool. It is practiced throughout the world to this day, even in many nations where religions have no technical authority in the government. This gives a nation's dominant religious organization enormous temporal power.

The degree to which the faith is organized can vary greatly, of course. One faith may have a hundred million members, including countless laity, thousands of clerics, dozens of leaders with enormous political clout, and a high priest who decides which nations thrive and which crumble. Another may consist of less than a hundred monks devoted to the teachings of a certain avatar, each following a unique path but all guided by their divine patron's words of wisdom.

Religion takes many forms. Always remember, one man's true faith is another man's heresy.

WORSHIP

There is a vast difference between the reasons for worship in our world and those in most worlds of fantasy adventure. Whatever one's beliefs, it is unlikely that the majority of the people in the world agree with most of the basic tenets of any given person's religion (or lack thereof). Worship comes from faith in, or a need to believe in, something more than this tangible universe where all things are transient.

In short, worship, as we understand it depends heavily on faith — and the possibility of doubt that must exist for such faith to have meaning.

There is little room for doubt in a world where priests routinely heal the sick with a touch, summon divine wrath with a word, and repel tangible forces of evil and death with the symbols of their gods.

Imagine, for a moment, living in that world. Imagine that you have seen failing crops made healthy by a druid's powers. What was it like, watching demonic legions thrown back by the celestials called to aid your kingdom's defense? How did it feel to see your broken arm simply mend itself, divinity incarnate flowing

through your body at the touch of a wise and gentle cleric? Would you want to repent, if an evil priest forced fear of cruel gods into your heart? Is there joy or terror in watching an unstoppable power — even one you pray to — appear in the sky, supreme and implacable?

In a fantasy world where death can be healed and devotion is power, worship rarely has anything to do with faith. Belief, when a necessary component of such a religion, involves commitment to a god's cause rather than its existence. Worship, therefore, becomes a form of alliance, with the gods' servants doing their will in exchange for some of their divine authority and/or might. This by no means necessitates selfish motives on the part of the devout. To those who seek to heal, protect and enlighten, this power simply allows them to be more effective in their goals. For that matter, when the gods look on their subjects with greater scrutiny, abuse of the powers they grant becomes all but impossible. Of course, the definition of "abuse" varies greatly from deity to deity.

One of the most important factors in such a relationship is what the gods get out of it. If their power is completely independent of mortals, then they only need mortals insofar as their own, personal power is limited. Servants on the material plane become a convenience in such an instance, helping to further the goals of the deity. Since the gods are in no way dependent on them, they can afford to be much more capricious and/or exacting in their demands. For that matter, mortal allies are only important to gods who have goals involving the world of mortals. Aloof gods may grant clerical powers for their own inscrutable purpose, but they can and do remove them for any reason, or none at all. This can emphasize the incredible power of the gods to those who serve them, but encourages lesser beings to find their own sources of power (like arcane magic).

On the other hand, if the gods are dependent on the energies and sacrifices of the mortal world for their power, or even survival, the dynamic changes dramatically. There is an excellent chance that they attempt to hide this weakness, but there is also much more desire to reward the faithful and aid them against rivals. There may be a greater willingness to overlook minor transgressions, as long as they are atoned for. If such atonement is one of the rituals that brings power to the gods, for that matter, they may deliberately include ambiguities in their commandments to mortals. This allows believers to indulge a bit, here and there, then strengthen their god when they come begging forgive-

ness. On the other hand, a paranoid or vicious god may demand absolute obedience in every respect, terrified by the thought of worshippers abandoning the faith.

The relationship doesn't have to be as extreme as either of these examples, however. It's entirely possible that the gods have power of their own, but gain even more from their worshippers. The relative power levels play a large part in determining how important the faithful are to the gods, though some (particularly good deities) care about their followers regardless.

Meanwhile, from the mortal point of view, placating the gods is as much a matter of survival as worship. While many genuinely believe in the gods and their goals, there are few indeed who dare to defy their will. While it's certainly feasible to pray to one god for protection from another, avoiding their power entirely is all but impossible. When gods walk the earth, they rule all they survey.

All of this assumes that the gods take a regular, active role in the mortal world. Even in a world with powerful divine magic (which includes any d20 fantasy world with high level clerics), such need not be the case. If a god or gods exist in our world, they have their reasons for being subtle. Consider, for the moment, the moral implications of the regular and active presence of godlike powers. While there are some who do good for more noble reasons, most probably follow the path of righteousness for less altruistic purposes — straight to the expected rewards at the end. For some gods, there may be nothing wrong with that. Enlightened self-interest can be good for all concerned. However, choice and free will may be more important to some deities. How much freedom do mortals really have when the gods are a constant presence in their lives? Powerful clerics have their equals in great wizards and experienced fighters. The mightiest outsiders can still be overcome by determined, experienced heroes. In the end, though, nothing mortal can truly stand against the gods.

From a more pragmatic standpoint, even divine might can come to seem commonplace. If people become used to the gods, the awe, majesty and terror they inspire fades. Clerics, rather than conduits to the divine, become clerks and managers. Getting a disease cured by a priest can become as routine as going to the doctor. It may actually be more difficult for the devout to reach a state of inner wonder and communion with the majesty of divinity. Visions that once made strong legs quiver instead produce a grudging acceptance of the inevitable. Godhood loses its godliness.

Therefore, it quite often benefits the gods to remain somewhat aloof in their dealings with mortals. Such gods are more likely to send occasional dreams or cryptic messages to their clerics when communicating their will. The priests are fairly certain that they're serving the gods, but those outside the religious hierarchy can reasonably question the order of things. Arcane mages need no gods, after all. Could "divine" magic simply be another form of knowledge? Are the gods really what we are told they are? These questions become more common as powerful clerics and outsider monsters become rarer. Schisms also become more plausible, as the will of the gods is transmitted through mere mortals. Does the local high priest really speak for His Supremacy, or is he being somewhat... flexible... in his interpretations? If the gods are sufficiently withdrawn to provide divine magic to faithful with differing viewpoints, both sides can truthfully claim to have their favor. Many of the bloodiest wars in our own history were fought over minor points of dogma between sects within the same religion.

Faith also re-enters the picture. It's entirely possible that genuine faith becomes a requirement for clerics to develop their divine abilities. In fact, when the gods are more subtle, it may take a leap of faith simply to become aware of their presence. This can also explain the Wisdom requirements of divine magic. In such a case, those moments when the character comes into contact with the divine may be the most important ones in the character's life.

Beneficial divine magic may work more effectively on the faithful, as well. A bonus of +1 per die, or a penalty of -1 per die (minimum of 1), may be appropriate to healing spells when applied on the especially devout or on the cynical, respectively. Obviously, such modifiers do not apply to combat spells; lack of faith isn't going to be any use against a spiritual weapon, for example. However, true devotion in an opposing deity — or overwhelming conviction in the supremacy of the physical plane — may provide a +1 bonus to saving throws against opposing divine magic, particularly Will saves. Dungeon Masters should be leery of providing this bonus to players, however. Only excellent and consistent role-playing of the character's beliefs should provide this bonus, and only after a long period of time.

On the other hand, subtle godhood has its drawbacks as well. Clerics may be viewed with suspicion, particularly those of smaller orders. Those who use uncommon domains may find themselves labeled as worshippers of evil simply for having unfamiliar pow-

DIVINE NARCISSISM

While some beings follow any path to power, and others wish to learn at the feet (or other lower appendages) of those who have progressed beyond them, there are those who have no desire to submit to anything. The concept of "higher powers" is offensive or absurd to some members of most races, but to certain truly alien beings the concept of anything "higher" than themselves is a foreign concept. Certain illithid societies, sub-races of beholder, and kraken variants are among those inclined to believe in their own cosmic supremacy. If they believe in divinity at all, it comes from various concepts of the power of their race as a whole, or supreme personal egotism.

Such concepts may be offensive to the gods, but unless they take some concrete action to do something about it, the races in question are able to support their convictions by that absence.

Entirely apart from the roleplaying uses of such a mindset, an important issue to consider with such a belief is one of divine magic. Can a race that only worships itself have clerics or druids? That depends heavily on where divine magic comes from. In a default setting, clerics are allowed to "worship" alignments, after a fashion, avoiding the potentially sticky deity issue altogether. If humans are allowed to do this, so should other races. Likewise, the powers of rangers and druids come from the divinity in nature. Unless their egotism prevents them from stooping to gathering power from leaves, this should be an option.

On the other hand, if all clerics must pray to a specific god or gods for their powers, then that class is inaccessible to such conceited races. Likewise, in the staggeringly unlikely event that a race is both lawful good and this self-absorbed, the paladin class would be unavailable if paladins must pray to particular gods.

Dragons are particularly notorious for narcissistic "faith," but there are exceptions. This book does not address draconic religion, however. These living juggernauts are covered in far greater detail in Alderac's d20 supplement *Dragons*.

ers. If arcane magic is seen as strange or unnatural, divine magic may be tarred with the same brush in the absence of a god's direct and obvious mark of approval. Religious conflict becomes more likely as having a dominant presence in a given area becomes important for an order's survival, let alone its prosperity. In the absence of direct revelation, familiarity becomes an important tool to the faith, and even priests of allied deities may find themselves at odds.

Then there is the other end of the spectrum, where the god or gods take no direct hand in the physical plane at all. They have set the universe in motion, and have no further interest in its workings. They may care about the fate of the souls born into it, but mere temporal matters are beneath them.

Divine magic can still exist in such a world, but it is a force put into place with the rest of creation in the beginning, and is a power unto itself. While loss of belief may weaken a cleric or druid, a change of beliefs does not. The particulars of a divine spellcaster's faith are irrelevant. For that matter, faith itself may be unnecessary; the true path to divine enlightenment may actually be understanding. In this case, divine magic is viewed in much the same manner as arcane magic. Divine magic has an advantage in that it's more inherently useful to the average peasant, but some of the most horrific spells in existence are divine. Charismatic and politically savvy clerics who use their power for noble purposes are respected and possibly revered. Reclusive (but basically decent) clerics are viewed with suspicion, except by those who know them. Evil clerics are universally feared.

This lack of activity by the gods does not prevent the presence of religion. Everyone from archbishops to hairy wandering madmen claim to know the "true" will of the gods, and many of them gather followings. Some of these would-be prophets amass enormous power and rule the fate of nations.

Finally, there may be no gods at all. Not only are there none present, they never existed at all. In such an instance, there is no such thing as "divine" spellcasting, and such magic only exists as a naturally occurring power if it exists at all. Such a setting is otherwise identical to one where the gods are completely removed, at least for the living.

THE AFTERLIFE

One of the central components of virtually every religion is its concept of the afterlife. Death can be frightening, and even in a plane where the gods walk the earth it is only natural to hope for something better in the end. It is equally natural to fear that nothingness or worse awaits the dead. In the overwhelming majority of religions, this entwined hope and fear forms the core of the belief's purpose. From a psychological standpoint, it provides a method of dealing with the finality and inevitability of death; from a spiritual standpoint, it prepares the soul for its destiny, whatever that may be.

Perhaps the most powerful effect of quantifiable deities is the resultant certainty of existence beyond the mortal plane. In the overwhelming majority of cases, this extends to the certainty of life after death in some form. In the typical d20 fantasy reality, there are outer planes that constitute the final resting place of spirits based on their alignment. This certainty makes for a powerful motivator to obey the edicts of the gods (particularly good ones) and earn a place in the heavens — or hells. The typical paradise is a place where eternity can be spent in happiness. Even those who have a driving need to be useful can find purpose as a celestial, and the rest have endless resources, knowledge and love to fill endless time with.

Even if there is no afterlife, in a world with routinely active gods there is still a purpose in worship. Placating powerful beings that can make your life far better — or worse — is just common sense for those who must live in a world of avatars and arch-wizards. Further, if there's no life beyond this one, the quest for immortality can become rather desperate for some. Gods who can grant that power have no difficulty gathering followers. And of course, access to divine magic can be a powerful motivator.

Still, most gods create an afterworld even if their home doesn't become one through the simple, natural order of things. These are typically places that appeal to the devout, although realms of evil gods often become the repository for those whose who become evil and turn their backs on the divine. Also, worshipers of evil gods usually find that the promises of their masters are filled with loopholes, if not ignored outright. Any fool who devotes himself to a chaotic evil god obviously doesn't want to know better. Even lawful evil gods, who may reward their followers after a fashion, ensure they are kept in their place. These planes are no paradise for anyone, even their masters.

Life after death doesn't have to be eternity in the clouds (or flames), however. One of the most common concepts for the spirit's journey is that of reincarnation, where the soul is sent back to the physical plane after the body's death, to live another life in a new body. Typically, the new life received is based on the behavior and lessons learned in the previous one. The

karma accumulated in life either helps the soul reach a higher or better state if the person lived a good life, or drags it down to learn lessons anew if the life lived was an evil one. Eventually, the soul reaches some destination — either a paradise-like realm, a state of unity with the divine, or a blissful not-existing which is not the same as non-existence.

Perhaps one of the most unusual concepts of the afterlife is one where it, too, is finite. In some belief systems, even the gods have wars, and those worthy to fight in them are brought into the outer planes to be ready for important battles — perhaps even the final one. What happens when they are slain the second time is anyone's guess; perhaps they go to a still higher plane, return to the mortal realm, or finally cease to exist.

However, not all spiritual matters involve the afterlife. Many religions, particularly those in tune with nature and the world, focus heavily on working with spirits that are still in touch with the physical plane. These spirits should be considered ethereal beings that can affect the material world in subtle ways and thrive on certain types of environmental conditions that exist in it. Their world is a reflection of the physical plane, with many of its features but more intense. A healthy and vibrant area glows with energy, while one that is fouled by unnatural forces is a place of palpable despair.

The spirits are in some ways gods in miniature, exchanging their aid for the respect, reverence, and divine energy. The spirits are closer to the land and its people than most gods, however, and tend to become more attached to the ephemeral beings that inhabit it. The faiths that involve the contact and communion with spirits are considered "primitive" by more scientific civilizations, but they are closer to the divine than any others.

It may be part of the appeal of such faiths that death doesn't have to be a loss of companionship. Many of the spirits that are revered were once faithful members of the belief themselves, who have now become potent entities due to their wisdom and the reverence given them. Such ancestor spirits are often the most important and valued members of the belief system, as they

can intercede with other forces less easily understood by the living. Thus, the spirit world that exists alongside the physical one becomes both origin, purpose, and destination.

Of course, a religion is not required to limit its cosmology to any one of these systems, nor are the gods. It is entirely possible, for example, that souls reincarnate physically until they reach a certain level of development. At that point they spend some time as spirit entities aiding those still involved in the cycle of temporal existence, until transcending the material plane entirely and finally rising to the outer planes as celestial beings. The amazing thing about eternity is that anything is possible — literally.

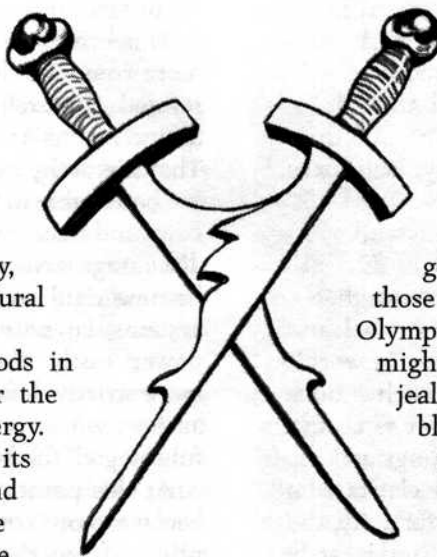
A VIEW FROM FOREVER

It is one thing to believe in the gods. It is another matter entirely to understand them.

Throughout history, mankind has worshiped the gods, prayed to them, cursed them, and even denied their existence. But if the cacophony of competing beliefs is any indication, we are no closer to making sense of them than we were when caves were the preferred form of shelter.

Although it makes a certain psychological sense, it is perhaps the most ironic facet of religion that the gods tend to be viewed in the image of those who worship them. The Greeks saw Olympus as a soap opera writ large: with mighty rulers possessed of massive appetites, jealous companions and lovers, and squabbling underlings who were scheming for the throne when they weren't looking for some fun at the expense of hapless mortals. At the same time, they could show deep love and compassion for those who worshiped them, repenting their own excesses and doing their best to reward the faithful. Despite (or perhaps because of) their power, they were all too human.

Later, the Romans took the same pantheon and changed a lot more than the names. The gods were magnificent, stately beings (except when they weren't) who were dignified and austere (as long as you didn't count the orgies) and dealt with one another honorably (until the time was right for a power play). The Romans tried to use a cleaned-up version of Olympus,



HOLY WORDS AND SYMBOLS

Even in the more structured form provided by religion, spirituality is by its nature an enormously abstract thing. Most people need something more concrete to understand. While complex esoteric systems often arise among the religion's elite, simpler methods either filter down from that system or arise independently. Most commonly, these methods are simple phrases, words, or images.

The origins of these phrases and images usually come from the religion's roots. If an elven high goddess slew the original archfiend with an arrow made from sunfire, expect golden arrowheads to be one of her major symbols. When one of the god's most important lessons can be condensed into a single phrase, it can gain divine significance. Names are particularly potent, the god's own name especially, but often the names of his most important servitors have strength as well. High-ranking solars, for example, are seen as semi-divine themselves. Finally, the most common (short) prayers and invocations become holy through extensive use by the faithful, their devotion imbuing the words with a power of their own. Of course, a deity can give any such focus divine influence.

For mortals, words become mantras and symbols become touchstones in times of turmoil. Fingering an old keepsake is a nervous habit. Rubbing the edge of a star-shaped symbol and counting the points is a calming focus. In worlds where the gods take regular interest, such actions have power of their own. Such power is clearly apparent in the turning of undead things and the invocation of divine magic. For those clerics who worship an ideal rather than a specific deity, the words are the truest expression of that ideal they are capable of. In such a case, the word could be said to be their god.

For the gods, these words and symbols become reminders of what they desire from their mortal charges. They reinforce the message among the laity, and keep clerics focused on their duties even as they perform them. More importantly to gods dependent on mortals in some way, it maintains the connection between the mundane and divine, keeping the gods at their most magnificent.

but its bawdy origins were as inescapable as the Romans' own intrigues.

Before Greece and Rome, however, there were "simpler" gods — gods of earth and sky, who fashioned the earth out of what was available and created its creatures as a potter might shape clay. Humans, though, could think and feel, question and understand. Surely they were created from the model of the gods themselves. Even as Olympus cast its shadow over the Mediterranean, such beliefs were still prevalent throughout most of the world.

This tendency is seen in most humanoid pantheons, as well. The high gods of the elves are beautiful, magically powerful forces of nature that are grace and certainty incarnate. The kings and queens of dwarven gods are strong crafters, as reliable as they are implacable. The dark tribal gods of the orcs are destructive forces of supreme skill and power. This can seem to be stereotyping, but in a real sense the first gods a race creates must be archetypes of their own natures, because they aren't likely to be capable of seeing divinity in any other way.

This brings us back to Olympus. As society becomes more complex, the concepts of divinity become more refined. Hierarchies become more fully defined in the divine realms as the same occurs in the mortal world. That hierarchy can be a benefit to the faithful, as they are better able to understand what is expected of them. Laws and customs can encourage humane behavior and discourage savagery. At the same time, the order can become rigid and unbending. Roles can become caste systems, laws twisted to benefit the priesthood, and power easily abused. Divine roles likewise become more strictly defined, as certain gods or spirits take on authority over certain aspects of life; the more powerful the god, the broader the aspects, and vice-versa.

At this point, the rules for contact with the divine become more concrete, as well. The more "primitive" priests forge their connection through instinct and ecstatic visions, and use the natural objects that call to them as their tools. With the development of a more unified system, including a more widespread common heritage, particular words and images become standardized.

As these many structures form, their relationships with other belief systems become more fully defined. This does not imply conflict by itself. Both on the divine and mortal levels, there can be entirely valid reasons for peaceful relations with other pantheons and their religions. Depending on the metaphysics involved, sharing knowledge, mystical techniques and

other wisdom may benefit both faiths, allowing them to grow and prosper together.

This happens in a number of ways, but usually boils down to two circumstances: deliberate diplomacy and fortunate happenstance.

A tolerant religious organization may come across another set of beliefs that happens to have similarities to their own. In such a case, they might use what they've learned to expand their own understanding and wisdom. Such developments may appear to be simple luck. When the divine is involved, however, how "simple" luck is depends greatly on one's beliefs.

On the other hand, if both religions share the same basic ethos, they may reach out to one another as their cultures do so politically, helping to solidify alliances and aid in the common defense. In a fantasy world, they may also share their understandings of divine magic. Indeed, if the gods are so inclined, they might well instigate such an alliance. Such an event may help to turn two religions and nations into one as the pantheons merge.

Sadly, such unity is rarely the case.

The simple fact is religions usually compete with each other. Each one desires a valuable, limited resource — devout believers — and usually has a deep conviction of its own rightness. Depending on the religion's ethical structure and its willingness to ignore its own tenets, the methods by which it competes with other organizations (religious or secular) ranges anywhere from aggressive recruitment drives to total annihilation of the enemy. When divine will comes into play, the stakes rise significantly. Some gods are no strangers to excess, after all.

Such religions might still incorporate the trappings of others. However, this becomes one of the methods by which another group is assimilated. The religion expands its power, and the new laity is able to enter the faith more smoothly than might otherwise have occurred. Yes, this is amazingly hypocritical. But if the gods don't care, why should the priests? (If the gods do care, everyone knows it quickly.)

In a world with multiple sentient races, the pantheons of each race may be more likely to tolerate each other's existence than pantheons within a particular race, at least as long as the races are on good terms. Obviously, orcish gods and elven gods are far less likely to tolerate each other's faithful than the dwarvish and gnomish pantheons. In general, the "good" humanoid pantheons are on at least civil terms, each having its own significant area of influence.

All of this begs a question, however. For all of the mighty powers and vast awareness of the gods, completely aside from their great and terrible conflicts, why are people — no matter how faithful — still subject to the stupid, senseless tragedies that the universe is endlessly capable of? In short, why do evil things happen to those of good alignment?

This is the second most common question posed to holy men, exceeded only by "what happens to us after we die?" No matter how valid the answers may seem, it's always a disquieting one. Worse, the more powerful the gods, the more reasonable the question becomes.

Obviously, in a world with many competing pantheons, magical forces, and powerful evils, the simple truth is that the gods can't put an end to all suffering, even the tragic absurdities of life. Priests with divine magic can mitigate them significantly, of course. With the ability to control weather, encourage crops, cure disease, and even raise those who died prematurely, they can make right the wrongs of cruel fate to a certain extent. But this power has limits. Many of these spells are rare and potent, and some tragedies are too enormous for any mortal to undo. War, rampant disease and natural disasters like earthquakes and red dragons cause more misery than even an army of clerics can soothe.

The reasons for a lack of divine intervention depend greatly on the how the gods are perceived. (In a world where the gods can shape perception of themselves, they largely determine this.) If it is believed that even gods have limits, then they simply lack the power to right every wrong. They work through their priests, and occasionally send miracles in particularly dire circumstances, but they can only do so much. Perhaps they can't risk overextending themselves, lest their divine enemies take advantage of their weakness and attack. Maybe they simply lack the power to make right such vast and terrible wrongs. It's even possible that they did mitigate the tragedy as much as possible, and as bad as the tragedy in question was, without their intervention things would have been much worse. But whatever the reason, the gods can't change everything.

The issue becomes far more complicated when divinity is assumed to be omnipotent. In such a case, the matter of free will becomes important. When you're literally all-powerful, how much intervention is too much? Choice has no meaning if every "wrong" decision is undone. In a similar vein, the gods may wish to test their creations, to see what they do with pain and tragedy. This is especially important in one-

and-out cosmologies where a single life determines where your soul goes. On the other hand, this life may be where the lessons are learned for spiritual advancement — which is important to nearly all theologies. Disturbingly, the gods may simply be capricious. If the god of red herrings has it in for a questing paladin, for instance, he goes on every tangent imaginable. Fortunately, such views of divinity are rare. Finally, many cosmologies have a realm of lesser punishment, a place where evil karma is worked off before the spirit ascends.

Who can say with certainty that the material plane isn't it?

THEOLOGY

Belief in divine forces is common. Agreement on their nature is much less so.

Concepts of divinity are as numerous as there are religions. Part of the process of moving from spirituality to religion involves defining the belief's cosmology. As religions grow and schisms form, these divisions create new variations on basic beliefs. In fact, a single religion can expand, split and change through various facets until every basic concept of the divine can be found in its many branches.

For clarity's sake, each term below is defined for internal consistency before discussing its gaming ramifications. Please note, before continuing, that every set of general guidelines has its exceptions. This is doubly true for religious belief and metaphysics.

POLYTHEISM

Polytheism is the default cosmology for most d20 fantasy worlds. There are many distinct gods, typically with personality types familiar to those who worship them. All are powerful, some more than others, and (in most cases) none are completely omnipotent. Polytheists usually worship a pantheon, a group of gods related by origin or location, each of whom has a particular area of influence. These areas can be general and overlap with several other deities, or be focused and unique to each individual god, or anywhere in between.

Most forms of polytheism accept the existence of divinity beyond any given pantheon. While dogmatic polytheism is theoretically possible, once the idea of multiple deities is accepted, attempting to refute the notion of more gods somewhere else is difficult at best. Historically, most pantheons ruled over a people or nation (which tended to be synonymous in ancient times). This means that from a cosmological standpoint, nonviolent encounters with most other religions are not particularly traumatic to the state pantheon.

In most fantasy settings, the model changes somewhat. The gods of humanity are widespread, numerous and consistent within a single hierarchy. Pantheons tend to be racial rather than regional. Humans, usually being the most successful and numerous race, have the largest and most widespread pantheon. The elves and dwarves, meanwhile, have their own pantheons; not as large as the human one, perhaps, but distinct and respectable nonetheless.

Gnomes and halflings have a few gods of their own, but being somewhat marginalized have smaller pantheons. Orcs, as the largest and most successful group of "evil" humanoids, have a decent-sized (if vicious) pantheon. Goblins, kobolds and other rarer humanoids have smaller pantheons. Monsters, well... they probably have gods, but who cares?

The rest of this book addresses that issue at length.

For now, suffice to say that any reasonably large group can support the idea of a pantheon.

ANIMISM

Animism is the belief in a spiritual component to every object in existence, whether animal, vegetable or mineral. The relative intelligence imputed to each form varies depending on beliefs, but there is at least an instinctive set of emotions attached to each soul. Animism, while no longer common in its original form, is practiced widely to this day. Ask any soldier if he shows his weapons the proper respect. Do so politely, however. He may be obliged to show you that said weapons are in perfect condition.

The relative validity of animism becomes relevant to a fantasy game primarily in its effects on magic. An animated object is assumed to have neither intellect



nor feelings. If the world is animistic, that assumption is most likely proven incorrect quickly. Likewise, the prevalence of magical objects with personalities is far greater. The process of enchantment is extremely likely to get the attention of the spirit within.

Loosely related to animism is a large set of beliefs currently linked by the term shamanism. ("Shaman" is originally a Siberian term for a spiritual healer.) Though not all beliefs that can be termed shamanic are animistic, shamanism revolves heavily around contact with a well-populated spirit world. Shamans are healers of physical, mental, and mystical ailments. They use their knowledge of the spirits to drive malevolent forces out of those afflicted by them, sometimes calling on the aid of benevolent spirits. The shaman is an intercessor with the spirit world, making him a vital component in an animistic religion.

Either way, the concept of gods is not much of a problem for animists, since they understand them as powerful spirits. Their opinion of these foreign spirits determines their reaction to them.

PANTHEISM

God is the universe, or rather, the universe (and everything in it) is divine. The specifics can vary, but the general concept is that the divine power flows through all things. While this unifying source may have a will of sorts, it does not have a personality, or at least not one that anything finite can comprehend. Spirits are likely to be part of the metaphysics but are not necessary.

The primary corollary to the pantheistic paradigm, from a philosophical standpoint, is that all things are connected on a primal level. In a pantheistic fantasy world, divine (and perhaps all) magic comes from the sacred power in all things. There may still be powerful spiritual forces. Just because all things are connected to the divine doesn't mean that all things are equally powerful. However, everything has the potential to become more divine, and all that separates a mortal from a "god" is enlightenment.

A variation of pantheism with connections to monotheism is panentheism, which differs in only one point. The universe is a part of the divine, and all things are connected to it. But the divine is more than the universe, both containing and transcending it, and is thus self-aware. This model is useful for explaining both clerics and druids; the former call on the godhead for their powers, while druids tap into the divine force present in the universe.

Either variant looks on non-pantheists with gentle condescension, with the idea that they have a part of the picture but can't see the overwhelming whole.

DUALITY

There are two supreme forces in the universe, entirely inimical and eternally at war. (This should not be confused with Taoism, in which yin and yang are complementary forces that support one another. That is a form of pantheism.) In a sense, the ultimate cosmology of alignment-based fantasy is dualistic, with order forever battling chaos and evil forever waging war against good. Even the gods are subordinate to these conflicts, since good and evil are not mere philosophies but genuine powers to which god and man alike must align. The only way to avoid choosing a side is to choose neutrality, which is in itself a choice.

The difference between actual duality and the alignment conflict is that there are two sets of dualities, which confuses the issue somewhat. The principle applies, however — the universe consists of polar opposites, one of which is "right" and the other "wrong." There may be two gods in such a system, each representing one of these extremes. (Again, this should not be confused with a polytheism consisting of two benevolent and coexisting deities.) The entire point of duality is the conflict, which makes for frightening theology but perfect adventure fodder. Once you accept the idea that one side really is good and the other is evil, centering an epic quest around the dualistic cosmology is simplicity itself.

MONOTHEISM

Monotheism is the belief in a single god, distinct from that god's creation. This one god is all-powerful, being the only source of divinity in all existence. It may have divine servants and an adversary who foolishly tries to supplant it, but with complete power and knowledge, the god is utterly supreme in its authority over everything.

Monotheism, whatever one's actual personal beliefs, presents certain difficulties in fantasy gaming if divine power is present. The only god in existence is all-powerful. If that god is taking an active, regular interest in the daily progression of the world, anyone who has the slightest intention of defying that will is going to lose. The whole idea of a serious challenge is laughable.

However, most monotheistic faiths assume a certain amount of aloofness from deity. Finite servants may take more active roles, in order to oppose the inevitable rebellion, but the god only takes the most subtle action.

In a real (if metaphoric) sense, all roleplaying games are monotheistic, unless more than one DM is involved. The Dungeon Master has ultimate, complete control over the world; the players' only real options are bribery and departure. If the Dungeon Master should occasionally "forget" a villain's most powerful spell, perhaps the heroes were "meant" to triumph over evil. By taking this principle one step further, a genuinely monotheistic fantasy becomes plausible. God is far subtler than the mortals who sling divine magic around, but which is more powerful, the boulder in the catapult, or the pebble that starts the avalanche?

While monotheism has many elegant cosmological aspects, from a social standpoint monotheists make lousy neighbors for those with differing religions. Unlike most other forms of spirituality, there usually isn't much room for other theologies. The most charitable are generous enough to claim that the gods of other faiths are either aspects of the one true deity, or powerful celestials mistaken for the true source of the divine.

Either non-monotheists are delusional, trying to worship forces that don't exist, or they are being deluded by sinister beings, rebels against the god who lure the gullible away from the Truth. This means they are a) not the equals of those who follow the true way, b) fools who need to be shown the true way, or c) willing enemies of the true way who need to be dealt with.

HENOTHEISM

Henotheism is a variant of monotheism (although an argument could be made to classify it with polytheism). It is the worship of a single god while accepting the existence of others. Alternately, it means the existence of one all-powerful god and other, lesser deities. The first definition is useful for fantasy religions that worship a single deity; the second, a world with both Omnipotent Guidance and intercessory gods.

GNOSTICISM

Gnosticism comes from the Greek *gnosis*, meaning knowledge, a direct "knowing" of divinity or higher truths. While the roots of gnosticism transcend any particular theology, it can spread into any religious organization — and immediately become a threat. While gnosticism may be too esoteric for most games, the concept of a philosophy seeking communion with divine will can be a springboard for a number of adventures, especially if divine will is known to be reachable... and the priesthood doesn't want others reaching it.

KARMA AND DOGMA

As mentioned elsewhere, religions compete with one another. One of the primary motivations for that competition is how monopolistic the religion's tenets require it to be.

Early religious beliefs were connected strongly to temporal events. Gods ruled in the areas where the faithful lived; the kingdom's power was tied to theirs. The Chinese called this the "Mandate of Heaven," and it's a principle that remains to this day. But an important particular has changed.

There is a fair amount of evidence for the pantheons of conquered people being incorporated into the mythology of the conquerors, usually in some lesser capacity. It had nothing to do with divine disapproval — that's just what happens after a conquest. But somewhere along the line, the idea of what divine will could be grew. The power of the gods didn't necessarily wax and wane with the fate of their people. Instead, if the people's devotion was insufficient, the gods turned their backs on them. Divine obedience became more important.

Another new idea began to spread, further encouraging dogma. This time, it wasn't just that the gods wouldn't help the unfaithful, leaving them at the mercy of foreign gods. The foreign gods weren't real. The only gods that mattered were the gods of the only true religion.

While divine approval is always important for a leader, once the idea of "true gods" spreads, the race for their earthly favor becomes all-important. If there is only one true faith, then theocracy isn't just a good idea, anything else spells disaster.

Finally, there is the question of what happens to the "unbelievers." If there is only one Truth, then they are following a lie. One way or another, converting "them" becomes a holy cause.

Generally, all religions seek to improve the lives of their followers. It is the details, as the saying goes, in which the devil is found. The specifics of religion may seem trivial to an outsider, but to the faithful, they are matters of deep devotion worth dying for — or killing over.

APPENDIX TWO:

THE GODS

AHROUKIN (GNOLLS)

The Slayer of Heaven
Symbol: The Swallowed Sun
Alignment: Chaotic Evil
Portfolio: Barbarism, fearlessness, wanton destruction
Domains: Chaos, Destruction, Hate, War
Favored Weapon: Axe

AZIEL (HOBGOBLIN)

Lord of Conquest
Symbol: Hobgoblin in Shadow
Alignment: Lawful Evil
Portfolio: Leadership, despotism, tyranny
Domains: Conquest, Evil, Law, and Strength
Favored Weapon: Greatsword

BARRACHUS (BUGBEARS)

The Savage Storm
Symbol: Two maces
Alignment: Chaotic Evil
Portfolio: Destruction, madness, combat
Domains: Chaos, Destruction, Evil, Power
Favored Weapon: Greatclub

BONIDIN (GNOLLS)

Mournbearer
Symbol: Bonidin's Teeth
Alignment: Lawful Evil
Portfolio: Ghosts, slavery, nightmares
Domains: Death, Evil, Fear
Favored Weapon: Halberd

THE BROKEN ONE (KOBOLDS)

Symbol: The Broken Keep
Alignment: Lawful Evil
Portfolio: Revenge, power, secrets
Domains: Evil, Knowledge, Magic, Pain
Favored Weapon: Stiletto

GAFFEIN (HOBGOBLINS)

The Mad Queen
Symbol: The Storm of Teeth and Talons
Alignment: Chaotic Evil
Portfolio: Madness, brutality, servitude.
Domains: Destruction, Fire, Strength, War
Favored Weapon: Greatsword

GARATUS (GIANTS)

Giant-Father
Symbol: Trikellesh
Alignment: Chaotic Evil
Portfolio: Giantkind
Domains: Earth, Strength, War
Favored Weapon: Greatsword

GIANAM (IMPOSSIBLE THINGS)

The Lady of Serenity, Queen of Insight
Symbol: Crescents and circles, gentle lines extending beyond them
Alignment: Neutral Good
Portfolio: Non-evil aberrations and magical beasts
Domains: Fabrication, Knowledge, Magic
Travel
Favored Weapon: Natural weapons

GROLLUK (TROLLS)

The Devourer
Symbol: Bones of eaten foes
Alignment: Chaotic Evil
Portfolio: War, slaughter, hunger
Domains: Destruction, Evil, Gluttony, War
Favored Weapon: Greatsword

HAFULGIN (GOBLINS)

Lord of Mercy
Symbol: The Death of Us All
Alignment: Neutral Good
Portfolio: Mercy (disgraced)
Domains: Desperation, Good, Protection
Favored Weapon: Quarterstaff

ISTOS (LIZARDFOLK)

The Great Father
Symbol: Istoricon
Alignment: Neutral
Portfolio: War, strength, trade
Domains: Animal, Plant, Water
Favored Weapon: Greatclub

KALAS (KOBOLDS)

Master of Waves
Symbol: The Drought of Power
Alignment: Neutral Evil
Portfolio: Self-determination, power, and gluttony.
Domains: Evil, Magic, Travel, and Water
Favored Weapon: Staff (usually quarterstaff)

KOROTH (DARK ELVES)

Lord of Ambition
Symbol: Rune blade in stone
Alignment: Lawful Evil
Portfolio: Ambition, pride
Domains: Ambition, Law, Corruption
Favored Weapon: Mace

KORDATH (MINOTAURS)

The Sunderer
Symbol: Minotaur skull
Alignment: Chaotic Evil
Portfolio: Brute strength, dominance, minotaur supremacy
Domains: Chaos, Destruction, Strength, Victory
Favored Weapon: Greataxe

LENELLIA (ORCS)

Lady of the Avenging Blade
Symbol: Serpent bow
Alignment: Lawful Evil
Portfolio: Oppressed orcs
Domains: Law, Protection, Trickery, Vengeance
Favored Weapon: Dagger

OTHER GREEN (SYLVAN FORCES)

The Green Mother, Empress of the Elements, Lifebringer
Symbol: Tree
Alignment: Neutral Good
Portfolio: Nature and all that reside in its (mostly) unworked form
Domains: Good, Healing, Nature, Weather
Favored Weapon: Quarterstaff

OLGIENAR (BUGBEARS)

The Hunter Lord
Symbol: The Grasping Claw
Alignment: Neutral Evil
Portfolio: Hunting, predators, stealth
Domains: Blood, Death, Hunter
Favored Weapon: Spear

PARAFOR (GOBLINS)

The Trickster in the Night
Symbol: A Mound of Coins
Alignment: Chaotic Neutral
Portfolio: Greed, trickery, wealth
Domains: Luck, Travel, Trickery
Favored Weapon: Dagger

RIALU (LIZARDFOLK)

The Great Mother
Symbol: The Flame of Rialu
Alignment: Neutral
Portfolio: Protection of Lizardfolk
Domains: Animal, Plant, Water
Favored Weapon: Greatclub

SATHUS (ORCS)

The Keeper
Symbol: Broken pipe
Alignment: Neutral Evil
Portfolio: Sorcery, magic, mysteries
Domains: Evil, Magic, Secrets, Trickery
Favored Weapon: Short sword

SELLEVAR (MINOTAURS)

The Pursuer
Symbol: Labyrinth
Alignment: Chaotic Evil
Portfolio: Stealth, ambush, the hunt
Domains: Animal, Earth, Evil, Labyrinths
Favored Weapon: Greatsword

SHEMTEC (BARBARIAN TRIBES)

The Angry Trickster, the Hunger
Symbol: A burned hand wrapped in bandages
Alignment: Chaotic Neutral
Portfolio: Hunger, appeasement, privation
Domains: Air, Corruption, Chaos, Fire
Favored Weapon: Scythe

SHIGA (DEEP DWARVES)

The Great Matron, Blessed Silence
Symbol: A stylized mining pick
Alignment: Chaotic Good
Portfolio: Comfort, darkness, silence, solace
Domains: Solace, Good, Protection, and Healing
Favored Weapon: Heavy mining pick

STAMAD (IMPOSSIBLE THINGS)

The Composite God, The Many-Limbed One
Symbol: Circles and slashing lines intersecting one another
Alignment: Neutral Evil
Portfolio: Aberrations, magical beasts
Domains: Composition, Magic, War
Favored Weapon: Natural weapons

SYLITHIA (BUGBEARS)

Shadow Mother, Queen of the Dark Wood
Symbol: Moon over trees
Alignment: Chaotic Evil
Portfolio: Motherhood, Protection, Nurturing, Punishment
Domains: Darkness, Destruction, Plants, Protection
Favored Weapon: Quarterstaff

THOVIS (ORCS)

The Hunter
Symbol: The spear Moonpiercer
Alignment: Neutral Evil
Portfolio: Nature, forests, caverns
Domains: Animal, Earth, Fire, Hunting
Favored Weapon: Short spear

TO'NIHE (BARBARIAN TRIBES)

The Great Sower, The Hunter, God of Life and Bounty
Symbol: Simple wooden crown
Alignment: Lawful Good
Portfolio: Agriculture, hunting
Domains: Animal, Earth, Plant, Storm, Water
Favored Weapon: Sickle

TORBALT (DEEP DWARVES)

The Living Justice, Great Judge
Symbol: Heavy hammer, inverted
Alignment: Lawful Neutral
Portfolio: Justice, law, fairness
Domains: Justice, Knowledge, Law
Favored Weapon: Heavy mining hammer

TYROK (ORCS)

Lord of Conquest
Symbol: Stone tower
Alignment: Lawful Evil
Portfolio: Conquest, tyranny
Domains: Evil, Law, Leadership, War
Favored Weapon: Heavy mace

UIMTALA (GIANTS)

Giant-Mother
Symbol: Trikellesh
Alignment: Chaotic Evil
Portfolio: Giantkind
Domains: Earth, Strength, War
Favored Weapon: Greatsword

UROG (ORCS)

The Bloodthirster
Symbol: The Blade of Urog
Alignment: Chaotic Evil
Portfolio: Bloodlust, fury
Domains: Chaos, Death, Fury, War
Favored Weapon: Greataxe

VENDAK (TROLLS)

The Keeper
Symbol: Severed Troll Head
Alignment: Chaotic Evil
Portfolio: Troll lore
Domains: Evil, Knowledge, Troll Ancestry
Favored Weapon: Claws and fangs

WALDIRAN (SYLVAN FORCES)

The Horned Hunter, Guardian of Life
Symbol: Stones, or crystals, orbiting a glowing green sphere
Alignment: Chaotic Good
Portfolio: Predators, those who protect others, those who live off the land
Domains: Animal, Nature, Protection, War
Favored Weapon: Spear [any] and natural weapons

YTHRIN (DARK ELVES)

Queen of Night
Symbol: Horns of Night
Alignment: Chaotic Evil
Portfolio: Seduction, murder, night, darkness
Domains: Betrayal, Death, Lust Night
Favored Weapon: Whip

ZOHL'KAHN (OGRES)

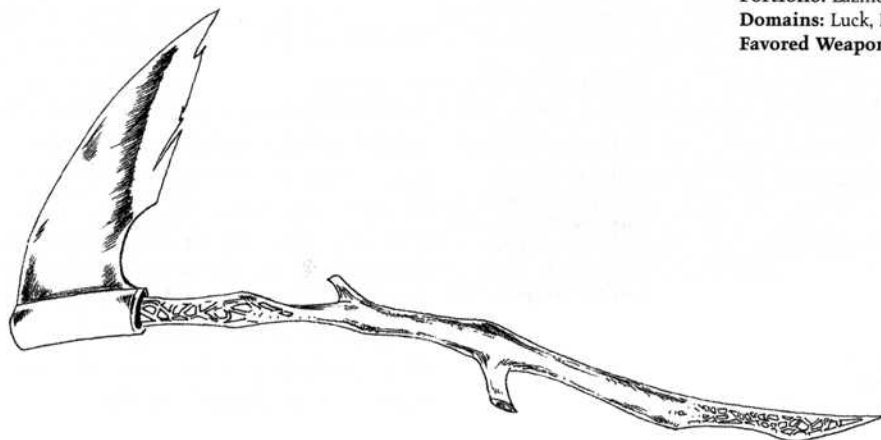
Black Smith, Blood Forger, and The Anvil
Symbol: Gilded Battle Axe
Alignment: Chaotic Evil
Portfolio: Slaughter, weapons, cruelty, brutality
Domains: Chaos, Death, Evil, Havoc, Strength, War
Favored Weapon: Huge great axe

ZOHL'NAHK (OGRES)

First Ogre, Flesh Ripper, and The Hammer
Symbol: Two severed heads
Alignment: Lawful Evil
Portfolio: Slaughter, domination, cruelty, brutality
Domains: Destruction, Domination, Evil, Strength, War
Favored Weapon: Spiked gauntlet

ZOHL'SHAATH (OGRES)

Great Sloth, Sleeping Giant
Symbol: Block of wood with three vertical gouges
Alignment: Neutral Evil
Portfolio: Laziness, sloth, gluttony, avarice
Domains: Luck, Protection, Sloth, Trickery
Favored Weapon: None



THE GODS

GODS

Name	Alignment	Domains	Favored Weapon
Ahroukin	Chaotic Evil	Chaos, Destruction, Hate, War	Axe
Aziel	Lawful Evil	Conquest, Evil, Law, Strength	Greatsword
Barrachus	Chaotic Evil	Chaos, Destruction, Evil, Power	Greatclub
Bonidin	Lawful Evil	Death, Evil, Fear	Halberd
The Broken One	Lawful Evil	Evil, Knowledge, Magic, Pain	Stiletto
Gaffein	Chaotic Evil	Destruction, Fire, Strength, War	Greatsword
Garastus	Chaotic Evil	Earth, Strength, War	Greatsword
Gianam	Neutral Good	Fabrication, Knowledge, Magic, Travel	Natural Weapons
Grolluk	Chaotic Evil	Destruction, Evil, Gluttony, War	Greatsword
Hafulgin	Neutral Good	Desperation, Good, Protection	Quarterstaff
Istos	Neutral	Animal, Plant, Water	Greatclub
Kalas	Neutral Evil	Evil, Magic, Travel, Water	Quarterstaff
Koroth	Lawful Evil	Ambition, Law, Corruption	Mace
Kordath	Chaotic Evil	Chaos, Destruction, Strength, Victory	Greataxe
Lenellia	Lawful Evil	Law, Protection, Trickery, Vengeance	Dagger
Mother Green	Neutral Good	Good, Healing, Nature, Weather	Quarterstaff
Olgienar	Neutral Evil	Blood, Death, Hunter	Spear
Parafor	Chaotic Neutral	Luck, Travel, and Trickery	Dagger
Rialu	Neutral	Animal, Plant, Water	Greatclub
Salthus	Neutral Evil	Evil, Magic, Secrets, Trickery	Short sword
Sellevar	Chaotic Evil	Animal, Earth, Evil, Labyrinths	Greatsword
Shemtec	Chaotic Neutral	Air, Corruption, Chaos, Fire	Scythe
Shiga	Chaotic Good	Solace, Good, Protection, Healing	Heavy mining pick
Stamad	Neutral Evil	Composition, Magic, War	Natural weapons
Sylithia	Chaotic Evil	Darkness, Destruction, Plants, Protection	Quarterstaff
Thovis	Neutral Evil	Animal, Earth, Fire, Hunting	Shortspear
To'nihe	Lawful Good	Animal, Earth, Plant, Storm, Water	Sickle
Tobalt	Lawful Neutral	Justice, Knowledge, Law	Heavy mining hammer
Tyrok	Lawful Evil	Evil, Law, Leadership, War	Heavy mace
Urog	Chaotic Evil	Chaos, Death, Fury, War	Greataxe
Umtala	Chaotic Evil	Earth, Strength, War	Greatsword
Vendak	Chaotic Evil	Evil, Knowledge, Troll Ancestry	Claws and fangs
Waldiran	Chaotic Good	Animal, Nature, Protection, War	Spear, natural weapons
Ythrin	Chaotic Evil	Betrayal, Death, Lust, Night	Whip
Zohl' Kahn	Chaotic Evil	Chaos, Death, Evil, Havoc, Strength, War	Greataxe
Zohl' Nahk	Lawful Evil	Destruction, Domination, Evil, Strength, War	Spiked gauntlet
Zohl'Shaath	Neutral Evil	Luck, Protection, Sloth, Trickery	None

GODS

Name	Symbol	Portfolio
Ahroukin	The Swallowed Sun	Barbarism, fearlessness, wanton destruction
Aziel	Hobgoblin in Shadow	Leadership, despotism, tyranny
Barrachus	Two maces	Destruction, madness, combat
Bonidin	Bonidin's Teeth	Ghosts, slavery, nightmares
The Broken One	The Broken Keep	Revenge, power, secrets
Gaffein	The Storm of Teeth and Talons	Madness, brutality, servitude
Garastus	Trikelleth	Giantkind
Gianam	Crescents and circles, gentle lines	Non-evil aberrations and magical beasts
Grolluk	Bones of eaten foes	War, slaughter, hunger
Hafulgin	The Death of Us All	Mercy (disgraced)
Istos	Istoricon	Strength, trade, warfare
Kalas	The Drought of Power	Self-determination, power, gluttony
Koroth	Rune blade in stone	Ambition, pride
Kordath	Minotaur skull	Brute strength, dominance, minotaur supremacy
Lenellia	Serpent bow	Oppressed orcs
Mother Green	Tree in a circle	Nature and all that reside in its unworked form
Olgienar	The Grasping Claw	Hunting, predators, stealth
Parafor	A Mound of Coins	Greed, trickery, wealth
Rialu	The Flame of Rialu	Protection of lizardfolk
Sathus	Broken pipe	Sorcery, magic, mysteries
Sellevar	Labyrinth	Stealth, ambush, the hunt
Shemtec	A burned hand wrapped in bandages	Hunger, appeasement, privation
Shiga	A stylized mining pick	Comfort, darkness, silence, solace
Stamad	Circles and slashing lines intersecting one another	Aberrations, magical beasts
Sylithia	Moon over trees	Motherhood, protection, nurturing punishment
Thovis	The spear 'Moonpiercer'	Nature, forests, caverns
To'nihe	Simple wooden crown	Agriculture, hunting
Torbalt	Heavy hammer, inverted	Justice, law, fairness
Tyrok	Stone tower	Conquest, tyranny
Umtala	Trikelleth	Giantkind
Urog	The Blade of Urog	Bloodlust, fury
Vendak	Severed Troll Head	Troll lore
Waldiran	Stones or crystals, orbiting a glowing green sphere	Predators, those who protect others, those who live off the land
Ythrin	Horns of Night	Seduction, murder, night, darkness
Zohl' Kahn	Gilded Battle Axe	Slaughter, weapons, cruelty, brutality
Zohl' Nahk	Two severed heads	Slaughter, domination, cruelty, brutality
Zohl'Shaath	Block of wood with three vertical gouges	Portfolio: Laziness, sloth, gluttony, avarice

ANCESTRY (TROLL) DOMAIN

Deity: Vendak

Granted Power: The troll ancestry domain allows Vendak's followers to call upon the collected lore of long-dead trolls. Once per day, Vendak may preserve a troll's head in order to mount it in a speaking circle.

Ancestry (Troll) Domain Spells

- 1 Comprehend Languages
- 2 Augury
- 3 Clairaudience/Clairvoyance
- 4 Divination
- 5 Commune
- 6 Find the Path
- 7 Vision
- 8 Discern Location
- 9 Miracle

AMBITION DOMAIN

Deity: Koroth

Granted Power: You gain Intimidate as a class skill.

Ambition Domain Spells

- 1 True Strike
- 2 Obscure Object
- 3 Tongues
- 4 Scrying
- 5 Greater Command
- 6 Planar Ally
- 7 Repulsion
- 8 Demand
- 9 Wish

ARM OF GARASTUS DOMAIN

Deities: Garastus

Granted Power: As a divine servant of the Giant-Father, you may rebuke or command other giants or giant-type creatures (ogres, trolls, ettins, etc.) as an evil cleric rebukes or commands undead. You use this ability as many as 3 + Charisma modifier times per day.

Arm of Garastus Domain

- 1 Divine Favor
- 2 Shatter
- 3 Blindness/Deafness
- 4 Control Water
- 5 Flame Strike
- 6 Harm
- 7 Control Weather
- 8 Earthquake
- 9 Storm of Vengeance

BLESSING OF UMTALA DOMAIN

Deities: Umtala

Granted Power: Once per day, you may call upon the Giant-Mother to protect your tribe. This requires a standard action. All friendly giants within a 10-foot/caster level radius receive a +1 divine bonus to AC and all saving throws. This spell-like ability lasts 1 round/caster level.

Blessing of Umtala Domain Spells

- 1 Bless
- 2 Aid
- 3 Cure Serious Wound
- 4 Death Ward
- 5 Wall of Stone
- 6 Heal
- 7 Greater Restoration
- 8 Antimagic Field
- 9 Miracle

BETRAYAL DOMAIN

Deity: Ythrin

Granted Power: The cleric's alignment cannot be discovered by magical means.

Betrayal Domain Spells

- 1 Change Self
- 2 Detect Thoughts
- 3 Suggestion
- 4 Emotion
- 5 *Darkwound*
- 6 Mislead
- 7 Control Undead
- 8 Symbol
- 9 Foresight

COMPOSITION DOMAIN

Deity: Stamad

Granted Power: Once per day, you can use an effect that works like alter self, except that it can only be used to add, remove, or change a number of the your limbs equal to half your cleric levels (round up).

Composition Domain Spells

- 1 Death Knell (see page 70)
- 2 Barkskin
- 3 Summon Monster IV. Aberration or magical beast only.
- 4 Polymorph Other
- 5 Righteous Might
- 6 Regenerate
- 7 Summon Monster VIII. Aberration or magical beast only.
- 8 *Graft Limb*
- 9 Polymorph Any Object

CONQUEST DOMAIN

Deity: Aziel

Granted Power: You may cast Conquest domain spells on any intelligent being, bypassing normal immunities. This includes powerful undead, magic items, and the like.

Conquest Domain Spells

- 1 Command
- 2 Enthrall
- 3 Suggestion
- 4 Lesser Geas
- 5 Greater Command
- 6 Geas/Quest
- 7 Dictum
- 8 Symbol
- 9 Dominion

CORRUPTION DOMAIN

Deities: Shemtec

Granted Powers: Once per day, you can putrefy a number of pounds of food and a number of gallons of water or other potable liquid equal to his level, making them completely unfit for consumption.

Corruption Domain Spells

- 1 Curse Water
- 2 Desecrate
- 3 Contagion
- 4 Wither
- 5 Insect Plague
- 6 Anti-life Shell
- 7 Destruction
- 8 Horrid Wilting
- 9 Storm of Vengeance

DESPERATION DOMAIN

Deities: Hafulgin

Granted Power: You may cast domain spells as if you had memorized it with the Maximize Spell, Quicken Spell, Quiet Spell, Spell Penetration, and Still Spell Metamagic Feats. This is not without a price, however, as you permanently loses one hit point each time. You may not target yourself with this spell.

Desperation Domain Spells

- 1 Sanctuary
- 2 Shield Other
- 3 Helping Hand
- 4 Freedom of Movement
- 5 Break Enchantment
- 6 Word of Recall
- 7 Refuge
- 8 Screen
- 9 Foresight

DIPLOMACY DOMAIN

Deities: Rialu

Granted Power: You may add a +4 divine bonus to all Diplomacy checks.

Diplomacy Domain Spells

- 1 Command
- 2 Enthrall
- 3 Obscure Object
- 4 Discern Lies
- 5 Scrying
- 6 Heal
- 7 Greater Scrying
- 8 Greater Planar Ally
- 9 Miracle

DOMINATION DOMAIN

Deities: Zohl'Nahk

Granted Powers: Once per day, you can *cause fear*, as per the spell. Your caster level is equal to your cleric level for the purposes of this spell.

Domination Domain Spells

- 1 Command
- 2 *Benediction of Zohl'Nahk*
- 3 Hold Person
- 4 Lesser Geas
- 5 Enslave
- 6 Geas
- 7 Blasphemy
- 8 Unholy Aura
- 9 Implosion

FABRICATION DOMAIN

Deities: Gianam, "origin" deities.

Granted Power: When building construct-type monsters such as golems, you are considered four levels higher than your actual level. You must still be able to cast any spells required by the creation process.

Fabrication Domain Spells

- 1 Continual Flame
- 2 Create Food and Water
- 3 Minor Creation
- 4 Leomund's Secure Shelter
- 5 Animate Objects
- 6 Major Creation
- 7 Awaken
- 8 Prismatic Wall
- 9 *Create Life*

FEAR DOMAIN

Deity: Bonidin

Granted Power: Intimidate is a class skill. You may make Intimidate checks and cast Fear domain spells against anything with an Intelligence score, overriding any normal immunities (unintelligent creatures without an immunity to fear are still affected). This is considered a supernatural ability.

Fear Domain Spells

- 1 Cause Fear
- 2 Scare
- 3 Fear
- 4 Confusion
- 5 Nightmare
- 6 Repulsion
- 7 Symbol of Fear
- 8 Insanity
- 9 Antipathy

FORAGING DOMAIN

Deities: Istos

Granted Power: You may Track as if you possess the Track Feat. If you do not have at least 4 skill ranks in Wilderness Lore, you Track as if you do.

Foraging Domain Spells

- 1 Endure Elements
- 2 Find Traps
- 3 Create Food and Water
- 4 Divination
- 5 True Seeing
- 6 *Forge Rock*
- 7 Refuge
- 8 Discern Location
- 9 Gate

FURY DOMAIN

Deities: Urog, gods of war, berserkers, and anger.

Granted Power: Once per day, the cleric may rage as a barbarian of his cleric class level or he may cause someone else to rage. Inducing rage in another person is a standard action. Once the action is complete, the target rages. Unwilling targets must make a Will save (DC 10 + your cleric level) to avoid raging.

Fury Domain Spells

- 1 Cause Fear
- 2 Scare
- 3 Suggestion
- 4 Emotion
- 5 Mind Fog
- 6 Mass Suggestion
- 7 Power Word, Stun
- 8 Power Word, Blind
- 9 Power Word, Kill

GLUTTONY DOMAIN

Deities: Grolluk, gods of greed and feasting

Granted Power: Immunity to all ingested poisons and any diseases or effects from eating rotten or spoiled food.

Gluttony Domain Spells

- 1 Goodberry
- 2 Create Food and Water
- 3 Neutralize Poison
- 4 Stinking Cloud
- 5 Contagion
- 6 Heroes' Feast
- 7 Stone to Flesh
- 8 Flesh to Stone
- 9 Mordenkainen's Magnificent Mansion

HATRED DOMAIN

Deity: Ahroukin

Granted Power: Once per level, you may name an individual. Until that individual dies, or you gain a new level, you act as though the named person were part of a favored enemy race, as per the ranger class ability of the same name. Additionally, the target suffers a morale penalty equal to the your cleric level to save against the your divine spells.

Hatred Domain Spells

- 1 Deathwatch
- 2 Bull's Strength
- 3 Bestow Curse
- 4 Locate Creature
- 5 Slay Living
- 6 Eyebite
- 7 Finger of Death
- 8 Discern Location
- 9 Soul Bind

HAVOC DOMAIN

Deities: Zohl'Kahn

Granted Powers: Once per day, you can make a Craft (blacksmithing) check with a +10 insight bonus or bestow this bonus on someone else.

Havoc Domain Spells

- 1 Magic Weapon
- 2 Enrage
- 3 Smash
- 4 *Fangs of Chaos*
- 5 Dispel Good
- 6 Harm
- 7 Destruction
- 8 Fire Storm
- 9 Gate

THE GODS

HUNTER DOMAIN

Deity: Olgienar

Granted Powers: You receive a +3 divine bonus to all Move Silently checks.

Hunt Domain Spells

- 1 Deathwatch
- 2 Silence
- 3 Deeper Darkness
- 4 Status
- 5 Slay Living
- 6 Find the Path
- 7 Summon Monster VII
- 8 Discern Location
- 9 Power Word, Kill

HUNTING DOMAIN

Deities: Thovis, gods of the hunt, nature, survival.

Granted Power: You gain the Track feat and count Wilderness Lore as a class skill.

Hunting Domain

- 1 Invisibility to Animals
- 2 Animal Trance
- 3 Snare
- 4 Scrying
- 5 Prying Eyes
- 6 Find the Path
- 7 Greater Scrying
- 8 Animal Shapes
- 9 Foresight

JUSTICE DOMAIN

Deities: Torbalt

Granted Powers: Three times per day, you can perform a Sense Motive check with a +15 insight bonus. Once per day, you can rage, as per a barbarian of equal level, but only if you are aware that someone has lied to you.

Justice Domain Spells

- 1 Command
- 2 Hold Person
- 3 Searing Light
- 4 Discern Lies
- 5 Mark of Justice
- 6 True Seeing
- 7 Dictum
- 8 Sunburst
- 9 Storm of Vengeance

LABYRINTH DOMAIN

Deities: Sellevor, minotaur gods, gods of knowledge and trickery.

Granted Power: You are a master of navigating your way through labyrinths and other confusing paths. You gain a +2 insight bonus to all Intuit Direction checks and are immune to the *maze* spell. In addition, you gain a +2 insight bonus when solving puzzles.

Labyrinth Domain Spells

- 1 Detect Secret Doors
- 2 Locate Object
- 3 Stone Shape
- 4 Divination
- 5 Prying Eyes
- 6 Find the Path
- 7 Maze
- 8 Discern Location
- 9 Astral Projection

LEADERSHIP DOMAIN

Deities: Tyrok, gods of rulership, nobility, and command.

Granted Power: Once per day, the cleric can grant a +1 competence bonus to all attacks, skill checks, and saves made by his allies. This ability lasts a number of rounds equal to his cleric level and affects all allies within 60 ft. of him.

Leadership Domain Spells

1. Remove Fear
2. Enthrall
3. Suggestion
4. Emotion
5. Dominate Person
6. Mass Suggestion
7. Demand
8. Mass Charm
9. Dominate Monster

NATURE DOMAIN

Deities: Mother Green, Waldiran

Granted Power: Gain nature sense and woodland stride as the druid abilities of the same names. Knowledge (nature) and Wilderness Lore are class skills.

Nature Domain Spells

- 1 Pass without Trace
- 2 Speak with Animals
- 3 Plant Growth
- 4 *Treant Shape*
- 5 Commune with Nature
- 6 *Cleanse*
- 7 Control Weather
- 8 Control Plants
- 9 *Control Nature*

NIGHT DOMAIN

Deities: Ythrin

Granted Power: All spells cast at night are at +1 caster level.

Night Domain Spells

- 1 Doom
- 2 Silence
- 3 Deeper Darkness
- 4 Inflict Critical Wounds
- 5 Seeming
- 6 Veil
- 7 Shadow Walk
- 8 Maze
- 9 *Nightfall*

PAIN (TORTURE) DOMAIN

Deities: The Broken One

Granted Power: You may use the power *excruciate* once per day. This is a spell-like ability. You must succeed at a melee attack against a living creature (using the rules for touch spells.) When you touch the creature is stunned by excruciating pain as per the stunning attack rules. The creature may make a Fortitude save (DC 10 + cleric's level + wisdom bonus) each round to overcome the pain and act normally on the following round.

Pain Domain Spells

- 1 Doom
- 2 Death Knell
- 3 Contagion
- 4 Poison
- 5 Torment
- 6 Harm
- 7 Blasphemy
- 8 Symbol
- 9 Storm of Vengeance

POWER DOMAIN

Deity: Barrachus

Granted Powers: +1 damage to melee strikes.

Power Domain Spells

- 1 Cause Fear
- 2 Shatter
- 3 Prayer
- 4 Divine Power
- 5 Circle of Doom
- 6 Harm
- 7 Power Word, Stun
- 8 Earthquake
- 9 Implosion

SECRETS DOMAIN

Deities: Sathus, gods of hidden lore, knowledge.

Granted Power: You count Bluff, Decipher Script, Knowledge (any), and Search as class skills.

Secrets Domain Spells

- 1 Comprehend Languages
- 2 Obscure Object
- 3 Nondetection
- 4 Detect Scrying
- 5 Secret Chest
- 6 Mislead
- 7 Sequester
- 8 Mind Blank
- 9 Time Stop

SLOTH DOMAIN

Deities: Zohl'Shaath

Granted Powers: Once per day, you can transform a handful of pebbles or stones into enough food or water to sustain a number of people equal to your level. You can create whatever simple food you desire.

Comfort Domain Spells

- 1 Sleep
- 2 Hold Person
- 3 Create Food and Water
- 4 Sending
- 5 Enslave
- 6 Planar Ally
- 7 Limited Wish
- 8 Greater Planar Ally
- 9 Miracle

SOLACE DOMAIN

Deities: Shiga

Granted Powers: Once per day, you can transform a handful of pebbles or stones into enough food or water to sustain a number of people equal to your level. You create whatever simple food you desire.

Comfort Domain Spells

- 1 Calm Animals
- 2 Charm Person
- 3 Create Food and Water
- 4 Restoration
- 5 Healing Circle
- 6 Heroes' Feast
- 7 Refuge
- 8 Mass Heal
- 9 Miracle

STORM DOMAIN

Deities: To'nihe

Granted Powers: Once per day, you may cast the spell *control weather*. The casting time is one hour.

Storm Domain Spells

- 1 Endure Element
- 2 Resist Elements
- 3 Wind Wall
- 4 Wither
- 5 Lightning Bolt
- 6 Wind Walk
- 7 Control Weather
- 8 Sunburst
- 9 Storm of Vengeance

VENGEANCE DOMAIN

Deities: Lenellia, gods of justice, law, and revenge.

Granted Power: Once per day, when the cleric takes damage from a melee strike he may immediately take a single attack at his highest base attack bonus against the creature that struck him. That creature must stand within the cleric's threatened area, and he must have a weapon readied in his hand, unless he chooses to take an unarmed attack. If the cleric has the Quick Draw feat, he may draw a weapon and attack using this power.

Vengeance Domain Spells

- 1 Cause Fear
- 2 Spiritual Weapon
- 3 Bestow Curse
- 4 Divine Power
- 5 Mark of Justice
- 6 Animate Objects
- 7 Forcecage
- 8 Discern Location
- 9 Storm of Vengeance

VICTORY DOMAIN

Deities: Kordath, evil gods of war, gods of tyranny.

Granted Power: You can dominate the minds of others, turning them into his puppets or vassals. You casts mind-affecting divine spells at +1 caster level.

Victory Domain Spells

- 1 Command
- 2 Hold Person
- 3 Dominate Animal
- 4 Divine Power
- 5 Greater Command
- 6 Mass Suggestion
- 7 Power Word, Stun
- 8 Command Plants
- 9 Dominate Monster

WEATHER DOMAIN

Deities: Mother Green, other life deities.

Granted Power: Gain the ability to forecast the weather for the next day and the general trends for as far ahead as one day per cleric level. Gain a +4 divine bonus to all saving throws involving weather effects, including magical lightning.

Weather Domain Spells

- 1 Obscuring Mist
- 2 Wind Wall
- 3 Searing Light
- 4 Control Water
- 5 Control Winds
- 6 Control Weather
- 7 Sunbeam
- 8 Whirlwind
- 9 Storm of Vengeance



INDEX

DOMAINS

Ambition	24
Ancestry (Troll)	137
Arm of Garastus	41
Betrayal	25
Blessings of Umtala	41
Composition	71
Conquest	64
Corruption	8
Deperation	57
Diplomacy	85
Domination	100
Fabrication	71
Fear	48
Foraging	85
Fury	117
Gluttony	137
Hatred	49
Havoc	100
Hunter	16
Hunting	117
Justice	35
Labyrinth	94
Leadership	118
Nature	128
Night	25
Pain (Torture)	79
Power	16
Secrets	118
Sloth	100
Solace	35
Storm	8
Vengeance	118
Victory	94
Weather	128

MAGIC ITEMS

Aboleth Slave Choker	74
Amulet of Zohl'Kahn	105
Barbarian	11
Bear Shield	11
Bison Horn Head-Dress	12
Blind Eyes	81
Blood of the Forefathers	53
Bonetip Javelin	88
Bracers of Torture	28
Censer of Confusion	95
Cloak of the Bull	95
Cloak of the Maelstrom	131
Cloak of Undying Devotion	67
Collar of the Claw	139
Darkcloak	19
Eagle Claw necklace	12
Everfull Satchel	19
Everpoison Dagger	28
Eyestalk Rings	74

Figurines of Lost Children	81
Flail of Tyrok	123
Flamethooter Greatclub	43
Helm of Dominance	67
Helm of the Lammasu	74
Holding Stone	105
Horn of the Wild	131
Hound's Teeth, the	53
Hunter's Knife	19
Lantern of Peaceful Darkness	36
Mace of Urog	124
Medallion of Truth	36
Minotaur Rings	94
Mithril Arm	139
Needle of Betrayed Secrets	67
Nightspear	19
Nightswitches	53
Periap of the Destrachan	74
Ring of Shadow Walking	28
Ring of Sundering	96
Ring of the Land	131
Ring of Weathercraft	43
Rocks of Earth Shattering	43
Rocks of Fiery Shards	44
Ropes of Binding	105
Srying Gift	89
Seals of the Blessed Martyr	61
Sign of Expedience	61
Skin Cloak	105
Skull Totem	124
Sleep Cloak	28
Spear of Silence	19
Spiderstaff	28
Spirit Rattle	12
Staff of Dominion	106
Staff of Poison Thorns	131
Staff of the Bull	96
Stone of Entangling	89
Stone Wards	82
Thirst Pebbles	36
Tooth of Steel	140
Tooth of Venom	140
Totem Mask	12
Totem Stone	12
Umber Cestus	75
Vesshlik Scales	90
Warding Sticks	61
Water Barrier	90
Zohl'Kahn's Bile	106
Zohl'Nahk's Blood	106

PRESTIGE CLASSES

Black Nail	102
Broken, the	80
Chaos Crusader	104
Dryad Ranger	130
Exemplar	58

Humanoid Hunter	73
Hunter	16
Karhollan Guard	42
Keeper of Secrets	119
Master of the Swamp	86
Medicine Man	8
Poison Master	27
Returned, the	50
Servants of the One	64
Slaver	17
Spider Warrior	26
Underworld Druid of Thovis	121
Vendak's Chosen	137
Whip of Urog	122

PRIESTS

Barbarian	7
Bugbear	16
Dark Elf	24
Dark Dwarf	34
Giant	40
Gnoll	48
Goblin	57
Hobgoblin	63
Impossible Things	70
Kobold	79
Lizardfolk	85
Minotaur	93
Ogre	99
Orc	109, 111, 113, 115, 117
Sylvan Forces	127
Troll	136

RACES

Barbarian Tribes	5
Bugbears	13
Dark Dwarves	31
Dark Elves	21
Giants	37
Gnolls	45
Goblins	54
Hobgoblins	62
Impossible Things	68
Kobolds	77
Lizardfolk	83
Minotaurs	91
Ogres	97
Orcs	107
Sylvan Forces	125
Trolls	133

RELICS

Ahroukin's Battle-Axe	53
Altar of Koroth	29
Arak's Skull	96
Barbarian	12

Barrachus' Axe	20
Black Armor, the	106
Black Gauntlet, the	106
Book of Names, the	67
Bugbear	20
Claw of Olgienar, the	20
Dark Dwarf	36
Dark Elf	29
Dwarf Cleaver	124
Elf Chopper	124
Fire of the Eagle Queen	76
Giant	44
Green Staff, the	132
Hammer of Torbalt	36
Head of Tork, the	140
Helm of Istos	90
Hregel's Trikelleshagh	44
Kalas' Staff of Waves	82
Kingslayer	124
Midnight Halberd, the	53
Nightblade	30
Parafor's Coins	61
Totem Pole	12
Troll Hammer, the	140

SPELLS

Air Bubble	86
Ancestor's Touch	50
Battle Fury	118
Benediction of Zohl'Nahk	101
Berserker Blessing	118
Bless Thrower	42
Chastise	57
Cleanse	128
Control Nature	129
Create Life	71
Darkwound	25
Divine Parlay	58
Dominion	64
Enrage	101
Enslave	101
Excavate	79
Fangs of Chaos	101
Forge Rock	86
Giant Fit	42
Graft Limb	72
Nightfall	25
Protection from Light	119
Razor Claws	119
Rein in the Soul	50
Scent of the Beast	119
Smash	102
Torment	79
Treant Shape	129
Unseen Marker	64
Wither	8

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