

DEITY DO'S AND DON'TS

of walls, looted of their items, and locked in dungeons to make artifacts. These beings are deities for a reason, so introduce them into your campaign after careful consideration and in particular circumstances. This free supplement to *Faiths and Pantheons* helps guide you through this process.

To use this web enhancement, you must already have *Faiths and Pantheons*. This bonus material is exclusive to the official FORGOTTEN REALMS website: <www.wizards.com/forgottenrealms>.

F*aiths and Pantheons* by Eric L. Boyd and Erik Mona offers an incredible amount of information on the primary deities of the *FORGOTTEN REALMS*® Campaign Setting, including hit points, attacks, saving throws, and other abilities in a format similar to the *MONSTER MANUAL*'s. At first glance, one might expect to treat deities in a *FORGOTTEN REALMS* campaign like any other monster—brought in to harass and fight the heroes. Otherwise, why include that combat information?

In truth, the deities of Faerûn are much more than very powerful monsters and should be treated as such. Epic-level characters who have an easy time slaying dragons and the tarasque should not look to the deities as their next conquests, to be pushed off the tops

using deities in the forgotten realms

For most creatures in Faerûn, the deities are distant, immensely powerful beings to be feared, respected, and worshipped, but never seen or spoken to. The vast majority of people will never see a deity, let alone speak to one. To them, a deity's presence is felt through the mortal church and servants of that church. The exceptions, of course, are adventurers who get mixed up in the deity's plans, and

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those lucky or unlucky souls who interacted with an avatar during the Time of Troubles. In most cases, this second- or third-hand contact is more than sufficient—anything more is far too dangerous to comprehend.

From time to time, adventurers may become tangled in a deity's plans, usually by coming into conflict with that deity's mortal agents. Now that Bane's church controls the Zhentarim, every fight against the Zhentarim is combat against agents of Bane. However, Bane's hand is not behind every Zhent raid, and his eyes do not watch over every Zhent caravan; he has clerics to take care of little things while he works on his greatest plans. Only after many struggles with the more powerful members of a deity's church are adventures likely to interact with direct representatives of that deity, usually in the form of servitor demons or other outsider allies of the church. When someone attacks the pinnacle of church power, such as the temple of Bane in Zhentil Keep or Fzoul Chembryl himself, a deity probably will intervene. Under such circumstances, Bane may send an avatar to defend his temple or avenge his Chosen. It is only in the most strange and dire situations that Bane would appear personally in his true form, not in avatar form. Such direct intervention attracts the notice of other deities, both enemies and allies, and multiple deities appearing in their true form on Faerûn could cause irreparable damage—it may actually be forbidden by Ao himself. The deities are allowed certain means to express their desires and channel their power into the mortal world, normally through their divine spell-caster worshippers. Exceeding these means has consequences.

HOW TO USE DEITIES

Here is some advice on how to use deities in a campaign. Remembering these facts about deities will help ensure that you guard the balance of power, keep the heroes as the campaign's central figures, and maintain the suspension of disbelief needed for a fantasy game.

DEITIES HAVE THEMES

Every deity has a portfolio: a group of topics, ideas, or emotions over which he or she has dominion. The portfolio not only reflects a deity's interests, but shows what traits the deity actually embodies. Malar not only has power over hunters, stalking, and bloodlust, he *is* all of those things, and spells, magic items, and sites holy to Malar reflect that. Cyric not only controls murder, deception, and illusion, he is a divine manifestation of those concepts, and spells, items, and sites related to Cyric relate to those themes. The portfolio, alignment, and history paint a broad thematic picture for the deity that helps you use that deity in a campaign.

A deity's theme has several effects in a game:

- First, the portfolio helps define the deity's interests and how he or she might protect or advance those interests. This helps define an ongoing plot for the Dungeon Master.
- Second, it defines the sort of agents and worshippers the deity attracts, helping the DM devise appropriate adventures for the heroes. Developing a dynamic site-based adventure as described in the *DUNGEON MASTER'S Guide* is easier if you understand the motivations of the villains who live there.
- Third, the deity's trappings make it easier for characters to identify what group they're facing, such as with the use of the Knowledge (religion) skill. Allowing players to use the skills they chose for their characters rewards them for good planning.

For example, Cyric's portfolio includes murder, lies, intrigue, deception, and illusion. He is evil, and has a history of battling

Kelemvor and Mystra. His symbology is obvious—a skull on a purple or black sunburst, and the colors black and purple predominate. A suitable adventure based on Cyric could involve the murder of a noble or government official. The murder was set up to frame a rival, possibly by using illusion to disguise the assassin as an agent of the person being framed. Eventually the assassin could be traced to a particular location—say, an evil chapel at the center of an abandoned building's basement. The chapel and basement are shrouded in illusion magic (rather than full of magical traps that shoot fire and summon monsters) and are decorated in purple and black with the occasional skull symbol to keep adventurers on the right track. The ultimate villain of this scenario is the assassin, who may be a priest of Cyric or aided by one hidden elsewhere in the city.

Another example is Malar, whose portfolio is hunters, stalking, bloodlust, and evil lycanthropes. He is evil, has tried to destroy Chauntea, and has fought Nobanion many times. His symbology is recognizable but not obvious—animal symbols are so common in most parts of Faerûn, one might not immediately connect them with the Malaran faith. An adventure based on Malar might involve the slaughter of remote farmers and Chauntean clerics serving that community. All the victims appear to have been mauled by a wild animal. Investigating, the adventurers come across a follower of Nobanion who may or may not join them on their quest. (Malar is taking advantage of the presence of a servant of his enemy rather than arranging to have the Nobanionite nearby at the time of the maulings; he is a great planner when it comes to stalking and hunting, but he is normally too savage to make intelligent plans involving others.) The heroes can trace the attacks to a group of wild animals, some of which are obviously lycanthropes and People of the Black Blood. Rather than fighting openly, the People likely will flee if discovered, then return for short nightly raids on the heroes' camp. One of the People is a cleric or druid of Malar, easily recognized with his claw bracers and beast claw symbol.

DEITIES HAVE SPECIAL MAGIC

One of the advantages built into the D&D game is domain selection for deities. If a spell on a domain spell list doesn't appear on the general cleric spell list, that spell is limited to just the deities with access to that domain. This means clerics of those deities have access to magic that other clerics simply cannot get. Clerics of Shar, for example, have the Darkness domain, which includes the *armor of darkness* and *blacklight* spells. No good cleric can cast those spells, because only evil and neutral deities have access to the Darkness domain. So, a Sharran cleric using these spells can surprise adventurers with her spell selection. Thanks to those spells' limited access, it is unlikely that her enemies could counterspell her spellcasting. Because only other clerics with the Darkness domain can cast the spell from a scroll, she doesn't have to worry that the spell will fall into the wrong hands if she is killed; this reasoning may convince her superiors in the church to give her a scroll of a domain spell with a higher level than she could normally prepare, since they know enemies of the church can't use it. Those two spells are both darkness spells, so if the cleric can draw upon the Shadow Weave, they become even more powerful in her hands.

Even without using domain spells, divine spellcasters may possess magic with visual effects appropriate to their deity. For example, an *inflict critical wounds* spell from a Banite cleric might cause the caster's hand to turn black and radiate beams of green light. A *searing light* from a Lathanderite cleric might manifest as a miniature sun that fires a beam. A *hallow* spell cast by a Silvanite druid might cause moss, lichen, and small plants to grow on unattended surfaces. An *implosion* spell cast by a cleric of Ghaunadaur might consume the target in horrible black slime. Unlike arcane spells, which draw upon the Weave using the mage's knowledge, divine spells are planted in

the minds of spellcasters: precoded magical instructions that the caster doesn't have to understand to use. These instructions bear the signature of the deity that created them, and allowing this signature to alter the appearance of the spell effect makes divine spellcasters of different deities unique. It also shows the hand of the deity in every spell, reminding all observers that this is divine magic in action. In a world created and shaped by godly battles, reminders of the source of divine magic perpetuate the feel of the *FORGOTTEN REALMS* campaign setting.

Of course, while these thematic spells can help maintain the flavor of a campaign, you don't need to describe them every time a spell is cast. That just slows down gameplay. Establish a few standards, and save most of the thematic descriptions for heroic and monumental events.

DEITIES HAVE TIME

Even more than vampires and liches, deities have all the time in the world to bring their plans to fruition. Not every act by a deity has to be an overt, world-shaking action. Sometimes a thousand small steps are better than one large one, if only because the small steps are less likely to attract the notice of other deities. Shar is a perfect example of this sort of plan; she wishes to bring the world back to eternal darkness, but spends most of her time working on small things and keeping secrets—even big ones, such as the Shadow Weave. If she were to openly attack other deities, the others would quickly form a temporary alliance to destroy her, so she refrains from such battles (except in the case of Selûne). The deities also have the legacy of the Dawn Cataclysm to contend with. They remember the horrendous destruction in the divine world the last time they warred en masse, so open conflicts between deities are rare. The presence of Beshaba and Tymora, whose births came from the fall of another deity at that time, serve as a reminder of the consequences of war in the heavens.

So deities take the long view, willing to suffer temporary setbacks as long as they realize their end goals. They understand that not every effort requires a crusade fought with clashing armies. This patience can become a force acting for or against the heroes, with consequences unseen for quite some time. The player characters often remain unaware of the deity's long-term plans. It is often the next generation of heroes, whether the literal descendants of the involved player characters or simply the next group to come along, that experience the fruits of the deity's labors.

For example, the heroes might take refuge in a church during times of difficulty or even after failed missions. There, they establish friendly contacts with NPCs, and the clergy make small advances by influencing the heroes' beliefs, receiving much-needed funds in exchange for spellcasting services, and hiring the player characters to perform tasks. At no time do members of the church use the deity's power as a threat or a reward for the heroes' actions—a quiet subtlety plants the seeds of change in the hearts of the heroes. Perhaps the deity's long-term goal here is the birth of a child to one of the adventurers in his service, and it is this child that shall someday become a divine champion.

Another example is a wealthy church that obeys the local laws and still frustrates adventurers, such as the church of Siamorphe. Adventurers of a more chaotic bent pursuing the downfall of a popular and generous noble whom they suspect of trafficking in dark magic may find that noble protected by Siamorphe's church. The clergy's leaders see the nobleman's public actions (which reinforce the image of a protective and responsible nobility) as far more important than his private mistakes (which reveal character flaws rather than an unfitness to rule). Over time the noble could corrupt one of the influential members of the church, ensuring further protection for himself despite his continued evil acts, as long as his

public face remains benign. Backed by the church (and supported by local laws), years later the noble might wrest power from less effective officials and become a benign despot, acting in the name of the common people and elevating the quality of life for most at the expense of a few troublemakers (such as the adventures who have plagued him since his younger days). All this remains perfectly legal and enjoys the support of the common people. Siamorphe benefits from this charismatic noble's increase in status, a reward for years of meeting small goals and not pushing for larger ones. In time other heroes may come to deal with this noble, having heard rumors of his edicts that make adventurers feel unwelcome in his city. Obviously the nobleman has something to hide...

DEITIES HAVE FOLLOWERS

No deity in the course of a normal day should be forced to manifest on the Material Plane to deal with a problem. Such an act requires the expenditure of a lot of divine power and draws untoward attention, which can lead to open conflicts between deities. Instead, deities have all sorts of servants, from the celestial or fiendish attendants to mortal worshipers. Considering that it takes at least a *lesser planar ally* spell to get even a hound archon or a succubus to show up for any length of time, it usually proves a more efficient use of a deity's power to send a worshiper to take care of a problem on the Material Plane. That worshiper could be a cleric or simply a devout member of the faith. Mortal worshipers also have advantages compared to outsiders in that they actually belong in the world; they aren't thwarted by magical barriers designed to hedge outsiders, they don't radiate an overwhelming alignment aura (a typical evil mortal worshiper radiates one-fifth the evil of an outsider of the same Hit Dice), and, if slain, they can be brought back easily with a *raise dead* spell (whereas outsiders need a *wish* or *miracle*).

Mortal followers are fun for a Dungeon Master to use because they come in such an amazing variety. Bane, for example, has many human, half-elf, and dwarf followers, and his more monstrous legions include beholders, black dragons, banelars (from *Monster Compendium: Monsters of Faerûn*), and several kinds of new undead. While some players may memorize the abilities of every type of devil in the book, an unarmored humanoid could be a monk, sorcerer, wizard, rogue, some undead creature in disguise, or a cleric with *glamered* armor. The abilities of such a being remain the DM's greatest secret.

Deities use mortals to take care of their problems because, while they wield incredible power, they wisely conserve it, preferring to use the least effort necessary to create an effect. If an evil deity needs a monster to attack a village, it is less costly to send a cleric to cast *endure elements*, *bull's strength*, and *endurance* on a dire wolf, rather than arranging to send a fiendish dire wolf to the Material Plane. If a good deity needs a tracker to hunt down a demon, it proves less costly to send a ranger and a cleric than a hound archon (and the ranger and cleric won't attract as much attention); a multi-classed ranger/cleric might be an even better choice.

While it is tempting to reach for the big guns as a challenge for the player characters, remember that if it were that easy to send such creatures to take care of business, there would be no need for adventurers—the good deities would send celestial minions just as often as the evil deities sent fiendish ones. Let the heroes be heroes, and let the mortal villains be the villains, and have the outsiders (and the deities themselves) remain the exception.

HOW NOT TO USE DEITIES

The above section describes the normal ways a deity interacts in a *FORGOTTEN REALMS* campaign, as described in published novels, game sourcebooks, and adventures. These are by no means the only

ways, but they are certainly the expected methods of involving a deity in an active campaign. Should you choose to give deities a more active role, carefully examine these pitfalls that arise from relying too much on their qualities.

DEITIES ARE POWERFUL

Deities are so far above the power level of any adventuring party that introducing one as a direct adversary presents an unbeatable obstacle to all but the highest-level characters. If, every time an evil cleric dies, his deity appears to avenge him, the heroes will end up fighting—and losing to—the deity every session. That is no fun for the players. Even a limited intervention of this type—such as a permanent *bestow curse* spell falling upon any character that slays an evil priest—discourages heroes from fighting evil. In fact, it punishes them for it. If the evil deity is there holding the evil cleric's hand, avenging wrongs and negating ills, the heroes will wonder why their cleric's deity doesn't back them up the same way.

This sort of play causes an escalation of power the game isn't designed to handle and soon reduces the player characters to pawns in a game controlled entirely by the DM. D&D is about heroes fighting villains, not about heroes watching their deity battle another deity. Use the game's tools to make level-appropriate challenges for the heroes, and remember that adjusting the power of a character at a particular level (even to add something as innocuous as a deity-invoked *bestow curse* at the villain's death) changes the creature's Challenge Rating and the Encounter Level, so adjust the heroes' rewards accordingly.

DEITIES ARE KNOWLEDGEABLE

Another trap to avoid is a deity's omniscience. If every evil cleric the heroes face knows what they can do and has spells and magic items to thwart them, the game becomes less fun—the heroes can't do what they are good at doing. The Adventures chapter in the *DUNGEON MASTER'S Guide* says to not preempt character abilities; don't throw a dozen fire-resistant foes at a wizard who just learned *fireball*, for instance. The same goes for using deities in a game. Deities may be omniscient, but they normally don't have the time to advise all their clerics of every single foe and how to thwart them. This puts the heroes and villains on equal footing, for the good deities can't sneak information to the heroes, either. Of course, spells such as *augury* and *divination* allow either side to anticipate the powers of the other (just remember to account for this in the villain's prepared spells and previously cast spells). Likewise, a recurring villain will learn the player characters' tactics and plan for them.

Consider this the reverse of the player knowledge vs. character knowledge axiom; if you don't want the players using out-of-character knowledge of monsters to their advantage, don't let the NPCs use your knowledge of the heroes to their advantage, just because the villains enjoy a deity's backing.

DEITIES ARE LEADERS

As beings of phenomenal power, deities attract like-minded individuals to their service, or create such beings to serve them. In addition to their huge numbers of mortal servants, deities acquire, create, or enslave many other beings, from fiendish humanoids to conventional outsiders to bizarre monsters related to their portfolios. It is easy to hurl gangs of minions at heroes whenever they deviate from an adventure's plot. However, this is unrealistic, particularly if the minions had no reason to be there other than to drive the heroes back to the main story. It's also frustrating for the players, who usually resent being railroaded.

This trap really is another aspect of the "Deities Are Powerful" problem. Just as you shouldn't use a deity's overwhelming power as an overt foil to character actions, don't use a deity's overwhelming armies of minions to do it, either. Such actions make the player characters feel ignored by their own deity, for no horde of celestials ever appears to back them up when the tide turns against them. What's fair for the villains is fair for the heroes. Plus, it's much easier on the DM to run a game for two small opposing groups rather than two opposing armies.

DEITIES ARE ENEMIES

Sometimes the player characters find themselves used to deploy one deity against another. If, while fighting the Banite church, the heroes manage to defeat the high priest only to find he has just summoned an avatar of Bane, the solution isn't to ask the party cleric to summon the avatar of Torm. This reduces the heroes to bit parts in a larger drama and forces them to watch the DM roleplay interaction between the two near-impervious avatars.

Just as the *FORGOTTEN REALMS Campaign Setting* says you should make the PCs the stars of your campaign and not sideline them with famous NPCs, you also shouldn't sideline them with deities. Making a deity a star in this manner is even more frustrating than doing it with a famous NPC. While the heroes (with the right multiclassing and the proper spells) theoretically can manage the same feats an NPC performs, using "star" deities tells players that their characters could never have solved the challenge regardless of smart and resourceful play. Part of the fun of D&D is overcoming challenges, and challenges that can't be overcome aren't fun.

DEITIES ARE EXOTIC

Deities operate at such an incredible level of power compared to mortals that any divine appearance should be a remarkable event. Even the avatars are usually more powerful than 20th-level characters, and introducing an avatar should be something special. If the deities or their avatars appear often in a campaign, they begin to feel mundane. If the heroes get used to encountering avatars on every adventure, characters like Fzoul, Szass Tam, and the rulers of countries seem lessened by comparison. The heroes are more likely to dismiss the presence of their powerful-but-mortal adversaries and wonder when Garagos is going to show up.

This problem ties in to the "Deities Are Knowledgeable" trap. If the deities have so much free time that they can drop by the Material Plane whenever they feel like it, why do they bother with clerics at all? To preserve the feel of the setting and the role of adventurers in the world, actual appearances by deities or their avatars should remain scarce. Let the characters be the heroes, and save the host of avatars for the Time of Troubles.

So, Your Players Want to Fight a Deity?

In campaigns where the heroes have become very powerful, thoughts eventually turn to the destruction of a deity that has been a thorn in their side for a long time. If the death of a deity becomes a goal, or if you expect the heroes may battle a deity or avatar, you have several things to consider.

First, deities are incredibly powerful. Even their avatars normally are character level 21 or above, with a string of special abilities unique to

deities. If you expect the player characters to fight a deity or avatar, be sure to read up on the deity's abilities, particularly his or her immunities. Highlight key abilities or keep notes on a separate card. Invent strategies that take advantage of the deity's strengths and downplay weaknesses. Deities are not stupid; they usually know when someone intends to attack them, so they try to choose the time and place of the combat and arrange the battlefield to suit them. If possible, they bring allies and learn as much as possible about the attackers before the actual battle. Like any combat with powerful creatures, fighting a deity takes a long time. It is best to plan the game session around that combat so the fight begins early. Interrupting a complex battle to resume it later not only breaks the excitement of the game, but it causes players to forget what spells and penalties they have in effect when the game resumes again.

Most deities fall between character level 40 and 65. This means that if the player characters are 35th level or less, they have almost no hope of defeating a deity in combat (barring an unusual combination of die rolls). This also means that if the player characters are more than five levels above that of the deity, the deity as presented in *Faiths and Pantheons* is too weak to be an effective threat. This doesn't mean the deities in the book are too weak or that the heroes are stronger than actual deities. It just means that most campaigns never reach that power level. The deities as presented are more than sufficient to destroy any mortal opposition in 95% of the active *FORGOTTEN REALMS* campaigns. If the player characters grow more powerful than the deities, the deities need to be boosted.

Boosting a Deity

The easiest way to boost a deity is to add class levels or effective class levels. If a deity has already reached 20th level in all of his or her character classes, add a similar class or prestige class. For example, if a deity has 20 outsider Hit Dice, 20 levels of fighter, and 20 levels of barbarian, consider adding 20 levels of ranger, or five levels of divine champion and five levels of Purple Dragon knight. If you can find no suitable classes or prestige classes, add outsider Hit Dice.

Unlike creating normal encounters, boosting a deity isn't about creating an appropriate level of challenge. It is about making the deity suitably powerful compared to the heroes, and the power level of a demigod is a good benchmark. If the heroes in your campaign are all 60th level and you think they finally could consider challenging a deity in a fight, determine how many levels the average demigod would need to gain to reach 60th level, then adjust all deities accordingly.

However, if your players insist on tackling deities before they are ready, let them; hubris among mortals is a common thing. It would not be the first time mortals paid the ultimate price for their folly—just ask Karsus. On the other hand, if you believe deities are more than just a collection of ability scores and powers (they are) and aren't subject to the annoying threats of mortals (they aren't), consider making deities unfightable beings (see below).

One final point to remember is the general rule of the *FORGOTTEN REALMS* cosmology: Only a deity can truly destroy another deity. While mortals can destroy an avatar, barring an unusual circumstance such as the Time of Troubles a mortal cannot permanently destroy a deity—the deity always reforms with a lesser portion of its power, but alive. Mortals can harm demigods most easily, since they are the weakest sort of deity with the fewest worshipers and servants, but even a demigod cannot be truly destroyed by a mortal. Some point to Finder Wyvernspur slaying the demigod Moander and taking its portfolios as a contradiction of this rule, but Finder was a devout worshiper of Tymora. To accomplish Moander's slaying, it is believed that she sponsored him, presumably investing him with some of her power without his knowledge. In any case, mortals that manage to dispatch a deity, whether temporarily or permanently, do not become deities in their own right unless Ao finds it appropriate.

Handling Deities as Unfightable Beings

Sometimes you don't want to deal with the foolishness of mortals attacking deities. You might be inspired by Greek sources, in which mortals may injure deities slightly but never truly harm them. Or perhaps you draw from more recent literary sources, in which deities walking the earth is such an overwhelming event that mere mortals can die for striking at them. In any case, sometimes it is best to treat deities as beings completely beyond the mortal world, not subject to the swords and spells of mortals.

If you treat deities this way, mortals cannot harm or kill them. In most cases, attacks on their divine persons have absolutely no effect, or such a trivial one that the deity doesn't even notice it—any more than an iron golem notices a thrown pebble. In this sort of campaign, deities are more like fundamental alien forces than physical beings, although they take physical shape and usually resemble mortals. If Bane chooses to appear in front of the Zhen-tarim and a Harper spy attacks him with a *lightning bolt*, he ignores the effect of the spell and its source, despite its inconvenience to anyone around him—he is simply above such things, remaining more concerned with the attention of his worshipers and the possible manifestation of a rival deity than with a puny spell cast by someone not of his faith.

Sometimes the deity's power causes attacks to fail in strange ways. If Auril were struck by a *lightning bolt*, the bolt might turn to ice and fall to the ground. Talos might cause the bolt to rebound and strike the caster or a fragile nearby building. Helm would absorb it into himself and protect his worshipers and the innocent from its effects. Azuth would cause all knowledge of that spell and any others like it to vanish from the caster's mind forever or strip the caster of all magical talent. If struck by a magic sword, Shar might cause it to blacken and crumble into dust and shadows. Ilmater's body would yank the sword from the hands of its wielder, and the deity's wounds would scatter healing blood upon those around him. Tempus's armor would cause the sword to shatter, with the shards striking the attacker and dealing as much damage as the initial strike would have inflicted. In any case, the effect should be particular to the deity, and whether any others are healed, harmed, or protected by the effect depends upon the nature of the deity.

If deities cannot be fought, do not use them as direct opponents for the heroes—unkillable foes are unfair and frustrating challenges. If running this style of play, use deities even more sparingly, and introduce the unkillable concept into the game before the heroes themselves are ready to challenge a deity. For example, if Tantras were attacked by an army of sahuagin and Torm appeared to fight them, the heroes watching from a distance should see that the attacks had no effect on him and, in fact, did more harm to his attackers than anyone else. Don't punish the players for having their characters aim high (what hero doesn't want to be known as the one that helped destroy Bane?), but warn them that some things are beyond their reach. In a world created by the deities, challenging them is beyond most mortals, even adventurers.

Order Descriptions

The following section expands the list of monk and paladin orders of the *FORGOTTEN REALMS* campaign, most of which have some ties to one or more deities.

monk orders

The table below lists other known orders of monks, the deity they hold as a patron (if any), alignment restrictions for the order, and the character classes open to monks of that order for the purpose of multiclassing freely. Some deities have more than one associated order of monks; these are listed sequentially. Not all monks have to be associated with an order, but only those that are part of an order can multiclass freely. There are no known monk orders for other faiths.

Deity	Monk Order (Alignment) and Allowed Multiclassing
—	Long Death (evil): assassin, blackguard, fighter. *
—	Old Order (usually neutral, sometimes good, rarely evil): rogue, sorcerer, shadowdancer (monk levels must be higher than total of all other class levels). *
Arvoreen	Hin Fist (neutral or good): fighter, rogue, paladin. *
Azuth	Shining Hand (neutral): wizard (if monk level exceeds wizard level). *
Bane	Order of the Iron Gauntlet (evil): assassin, fighter. A small sect within the Zhentarim, these monks train in stealth and assassination. Currently they are few in number but their leader has been recruiting widely.
Cyrrollalee	Hin Fist (neutral or good): fighter, rogue, paladin. *
Deneir	Zealots of the Written Word (good): cleric. These monks accompany clerics of Deneir on quests, assist in money-making efforts for the church, and are as fond of recording information as any devout worshiper of Deneir.
Grumbar	Disciples of the Changeless Face (neutral): fighter. This stoic and spartan order is obsessed with preserving the knowledge of how things are (from laws to traditions to manners of speech) so that change can be detected and countered (which often involves beating into a pulp someone who disagrees).
Ilmater	Broken Ones (good): clerics, divine champions, divine disciples, divine seekers, hierophants. *
	Disciples of St. Sollars (Monks of the Yellow Rose) (good): ranger, shadowdancer. *
Kossuth	Disciples of the Phoenix (good): cleric. This order (and the other two orders of Kossuthan monks) is very insular and has a rigid tradition of study and fighting style, as well as behavioral taboos. They are the most likely to espouse the purifying and redeeming aspects of their deity's element.
	Brothers and Sisters of the Pure Flame (neutral): cleric. These monks seek a balance between the purifying aspect and the destructive aspect of Kossuth's flame, and are the mediators of the three orders. Most of them learn Ignan to better communicate with fire elementals.
	Disciples of the Salamander (evil): cleric. Some of these monks rival a Talosian fanatic's love of destructive fire, but most see it as a necessary tool for renewal in the world. Many of them bear brands of magical symbols on their bodies and decorate themselves with fiery tattoos.
Lathander	Sun Soul (good or neutral): any one other class (as long as monk is the highest class level). *
Loviatar	Disciples of the White Rod (evil): cleric. Monks of Loviatar prefer using their bare hands to inflict pain rather than using weapons. When forced to use weapons, they prefer nunchaku with white-bleached leather wrappings on the hilts.
Luthic	Runeclaws (evil): cleric, runecaster. Because in many orc tribes females are not allowed to touch weapons, unarmed combat has become a means for female worshipers of Luthic to defend themselves against raiders from other

	tribes. Some female orcs that are too old for childbirth (particularly older wives of the chief) become runeclaws to prove they are still useful to the tribe.
Oghma	Children of the Passive Voice (neutral): none. These monks serve as guardians to libraries and abbeys, and sometimes are sent to find lost stores of knowledge.
Selûne	Sun Soul (good or neutral): any one other class (as long as monk is the highest class level). *
Shar	Dark Moon (evil): sorcerer (monk and sorcerer level must be within two levels of each other). *
Sheela	Hin Fist (neutral or good): fighter, rogue, paladin. *
Peryroyl	
Sune	Sun Soul (good or neutral): any one other class (as long as monk is the highest class level). *
Tiamat	Serpent Guards (evil): assassin, divine champion, fighter, rogue. These fanatics guard temples, serve as minions to dragons, hunt dragonslayers, and assassinate those who pry too closely into the activities of the church. They are active in Unther and have been known to attack Mulhollandi soldiers.
Urogalan	Hin Fist (neutral or good): fighter, rogue, paladin. *
Velsharoon	Long Death (evil): assassin, blackguard, fighter. *
Yondalla	Hin Fist (neutral or good): fighter, rogue, paladin. *
Yurtrus	Brotherhood of the Scarlet Scourge (evil): cleric. Monks of this strange orc order bleach their hands white and grow their nails very long. Before combat they dip their nails in a powder made of blood infected with the red ache (see Disease in the <i>DUNGEON MASTER's Guide</i>), which lets them infect their opponents.

* Described in the *FORGOTTEN REALMS Campaign Setting*.

paladin orders

The following table lists other known holy orders of paladins, the deity they hold as a patron, and the character classes open to paladins of that order for the purpose of multiclassing freely (orders of paladins that do not allow multiclassing freely, such as the Swords of the High One—paladins of Azuth—are not listed). Some deities have more than one associated order of paladins; these are listed sequentially. Not all paladins have to be associated with an order, but only those that are part of an order can multiclass freely. Other lawful good, lawful neutral, and neutral good deities that are not listed here can have paladins, but there are no known paladin orders for those faiths (in effect, paladins of those faiths are uncommon enough that rarely are there enough to band together and form an order).

Deity	Name of Paladin Order and Allowed Classes
Arvoreen	Arvoreen's Marchers: cleric, fighter, rogue. An order in Tethyr recognized by the crown, they are highly respected by local humans and halflings alike. Their chapterhouse is called Keeperstone.
Baravar Cloakshadow	Knights of the Shadowy Cloak: cleric, fighter, illusionist, rogue. This order keeps a low profile in gnome communities and seeks to eliminate goblinoids, kobolds, and other evil humanoids, for these creatures cannot be redeemed. They work secretly so as to not attract attention or retaliation to local gnome communities.
Berronar Truesilver	Berronar's Valkyries: cleric, dwarven defender. This order is exclusively female. They observe battles until they see a group of allies in particular danger, at which point they charge in to help. Most favor training involving mobility in battle.
Chauntea	Field Guardians: cleric, divine champion, divine disciple. *

deity do's and don'ts

Gaerdal Ironhand	Shields of the Golden Hills: cleric, fighter. They are a strictly organized order dedicated to defending gnome communities against any attackers and serving as officers and champions of larger gnome military assemblies.
Helm	Vigilant Eyes of the God: arcane devotee, cleric, fighter, divine champion, Purple Dragon knight. *
Horus-Re	Claws of the Sun and the Ankh: cleric, divine champion, divine disciple, hierophant. Caring little for day-to-day politics, this relatively new order spends most of its time fighting servants of Set (or even Anhur, when he has been causing trouble).
Ilmater	Order of the Golden Cup: cleric, divine disciple, hierophant. This order is dedicated to healing and protecting the sick, innocent, and weak, rather than seeking out evil to destroy. They are not opposed to such actions, but see their role as something different. Companions of the Noble Heart: divine champion, fighter. The Companions are the aggressive counterparts to the Golden Cup, for they are tasked with eliminating the cruel and those who are known to enjoy the torture and suffering of others. The church of Loviatar is their greatest enemy.
Kelemvor	Knights of the Eternal Order: cleric, doomguide (<i>Faiths & Pantheons</i>). This is a recently-created order, founded to seek out and destroy powerful undead that tax the powers of the normal branches of the church.
Lathander	Order of the Aster: cleric, divine champion, divine disciple, hierophant, Purple Dragon knight. *
Milil	Harmonious Order: fighter. This group of personable and swaggering paladins encourages bards (whom they tolerate despite alignment differences) to accompany them to create ballads based on their exploits. Their role is to guard Milil's churches and do good works in Milil's name.
Moradin	Hammers of Moradin: cleric, fighter, divine champion, dwarven defender, runecaster. *
Mystra	Knights of the Mystic Fire: guild wizard of Waterdeep (<i>Magic of Faerûn</i>), wizard. This group of paladins often accompanies other members of the church on quests to locate lost hoards of ancient magic. The church draws upon their ranks for the leaders of temple guardians.
Nobanion	Legion of Lions (wemics and werelions only): cleric, divine champion. Founded shortly after the Time of Troubles, this fellowship exists to protect good-aligned monsters and slay the servants of Malar.
Osiris	Order of the Risen Scepter: cleric, ranger. Drawn exclusively from those who have died in combat with servants of Set and been raised from the dead (sometimes spontaneously by the power of Osiris), they are primarily hunters of Set's minions.
Red Knight	Order of the Red Falcon: divine champion, fighter. Housed in the Citadel of Strategic Militancy (northeast of Baldur's Gate), this small order has a history of triumphing in the face of overwhelming odds. They train officers and others in tactics and military history.
Siamorphe	Order of the Silver Chalice: aristocrat, fighter. This group is primarily Tethyrian nobles dedicated to locating lost members of noble families and restoring to power those who will govern with the interests of the common people at heart. After several years of debate, they have decided to support the queen of Tethyr, and the crown recognizes them as a knightly order.
Sune	Sisters and Brothers of the Ruby Rose: divine champion. *
Torm	Order of the Golden Lion: Any one other class. *
Tyr	Knights of Holy Judgment: cleric, divine champion. This order focuses on the more lawful aspects of Tyr's philo-

ophy, and hunts and punishes criminals and lawbreakers, particularly devils (seen as abhorrent perversions of a lawful society).

Knights of the Merciful Sword: fighter, divine champion. This order is focuses on upholding good in the world as defined by Tyr, and slays all kinds of evil monsters, particularly demons.

Yondalla Shields of Yondalla: monk (Hin Fist). *

Wayward Wardens: cleric, ranger. This group is a loose fellowship of wandering halflings who feel the need to see the world and aren't tied to any particular settlement. They protect halfling communities whenever they are found in need of help.

* Described in the *FORGOTTEN REALMS Campaign Setting*.

Manifestations

Although most people alive in Faerûn today are old enough to remember the Time of Troubles and think of avatars when they speak of deities manifesting in the mortal world, the appearance of an avatar is a rare thing requiring the expenditure of a lot of energy. In most cases, deities that choose to intercede directly in the world of mortals do so through manifestations—supernatural events or signs indicating a deity's power. Manifestations range anywhere from an object changing color to the appearance of a glowing weapon, face, or hand that blocks, speaks, or gestures. Manifestations fall into five primary categories, described below.

The manifestations of the Faerûnian gods appear in a series of tables starting on page 10.

Animals

Most deities have some sort of normal animal sacred to their faith, and people tend to see the appearance of such an animal as a sign of the deity's favor. The animal may appear out of nowhere or walk in under its own power. It may prove tangible or just a vision, act normally or strangely. Sometimes they are colored appropriate to the deity as well. Animals are good signs for a deity to use, because common people seem less likely to be frightened by the appearance of a dog or deer than a celestial, fiend, or strange vision. Manifested animals that are real (instead of visions) are often caught and pampered as a sign of devotion to the deity (in prosperous communities) or consumed by the worshipers and the best parts offered up as a sacrifice (in needy communities).

The animal list in the charts starting on page 10 is also a good indicator of common celestial or fiendish creatures serving a deity that divine spellcasters may summon.

Monsters

Similar to animals, but usually more dangerous or intelligent, monsters are often dispatched by deities to aid the faithful. Monsters include celestials, forest creatures such as centaurs, and other intelligent beings that worship a deity and usually appear to defend the faithful or attack enemies of the faith. In the case of outsiders, such manifestations are usually called to the Material Plane for a short time and with a purpose, returning to the deity's plane when they complete that service. If common people are being threatened, a deity generally sends a familiar monster, saving its stranger or more fearsome minions for isolated incidents with less fearful observers (such as adventurers). Monsters also make appropriate choices for summoning spells (such as *summon monster*) and calling spells (such as *planar ally*).

gems and precious metals

This category covers valuables sacred to the deity and therefore appropriate for sacrifices or inclusion among items to be consecrated in the name of the church. However, the discovery of such gems is also considered an omen. For example, a gnome miner who worships Baervan Wildwanderer might chip away at a rock wall to find a pocket of small but perfectly formed uncut emeralds as a sign of his deity's favor. If the gnome had made some transgression in his faith, the emeralds would be flawed or would decay into dust after their discovery.

Deities also use these valuables as subtle signs of their approval, disapproval, or aid. For example, a cleric of Selûne awaiting torture at the hands of a Sharran cult might see a brief sparkle of a moonstone ring on the finger of her captor, alerting her to the presence of a secret spy of Selûne's faith in the cult. A cleric of Berronar Truesilver whose faith was waning might see her silver jewelry tarnish and her clear gems turn opaque as a warning from her patron.

colors

Even more subtle than the discovery or transformation of gems and precious metals, the colors of a deity remain the most common minor manifestation. If forced to choose between a red horse and a black one of equal quality, a cleric of the Red Knight should choose the red horse. A solitary ranger of Silvanus trying to decide which of two trees to climb in order to hide from a gang of orcs might find the colors of one momentarily fade and the other's colors become shades of brilliant green. These colors also indicate the most common shades used in raiment by people of the faith, particularly divine spellcasters.

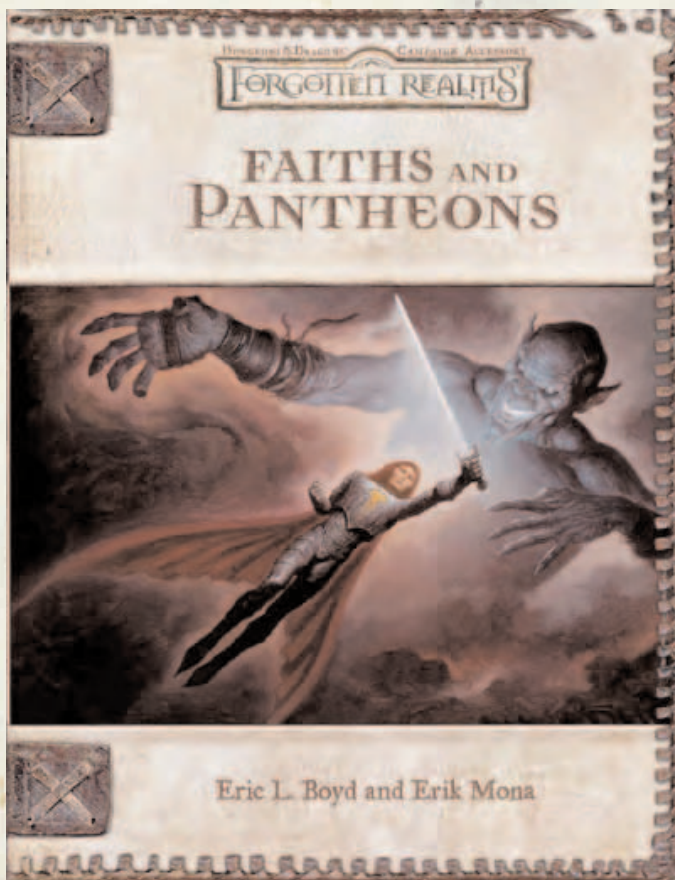
miscellaneous

This category is for manifestations that do not fit the previous categories, including visions or solid manifestations of objects, strange smells or noises, colored lights or auras, and even possession by a deity. Some of these are more common than others, and some are unique to certain deities. These unique manifestations are the easiest to recognize as signs from a particular faith.

For example, while several faiths might manifest a flying metal gauntlet, only Torm's is 12 feet high and surrounded by a white aura and arcs of lightning. Those graced with these stranger manifestations usually find themselves held in high esteem by others of the faith. Whether unique or not, these miscellaneous manifestations may be precise (a hand pointing toward a particular path) or vague (the vision of a glowing weapon over a battlefield) and are sometimes interpreted incorrectly by the faithful.

About the Author

Sean K Reynolds was born in a coastal town in southern California. A professional game designer since 1998, he coauthored the *FORGOTTEN REALMS Campaign Setting* and the *LIVING GREYHAWK® Gazetteer* for the new edition of *DUNGEONS & DRAGONS*, as well as many other books. After leaving a design position at Wizards of the Coast, he spends his free time reading and creating computer animation. His next product, *Skreyn's Register: The Bonds of Magic*, is due out from Malhavoc Press in Fall 2002. Read more about him at www.seankreynolds.com.



The manifestations of the Faerûnian gods appear in a series of tables starting on page 10.

deity do's and don'ts

Name	Animals/Plants	Monsters	Gems/Precious Metals	Colors	Miscellaneous
Abbathor (dwarf)	werebadgers	greedy dragons, ghost dragons, rust monsters	gold, jewels of all kinds	red, tan, crimson	magical silence and darkness, movement of gems/coins
Aerdrie Faenya (elf)	birds, swarms of grasshoppers, tressyms	arakocras, aasimar, air elementals, androsphinxes, avoral celestials, cloud giants, djinn, griffons, hippogriffs, lammasus, lillends, pegasi, pixies, silver dragons, storm giants	hornbill ivory, sapphire, turquoise	sky blue	strong winds, rainshowers, powerful storms
Akadi	Flying creatures	air elementals, ice serpents, air genasi	—	white, light gray, light blue	whispers on the breeze, rising wind
Angharradh (elf)		<i>as Aerdrie, Hanali, and Sebanine</i>			
Anhur (Mulhorand)	lions, falcons, warhorses, war dogs, hunting cats, battle elephants, and battle camels	—	—	white, red, gold	lion on the horizon, dark cloud, thunder, lightning, ghostly lance
Arvoreen (halfling)	bloodhounds, owls, falcons, war dogs	celestial halflings (called the Keepers), archons, guardian nagas, hybsils, lammasus, silver dragons	amaratha	silver, dark blue	aura of silver fire, thunderclaps that sound like bashing shields
Auril	—	water elementals, ice elementals, undead, winter wolves, frost giants	—	ice-white, blue	icy breath accompanied by a cold ruthless chuckling, blue-white radiance that leaves a trail of frost, blank-eyed face of frost with hair that radiates cold
Azuth	gray cats, gray dogs, gray owls, gray mice	golems, devas	—	shimmering gray	intangible mouth with moustache and beard, upright glowing hand with silver aura on extended forefinger, electric blue radiance
Baervan Wildwanderer (gnome)	raccoons, stags	dryads, earth elementals, hybsils, treants	amber, emerald	green, wood brown	amber radiance, sudden growth of plants on trail
Bahgru (orc)	bears, dire bears, boars, dire boars, dire bison	gray renders, fiendish orcs, fiendish ogres, bulettes, girallons	orl, ravenar	brown	sound of bones breaking, angry howls
Bane	vultures, green-eyed blackcats, bats, black dogs	baatezu, beholders, black dragons, death tyrants, banelars, beasts of Bane, fang dragons, green dragons, hell hounds	black sapphire (approval), powdered red carnelian (disapproval), hematite, emeralds, bloodstones	black, red, vile green	eyes of red or green blazing flame surrounded by darkness, black taloned hand with an icy touch, possession
Baravar Cloakshadow (gnome)	—	blink dogs, doppelgangers, pixies	aventurine, jade	black, gray, silver	illusions that protect or inform
Berronar Truesilver (dwarf)	blooming white flowers	aasimar, archons of all kinds, earth elementals, guardian nagas	clear gemstones, silver	white, silver	silver aura, small harmless earthquakes
Beshaba	rats, cockroaches	half-fiendish humans, bebiliths, bodaks, quasits	—	mauve, purple, black	12-foot-tall head with white hair and a maniacal look, a grotesque shadow where none should be, accompanied by faint maniacal laughter
Brandobaris (halfling)	blue jays, crows, mice, raccoons, ravens	copper dragons, pixies, pseudodragons	—	brown, silver	footprints
Callarduran Smoothhands (gnome)	—	earth elementals, xorns	ruby, star ruby, star sapphire	slate gray, red	ring-shaped stone, smooth stones, minor earthquakes
Chauntea	seeds, larks, robins, red hens	sprites, talking trees	—	white, yellow, forest green	flower where none should be that grows and blooms with great speed, motes of light
Clangeddin Silverbeard (dwarf)	cave bears, mountain lions	earth elementals, silver dragons, stone golems	silver, steel	aura of power (amber, red, or white)	earthquakes, rockfalls, earthblood (red liquid seeping from veins of ore)
Corellon Larethian (elf)	—	aasimar, solars, baelnorns, centaurs, dryads, celestial elves, gold dragons, hybsils, lillends, lythari, nymphs, silver dragons, unicorns, song dragons	beljuril, diamond, moonstone, star ruby, star sapphire	blue, silver	blue aura, falling star, rising blue-tinted crescent moon, blue star in the sky

DEITY DO'S AND DON'TS

Name	Animals/Plants	Monsters	Gems/Precious Metals	Colors	Miscellaneous
Cyric	—	nightmares, undead, banelars	—	black, dark purple, silver	bloody wraith (in dreams), cloud of poisonous smoke, a dark space filled with phantom images of whirling skulls
Cyrrollalee (halfling)	brown cats, brown dogs, porcupines, skunks, squirrels, tressyms	light archons, bronze dragons, celestial halflings, formians, guardian nagas, lammasus	—	brown, deep gold, muted green	sense of danger, animated objects, baking aromas
Deep Duerra (duergar)	werebadgers	banelars, dark nagas, earth elementals, earth mephits, helmed horrors, imps, meenlocks, rust monsters	sapphire, silver rings	silver, dark blue	silver crownlike aura, still pools of fresh water
Deep Sashelas (elf)	dolphins, whales	aballins, celestial sea elves, water elementals	aquamarine, beljuril, coral, pearl, water opal	sea green	distant beaconlike light, dancing air bubbles underwater, dolphin-shaped area of water surrounded by silver light
Deneir	calico cats, white dogs with light golden eyes, pinto and piebald horses, gold or yellow flowers	archons, devas, planetars	topaz, iolite, tourmaline, star sapphire	tan, white	glowing nimbus of light around a book, glowing humanlike hand, letters of fire, candles
Dugmaren Brightmantle (dwarf)	—	light archons, aasimar, gynosphinxes	king's tear, pearl	white, silver	blue aura
Dumathoin (dwarf)	—	azers, earth and fire elementals, urdunnirs, undead dwarves	—	brown	sudden lights in darkness, shifting of large rocks
Eilistraee (drow)	silver moths, silver-striped tabby cats	aasimar, light archons, lythari, pixies, silver dragons	mithral, moonstone, silver	silver	distant hunting horn, silvery radiance, harp notes
Eldath	bears, raccoons, stags, daisies, water lilies, water lotuses	dryads, sprites, giant owls, unicorns	aquamarine, clear quartz, blue topaz, sapphire	green, blue	whispering wind bearing messages, green glowing healing aura
Erevan Ilesere (elf)	raccoons, tressyms	aasimar, centaurs, chaos beasts, copper dragons, dryads, celestial elves, hybsils, korreds, nymphs, pseudodragons, sprites, satyrs, song dragons	amber, carnelian, frost agate, jade, ruby, turquoise	black	green haze that causes wild magic effects
Fenmarel Mestarine (elf)	—	—	—	brown, green	subtle omens using wind, leaves, sticks, and animal bones
Finder Wyvernspur	parrots, songbirds	giant owls	Laeral's tear	brown, green	beacon of light, radiant nimbus, a daisy that goes through its entire life cycle in minutes
Flandal Steelskin (gnome)	—	earth elementals, fire elementals, helmed horrors, iron golems, rust monsters, xorns	beljuril, fire agate, fire opal, steel,	red-orange	flames of fire in a hearth, jets of flame on bare earth, small earthquakes, shattering metal
Gaerdal Ironhand (gnome)	—	earth and fire elementals, guardian nagas, helmed horrors, silver dragons, spectators	alexandrite, carnelian, peridot, sapphire, star sapphire, topaz	steel	aura of silver and gold, rumblings and cracklings in earth and stone
Garagos	wolverines, weasels, dire wolves	worgs	red or black gems of any kind	black, red	Blood of the God (fist-sized mist of glowing blood droplets accompanied by wailing and a feeling of danger), the sound of clashing weapons, berserk frenzies
Gargauth	hordes of snakes or poisonous insects	—	—	red, white	amber radiance with an aura of evil, single horn growing from the head of an animal
Garl Glittergold (gnome)	badgers, chipmunks, moles, raccoons, squirrels, weasels, dire badgers, dire weasels	animated weapons	carved gemstones of all kinds	gold	disembodied mouth, cloud of golden particles
Geb (Mulhorand)	brown rats, bears, cave bears, moles, badgers	earth elementals, xorns, rust monsters, stone golems	gold, silver, electrum	gray, brown	cracks forming in walls, earthquakes
Ghaunadaur (drow)	mauve roses that drip blood	darkmantles, black puddings, gelatinous cubes, ropers, ghaunadans, gibbering mouthers, ochre jellies, ooze mephits	amethyst, jasmal, rosaline, violine, yanolite	black, purple, green	purple mist, golden eye, tentacles

DEITY DO'S AND DON'TS

Name	Animals/Plants	Monsters	Gems/Precious Metals	Colors	Miscellaneous
Gond	—	golems, pseudodragons, animated furniture	—	saffron, crimson	forge hammer wreathed in smoke, black eyes wreathed in smoke and accompanied by the distant sound of hammering
Gorm Gulthyn (dwarf)	—	azers, earth and fire elementals, guardian nagas, helmed horrors, silver dragons, spectators	fire agate, fire opal, jacinth, ruby	red, black, bronze	metal gauntlet that strikes objects to make noise, glowing hand
Grumbar	—	earth elementals, xorns, earth genasi	veins of rich metal	brown, gray-green	earthquakes
Gruumsh (orc)	dire boars, boars	fiendish orcs, fiendish ogres	jasmal	black, dark red	glowing spear, fiery aura, single baleful eye
Gwaeron Windstrom	deer, boars, crows, magpies, blue jays	pseudodragons	—	green, red	faerie fire, human footprint with his symbol
Haela Brightaxe (dwarf)	—	celestial dwarves, aasimar	bloodstone, carnelian, jacinth, red orl, ruby, red spinel	steel, scarlet, crimson	aura of silver flames with blue-white and amber sparks
Hanali Celanil (elf)	tressyms	aasimar, dryads, celestial elves, lillends, nixies, pixies, satyrs	gold	rose-hued aura	tinkling chimes, rainbows, sudden blooming of flowers
Hathor (Mulhorand)	hippopotamuses, long-horned cows	celestial elephants	white opals, moonstones	white, silver	sound of an infant crying, shaft of moonlight, compulsion to dance, strange actions by infants and young animals
Helm	—	helmed horrors, spectators	—	steel, red	upright metal gauntlet, closed war helm, glow or vibration on weapons consecrated to Helm
Hoar	—	invisible stalkers, revenants	red tear-shaped gem (favor), powdered Laeral's tear (disfavor)	black, gray	three rolls of thunder, ghostly hand
Horus-Re (Mulhorand)	hawks, gold-colored animals	solars, lammasus, androsphinxes	sunstone, amber, topaz	white, gold	flaming shooting star, the sun, hawk's cry, thunderclap
Ilmater	white doves, white donkeys, sparrows, field mice, daisies, white roses	devas, planetars, solars	—	gray, red	unseen watchful presence accompanied by howling, possession
Ilneval (orc)	dire boars, boars, wolves, dire wolves	nalfeshnees, howlers, nightmares, hieracosphinxes	fire opal, jasmal	red, steel	glowing longsword, sound of swords clashing
Isis (Mulhorand)	lotuses, white rabbits, white doves, white hawks, white donkeys	lammasus, gynosphinxes, unicorns	pink, white, or blue gemstones of any kind	white, gold	ghostly woman rising from turbulent water, benign rainstorm, freak hailstorm
Istishia	fish, dolphins, whales, octopuses	water elementals, tritons, water genasi	—	blue, green	any sort of watery manifestation
Jergal	white-bearded vultures	shadows, spectres, wraiths	—	gray, white	sound of a heavy book being closed
Kelemvor	—	—	—	gray, silver,	floating skull with hood and tattered robe
Kiaransalee (drow)	—	undead of all types, crawling claws, nightmares, quasits, vargouilles, yeth hounds	chalcedony, chrysoberyl, ivory, king's tears, moonbars, tomb jade	black, silver, ivory	whirling skull that becomes a female drow face, chuckling laughs tinged with madness, skeletal hands bursting from the ground
Kossuth	—	fire elementals, salamanders, efreet, fire genasi, azers, smoke mephits, magma mephits	—	red, crimson, orange	any fire of significant size
Labelas Enoreth (elf)	—	aasimar, baelnorns, celestial elves, gold dragons, hybsils, lillends, silver dragons, giant owls, unicorns, white celestial stag	black sapphire, king's tear, ruby, star ruby, sunstone, tomb jade	light gray	mist that causes or reverses aging
Laduguer (duergar)	werebadgers	azers, baatezu, banelars, dark nagas, earth elementals, earth mephits, helmed horrors, meenlocks, rust monsters, monstrous spiders	adamantine, black sapphire, bloodstone, diamond, mithral, silver	steel, gray	flickering dark aura
Lathander	robins, red peacocks, butterflies, aster blossoms	—	—	yellow, red, rose	intense rosy radiance surrounding a person's body
Lliira	butterflies, kittens, robins, sparrows, bluebirds, puppies, gold or white goats, daisies, violets, snapdragons, pansies	aasimar, lillends, devas	opal, agate, rhodochrosite, star rose quartz, jasmal, fire opal, diamond	orange, yellow, red	dancing light that can speak, sudden radiance on an object accompanied by joyous laughter, rainbows

DEITY DO'S AND DON'TS

Name	Animals/Plants	Monsters	Gems/Precious Metals	Colors	Miscellaneous
Lolth (drow)	spiders	yochlols, myrlochars, draegloths, araneas, bebiliths, deep dragons, driders, ettercaps, quasits, retrievers, monstrous spiders, chitines, choldriths	amber (with a spider trapped within), black sapphire	black, red, purple	spider-shaped shadow, flickering black mauve-edged aura, cruel feminine laughter
Loviatar	black rats, black spiders, black violets, black and red poppies	baatezu, tieflings, nightmares, hell hounds	jet, ivory, obsidian	black, white, red	flying black whip, flying human female head
Lurue	tressyms, white roses, red roses, daisies	unicorns, pegasi, talking animals	—	white, silver	silvery nimbus around the moon, ghostly silver unicorn
Luthic (orc)	dire boars, boars, bison, cave bear, dire bear	delvers, thoqquas, night hags	king's tear, red tear, star sapphire	brown, black	deep echo, floating clawed hand, sound of crying orc child
Malar	bears, wild hunting cats, wolverines, wolves	beasts of Malar, displacer beasts, fang dragons, leucrottas, evil lycanthropes, owlbears, perytons	—	red, brown, gray, black	cloud of darkness with two red feral eyes, animate beast limb
Marthammor Duin (dwarf)	hawks, hunting dogs, owls	blink dogs, pseudodragons, storm giants	any gems polished by water	gray, maroon	glowing floating mace or hand
Mask	gray horses, gray or black cats, gray dogs, gray goats, crows, condors, gray doves	annis hags, doppelgangers, ettercaps, wererats, werewolves, shadow dragons, shadows	smoky quartz, gray chalcedony, gray and banded onyx	gray, black	drifting amorphous darkness with or without a cowled human head, quiet chuckling laughter, black nail-less hand, shadows where there should be none
Mielikki	hawks, songbirds, wolves	dryads, satyrs, sprites, treants, unicorns	—	green, red	glowing white unicorn that gallops through the air, drifting radiance (blue-white or green, gold, and rust)
Milil	songbirds, white horses, calico cats, red or yellow roses, lilies, peonies, falcons	aasimar, light archons, devas, solars, pegasi	perfect gems of any kind	crimson, gold	haunting music, wordless singing male voice, beautiful radiance surrounding a performer
Moradin (dwarf)	—	aasimar, azers, celestial dwarves, gold dragons, guardian nagas, silver dragons, urdunnirs	—	electrum, silver, brown	white radiance
Mystra	blue jays, sparrowhawks, white cats, dogs, donkeys, horses, mules with blue or mismatched eyes	devas, light archons, guardinals (any), metallic dragons, pseudodragons, pegasi, unicorns	rainbow tourmaline, amaratha, beljuril, blue or clear gems of any kind	blue, white	blue-white glow that illuminates people or objects, graceful female hand surrounded with blue-white motes of light
Nephthys (Mulhorand)	crows, raccoons, pack rats	celestial dogs, celestial lions, celestial elephants, criosphinxes, gem golems	jewelry of all kinds	white, gold	sparkling coin, golden mist
Nobanion	lions, mountain lions, tigers	androsphinxes, dragonnes, lammasus, sea lions	—	gold, yellow, brown	rumbling lion's roar, lion's head outlined in fire
Oghma	—	golems, metallic dragons, lillends	—	white, black, gold	blue-green radiance accompanied by chords of menacing music, blinding white light with or without eyes of fire
Osiris (Mulhorand)	scarab beetles	celestial elephants, lammasus, animated plants	wine-red, ochre, gray, black, and maroon gemstones	white, silver, gray	grinning skull wearing the crown of Mulhorand
Red Knight	owls, eagles, falcons, elephants, warhorses, war dogs	stone golems (in the shape of chess pieces), pegasi	—	red, white	chessboard, ruby chess pieces (favor), white quartz chess pieces (disfavor)
Rillifane Rallathil (elf)	badgers, bears, leopards, mountain lions, owls, porcupines, skunks, snakes, tigers, wolverines, wolves, stags, boars	centaurs, dryads, earth elementals, celestial elves, celestial dogs, grigs, hybsils, lythari, nymphs, pseudodragons, giant owls, unicorns, non-evil lycanthropes	amber, emerald	brown, dark green	a green or amber light, changing of the colors of leaves, trees shedding their leaves out of season
Savras	calico cats, gray cats, lapdogs, fish, birds	spectators	water opal, white pearl, blue quartz	pale yellow	single unwinking eye, vision of the future or past
Sebek (Mulhorand)	crocodiles	werecrocodiles	—	green, brown, black	giant crocodile's smile
Segojan-Earthcaller (gnome)	burrowing animals, dire badgers, dire weasels, dire wolverines	earth elementals, stone golems	gems of any kind (especially diamonds)	gray, dark brown	disembodied mouth, new tunnels
Sehanine Moonbow (elf)	—	baelnorns, celestial elves, lythari, celestial horses, pixies, silver dragons	mithral, moonstone, silver, sunstone	silvery-white, silver	dreams, waking visions, possession, meteor showers, a single falling star

DEITY DO'S AND DON'TS

Name	Animals/Plants	Monsters	Gems/Precious Metals	Colors	Miscellaneous
Selûne	owls	song dragons, good lycanthropes, the Shards	moonstone	blue, silver	trail of dancing lights, moonfire (from <i>Magic of Faerûn</i>)
Selvetarm (drow)	spiders	myrlochans, retrievers	—	red	sphere of blackness that explodes into blades
Set (Mulhorand)	jackals, crocodiles, scorpions, hyenas, snakes, poisonous plants	monstrous scorpions, nightmares, hell hounds, hellcats, rakshasas	green, black, or nauseating-shade gemstones of all kinds	green, black, gold	sound of a rattlesnake's rattle or jackal's growl, jackal's skull
Shar	ravens, crows	death tyrants, nightshades,	—	purple, black	amorphous tendrils of darkness, violet auras
Sharess	tressyms, cats	doppelgangers (in attractive shapes), non-evil tieflings, dryads, satyrs	jewelry of all kinds	amber yellow, ruby red	female lips, perfumed scent
Shargaas (orc)	dire boars, boars, bats, dire bats, owls	night hunter bats, spectral panthers, darkmantles, shadow dragons, shadow mastiffs,	black opal, black pearl, black sapphire, star ruby	black, red	enveloping darkness, floating pair of night-black eyes
Sharindlar (dwarf)	—	dryads, celestial dwarves, korreds, celestial dogs, lillends	emerald, moonstone, silver coins	red, blue, silver	amber or rosy warm aura
Shaundakul	squirrels, wolves, gulls, hawks, rabbits	air elementals	—	deep purple, silver, brown	glowing hand surrounded by winds, wind walls
Sheela Peryroyl (halfling)	badgers, bees, butterflies, mice, moles, porcupines, raccoons, squirrels, wild cat, wolverines	dryads, earth elementals, monstrous bees, hybsils, korreds, sprites, pseudodragons, satyrs, treants, unicorns, water nagas	amber (with plant inside)	green	radiant aura (green, blue, or amber), seeds that sprout instantly, benign weather changes
Shevarash (elf)	—	aasimar, ghaele celestials	—	silver, red	bright white flame, torn spider webs, crushed spiders
Shiallia	deer, acorns	korreds	—	white, brown, green	motes of light surrounded by faerie fire
Siamorphe	heraldic animals	heraldic monsters	king's tears	purple, gold, silver	ghostly symbol of state (sword, scepter, or cup)
Silvanus	deer, badgers	treants, dryads, unicorns, satyrs, sprites	—	leaf green	an oak leaf blown out of nowhere, green glow that quenches fire, stag-horned silent man with shaggy barklike fur
Solonor Thelandira (elf)	black and brown bears, great cats, wolves	aasimar, androsphinxes, centaurs, dryads, celestial elves, griffons, hybsils, lillends, lythari, pixies, treants, unicorns, wemics	—	silver, green	silver-green aura, tinkling of chime oaks, splitting an arrow with an arrow, strange flights of birds
Sune	red doves, chestnut horses, red poppies, roses, rose petals	satyrs, dryads	rubies	deep crimson	phantom caress or kiss, gentle crooning audible to worshipers
Talona	rats, dire rats, black lilies, poisonous herbs/fungi	otyughs, quasits, monstrous spiders	amber, jasper	gray, green	flickering brown and yellow radiance
Talos	—	vargouilles, yeth hounds, quasits	—	black, gold, silver	bellowing laughter in the heart of strong winds, pair of fist-sized storm clouds with lightning and thunder, red lightning
Tempus	eagles, badgers, war horses, war dogs, panthers, tigers	—	—	brown, purple, blood red	visions of dead warriors, white mare (Veiros), black stallion (Deiros), sudden appearance of weapons
Thard Harr (Chult, dwarf)	alligators, bats, crocodiles, dinosaurs, elephants, insect swarms, jaguars, leopards, tigers	dryads, earth and water elementals, celestial wild dwarves, treants	diamond, emerald, gold, green spinel	green, brown	aura of cherry-red light, thudding and snarling sounds
Thoth (Mulhorand)	raccoons, weasels, ferrets, monkeys, sparrows, water birds, nonpoisonous insects	golems	clear and translucent gemstones of all kinds	white, gold	radiance outlining a page, distant cry of an ibis
Tiamat	reptiles, snakes	evil dragons, abishai, dragonkin	precious gems and metals of all kinds	black, gold	thunderbolt from the heavens
Torm	pure white roses	gold dragons, silver dragons, lammasus, pegasi	white diamond	steel	12-foot-tall flying metal gauntlet with a white aura and arcs of lightning, animated weapons, images burned into fabric (usually a gauntlet, shield, or sword)

DEITY DO'S AND DON'TS

Name	Animals/Plants	Monsters	Gems/Precious Metals	Colors	Miscellaneous
Tymora	—	celestial lions, unicorns	—	blue, silver	silver bird, silver pegasus
Tyr	war dogs of unusual intelligence and size	—	—	blue, purple, white	echoing gong stroke accompanied by a chorus of male voices, glowing warhammer
Ubtao (Chult)	dinosaurs	—	ivory, gold	green, brown, gold	vision of a placid Chultan male's face, thunderous roar
Ulutiu (slumbering)	fish, seals, walruses, polar bears, caribou, elk, arctic foxes, whales	—	—	white, gray	icequakes, 3-foot-diameter circle of ice floating on water
Umberlee	sharks, jellyfish	sea-dwelling undead, krakens	—	blue, green	wind or waves accompanied by cruel laughter
Urdlen (gnome)	moles	ankhegs, bulettes, earth elementals, earth mephits, gnome vampires, nightcrawler nightshades, purple worms, fiendish gnomes, thoqqas, var-gouilles, werebadgers, yeth hounds	—	white, blood red	blurring aura, earthquakes, blood bubbling from the earth, foul odors of blood or sulfur, severe nosebleeds
Urogalan (halfing)	black war dogs, white lilies	celestial dogs, blink dogs, earth elementals, celestial halfings, hound archons	chalcedony, chrysoberyl, ivory, jade, tiger eye agate, tomb jade	white, brown	movements in the earth, stones that speak, earth tremors, visions of black hounds, sounds of baying hounds
Uthgar	black lions, black ravens, cave bears, elk, golden eagles, gray wolves, red ponies, red tigers	griffons, pegasi, treants	—	brown, tan	vision of a battleaxe
Valkur	silver sea gull or albatross (favor), black raven (disfavor), dolphins, whales	—	—	white, blue	aurora borealis, ghostly ship
Velsharoon	scarab beetles, bloodrose plants	crawling claws, flesh golems	black, purple, maroon, rust-red, gray, or bright green gemstones	black, gray	floating skull surrounded by flames
Vergadain (dwarf)	gold-colored cats	copper dragons, ghost dragons, gynosphinxes	gold, jewels of all kinds	gold, deep purple	unseen dwarven singing or music, possession, rolling gold coin, rope
Vhaeraun (drow)	black cats, ravens, dead spiders	air mephits, earth mephits, shadow dragons, yeth hounds, shadows	agni mani, black opal, black sapphire, hematite, black marble, obsidian, black onyx, black pearl	black	flitting black shadow, half-mask of shadows
Waukeen	palomino horses, golden cats, golden lions, eagles, daffodils	citrine, gold nugget	—	white, gold	shower of gold coins, gleaming gold eyes (in dreams), coins found unexpectedly
Yondalla (halfing)	daffodils, black and brown bears, sheep	celestial halfings, gold dragons, guardian nagas, hybsils, lammasus, silver dragons	amber, peridot, serpentine, star rose quartz, telstang	green, brown	golden radiance, sudden welcome or unwelcome changes in the weather
Yurtrus (orc)	dire boars, boars, rats, dire rats	mummies, carrion crawlers, violet fungi, spirit nagas, otyughs, undead	amaratha, zendalure	white	rotting white hands, white putrescent slime, smell of decay

THE LEAVES OF LEARNING

This bonus supplement, a full description of a temple to Oghma, god of knowledge, was cut from the *Faiths and Pantheons* sourcebook for space reasons. We offer it here, including color map, NPC stats, and adventure hooks, as a free supplement to the product or for use in your FORGOTTEN REALMS® campaign. For more FORGOTTEN REALMS bonus material, visit the setting's official website every week: www.wizards.com/forgottenrealms.

The Temple

The slim-spired temple of Oghma known as the Leaves of Learning soars above the streets of Highmoon atop the southern end of Highmoon Hill in Deepingdale. One of the finest libraries east of

Candlekeep resides in the stout stone chambers of the central tower, cloaked in the wards to reduce the threat of fire, water, or mold. The Tower of Tomes is flanked by a pair of cloisters that face inward toward a walled, forested garden where cascades of endlessly pumped water babble past many small bowers and contemplation nooks. At the far end of the East Cloister is the Scroll House, where the temple staff dwell amid newly acquired books and scrolls to be repaired and cataloged.

Under the leadership of Learned Father Hasicor Danali (who also bears the title High Atlar), the Binder's clergy have assembled an unparalleled collection of written records of life in the eastern Heartlands, many of them newly compiled, including diaries, war histories, and even campfire accounts from across the region. Clerics keep busy buying and reading new books brought to the temple and going out asking specific questions of the elder folk of the region and recording their answers. The Binder's servants also copy out books and tracts for those who desire them and can afford to pay for their scribing. The Leaves of Learning are also famed for the *Index of Danali*, the inspired creation of the temple's high cleric. The *Index* consists of a strictly ordered compendium of vellum sheets—one for each tome it covers—detailing subject matter and topics of interest. The genius of the *Index of Danali* is that it enables visitors to request exactly the book they wish to pursue; it lays out the information contained in

Additional credits

This layout intentionally begins on page 2. There is no page 1.

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Lore Lost among the Librams

The Binder teaches us that ideas have no weight, yet can move mountains; they have no height, yet can dominate a nation; and they have no mass, yet can push aside empires. Knowledge is our greatest tool, for ideas are the seeds of creation. Yet like plants grown from seeds, knowledge eventually will wither and be lost if not carefully tended. The mind stores some knowledge, yet the ravages of time exact their toll on individual memories, and death inevitably claims that which has not been shared and remembered. Other knowledge is inscribed in books, yet sheets of vellum are not immune to the toll of passing years and must be copied time and time again. Perhaps the greatest danger posed by books lies in the nature of their construction. Ideas placed within a book will die as if forgotten if that book becomes a dusty coffer, its contents locked away. Like gems, ideas will sparkle only if brought into the light of day. To that end we must make our libraries live, so that no book remains forgotten. It is for this reason that we labor so, to keep all knowledge accessible and all ideas alive.

—*Hasicor Danali, Learned Father and High Aitar*

each listed volume so clearly, that very little knowledge remains lost or forgotten beneath dusty, unopened covers.

Visitors to Oghma's temple are welcome, and many travelers passing through Highmoon make a point of visiting this famed house of learning. Wizards unfamiliar with the temple's reputation may be disappointed to learn that, as a matter of policy, the clerics here store no tomes of magic or even those discussing arcane matters within the library's walls. (They believe this policy greatly reduces the number of thefts, attempted and successful.) There is always a bard or two about the premises, causing the sounds of gentle harp chords to waft over the gardens. Many inhabitants of Highmoon count themselves as parishioners, and most children born to Deepingfolk in the past decade have spent an afternoon hearing stories of adventure read by one of the temple's bespectacled clerics.

The Leaves of Learning is staffed by kindly old clerics, most of whom are absent-minded and prone to mumbling. They report directly to Danali. Their ranks are supplemented by a growing number of learned monks of the Children of the Passive Voice, an Oghmanyte order dedicated to defending libraries and abbeys. Lord Theremen Ulath also keeps a loyal detachment of the Tower Guard on hand to protect the temple as well. As in the rest of Deepingdale, humans, half-elves, and elves are all found within the walls of the Leaves of Learning, and most are of good alignment.

Within the past few years, Danali's tireless labors have extended his famed *Index* beyond the books found within the Leaves of Learning. Those in search of rare or unique books are increasingly likely to find a record of their last known location and a summary of their contents within the Tower of Tomes, even if that location is as far away as Silverymoon or Calimport. Those who do not wish to walk every last mile of Faerûn's roads in search of some lost bit of lore usually find a consultation of Danali's *Index* invaluable before beginning their search.

Ceremonies

Clerics and monks of Oghma observe two rituals of the faith each day: the Binding and the Covenant. The Binding is a morning service wherein the symbols of Oghma are written in ashes upon a stone altar while a silent prayer of loyalty and praise is made to the Binder. The Covenant is an evening service during which a passage from some work of wisdom is read aloud or recited from memory, a song or poem is offered up to Oghma, and some item of knowledge that the presiding clergy member has learned during the day is spoken aloud to the god and those present. During the latter ceremony Danali has made a practice of reading aloud from each page added to the *Index* that day.

The Leaves of Learning also celebrates all the holy days sacred to the faith, of which Midsummer and Shieldmeet are the two most important. As most contracts, bonds, and the like are signed on these two days, the temple staff stays very busy drawing up such documents in weeks leading up to either Midsummer or Shieldmeet. Most such documents are picked up in person, at which time the claimants make a hefty donation to the church's coffers. Danali traditionally invites the public into the temple gardens on holy days, and many Deepingfolk take the opportunity to stroll in the cool shade among the temple's bowers to the lilting strains of music from an assemblage of skilled harpists.

services

The Leaves of Learning functions as one of the best libraries in the Dalelands. Almost any type of Knowledge check can benefit from a perusal of the temple's tomes. Characters using the library for its reference books receive a +10 circumstance bonus to any Knowledge checks except Knowledge (arcana).

Under the supervision of at least two members of the clergy, visitors to the Leaves of Learning can peruse tomes within the library for periods of up to a full day upon payment of 15 gp. (Worshippers of Oghma pay only 1 gp, a price that applies only to themselves and not their inquisitive friends.) Although reading and discussion of such books is allowed, copying is not permitted. The temple staff can make copies of selected pages on the following day for a fee of 1 gp per page and double that if the page contains maps, diagrams, symbols, or illustrations that must be reproduced exactly (copying by hand takes 1 day per 100 pages copied). Prices are negotiable for larger works. Books can be copied magically at a cost of 3 gp per page, minimum 50 pages. Doing so requires at least one day's notice but takes only one day for any book up to 500 pages long (which would be a huge book, five times the size of a normal spellbook).

All copies of maps sold by the temple are believed to be accurate or, if they err in some fashion, the best available. The temple's clerics may also be engaged to decipher obscure passages in forgotten tongues, at a cost of 1 gp per hour of labor required, including research time, if any.

The Leaves of Learning is home to some of the most skilled book-binders in the Dalelands. (See *Magic of Faerûn*, for further discussion of this skill.) As such, wealthy patrons from as far away as Sembia and Cormyr bring books to be restored within the temple walls. The cost runs between 10 gp and 100 gp, depending on the time and materials required to complete the restoration. In cases where no copy of the book in question exists within the library, the clerics usually waive the fee if the owner grants them permission to make copies.

The temple staff also prepares and sells paper (4 sp), parchment (2 sp), and blank books (5 gp, not appropriate for use as spellbooks). Upon request, the temple can create a book appropriate for use as a spellbook, and can even create more elaborate books with covers of wood, metal, or more exotic materials.

Spell scrolls of clerical spells can be purchased at the Leaves of Learning as well, although the clerics remain so busy with other activities that they produce fewer such scrolls than do other temples of the Binder. Typically available divine scrolls include *comprehend languages*, *detect magic*, *detect poison*, *detect undead*, *divination*, *find traps*, *glyph of warding*, *make whole*, *read magic*, and *tongues*. Sometimes passing Harpers and bards leave scrolls on consignment with the temple that are available for sale as well, although in very limited numbers. Typically available bard or Harper scout scrolls include *comprehend languages*, *detect thoughts*, *identify*, *locate object*, *magic mouth*, *read magic*, and *tongues*.

Hierarchy

In addition to Learned Father Hasicor Danali, the Leaves of Learning houses seven elderly clerics of the Binder and five Oghmanyte monks of an order whose members protect many libraries and abbeys. Among the clerics, four Seekers report to two Lorekeepers, who in turn report to Lorekeeper Venturer Tessele Whitehorn. The leader of the Children of the Passive Voice is Lorewarden Rowan Silvercrown. Both groups in turn report to Danali, although in truth daily life at the temple largely runs itself. The clerics are very set in their ways, and probably would continue their daily activities even if Highmoon was in danger of being overrun by a horde of orcs. Danali largely delegates the temple's security concerns to Rowan, leaving the monks free to protect the complex however they see fit.

In addition to the followers of Oghma, Lord Theremen Ulath (the ruler of Highmoon) keeps a small contingent of Tower Guards at the temple. Guard shifts at the temple last eight hours before the next detail arrives to offer relief. Sergeant Mourn Deepwood, a worshiper of Oghma, commands the guard contingent and lives on site at the temple; the guards live off site.

Finally, Those Who Harp keep a close but informal watch on activities at the Leaves of Learning. There is usually one Harper on or about the premises on any given day. Of late, that Harper is usually Jhenna Iliathor, who all but lives at the temple when she is not away on Harper business.

☛ Learned Father High Atlar Hasicor Danali: Male human Clr9 of Oghma/Dis3 of Oghma; CR 12; Medium-size humanoid; HD 12d8-24; hp 30; Init -1; Spd 30 ft.; AC 15, touch 9, flat-footed 15; Atk +7/+2 melee (1d8/19-20, +1 *everbright longsword*); SA Turn undead 6/day; SQ Divine emissary, imbue with spell ability, sacred defense +1; AL LG; SV Fort +7, Ref +3, Will +14; Str 8, Dex 8, Con 6, Int 19, Wis 20, Cha 16.

Skills and Feats: Concentration +4, Craft (bookbinding) +16, Craft (weaving) +12, Diplomacy +8, Heal +7, Knowledge (arcana) +6, Knowledge (geography) +13, Knowledge (the Dales history) +14, Knowledge (the Dales local) +13, Knowledge (the Dales nature) +13, Knowledge (the Dales nobility and royalty) +12, Knowledge (the Dales religion) +14, Perform (glaur, longhorn flute) +5, Spellcraft +9; Craft Wondrous Item, Education (the Dales history, the Dales religion), Forge Ring, Martial Weapon Proficiency (longsword), Scribe Scroll, Skill Focus (Craft [bookbinding]).

Divine Emissary: Hasicor can telepathically communicate with any outsider within 60 ft. who serves Oghma or is of lawful good alignment.

Sacred Defense: Hasicor gains a +1 bonus on saving throws against divine spells, as well as the spell-like and supernatural abilities of outsiders.

Spells Prepared: (6/8/6/6/5/5/3; base DC 15 + spell level): 0—*cure minor wounds* (2), *detect magic* (2), *read magic* (2); 1st—*detect chaos*, *detect evil*, *detect secret doors**, *divine favor* (2), *doom*, *sanctuary*, *shield of faith*; 2nd—*aid**, *augury*, *find traps*, *hold person*, *lesser restoration*, *shield other*; 3rd—*prayer*, *remove blindness/deafness*, *remove curse*, *remove disease*, *searing light*, *suggestion**; 4th—*discern lies*, *divination**, *neutralize poison*, *restoration*, *tongues*; 5th—*commune*, *healing circle*, *raise dead*, *screaming*, *true seeing**; 6th—*find the path**, *geas/quest*, *heal*.

Danali's Equipment

Everbright: Weapon Property The sun elven smiths of Evermeet know the secret of forging *everbright* into blades. These weapons are as bright and shiny as polished silver. They never tarnish and are immune to corrosive attacks. The weapon flashes with a brilliant light up to twice per day upon the command of the wielder. All within 20 feet except the wielder must make a Reflex saving throw (DC 14) or be blinded for 1d4 rounds.

This weapon property first appeared in *Magic of Faerûn*.

Caster Level: 12th; **Prerequisites:** Create Magic Arms and Armor, spellcaster 12th level-, *blindness/deafness*, *searing light*; **Market Price:** +2 bonus.

Ring of Lore

A creature wearing this ring can cast *legend lore* and *stone tell* each once a tenday with a command word, and may find magical traps created through glyphs, runes, sigils, and symbols with a successful Search check, just as a rogue does.

Caster Level: 12th; **Prerequisites:** Forge Ring, *legend lore*, *stone tell*, *find traps*; **Market Price:** 23,250 gp; **Cost to Create:** 14,750 gp + 680 XP.

Robe of Many Sigils

This garment is a black robe filigreed with mithral threads woven in the shape of dozens of runes and sigils. The spells laid on the robe enable the inscription of spells into the fabric as if it were a scroll.

The wearer can cast the inscribed spells as if using a scroll, although his hands remain free, and he can cast scrolls from any part of the robe, even the back. Inscribed spells can only be cast from the robe by its wearer.

Inscribing a spell onto the robe requires the Scribe Scroll feat and 8 ranks in the Craft (weaving) skill. It otherwise follows the rules for inscribing scrolls. The robe can hold up to 10 inscribed spells at a time. Once a spell is cast from the robe, another can be inscribed in its place.

In addition to its other properties, the robe allows the wearer to read magic three times per day.

Caster Level: 3rd; **Prerequisites:** Craft Wondrous Item, Scribe Scroll, *read magic*; **Market Price:** 7,300 gp.

in the stacks

Here is a sampling of titles found within the Tower of Tomes:

Title	Vols.	Published	Author
<i>A Dove at Dawn</i>	1	1329	Ardreth, High Harp of Berdusk
<i>A Harper's Guide</i>	1	1264	Alustriel, High Lady of Silvermoon
<i>A Harper's Song</i>	1	?	Storm Silverhand
<i>A Merchant Master's Life</i>	1	?	Asargrym of Baldur's Gate
<i>A Merchant's Sagacity</i>	1	?	Blackthorn Belgadar
<i>A Merchant's Tale</i>	1	?	Jarn Tiir of Lantan
<i>A Myth Drannan Amphigory</i>	3	1337	Elminster of Shadowdale
<i>A Ranger's Road</i>	1	?	Thaulavvan Tridentstar
<i>A Small but Treasonous Chapbook</i>	1	1359	Albaertin of Marsember
<i>A Treatise toward Unity: Comparisons of the People and Humanity in Art and Life</i>	2	503	Arun Maerdrymm of Myth Drannor
<i>A Warrior's View</i>	1	?	Galgarr Thormspur, Marshal of Maligh
<i>A Wayfarer's Belt-Book of Advice</i>	1	?	Rasthiavar of Iriaebor, Sage
<i>An Old Warrior's Way</i>	1	?	Dathlance of Selgaunt
<i>Ballads and Lore of One Dusty Road</i>	2	1350	Sharanralee
<i>Battered Bones and Scattered Skulls: The Life of a Dwarven Champion</i>	3	?	Rauthglur Ormyndake
<i>The Book of the Coast</i>	1	?	Mespert of Baldur's Gate
<i>Dolorous Days in Daerlûn: My Exile from Cormyr</i>	1	?	Jalduth Mimbraer
<i>Falcon Fun</i>	1	1344	Edwin Narlok of Waterdeep
<i>Folk of Renown</i>	3	?	Glasgert Himlothrith, Scribe of Iriaebor
<i>The Golden Age of Goblins</i>	1	1289	Artur Shurtmin, Loremaster of Berdusk
<i>Harping by Moonlight: Approaches to Life</i>	1	?(c. 1330s)	Elminster of Shadowdale
<i>I Am Reminded: Memoirs of a Dragonslayer</i>	2	?	Aernstag Oeblym of Starmantle
<i>I Harp as I See It</i>	1	1365	Abranthar "Twoquills" Foraeren
<i>Just Another Tome Among So Many: Last Leaves of a Librarian</i>	1	?	Beldrim Bessart of Baldur's Gate
<i>Lessons to Children</i>	7	?(c. 1310s)	Aglasz Jhavildar, Sage of Teziir
<i>Letters to a Sheltered Son</i>	1	?	Oblut Thoim, Master Merchant of Teziir
<i>Lyres, Harps, and Horns: Sixty Tears at Court in Suzail and Elsewhere</i>	3	?(c. 1360s)	Aglasz Jhavildar, Sage of Suzail
<i>Musings on the Realms</i>	1	?	Oren bel Dannar, Sage of Triel
<i>My Adventures in the Realms</i>	6	?	Dathlyr "The Hammer" Graybold
<i>My Journeys Around the Sea of Fallen Stars</i>	3	1298	Nelve Harssad of Turlagol
<i>None but the Undying: My Days Driving Down Those Who Walk</i>	2	?	Alabaer Dree, Scourge of Undeal
<i>Posthumous Musings of a Zbentarim Mageling</i>	1	1350	Destrar Gulhallow
<i>Raging Blades: A Tale of the North</i>	1	?	Halvidon Maeraed, Bard of Elturel
<i>Slumbertime Stories for Sprigs</i>	1	c. 1330s	Syluné of Shadowdale
<i>Speeches of a Most Worthy Sage</i>	1	?	Thargrin "Threeboots" Ammatar
<i>The Steel Princess's Field Guide to Tactics of the Purple Dragon</i>	1	1364	Her Royal Highness Princess Alusair Nacacia Obarskyr of Cormyr
<i>The Strings of a Shattered Lyre</i>	1	1342	Tammarast Tengloves, Bard of Elupar
<i>Talk of the Taverns</i>	1	?	Tasagar Winterwind, Scribe to the Guilds of Selgaunt
<i>Tall Tales: A Ranger's Life</i>	1	?	Amhritar the Tall
<i>Teachings of the Morning's Glory</i>	4	?	Thorndar Erlin, High Priest of Lathander
<i>Thoughts on a Better Faerûn</i>	1	1340	Albryngundar of the Singing Sword
<i>To Harp and to Help</i>	1	1271	Alustriel, High Lady of Silvermoon
<i>To Rule a Realm, from Turret to Midden</i>	1	1346	Ralderick Hallowshaw, Jester
<i>Treatise on Good Wifery</i>	1	1298	Miriam Buttercake of Ashabenford
<i>Treatise on the Flora of the Barren Wastes</i>	1	1313	Gaspaeril Gofar of Arabel
<i>Unboly Rites of Bhaal</i>	3	c. 200s+	Anonymous clerics of Bhaal
<i>Valorous and Vanquished: The Dead Heroes of Faerûn</i>	1	?	Glimmerdarth Gulprin, "the Gnome Sage"
<i>Volô's Guide to Cormyr</i>	1	1367-1368	Volothamp Geddarm
<i>Volô's Guide to the Dalelands</i>	1	1368-1369	Volothamp Geddarm
<i>Volô's Guide to the Moonsea</i>	1	1357-1358	Volothamp Geddarm; unreleased and suppressed by Zhentil Keep
<i>Volô's Guide to the Vast</i>	1	1358-1360	Volothamp Geddarm; unreleased
<i>Volô's Guide to Westgate and the Dragon Coast</i>	1	1360-1362	Volothamp Geddarm; unreleased
<i>Why I Am a Harper</i>	1	1366	Belbradyn Tralaer
<i>The Words of One Dwarf</i>	1	?	Salhmitarr "Sage" Sorndar

*Domain spell. Deity: Oghma. Domains: Charm (+4 bonus to Charisma 1/day as a free action for one minute), Knowledge (cast divinations at +1 caster level), Luck (good fortune 1/day).

Possessions: +2 mithral shirt, +1 everbright long sword, longhorn flute, ring of lore, robe of many sigils.

The Learned Father has spent nearly all his life within the walls of Highmoon, yet he rarely emerges from the innermost chambers of the Leaves of Learning. For more than 40 years he has been actively engaged in creating his *Index*, quiet back-room work that has earned him Oghma's strong approval. The Binder has appeared in visions to the church hierarchy time and again, each time instructing his followers to promote this favored cleric. As a result, many Oghmanyte delegations from other temples, including much older and larger ones, come to Highmoon to see the result of Danali's labors. Danali now serves as high priest of the Leaves of Learning.

Danali's position protects him from most dangers, but he seems quite willing and able to defend his beloved library whenever the need arises. He always has a large arsenal of spells available to him by means of his *robe of many sigils*, and he is quite proficient with his elven longsword. (The blade was one of several gifts sent by Queen Amlaruil of Evermeet in thanks for the Learned Father's work in restoring several elven religious tomes lost during the fall of Myth Drannor.)

Despite his severe expression, the balding Danali is quite fun loving and somewhat of an innocent at heart. Of late, he has finally met a woman capable of drawing him out from the stacks, if only for a few hours, and he now spends most evenings in the temple garden accompanying Jhenna Iliathor's harp with his longhorn flute.

☞ **Lorekeeper Venturer Tessele Whitehorn:** Female human Clr 5 of Oghma; CR 5; Medium-size humanoid; HD 5d8-5; hp 17; Init -1; Spd 30 ft.; AC 12, touch 9, flat-footed 12; Atk +3 melee (1d6-1, masterwork quarterstaff); SA Turn undead 5/day; AL LN; SV Fort +3, Ref +0, Will +8; Str 8, Dex 8, Con 8, Int 17, Wis 18, Cha 14.

Skills and Feats: Craft (bookbinding) +9, Gather Information +3, Knowledge (arcana) +5, Knowledge (geography) +12, Knowledge (nature) +8, Knowledge (the Dales history) +8, Knowledge (the Dales local) +12, Knowledge (the Dales nobility and royalty) +8, Knowledge (the Dales religion) +6; Skill Focus (Craft [bookbinding]), Skill Focus (Knowledge [geography]), Skill Focus (Knowledge [the Dales local]).

Spells Prepared: (5/5/4/3; base DC 14 + spell level): 0—*detect magic, light, mending, read magic, resistance*; 1st—*bless, charm person, command, comprehend languages, divine favor*; 2nd—*augury, calm emotions, resist elements, silence*; 3rd—*clairaudience/clairvoyance**, *magic vestment, suggestion*.

*Domain spell. Deity: Oghma. Domains: Charm (+4 bonus to Charisma 1/day as a free action for one minute), Knowledge (cast divinations at +1 caster level).

Headband of the Binder

This circlet of blue-green metal is stamped with the blank-scroll symbol of Oghma. In addition to allowing the wearer to *read magic* three times per day, a bard wearing the headband gains a +4 sacred bonus to her bardic knowledge rolls.

Caster Level: 3rd; *Prerequisites:* Craft Wondrous Item, *read magic*, creator must be a bard; *Market Price:* 2,600 gp; *Weight:* —

Possessions: +1 leather armor, masterwork quarterstaff, *circlet of comprehending languages and reading magic* (as the *helm*), *goggles of minute seeing*, *oil of timelessness*, scroll of *make whole*, scholar's outfit.

In her youth, Tessele Whitehorn was a legendary adventurer, renowned for her wild exploits and her beauty, with a steady stream of men in her life. Eventually, she fell in love with one of her adventuring companions, only to see him die in the jaws of a dracolich on what would be her last adventure. Brokenhearted, Tessele retired to the Leaves of Learning and adopted a life of quiet contemplation for many years. Now in her sixties, she has found joy in the simple pleasure of going out into the community and recording the stories of those who have seen many years.

Although it has been quite some time since she wielded her quarterstaff in combat, Tessele's wits remain keen, as does her knowledge of battle tactics. She keeps her trusty leather armor oiled and insists that her fellows join her in a daily exercise regimen.

Recently, Tessele experienced a series of troubling visions, most of which show a falling star crashing into a great forest, engulfing the trees and the elves who dwell among them in a great conflagration. Unbeknownst to her, her dreams bear witness to the fall of the Lorelands of Uvaeren, an elven civilization dedicated to both magical and mundane knowledge that thrived where Mistedale now lies. Uvaeren's founding and fall preceded the raising of the mythal over Myth Drannor by millennia. What these dreams portend is known only to the Binder.

☞ **Lorekeepers (2):** Male and female human Brd1/Clr2 of Oghma; CR 3; Medium-size humanoids; HD 1d6-1, 2d8-2; hp 9; Init -1; Spd 30 ft.; AC 12, touch 9, flat-footed 12; Atk +0 melee (1d6-1, quarterstaff); SA Turn undead 5/day; SQ Bardic music 1/day (countersong, *fascinate*, inspire courage), bardic knowledge +8; AL LG; SV Fort +2, Ref +3, Will +10; Str 8, Dex 8, Con 8, Int 16, Wis 17, Cha 15.

Skills and Feats: Craft (bookbinding) +11, Gather Information +3, Knowledge (geography) +8, Knowledge (nature) +6, Knowledge (the Dales history) +9, Knowledge (the Dales local) +9, Knowledge (the Dales nobility and royalty) +8, Knowledge (the Dales religion) +5, Perform +6; Iron Will, Lightning Reflexes, Skill Focus (Craft [bookbinding]).

Bard Spells Known: (2; base DC 12 + spell level; 15% chance of spell failure): 0—*detect magic, light, read magic, resistance*.

Cleric Spells Prepared: (4/4; base DC 13 + spell level): 0—*detect magic, guidance, mending* (2); 1st—*bless, detect secret doors**, *entropic shield, sanctuary*.

*Domain spell. Deity: Oghma. Domains: Charm (+4 bonus to Charisma 1/day as a free action for one minute), Knowledge (cast divinations at +1 caster level).

Possessions: Studded leather armor, quarterstaff, *headband of the Binder*, scholar's outfit.

☞ **Seekers (4):** Male and female human Clr1 of Oghma; CR 1; Medium-size humanoids; HD 1d8-1; hp 3; Init +0; Spd 30 ft.; AC 12, touch 10, flat-footed 12; Atk -1 melee (1d6-1, quarterstaff); SA Turn undead 5/day; AL LG or NG; SV Fort +1, Ref +2, Will +5; Str 8, Dex 10, Con 9, Int 16, Wis 17, Cha 15.

Skills and Feats: Craft (bookbinding) +7, Gather Information +3, Knowledge (geography) +6, Knowledge (history) +6, Knowledge (nature) +5, Knowledge (nobility and royalty) +5, Knowledge (religion) +6, Knowledge (the Dales local) +6; Lightning Reflexes, Skill Focus (Craft [bookbinding]).

Spells Prepared: (3/3; base DC 13 + spell level): 0—*light, mending, read magic*; 1st—*bless, charm person**, *comprehend languages*.

*Domain spell. Deity: None. Domains: Charm (+4 bonus to Charisma 1/day as a free action for one minute), Knowledge (cast divinations at +1 caster level).

Possessions: Leather armor, quarterstaff, *necklace of prayer beads (blessing)*, scholar's outfit.

☛ **Loewarden Rowan Silvercrown:** Female human Mnk4; CR 4; Medium-size humanoid; HD 4d8+0; hp 18; Init +2; Spd 40 ft.; AC 16, touch 15, flat-footed 14; Atk +4 melee (1d8+1, unarmed strike) or +5 melee (1d6+1, masterwork siangham); SA Flurry of blows, stunning attack (4/day); SQ Evasion, fast movement, slow fall (20 ft.), still mind; AL LN; SV Fort +5, Ref +7, Will +8; Str 12, Dex 14, Con 10, Int 14, Wis 16, Cha 10.

Skills and Feats: Balance +10, Climb +7, Concentration +2, Craft (bookbinding) +4, Hide +4, Jump +6, Knowledge (geography) +4, Listen +9, Move Silently +8, Perform (glaur) +1, Spot +5, Tumble +9; Deflect Arrows, Dodge, Expertise, Improved Unarmed Strike, Mobility.

Flurry of Blows: Rowan may use the full attack action to make one extra attack per round with an unarmed strike or a special monk weapon at her highest base attack, but this attack and each other attack made that round suffer a -2 penalty apiece. This penalty applies for 1 round, so it affects attacks of opportunity she might make before her next action. If armed with a kama, nunchaku, or siangham, Rowan makes the extra attack either with that weapon or unarmed. If armed with two such weapons, she uses one for her regular attack and the other for the extra attack. In any case, her damage bonus on the attack with her off hand is not reduced.

Stunning Attack (Su): Once per round (but not more than 4/day), Rowan can stun a creature damaged by her unarmed attacks. The foe so struck must make a Fortitude saving throw (DC 15) or be stunned for 1 round in addition to suffering normal damage from the attack. Creatures immune to critical hits cannot be stunned with this attack.

Evasion (Ex): If Rowan makes a successful Reflex saving throw against an attack that normally deals half damage on a successful save, she instead takes no damage.

Slow Fall: When within arm's reach of a wall, Rowan can use it to slow her descent while falling. She takes damage as if the fall were 20 ft. shorter than it actually is.

Still Mind: Rowan gains a +2 bonus to saving throws against spells and effects from the Enchantment school.

Possessions: *Bracers of armor +1*, masterwork siangham, *cloak of resistance +1*, masterwork glaur, monk's outfit.

Born in Ordulin, but raised in Tegal's Mark, Rowan is the daughter of a bookbinder who instilled in her a love of books and an abhorrence of those who would destroy them. She joined the Children of the Passive Voice at a young age and rose quickly within the order.

In combat, Rowan prefers to quickly size up her opponents before leaping into and out of the fray. She finds that if she concentrates on avoiding an opponent's attacks, her chance to strike a telling blow inevitably occurs. Like most members of her order, she favors "Oghma's quill" (a siangham) as a weapon.

The Loewarden treats her responsibility for defending the Leaves of Learning very seriously and often finds fault with members of the Tower Guard posted at the temple who do not show the same degree of vigilance. She is somewhat of a mother hen to the aged clerics of the temple, keeping close watch over them when they stray beyond the temple walls.

☛ **Children of the Passive Voice (variable):** Male and female human Mnk2; CR 2; Medium-size humanoids; HD 2d8+0; hp 9; Init +1; Spd 30 ft.; AC 15, touch 14, flat-footed 14; Atk +3 melee (1d6+2, unarmed strike); or +3 melee (1d6+2, siangham); SA Flurry of

blows, stunning attack (2/day); SQ Evasion, fast movement; AL LN; SV Fort +3, Ref +4, Will +8; Str 14, Dex 12, Con 10, Int 13, Wis 16, Cha 10.

Skills and Feats: Balance +3, Climb +4, Concentration +2, Craft (bookbinding) +2, Hide +3, Jump +4, Knowledge (geography) +3, Listen +6, Move Silently +4, Perform (glaur) +1, Spot +5, Tumble +5; Deflect Arrows, Dodge, Improved Unarmed Strike, Iron Will.

Flurry of Blows: The monk may use the full attack action to make one extra attack per round with an unarmed strike or a special monk weapon at her highest base attack, but this attack and each other attack made that round suffer a -2 penalty apiece. This penalty applies for 1 round, so it affects attacks of opportunity the monk might make before her next action. If armed with a kama, nunchaku, or siangham, the monk makes the extra attack either with that weapon or unarmed. If armed with two such weapons, she uses one for her regular attack and the other for the extra attack. In any case, her damage bonus on the attack with her off hand is not reduced.

Stunning Attack (Su): Once per round (but not more than 2/day), the monk can stun a creature damaged by her unarmed attacks. The foe so struck must make a Fortitude saving throw (DC 14) or be stunned for 1 round in addition to taking normal damage from the attack. Creatures immune to critical hits cannot be stunned with this attack.

Evasion (Ex): If a monk makes a successful Reflex saving throw against an attack that normally deals half damage on a successful save, she instead takes no damage.

Possessions: *Bracers of armor +1*, siangham, glaur, monk's outfit, *potion of cat's grace*, *potion of cure light wounds*, and *potion of spider climb*.

☛ **Sergeant Mourn Deepwood:** Male half-elf War2; CR 1; Medium-size humanoid (elf); HD 2d8-2; hp 7; Init +1; Spd 20 ft.; AC 17, touch 11, flat-footed 16; Atk +3 melee (1d8/19-20, masterwork longsword); or +5 ranged (1d8/x3, masterwork longbow); SQ Half-elf traits; AL LG; SV Fort +2, Ref +1, Will +0; Str 10, Dex 12, Con 9, Int 10, Wis 10, Cha 12.

Skills and Feats: Handle Animal +2, Intimidate +2, Listen +3, Ride (horse) +4, Search +1, Spot +1, Swim +1; Weapon Focus (longbow).

Half-Elf Traits: Immune to magic sleep spells and effects; +2 racial bonus to Will saves against enchantment spells or effects; low-light vision (can see twice as far as a human in low-light conditions); +1 racial bonus to Listen, Spot, and Search checks (already figured into the statistics above).

Possessions: +1 *chainmail*, masterwork longsword, masterwork longbow, glaur, *potion of cat's grace*, *potion of cure light wounds* (2), quiver of 20 arrows, traveler's outfit.

☛ **Tower Guards (8):** Male and female human War1; CR 1/2; Medium-size humanoids; HD 1d8+3; hp 7; Init +2; Spd 20 ft.; AC 14, touch 10, flat-footed 14; Atk +1 melee (1d8/19-20, longsword) or +2 ranged (1d8/x3, masterwork longbow); AL LG; SV Fort +2, Ref +0, Will +0; Str 11, Dex 11, Con 11, Int 10, Wis 10, Cha 10.

Skills and Feats: Handle Animal +2, Intimidate +2, Ride (horse) +3, Spot +4, Swim +1; Blooded, Toughness.

Possessions: Scale mail, longsword, masterwork longbow, glaur, *potion of cure light wounds*, quiver of 20 arrows, traveler's outfit.

☛ **Jhenna Iliathor:** Female half-elf Brd7/Hpr5; CR 12; Medium-size humanoid (elf); HD 12d6; hp 42; Init +3; Spd 30 ft.; AC 20, touch 13, flat-footed 17; Atk +9/+4 melee (1d8+1/17-20, *Cormanthyrion elfblade*); or +11/+6 ranged (1d8/x3, composite longbow); SQ Bardic/Harper knowledge +14, bardic music (countersong, *fascinate*, inspire competence, inspire courage, *suggestion*) 7/day, Craft Harper

Jhenna's equipment

Rhingalade's Harp

This masterwork harp (+2 circumstance bonus to Perform (harp) checks) is carved with images of a multitude of harpists playing in a chorus. Once per day it can be played to invoke a simultaneous *blink* and *mirror image* spells upon its wielder (both effects end after 6 rounds). Use of this item requires at least 1 rank in Perform (harp).

Caster Level: 6th; *Prerequisites:* Craft Wondrous Item, *blink*, *mirror image*; *Market Price:* 5,400 gp.

Salve of Minor Spell Resistance

This salve is based on a drow formula. It requires a full-round action to spread on the skin, after which it grants SR 17 for five minutes.

Caster Level: 5th; *Prerequisites:* Craft Wondrous Item, *spell resistance*; *Market Price:* 1,250 gp

Item, Denier's eye, favored enemy (Cult of the Dragon +2, Zhentarim +1), half-elf traits, Lliira's heart, Tymora's smile; AL NG; SV Fort +3, Ref +12, Will +11; Str 10, Dex 16, Con 10, Int 14, Wis 10, Cha 18.

Skills and Feats: Balance +4, Bluff +9, Concentration +5, Decoder Script +4, Diplomacy +16, Disguise +9, Gather Information +11, Hide +5, Intimidate +6, Jump +1, Knowledge (the Dales local) +9, Listen +6, Move Silently +8, Perform +16, Search +5, Sense Motive +5, Spellcraft +7, Spot +3, Swim +2, Tumble +8, Use Magic Device +9, Wilderness Lore +2; Alertness, Blooded, Iron Will, Martial Weapon Proficiency (composite longbow), Martial Weapon Proficiency (longsword), Skill Focus (Gather Information), Skill Focus (Perform), Track.

Bardic/Harper Knowledge: Jhenna may make a bardic knowledge check with a bonus of +14 to see whether she knows some relevant information about local notable people, legendary items, or noteworthy places.

Bardic Music: Jhenna can use her song or poetics to produce these magical effects on those around her:

- **Countersong (Su):** Jhenna can counter magical effects that depend on sound by making a Perform check for each round of countersong. Any creature within 30 ft. of her who is affected by a sonic or language-dependent magical attack may use Jhenna's Perform check result in place of his or her saving throw if desired. Countersong lasts for 10 rounds.
- **Fascinate (Su):** Jhenna can cause a single creature within 90 ft. that can see and hear her to become fascinated with her. Jhenna's Perform check result is the DC for the opponent's Will save. Any obvious threat breaks the effect. Fascination lasts 7 rounds.
- **Inspire Competence (Su):** An ally within 30 ft. who can see and hear Jhenna gets a +2 competence bonus on skill checks with a particular skill for as long as he or she can hear the music.
- **Inspire Courage (Su):** Allies who can hear Jhenna receive a +2 morale bonus on saves against charm and fear effects and a +1 morale bonus on attack and weapon damage rolls. The effect lasts for 5 rounds after the ally can no longer hear her.
- **Suggestion (Sp):** Jhenna can make a *suggestion* (as the spell) to a creature she has already fascinated. A Will save (DC 17) negates the effect.

Craft Harper Item: This specialized form of the Craft Wondrous Item feat allows Jhenna to create magic musical instruments, Harper pins, and certain potions (*Charisma*, *detect thoughts*, *tongues*, and *truth*). This ability replaces the need for any item creation feat for the item. Her caster level for these items is 12. All the normal requirements for an item (such as race or spells) remain the same. All other rules for creating wondrous items or potions apply.

Denier's Eye (Su): Jhenna gains a +2 sacred bonus on saving throws against glyphs, runes, and symbols.

Favored Enemy: Jhenna has chosen the Cult of the Dragon as her first favored enemy and the Zhentarim as her second. She gains the listed bonus on Bluff, Listen, Sense Motive, Spot, and Wilderness Lore checks, as well as melee weapon damage rolls (and ranged damage rolls for ranged attacks within 30 ft.) made against members of these groups.

Half-Elf Traits: Immune to magic sleep spells and effects; +2 racial bonus to Will saves against enchantment spells or effects; low-light vision (can see twice as far as a human in low-light conditions); +1 racial bonus to Listen, Spot, and Search checks (already figured into the statistics above).

Lliira's Heart (Su): Jhenna gains a +2 sacred bonus on saving throws against compulsion and fear effects.

Tymora's Smile (Su): Once per day, Jhenna can add a +2 luck bonus to a single saving throw. This bonus applies after the die is rolled and after success or failure of the unmodified result is determined.

Bard Spells Known: (3/4/3/1; base DC 14 + spell level; 20% chance of spell failure): 0—*daze*, *detect magic*, *ghost sound*, *prestidigitation*, *read magic*, *resistance*; 1st—*expeditious retreat*, *feather fall*, *mage armor*, *sleep*; 2nd—*cure moderate wounds*, *eagle's splendor*, *mirror image*, *whispering wind*; 3rd—*haste*, *scrying*.

Harper Spells Known: (2/2/1; base DC 14 + spell level; 20% chance of spell failure): 1st—*change self*, *charm person*, *comprehend languages*, *spider climb*; 2nd—*cat's grace*, *darkvision*, *detect thoughts*, *see invisible*; 3rd—*suggestion*, *tongues*.

Possessions: +2 elven chainmail, composite longbow, *Cormanthyrian elfblade* (+1 keen longsword) with symbol of House Iliathor, lesser Harper pin (functions as a ring of mind shielding), *Rhingalade's harp*, *potion of Charisma*, *potion of glibness*, *potion of truth*, *salve of minor spell resistance*, quiver of 40 arrows.

Jhenna Iliathor is a talented performer whose bardic skills are well appreciated in the southern Dalelands and the cities of Sembia. Like most bards of the region, many suspect she is tied in some ways to the Harpers, although few realize the true extent of her involvement. Jhenna oversees the activities of Those Who Harp throughout Deepingdale and the Lake Sember region, seeking to ensure that the region remains true to the original Dalelands compact with the elves of Cormanthor.

Although no stranger to combat, Jhenna prefers to work through more indirect means, such as gathering information about the Followers of the Scaly Way and then ensuring it falls into the hands of those whose interests are opposed to the Dragon Cult's activities. When combat is inevitable, the Harper favors her bow and spells enabling her to avoid closing with the enemy. Only rarely is she forced to employ her ancestral blade, but, when she does, she wields it with the skill and grace of her elf predecessors.

Of late, Jhenna has been spending a great deal of time at the Leaves of Learning, all but living with the Learned Father. Brought together by their love of knowledge, the two have found themselves unexpectedly drawn to each other.

Initiation

The Binder welcomes all true seekers of knowledge into his church, and the Leaves of Learning is no exception to this practice. All that is required to worship or study at the Leaves of Learning is a true profession of faith in the Binder's teachings (see the discussion below of the *zone of truth* spell that permeates the temple compound) and a willingness to contribute to its storehouse of knowledge. The latter is usually interpreted as the gift of some book or scroll whose contents are not as yet found within the walls of the temple library. However, those who lack the wealth to make such a donation can instead contribute an old tale or bit of song to be recorded by a temple.

Of course, such openness is not without risk, and all who are not well known to the clergy are carefully watched during their stay within temple walls. The Children of the Passive Voice have even been known to discretely follow suspicious persons after they leave the temple grounds to see if they are who they claim, a practice justified by Rowan with a wink as "the further pursuit of knowledge, which the Binder says cannot be a sin."

Allies and Enemies

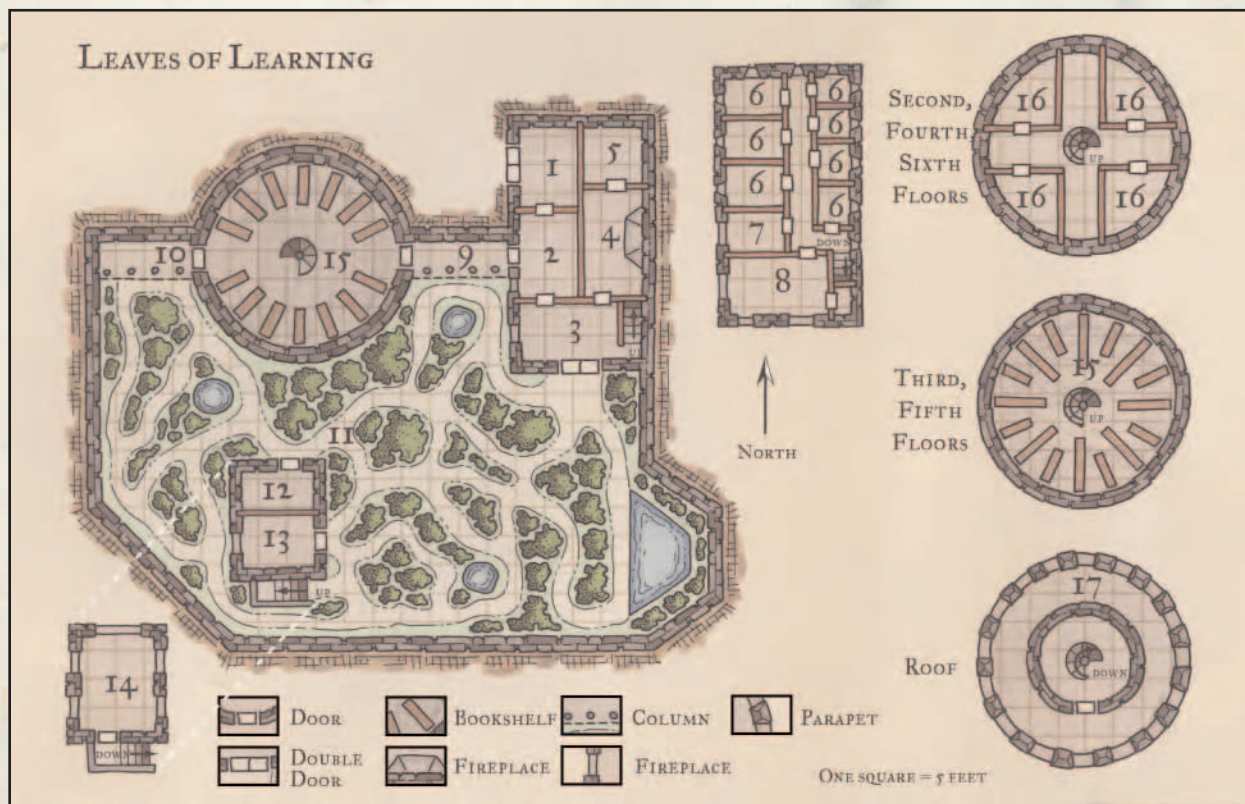
The folk of Highmoon, now a growing, bustling center of culture, are justly proud of the reputation of sophistication that the clerics at the Leaves of Learning have given their town. As such, the temple has earned the strong support of the population, who will brook no plot to undermine their beloved library. Lord Theremen Ulah is also a strong backer of Danali's endeavors, contributing both his political aid and a detachment of troops to ensure the temple's continued success. Those Who Harp maintain a benevolent watch as well over the Leaves of Learning, for Oghma is one of the divine patrons of the Harpers and the temple furthers the preservation of tales and lessons of the past, one of the chief goals of that fellowship.

Despite such allies, the temple is not without its foes, for not everyone is enamored of the continuing spread of knowledge. Thieves are the most common threat, dispatched by Sembian merchant lords, Cormyrian nobles, or various secret societies to retrieve or destroy some obscure bit of lore that might invalidate some claim or reveal some secret of their lineage they might prefer to go undiscovered. Greedy wizards are far less of a threat than one might otherwise imagine, for members of the clergy have widely advertised the fact that they have not a word about magic within their walls.

The greatest long-term threat to the Leaves of Learning comes from an unexpected quarter. The illithids of Oryndoll, a subterranean city that lies deep beneath the Shining Plains far to the south and west of Highmoon, have a highly developed, theologically based culture that incessantly plunders knowledge and hoards it within their temple. The illithids seek to acquire knowledge at the exclusion of all others, and thus oppose the efforts of Oghma's priesthood to disseminate knowledge as widely as possible. Word of Danali's *Index* has recently reached the illithid leaders of Oryndoll, who have recognized the threat it poses to their city's ambitions. As such, the quiet, unassuming temple at the heart of Highmoon has become the unwitting target of the plots of one of Faerûn's oldest cultures.

Map Key

The Leaves of Learning is dominated by the Tower of Tomes, the full bulk of which rises six stories and whose roof is topped by a parapet and a smaller tower spire. The Tower of Tomes overlooks a large forested inner court, dominated by small pools and winding paths. Within the inner court lies a free-standing two-story wood structure known as the Monks' House. A narrow parapet-less wall, two cloisters, and the inner wall of the Scroll House encircle the garden.



1. ENTRY HALL

Visitors to the Leaves of Learning are greeted in the entry hall of the Scroll House, a simple chamber. When the temple is open for visitors, at least one monk and at least one Tower Guard remain on duty here. At other times, it is only infrequently visited by Tower Guard patrols. The duskwood doors normally stay unlocked during the day and are barred each evening with a stout duskwood bar.

2. CONTRACT ROOM

The ornate Contract Room in the Scroll House boasts finely carved wood paneling depicting scenes from the holy texts of Oghma. The room itself is dominated by several writing desks surrounded by chairs. Visitors who wish to draw up a contract, deed, or other document are escorted into this room to consult with one of the clerics. Usually at least one of them works in this chamber during the day.

3. DINING ROOM

The large, wood-paneled dining room looks out into the inner court. In the summer months, the doors usually stay open to let in more light and a small breeze. Two large wooden tables dominate the center of the room. A narrow stairway leads up to the second floor of the Scroll House. This room is usually occupied only at meal times and in the evening, during the winter, for it is one of the warmest rooms in the house. Otherwise, the Tower Guard patrols here infrequently.

4. KITCHEN

A large walk-in fireplace and two preparation tables dominate the Scroll House's kitchen. The walls and ceiling are hung with cooking implements and fresh stores. The door between this room and the dining room, usually stays open, both to allow easy passage by tressyms into the pantry (see area 11) and because cooking at the temple is a communal affair with a great deal of traffic between the kitchen and the dining area. Several clerics and/or monks occupy this room prior to each of the three daily meals, but otherwise the Tower Guard patrols it only infrequently.

5. PANTRY

The Scroll House's dark, cool pantry is used to store foodstuffs. As the Leaves of Learning lies within a large town, the inhabitants of the temple do not need to store large amounts of food here. Most of the foodstuffs are roots or grains of various sorts. The door to this room usually stays open to allow the tressyms of the garden to hunt rodents that make their way in here. The Tower Guard patrols the pantry infrequently; otherwise residents visit this room only when meals are being prepared or during food delivery.

6. CLERIC'S QUARTERS

Seven chambers on the Scroll House's second floor serve as quarters for the venerable clerics who live at the temple. Aside from the rooms above the kitchen, they can get quite cold in the winter, as they lack fireplaces. Each room is adorned with a bed, a simple bookshelf filled with the books the clerics are currently studying, a dresser for storing possessions, a wash basin, and a small stone altar. Chamber pots lie under each bed. Most quarters are empty except at night, when their inhabitants are reading or sleeping.

7. DANALI'S QUARTERS

The Learned Father's quarters are identical to those of the other clerics; they occasionally house Jhenna Iliathor in addition to Danali. It is the only bedroom with a window opening onto the inner court. With a bit of pluck, it is easy to step out of the room's window onto the roof of the East Cloister. The Learned Father is known to take a blanket out and look at the stars on perfect summer nights, despite the admonitions of the Lorewarden.

8. BINDING ROOM

The largest room on the Scroll House's second floor is used for cataloging and repairing newly acquired tomes and scrolls. Much of the temple's bookbinding work is performed here as well. Four large workbenches, piled high with a riot of books and scrolls, dominate the room. During the day, one of the monks and at least two of the clerics are usually found within. At night, wandering guard patrols visit it infrequently.

9. EAST CLOISTER

A simple portico connects the Scroll House to the Tower of Tomes. Four pillars run along the south edge of the East Cloister, enabling passersby to look into the forested inner court. Each pillar is carved with elaborate scrollwork that intertwines with the carved vines that adorn the underside of the cloister roof. During the day, this portico sees a lot of traffic as clerics, monks, and visitors pass back and forth between the Scroll House and the Tower of Tomes. At night, a Tower Guard is usually stationed on the roof of the East Cloister, in part to deter Danali from risking a fall in order to reach this place.

10. WEST CLOISTER

A simple portico identical to the East Cloister, but less trafficked, connects the Tower of Tomes to the west wall of the temple. Several wooden reading benches make the West Cloister a quiet contemplation nook. It is rarely unoccupied during the evening, as some of the clerics or monks usually avail themselves of the quiet seclusion. At night, one of the Tower Guards is usually stationed on the roof of the West Cloister, reached by climbing the branches of a nearby tree.

11. INNER COURT

The forested inner court is dominated by beetle palms, gleaming blueleafs, arrow-straight duskwoods, vinelike helnthorns, curving hixels, squat laspars, towering phandars, roseneedle pines, giant weirwoods, and even a single transparent chime oak, transplanted from the east starwood of Cormanthor. Beneath the trees are an even wider variety of flowers, bushes, ferns, and other plants. The wide variety of species is greater than one might find naturally in such a small area, but all are native to the Dalelands or Cormanthor. Although the followers of Oghma are not the equals of Chauntea's clerics, they do know a fair bit about tending to vegetation, and most of the clerics and monks spend several hours each day outdoors working on their forested garden.

A maze of narrow paths loops through the walled forest, connecting the cloisters, the Scroll House, the Monk's House, and the Reflection Pool. Small bowers lie within each glade of trees, and wooden benches sit beside each pool, offering opportunities for peaceful contemplation, writing, or casual reading. A network of hidden pumps built by a Gondar engineer ensures that a network of tiny streams interlaces the paths of the inner court.

Several wild tressyms escaped here after being brought to Deepingdale from Eveningstar by Cormyrian traders to be sold in the High Market. Now they make the inner court of the Leaves of Learning their home. They are much beloved by the inhabitants of the temple and have been known to alert one of the inhabitants when a visitor is doing something suspicious or on those rare occasions when an interloper makes it over the temple walls.

The Tower Guard patrol the inner court in pairs of two both the day and night, a tour of duty said to be one of the most pleasing guard rotations in all the Dales.

12. TOOL STORAGE

In the northern half of the Monks' House's first floor, temple residents store gardening implements and other tools used to maintain the temple grounds and buildings. It is only rarely occupied or visited by patrols.

13. GUEST CHAMBER

Although nominally a chamber for honored guests, in practice this room within the Monks' House quarters the sergeant of the Tower Guard. It is adorned in a fashion similar to the clerics' quarters (see area 6). Sergeant Mourn Deepwood is found here most nights, but guards visit the room only infrequently.

14. MONKS' QUARTERS

The second floor of the Monks' House serves as both sleeping quarters and a training room. The monks each have a simple pallet that they roll up every morning before exercising. The floor of the room is covered in hay, and simple training weapons—clubs, daggers, kamas, light crossbows, nunchakus, quarterstaves, and sianghams—adorn the walls. At night sleeping monks occupy this room, and in the early morning the Children of the Passive Voice practice their daily training regimen here. Otherwise, few visit it except the occasional guard patrol.

15. TOWER OF TOMES: SHELVING FLOORS

The first, third, and fifth floors of the Tower of Tomes are known as the Shelving Floors. Each level contains a metal spiral staircase leading up through a hole in the center of the floor (except the first floor) to a hole in the center of the ceiling. The rest of the floor is taken up by rows and rows of bookshelves, each stretching 15 feet high. Book ladders line each shelf, enabling the temple inhabitants to reach the topmost shelves. At the end of each shelf is a coffer filled with neatly cataloged vellum sheets, part of the legendary *Index of Danali*. (Copies of all sheets comprising the *Index* that were completed through the end of the last tenday are stored at the Tower of the Rising Moon in Highmoon as well.) During the day, these floors are regularly visited by the clerics as well as wandering patrols of the Children of the Passive Voice. At night, only the monks pass through, making their rounds.

The first Shelving Floor has smaller stacks than those above it. Two duskwood doors, barred from within by a duskwood bar at night, lead out to the East and West Cloister.

16. TOWER OF TOMES: READING FLOORS

The second, fourth, and sixth floors of the Tower of Tomes are known as the Reading Floors. Each level contains a spiral metal staircase leading up through a hole in the center of the floor to a hole in the center of the ceiling. The rest of the floor is divided into four chambers and a cross-shaped hallway. Every wall, even within

the Reading Rooms, is lined with bookshelves, stretching up to 15 feet in the air. Book ladders line each shelf, enabling the temple inhabitants to reach the topmost shelves. Within each room and at the end of each hallway is a coffer filled with neatly cataloged vellum sheets, part of the legendary *Index*. At the center of each Reading Room is a wooden table and several chairs. Visitors to the library are brought to one of the Reading Rooms, allowed to consult the appropriate sheets of the *Index*, and then brought the book they request to peruse. During the day, these floors are regularly visited by the clerics as well as wandering patrols of the Children of the Passive Voice. At night, only the monks pass through, making their rounds.

17. TOWER OF TOMES: ROOF

The roof of the Tower of Tomes consists of a small chamber at the top of the spiral staircase leading up from below. The room is dominated by various sacred, nonmagical relics of the Binder and serves as a private chapel for the inhabitants of the temple during religious services.

A single door leads out on to the parapet, from which one can look out over Highmoon. Atop the small chamber is a slender spire that reaches some 30 feet above the parapet. Two members of the Tower Guard are usually stationed atop the parapet at night or during the day. From the parapet they can easily signal for reinforcements from the Tower of the Rising Moon or from the Lord's Barracks down the hill, using a glaur.

Breaking in

Most folks find that access to the fabled libraries of the Leaves of Learning is most easily achieved by knocking on the temple's front door during the day and being admitted by one of the resident clerics. Although the cost of perusing tomes within the temple's archives is steep for most people, it is not enough to make pilferage a reasonable alternative for the risk.

Those who do attempt to breach the temple's wards or infiltrate the grounds by posing as a visitor find that the entire structure lies within the area of a *hallow* spell to which a *zone of truth* has been fixed, making false professions of faith in the Binder's teachings difficult. The inner and outer walls of the temple are carved with runes, many of which are nonmagical but some of which act as *glyphs of warding*, usually triggered by someone trying to scale the wall or pass through an area without speaking the proper pass phrase. *Glyphs* on the external walls and in common areas usually trigger *cause fear* or *hold person*. *Glyphs* in areas of the library restricted to the clergy might trigger *blinding/deafness* or *hold person* without the proper pass phrase. Should intruders cause an alarm to be raised, the simple sounding of a glaur (many of which are hung decoratively about the temple) brings guard reinforcements running from the nearby Tower of the Rising Moon and even summons the Watchmen of Highmoon up from their barracks down the hill.

Infiltrating the Leaves of Learning is particularly troublesome given the closeness of the small-knit community. One approach might be to join the Watchmen of Highmoon and hope to be assigned to the Tower Guard, a process that could take months. Even then, it might not succeed, for senior members of the Tower Guard claim most rotations at the Leaves of Learning. Another approach might be to masquerade as an elf of the Semberholme region. Sometimes the Fair Folk slip out of the nearby woods late at night, uncomfortable at the thought of entering Highmoon during the hustle and bustle of daytime activity, and make a midnight knock on the door of the temple. Because of such cultural differences, Danali has instructed the clergy to admit the Fair Folk at all hours.

This gives rise to the possibility that a sleepy guard might forget to request an oath to the Binder from the midnight visitor or nod off instead of supervising the visit appropriately. The dream of many a would-be thief is to sneak into the dungeons beneath the Tower of the Rising Moon and make their way up into the temple via a long-forgotten tunnel. However, if any such tunnel exists, it has never been found.

Adapting the temple

Temples of Oghma are found within many major cities and not a few large towns as well, and the Leaves of Learning can be easily moved to such locales simply by renaming the temple's inhabitants as appropriate for the region. The temple could be turned into an abbey set in the wilderness as well, but, if so, its defenses should be significantly enhanced, perhaps by placing it within a larger enclosed structure staffed by many defenders.

The Leaves of Learning is easily adapted to other faiths as well, particularly those of a more scholarly aspect. All the comments about other locales above apply to temples of other faiths as well. Simply update alignments, favored weapons, and dogma. If the temple lies in a wilderness area or belongs to a less benevolent faith, replace the spell *glyphs* with more deadly spells as well. If the faith is of a chaotic bent, replace the monks with rogues or fighters.

Azuth: The Patron of Mages instructs his clerics to gather and archive all manner of spells, so that no workings of the Art are lost when a wizard dies or vanishes. The temple becomes a repository of arcane knowledge and precious spells, with attendant security to match. Replace the Children of the Passive Voice with wizards and sorcerers, some of whom are arcane devotees.

Deneir: The Leaves of Learning can serve as a temple of the Lord of All Glyphs and Images almost without change. Simply replace the Children of the Passive Voice with the more militant members of the Preservers of the Ordered Way.

Milil: The Leaves of Learning also can serve as a temple of the Lord of Song. Simply restrict the library's contents to poems, songs, and eloquent speeches, and replace the Children of the Passive Voice with the fighters, paladins, and bards of the Harmonious Order.

Sbar: The Mistress of the Night's temples contain many secrets of the Shadow Weave and are guarded by monks of the Dark Moon order. The temple becomes a forbidding fortress cloaked in darkness and stalked by shadows and other shadowy horrors in the night.

Waukeen: Some temples of the Merchant's Friend operate as contract houses, where bills of sale, deeds, wills, and contracts are stored and archived so as to promote the orderly pursuance of commerce. Simply replace the Children of the Passive Voice and the Tower Guard with hired mercenaries, and restrict access to the temple to those whose business requires access to specific pieces of documentation.

getting the players involved

The Leaves of Learning can serve as an important resource for characters based in the Dalelands, western Sembia, or northern Cormyr. Initially, the temple can serve as a storehouse of information for characters seeking adventure in the surrounding region, providing reasonably accurate maps leading to partially explored dungeons and spellbooks to wizards just starting their adventuring career. Later, characters might sell books they have acquired in dusty crypts or abandoned mansions or exchange such tomes for useful scrolls. They might also use the temple's library to learn more about allied or enemy groups, such as the Cult of the Dragon or the Harpers, whose paths they have crossed. And finally, the threat the illithids of Oryndoll pose to the Leaves of Learning might slowly enmesh the characters, as mysterious attacks against the temple

slowly increase, forcing ever-heightened security measures and undermining the role the temple was meant to serve.

A MISLEADING MAP

The Binder insists that his clergy only sell copies of maps that accurately depict their subject or, if known to contain inaccuracies, represent the best available depiction. Late one afternoon, a member of the Company of the Silver Shaft discovers an old map tucked within the pages of a volume he paid to peruse and then manages to hide it under his shirt after his venerable escorts nod off in the midst of their duties. At dawn the following morn, the Company of the Silver Shaft is off to plunder the lost elven city of Tsornyl in the woods north of Highmoon and east of Lake Sember.

Word does not reach Danali until the following afternoon that a drunken member of the company let slip the group's "discovery" to a tavern wench at the Oak and Spear. The Learned Father immediately recruits the first available band of adventurers he can find to chase after the Company of the Silver Shaft. Danali explains that the map is an old fake designed over a century ago to lure adventurers to their deaths in the heart of the Darkwatch and that its presence in the book was overlooked during cataloging. Letting it leave the temple, even if it was stolen, is a sin in the eyes of the Binder that must be immediately remedied by warning the unlucky thieves of the peril they face. (Whether or not they heed that warning is not Danali's concern.) Of course, since the temple does not have a true map of the Darkwatch, if the characters would mind compiling one during their pursuit, Danali would be doubly grateful and willing to reward them accordingly.

SPELLFILCHERS IN THE NIGHT

Despite widely circulated reports that the Leaves of Learning contains no tomes of arcane lore, there are always wizards who believe such rumors simply indicate that all manner of books of magic lie hidden within the spired tower of the Leaves of Learning. Of late, a rumor has been spreading through streets of Highmoon that Danali has made an exception for the collection of spell tomes amassed by the late Rhauntides, despite more truthful tales that sage's legacy now lies in the dungeons beneath the Tower of the Rising Moon. By chance, the characters learn of an apparent infiltration attempt by a noted sorcerer/rogue from Saerloon and have the opportunity to foil the attempted theft. Assuming they succeed, Danali hires them to supplement the tower's guards until such talk dies down, and, over the next tenday, no fewer than 12 separate wizards or their agents attempt to seize Rhauntides's library from the Leaves of Learning.

INKSHADOW

Although the Leaves of Learning contains no tomes of arcane lore, the knowledge it does contain can be dangerous to possess nonetheless. Several days ago, the temple received a consignment of books from House Ithivisk of Selgaunt in payment for several contracts rendered that cemented a trade alliance between the Sembian merchant house and the Silverhand House coster of Highmoon. Among the dry accounts of trade agreements and daily life dating back more than a century was a small book, long forgotten. Titled *Songs of the Bitter Heart*, the book contained the dark and melancholy songs of Esvele Ithivisk, the long-dead great-aunt of the current patriarch. In cataloging Esvele's writings, one of the clerics briefly paged through the book before showing it to Jhenna Iliathor to get the bard's opinion. Jhenna agreed that the book was of little import, and Esvele's labors were promptly cataloged, shelved, and forgotten.

Unbeknownst to Jhenna and the cleric, both were afflicted by a supernatural contact poison known as *shadowspawn* that lay latent within the chapbook's ink. Prompted by the whispers of Shar, Esvele had concocted the poisonous ink as a trap for the lover who had spurned her, in hopes he would suffer as much as she after reading of her travails. Esvele's plot never came to fruition, however, for her former lover died at sea before she could deliver him the book. Esvele herself died soon after of a wasting disease, and her book was shelved away unread.

Shadowspawn affects only warm-blooded creatures, disjoining their shadows from them as they sleep. Each night at dusk the victim falls into a tortured slumber, temporarily losing 1d6 points of Strength. They cannot be awakened until dawn. During this time their shadow transforms into the undead creature of the same name and stalks the surrounding area. All successful attacks against the shadow are reflected as bloody wounds upon the victim's body and inflict like amounts of damage. If the shadow is destroyed by any means, the victim is dead. If the victim is ever reduced to 0 Strength, they are dead and their shadow becomes a free-willed undead creature. Daily application of spells such as *lesser restoration* and *restoration* can keep the victim alive by restoring lost Strength, but do not end the ravages of *shadowspawn*. Only by casting *negative energy protection* and *neutralize poison* on the victim can the supernatural poison's ravages be ended, a cure known only to certain followers of Shar.

On the night following the chapbook's arrival, both Jhenna and the cleric fall ill and cannot be awakened. Meanwhile, their shadows begin stalking the residents of the temple. Danali destroys the cleric's shadow before the tie between each shadow and victim is

realized, causing the cleric's death. Once they realize the danger, Danali orders the other inhabitants to flee the temple, leaving only himself to watch over his beloved. The cycle continues over the next several days, as Jhenna grows progressively weaker and Danali cannot find a cure. Then one night several of the temple's *glyphs of warding* are triggered and Danali observes several people fleeing into the darkness. Knowing that the elderly clerics of the temple and Tower Guard are not up to the task, the Learned Father instead recruits a band of adventurers brave and trustworthy enough to guard the temple against interlopers while fending off Jhenna's shadow without killing it. He then closets himself in the temple library in the desperate hope of finding a cure. Unbeknownst to Danali, the interlopers are monks of the Dark Moon order who have been instructed by their dark mistress to recover the long-lost book, considered a sacred text by the faithful of Shar. They return the following night prepared for the temple's wards and engage the characters in a running battle through the Leaves of Learning. If the characters determine the object the intruders seek or track them back to their master, Danali has a hope of discovering the chapbook's poisonous secret and curing his beloved.

About the Author

Eric L. Boyd is a name well known to Realms fans for his work in the previous edition of the campaign setting as well as the new edition. Eric coauthored *Faiths & Pantheons* and is currently detailing the human ethnic groups and dwarven subraces for a future FORGOTTEN REALMS sourcebook.