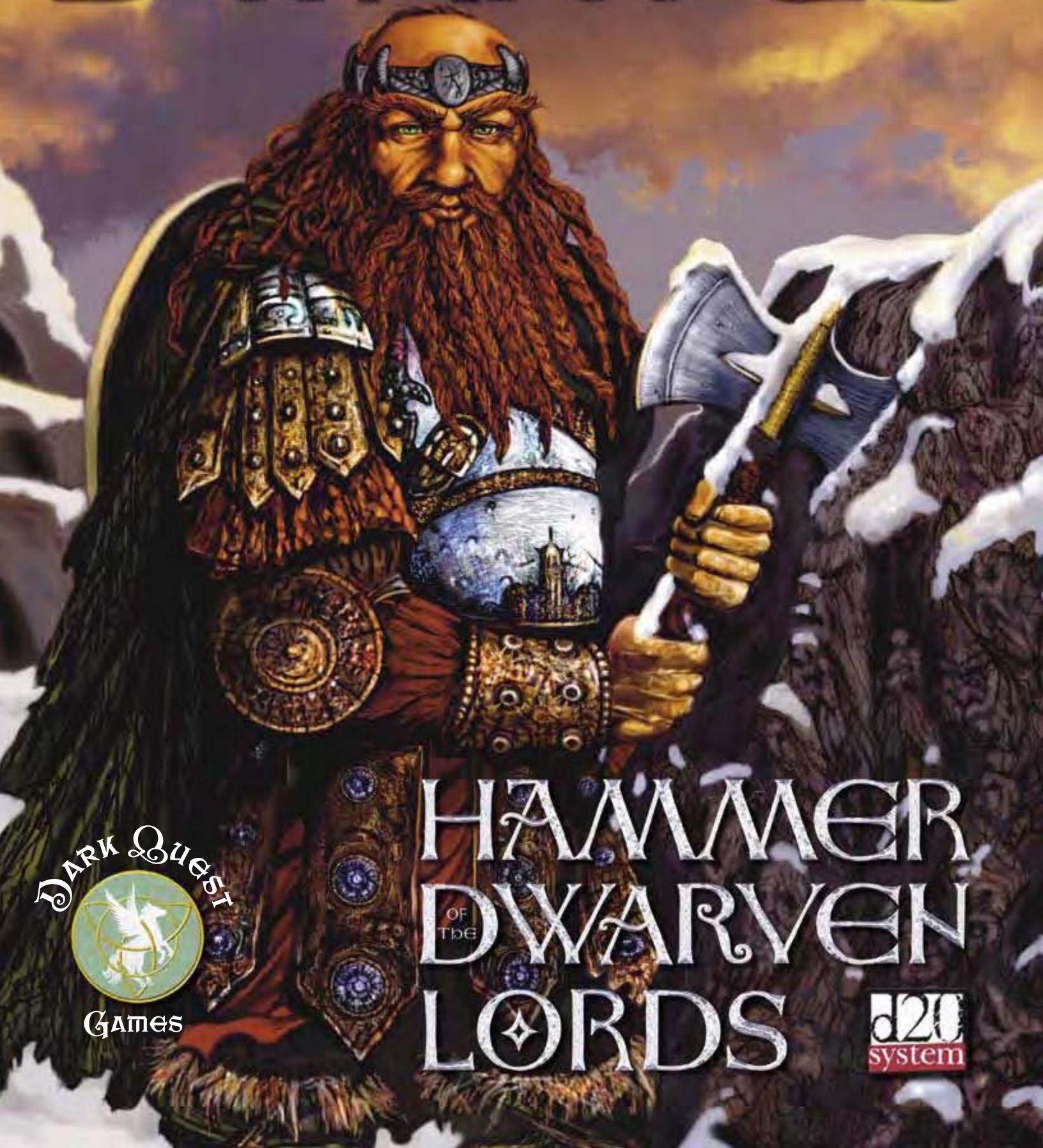


DWARVES



HAMMER OF THE DWARVEN LORDS

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DWARVES

HAMMER OF THE DWARVEN LORDS

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HAMMER OF THE DWARVEN LORDS

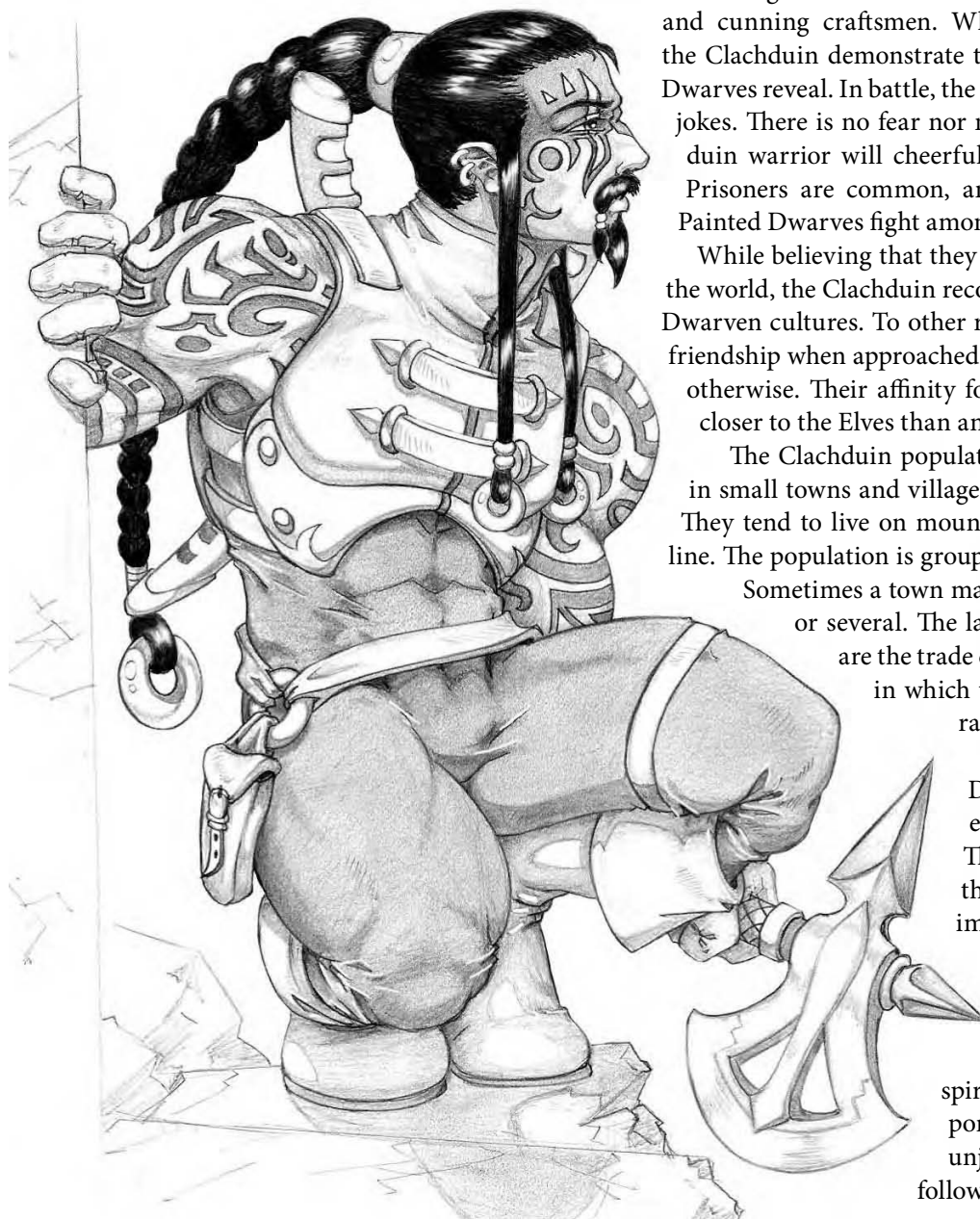
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CHAPTER ONE — THE CLACHDUIN

THE PAINTED DWARVES

*Note on pronunciation: When 'ch' is used in the Clachduin language of **Teangfair**, it has a hard pronunciation, rougher even than the 'ch' in 'school'. In Teangfair, 'dh' is pronounced as 'th', save when preceded by 'ai' - 'aidh' is pronounced the same as 'eye'. 'C' is always pronounced halfway between a 'k' and a 'g'. Vowels are never silent, and, except in 'aidh', if two vowels are together, they are both pronounced. So, Clachduin is pronounced 'clack-dew-in'.*



In the tree-covered mountains of their homes, the Painted Dwarves are undisputed masters of both rock and wood. Known among themselves as the Clachduin, the Painted Dwarves are both miners and foresters, reveling in the beauty of stone and tree. Though few retain knowledge of the ancient tongue of **Ealfayr**, the name Clachduin means 'People of the Stones'. The term the Painted Dwarves refers to the tattoos all adults have.

The Clachduin are a surprisingly gregarious group. Their neighbors know them as shrewd merchants and cunning craftsmen. When war comes, though, the Clachduin demonstrate the innate skill that most Dwarves reveal. In battle, the Clachduin sing and make jokes. There is no fear nor malice, only joy. A Clachduin warrior will cheerfully offer quarter if asked. Prisoners are common, and loss of life when the Painted Dwarves fight among themselves is minimal.

While believing that they occupy a special place in the world, the Clachduin recognize kinship with other Dwarven cultures. To other races, the Clachduin offer friendship when approached with respect and disdain otherwise. Their affinity for the forest brings them closer to the Elves than any other Dwarven culture.

The Clachduin population can be found mostly in small towns and villages, rather than large cities. They tend to live on mountains, but below the tree-line. The population is grouped into loose tribal units.

Sometimes a town may consist of a single tribe or several. The largest of Clachduin cities are the trade centers and market towns in which they trade with the other races.

Overall, the Painted Dwarves might be considered a neutral good society. There is an acceptance of the need for order and the importance of laws. While order and obedience is important, the Clachduin also recognize that sometimes the spirit of the law is more important than the letter. An unjust law need never be followed.

THE LIFE CYCLE OF THE CLACHDUIN

From Birth to Early Childhood (birth to 14 years)

Pregnancy is time for celebration through the entire tribe. A woman will continue to work well into her pregnancy. Some females continue to work right up until labor. Each tribe has at least one **Slonelecta**, a cross between a witch and a midwife. The Slonelecta will tell a pregnant woman when she must stop working.

A child's name is given before the first sunset after the child's birth. Before the next sunrise, a tribal name must be chosen in consultation with the elders of the tribe. The tribal name is a secret name, known only by the child, the parents and the tribal elders. Clachduin carry three names: their given name, their tribal name and their family name.

Young children are taken care of by their mothers, though often groups of mothers will band together to watch the children in concert and keep each other company. Once children have stopped nursing, fathers are called in to help. If the family's livelihood is one that the parents can share, such as farming, a mercantile interest or even tailoring, the parents will share responsibility of childcare, one parent working while the other watches the child.

Childhood (15–24)

Children of this age spend much time with their parents, but also with friends. Through most of the day, the child will apprentice with either mother or father. Whatever the family livelihood might be, the child will shadow the working parent, and if both work, the parents will split the child's time between them. Also, part of the child's day is spent in study, as basic lessons are taught to most children.

By the age of twenty, a male child will receive his first weapon – a knife. Every male Clachduin carries a knife, used mostly as a tool, though also as a last line of defense. Female children, if they show promise with weapons, may, if their parents decide, also receive a knife. The ceremony is short, invoking the tribe's patron deity(s) and presents for other children too young to receive their own knives.

Young Adulthood (25–39)

As children approach adulthood, they take on more adult responsibilities. Soon after receiving their first knife, children are expected to begin with their martial training. While this is usually supplied by one of the parents, if the tribe has a hero who resides nearby, that hero is expected to help in the training of the young adults.

At this age, most Clachduin also begin to feel the urgings of their hormones. Clachduin is very permis-

sive in regards to pre-marital sex, and parents often sit young Clachduin down very early on to discuss the possible repercussions – such as pregnancy – of taking a lover before marriage.

Adulthood and Middle Age (40–200)

On reaching the age of forty, Clachduin who have proved capable during martial training receive the **Tuag Catu** – the axe of combat – and shield. The axe may be a newly forged creation if the family is wealthy, or an old, notched and brittle axe – better suited for chopping wood than combat – if the family is poor. Only when presented with a Tuag Catu is a Clachduin allowed to also maintain armor. Not every Clachduin is awarded a Tuag Catu at the age of forty, but later, one may earn one through actions on the field of combat. While an axe is the sign of the warrior, all households must maintain a shield and spear for use when the **Holsdavr**, the tribal muster, is called.

Upon reaching adulthood, a Clachduin may marry. Once Clachduin are thirty, they may pledge their troth – become engaged. However, Clachduin tradition maintains that betrothal must last at least three years and a day. Also, though a couple may betroth at the age of thirty, they may not marry until forty. Among other things, this is an attempt to allow the hot blood and desires of youth to cool before marriage, so that they can make a reasonable decision.

Old Age (over 200 years)

At any time after all their children have produced children, Clachduin parents may retire. This amounts to passing on their business, farm, work, *etc.* to their offspring, or possibly selling the same. If they pass on their livelihood, they are expected to contribute until their age makes that difficult. In return, the children who have taken over the livelihood are expected to look after their parents. If the couple or surviving individual sells the livelihood, they are expected to use the money to take care of themselves. When that runs dry, they must look to their children for support. Even if their children are unwilling to support them, the tribe will never allow a member to go hungry or homeless. However, this does not necessarily mean good food and a beautiful home.

It is accepted that most elders are wiser than their younger counterparts, and so in the debates of the tribe, the words of those of greater years hold more weight than others. While the Clachduin do not live in a democracy, the **Teasec** – meaning Thane or leader – of a tribe usually places great emphasis on consultation, so older Clachduin may have a great influence.

Death

While death is mourned among the Clachduin, it is mourned much as a departure on any journey. The body of the departed is also prepared as though for a journey, in fine clothes and with coin. The knife given to the individual as a child is sent with the body, but the armor and weapons are saved to pass on to the next generation.

The bodies of the departed are buried on special hills, fenced in with a low stone wall and powerful spells. The Clachduin have a great fear and hatred for the undead, and they insure the bodies of the departed cannot be tampered with through magic. Most villages also have some kind of guard, be it mundane – such as a Clachduin guard or a dog – or magical – such as spells or a familiar.

THE FAMILY

The Household

While family ties are very important to the Clachduin, they do not usually all dwell in the same building. Even farmers or woodsmen, a family of whom might work on the same farm or lot, will usually have multiple homes. In most cases, a household consists of parents and children. Occasionally, a household will include grandparents or even great grandparents, but in most cases, even elderly Clachduin prefer the sense of independence a separate dwelling affords, even if that dwelling is only ten paces from the home of their child.

Very wealthy Clachduin may have large manor-houses, in which multiple generations and servants may live. In such conditions, usually each family or married couple will have separate quarters in a distinct section of the manor. Also, along the borders and in unstable regions, multiple family dwellings, mostly for defense, are more common.

The Role of Parents

Among the Clachduin, parents share almost equal responsibility for a child. There are no traditional roles for the parents, as parental obligations are based on ability. If a father shows great promise nurturing the child while the mother is successful as a seamstress, then the father will take on the role of the primary caregiver. Even among the warrior caste, a male may take on the nurturing role if that role suits him.

The two main roles of the parent are the nurturer and the teacher. The same parent, in many cases, takes on both these roles, especially when the family is not wealthy and must work. As there is no formal education for Clachduin children, one parent must teach the children. This usually means some basic literacy, numbers, and the history and myths of the Clachduin.

When the child is old enough, there is an apprenticeship period. This is not necessarily with the parent who has assumed the role of teacher. If there is a working parent, the child will usually apprentice with that parent. It is also possible that the child has revealed some skill with a trade outside of the family's livelihood. In such a case, the parents may make an apprenticing agreement to have the child taught by an outsider.

In most aspects of the child's upbringing, the parents make joint decisions. While the opinion of the parent involved in the nurturing traditionally has greater influence on decisions, in actual practice if one parent is dominant in the relationship, they will usually win out, even if that parent is neither acting as nurturer or teacher.

Grandparents and Great Grandparents

Among the Clachduin, grandparents and great-grandparents can offer assistance in the nurturing of the child, and sometimes even in maintaining the family's livelihood. A young family with many children may quickly become overwhelmed with their responsibilities. It is usual for grandparents to live close by and so may readily offer assistance.

In poor families, when both parents must work, children are often left



in the care of the grandparents. While this is accepted as an imperfect solution, it is better than leaving the children in the care of others, or allowing the children to go hungry for want of money.

The House

Most Clachduin families live in a single room dwelling made of wood and stone. Often, these homes are carved out of the mountain and fronted with wood. Homes might also be free-standing, out from the mountain and consisting completely of wood. All homes have stone hearths, which are used for cooking as well as heating. The Clachduin use mattresses stuffed with straw and sweet-smelling grass to sleep on, though they have no bed-frames. If the family has livestock, the stable will be open to the home, increasing the amount of heat generated by bodies.

Because of the size of the home, only a single family dwells in any home. The children usually sleep in the loft, a second story of sorts, though not with enough room for an adult to stand. Wealthier families may have larger homes, but few build separate rooms. Only when multiple families dwell in the same building are rooms created.

In areas of political instability or border regions, homes are also built with defense in mind. This may mean a fortified manor-house built of stone, but for most families it will simply mean a stockade of some sort as well as a defensive ditch. Homes in these areas will be built quite close, perhaps sharing defensive works. Villages will be walled with regular patrols.

Marriages

Among the wealthy and the warrior caste, arranged marriages are still common. Political marriages and marriages that bring wealth are always sought. Love is never a consideration, unless the couple are poor or are so independent as to ignore their parents' wishes.

The ceremony is led by the Teasec or, in the case of important families, the **Moraefhir** or earl. There is no religious aspect to the wedding. The ceremony is completely civil, set to delineate legitimacy of children and familial ties rather than bind the couple before a deity. However, even children born out of wedlock, if recognized by the father, are still eligible to inherit property. An illegitimate child cannot carry or use the father's name unless recognized by the father.

Once the ceremony is complete, which usually takes less than an hour, the rest of the day is spent eating, drinking, singing, dancing and swapping tales. The tribal bard will compose a song for the couple, a special song simply for their wedding. With the setting sun,

the couple are ushered off to their home, which should have already been built, or to their quarters within the parents' home. For everyone else, the party continues, often until dawn.

SOCIETY

The society of the Clachduin is very tight-knit. Though there is a noble class, they have few extra rights, and little cause to consider themselves as separate from the rest of Clachduin society. From the poorest family to the wealthiest, tribes and towns are not so large as to make any individual or family invisible. Most tribal leaders take their responsibility for the welfare of all the tribal members seriously. The Clachduin society is based on mutual respect and a sense of unity, if not agreement.

Class Structure

There is no nobility among the Clachduin, though there is a division of wealth. A caste system of sorts exists, with warriors at the pinnacle and itinerant laborers at the base. The term **laoich** is used for an individual of the warrior caste, which are warriors of such ability that a patron maintains them at arms. Below the laoich are the **mithain**, the free members of a tribe. While warriors are considered the pinnacle of society, due respect is paid to farmers, craftsmen and merchants, who all make honest livings and contribute to the tribe. Itinerant laborers, gypsies and tinkers all fall under the **ceard**. The ceard are those without a tribe.

There is slavery among the Clachduin, and this is a punishment for unpaid debts. Slaves, however, have most of the same protections in law as free members of the tribe, only they are not paid for their labor and have restricted movement. Slavery is not a life-long punishment, but is similar to indentured servitude, with a strict time limit.

Gatherings and Festivals

The most important festival for the Clachduin is the summer equinox, called the **Luganasad**. This festival runs for three days, and no work is to be done. Dirty crockery and dishes are left sitting in barrels of water, dirty clothes are left in piles, and if there isn't enough wood chopped for the fire, everyone eats cold food.

Second in importance is **Sirrseanfeil**, or festival of the ancestors. This festival is celebrated on the first day of a new year, and is a much quieter, subdued occasion than the Luganasad. During the SIRRSEANFEIL, the family joins together at the tombs of their ancestors and brings sacrifices of food, alcohol and scrolls listing the deeds of the descendants, which are burned.

The third of the important festivals is the winter equinox, called **Dudlachd**. This winter festival always includes a huge bonfire and **suiqhean**, a hot, sweet, non-alcoholic drink. At the Dudlachd, a straw figure, called the **bruailleamhas**, which represents the troubles and anxieties of the previous year, is burned on the bonfire.

Social Etiquette

The crux of all social interaction within the Clachduin is respect. One offers respect and may expect respect in return. When one refuses respect, that is a grave insult, and may often result in a challenge and possibly even combat. While the warrior caste, the **laoich**, is considered the highest on the social ladder, a warrior cannot treat an individual of the **mithain** with any disrespect. The **ceard** are often treated with a minimum of respect, if they are not shown outright hostility.

Even in combat or war, one should not insult or disgrace one's opponent unless one's opponent acts in such a way as to demand insult. If one's opponent is a back-stabber, or a user of poison, then that opponent may be treated with contempt. If one's opponent has done nothing to merit insult, one must offer combat cheerfully and with outward show of respect.

Whenever one speaks to a member of the warrior caste, one of the **laoich**, one would refer to them by their given name, but would always use the title **sionadh**, or **usionadh** for females. The title for a male of the **mithain** is **tigern**, and for a female, **ustigern**.

Recreation

When time allows, the Clachduin are avid hunters. They hunt with crossbow and spear, usually going after prey which can fight back, like boars. The hunt offers both camaraderie and a thrill approximating the thrill of combat. Other past-times include boxing, archery and javelin throwing. Boxing is taught to both males and females, however the styles are quite different. The Clachduin are renowned boxers.

Of athletic endeavors, the Clachduin chiefly enjoy running. Foot races are common at any gathering or festival. While quite short, and unable to match members of the taller races at shorter runs, Clachduin regularly beat them in long runs stretching miles.

Any time that a large group of Clachduin are gathered, there will be singing and story-telling. Not only will the bards of the tribes sing and weave tales, most Clachduin will attempt it. Even those who cannot sing well are encouraged to join in. Singing is so ubiquitous among the Clachduin, that one can usually hear singing even before a great battle, and sometimes during.

THE ARTS

The Clachduin revel in both songs and tales. Every tribe has at least one bard, or a warrior-bard called a **Seyder**. While bards are common in the Clachduin culture, the Seyder is not. A Seyder carries the **Tuag Catu** and is as capable with the axe as with the lute or harp. To count a bard among one's tribe is expected. To count a Seyder among one's tribe is an honor.

Any wealthy family will patronize a bard, and every **Teasec** will have one bard as both advisor and to pass along stories of the **Teasec's** ability and courage. As such, every **Moraefhir** will also have at least one bard, and usually many more. The greatest achievement for a bard is to sit at a king's table, and the **Krianfhir**, or king, is surrounded by bards, whether he wishes it or not.

Along with songs and tales, the Clachduin are renowned sculptors. While the preferred medium is stone, Clachduin sculptors also work in wood and metals. The favored subjects for sculpture among the Clachduin are heroes and gods. The homes of wealthy or powerful Clachduin are often covered in carved or sculpted art.

EDUCATION

Though there is no formal education, intelligence and knowledge are important for an ambitious Clachduin. While parents are the primary teachers of children, tutors, such as bards, might be paid to educate a child. Only wealthy families can afford tutors, but many artists – including those who practice the art of tattooing – scholars and bards will often accept apprentices from poorer families if the child exhibits talent.

Those wealthy families intent on obtaining advanced education for a child sometimes send that child to a foreign school. These foreign schools are not administered or taught by Clachduin let alone **Dwarves**, so there is often some hesitation within a family to do so. However, a wealthy enough family can send a chaperone, sometimes even the familial bard or a warrior.

FOOD AND DRINK

The Clachduin eat a huge variety of food, from vegetables raised in their own gardens and farms to freshly caught game. Almost every home has a small garden in which to grow herbs, and one of the main imports is spices. Clachduin farmers grow a wide variety of foods, and herd animals for consumption have been domesticated. While food is cooked, it is usually only done so for a minimal amount of time. Meat is eaten cooked, but rare.

The most common beverage is beer. The Clachduin brew a type of pilsner highly regarded by all their

neighbors. This beer is quite common, though throughout the lands of the Clachduin there are many sources of clean water. The Clachduin know enough not to befoul their drinking water. It may also be the use of the this excellent water that helps to create such an excellent brew.

Since farmers grow many types of grain crops, there is also a variety of distilled grain alcoholic beverages. While there are many types of such beverages, they are all called **deoch**. Deoch is only consumed on special occasions, and is most common during festivals.

CLOTHING AND FASHION

The clothing of the Clachduin, while utilitarian, is usually quite garish and bright. Each tribe has a particular pattern of colors by which it is identified. This pattern, called the **rachdandail**, is worn by every member of the tribe, sometimes on the cloak or as a mantle or tabard. When the Clachduin go to war, a cloth of this pattern covers each individual's shield, to identify allegiances.

Other than the rachdandail, the Clachduin are very open with the colors and styles they wear. It isn't common, but occasionally foreign fashions, such as cross-gartered boots, can become fashionable. However, the standard dress of a Clachduin is a loose tunic and breeches, soft boots, a sturdy belt and a cloak. In winter, wool over-shirts and leggings are worn, the leggings often in the pattern of the rachdandail.

'PELLIDAL': THE TATTOO AND THE CLACHDUIN

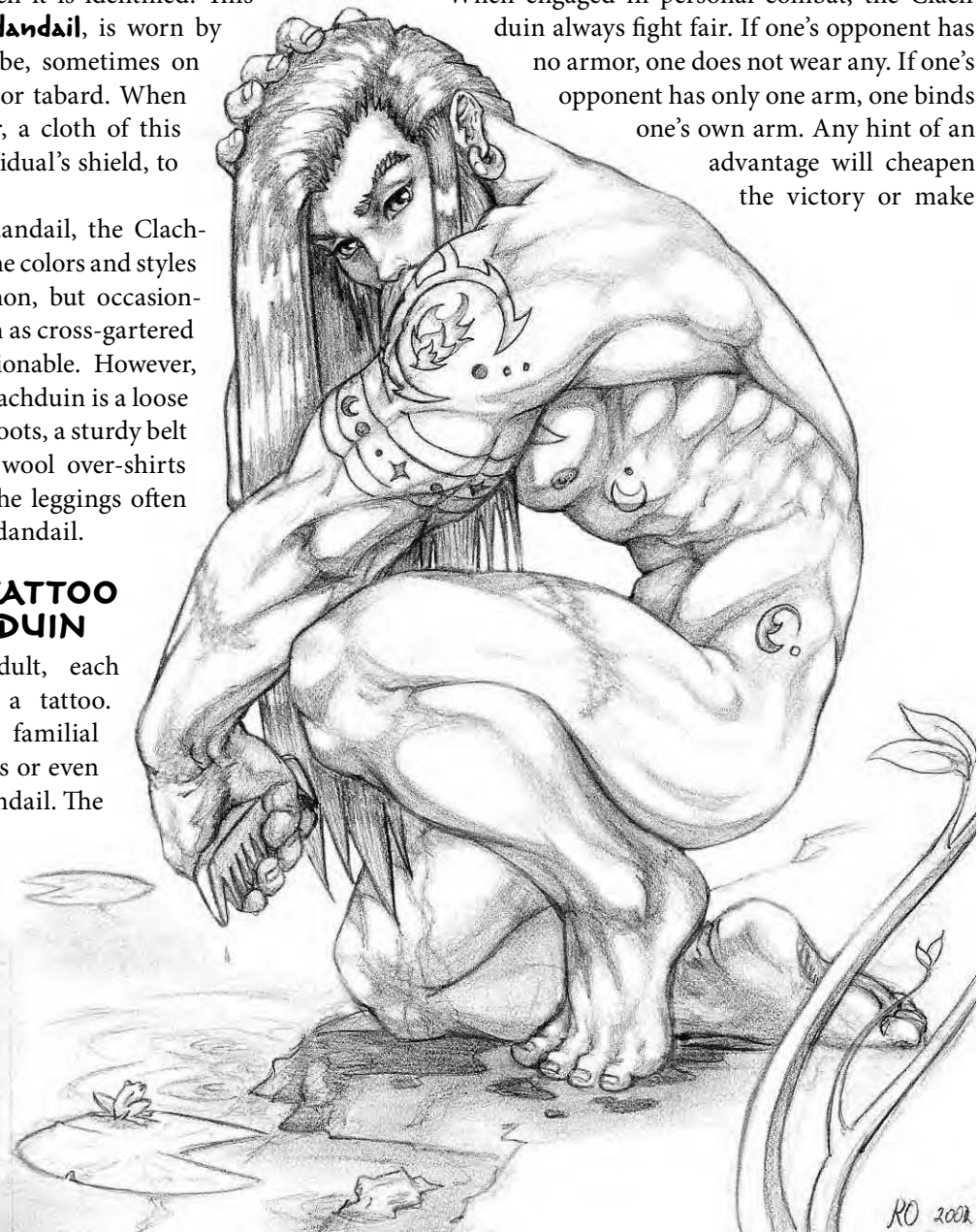
Upon becoming an adult, each Clachduin will receive a tattoo. These may be based on familial designs, religious patterns or even a variation on the rachdandail. The Clachduin tattoo is called the **pellidal** and the artists who apply them are **pellidawic**. For each important event in an individual's life, another tattoo is applied. The pellidawic are highly paid and very honored. Often, the tribal bard is also a pellidawic.

Even the poorest individual among the Clachduin receives tattoos from the pellidawic. If even a single member does not display the pellidal, or has rough or unprofessional tattoos, it reflects poorly on the tribe. As such, the wealthy members of the tribe often act as patrons to the pellidawic.

The pellidal is also important as the basis for the system of magic among the Clachduin, called **pellidgeis**. The importance of the pellidawic to a practitioner of pellidgeis goes beyond artistic considerations. The practitioners of pellidgeis, called **geidalgha**, are often also tattoo artists themselves. In a small tribe, the bard is usually the only pellidawic and also a geidalgha.

PERSONAL COMBAT

When engaged in personal combat, the Clachduin always fight fair. If one's opponent has no armor, one does not wear any. If one's opponent has only one arm, one binds one's own arm. Any hint of an advantage will cheapen the victory or make



the defeat even worse. Any quarter asked is given. Even if one is pursuing a vendetta, a blood feud, one must fight with honor and integrity.

The usual weapon for personal combat is the axe. If one's opponent is not eligible to carry the Tuag Catu, swords or even spears may be used. In most cases, armor is not worn. In the case of opponents from different tribes, armor may be worn in order to avoid an unintentional death or serious wounding, which might lead to a vendetta.

The deadliest of all combatants among the Clachduin are the berserkers, the **Gaisgeach** – Dwarves who can call on the energy of the land itself to gain strength and endurance. These berserkers do not lose their control or become raving beasts, but the power that they draw on does create a physical change, which causes pain. Many Clachduin do not realize they have the gift of the Gaisgeach until in battle, with their life threatened.

RELIGION AND MYTH

Religion plays a very important part in the life of the Clachduin. Many of the tattoos with which adults adorn themselves have religious significance. For the Clachduin, the gods are alive in nature, a force that affects their lives every day. As such, they feel closely tied to their gods and their religion.

The myths and legends of the Clachduin are an important part of their identity. Every tribe has mythical fore-bearers, and the stories of these heroes and demi-gods are as important to the Clachduin as the actions of their present Teasec.

Creation Myth

The Clachduin see the creation of the world, and the universe, as the creation of the elements. The first to spring into existence was fire. The flames and heat brought forth **Cuthac Dreallsach**, the Lord of the Hearth. With the flames and heat came the wind and the air, and **Gaoth Anim**, the Lady of the Sky, was born. The wind and fire created the earth and stone, which gave rise to the **Talamh**, the Earth Lord. Finally, with all the elements combined came moisture, water and rain. This brought forth **Laidir Fearthuinn**, the Sea Mother.

From the elemental gods sprang forth all the other great gods, and from them, the spirits of the earth and elements. At the marriages of the four elemental gods, a great light began to burn and the world came into being. The gods named it **Fearann an Duil**, the Land of Hope.

Many of the lesser gods created beings for Fearann an Duil, but the first creations came from the four

elemental gods, and they created the Clachduin. They took the finest of all the elements, the sturdiness of stone, the speed of fire, the invincibility of the wind and the strength of water. Not even the other Dwarves were so greatly blessed. The first male Clachduin was named **Carragh Uisg**, and the first female was named **Lasair Feathachan**.

The Cosmos

The cosmos is created out of the merging of the four elements. While the sun is the perfect expression of fire, the moon represents earth, the stars wind, and the sky is an expression of water. Fearann an Duil is the perfect synthesis of all the elements, and while they do not live together completely in harmony, they co-exist in relative peace.

Natural disasters occur when the elements are out of joint. The proper mixture of elements is also crucial in the relations of the Clachduin. Too much fire – too much anger, ambition or lust for danger – can cause an imbalance, just as too little can. One must always consider the elements both in the natural world and inside oneself.

The Afterlife

While death means a departure from Fearann an Duil, it is only part of a journey. The Clachduin believe in two separate portions of the spirit, called the **po**, or earth-spirit, and the **corgh**, or soul-spirit. The po is tied to the earth, and is the reason why the Clachduin must guard against the undead. Using necromantic arts, the po might be enslaved, allowing the necromancer access to the deceased's body. The corgh departs the body at death and travels to **Tir Antillian**, the Undying Lands, to dwell with the gods and the corgh of all who have lived or ever will live.

At the end of the world, every corgh will call its po to it, and joined, will be judged by the four elemental gods. If judged worthy, the joined corgh and po will be taken with the four elemental gods into the new world they will create.

GOVERNMENT

The government of the Clachduin is a loose and somewhat ad hoc entity. The right to lead is based on both personal valor and wisdom. While the Clachduin are not democratic, per se, there is no fear or reticence to removing a leader who performs badly or acts with undue absolutism. A leader is expected to consult counselors, and to put the interests of the tribe or nation before his own. Leadership is a male domain, though all can become counselors.



Leadership at a tribal or village level is quite personal. The Teasec of a tribe is a member of the tribe, working and fighting alongside his neighbors. He is not a figure of awe, though certainly one of respect. At higher levels, the Moraefhir, or earl, is a figure who stands outside of the tribes, and has a personal relationship only with the king.

The Structure of Government

At the head of a tribe or village is the Teasec. Though not elected, the members of the warrior caste – those maintained as soldiers with no other occupation – along with the counselors of the dead Teasec choose the new Teasec from among the members of the tribe who carry the Tuag Catu. While courage and skill at arms are important, the overriding concern is wisdom. Should

an impasse occur, the members of the tribe are allowed to voice their opinions. If there is still disagreement, the tribe petitions the Moraefhir to choose a Teasec for them.

A Moraefhir may have once been a Teasec, or perhaps some counselor of the king, or even a great hero. They rule many tribes from mountain fortresses. Usually these fortresses are also mines, as the Moraefhir receives only token tribute from the tribes and a percentage of the fines levied in court cases.

Moraefhirs are elected by the Teasecs from a list of candidates drawn up by the Krianfhir. If a Moraefhir acts in an improper manner – refusing the counsel of his Teasecs, demanding large tributes or even taking young men from the tribes to work or fight for him – the Teasecs may petition the king to remove him. There have been cases when the Teasecs have banded together and killed a Moraefhir whom the king refuses to remove.

Above the Moraefhir sits the king, the Krianfhir. The Krianfhir is chosen much the same way as a Teasec is. On the passing of a Krianfhir, the Moraefhir and the past Krianfhir's counselors choose a new Krianfhir from among the Moraefhir. At times, the Teasecs and even members of the warrior caste are consulted. Civil War is rare, but does happen. The Krianfhir is paid tribute directly by the Teasecs, and usually has some form of personal wealth. Also, as the final judge of appeal in legal matters, the Krianfhir receives a percentage of fines in those cases, as well as fines levied in cases in which the public peace is somehow broken.

The Style of Government

The government of the Clachduin is only parenthetically involved in their daily lives. The personal relationship with the Teasec means that there is an ever-present figure of authority, but Teasecs act in their government capacity rarely. The Teasec's greatest impact is as judge and keeper of the peace. Moraefhirs are even further removed from the life of an ordinary Clachduin. The Krianfhir is very distant and more legend than figure of import.

The Clachduin consider government important in the same way that they consider laws important. Tribes and families flourish in times of peace and order, so government and law are valued. However, like law, government is only good to a degree. The Clachduin believe there can be too much government, and a Teasec that is too taken with his own power will soon find himself ousted.

The Military

In times of peril, a Teasec or Moraefhir can call for a Holsdawr, or tribal muster. Traditionally, all able-bodied individuals attend the Holsdawr, but in reality, only those who carry the Tuag Catu gather. In times of war, a Teasec can call for one individual from each household to attend the Holsdawr, thus each household is expected to maintain a shield and spear.

The Clachduin are not terribly disciplined in combat, though they will obey the commands of their Teasec. When assembled, the Holsdawr, also a term to describe the army, is under the command of the Krianfhir or, if the Krianfhir is absent, the Moraefhir choose one of their own to lead.

While undisciplined, the Clachduin are very capable in combat. There tends to be much laughing and singing, which often discomfits opponents. The Clachduin prefer to begin battles with a charge, each soldier screaming out their tribal war-cry. Those Clachduin without armor often strip down to a loincloth in order to show off their tattoos.

Local Government

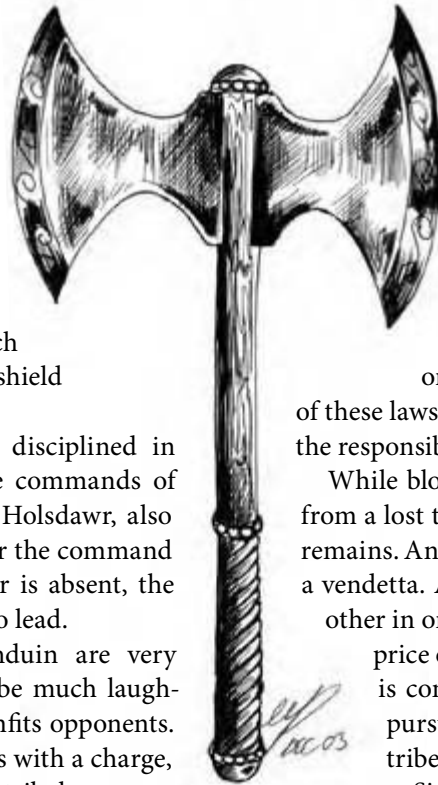
From a stronghold, castle or fortified manor, the Teasec governs over the tribe. This governing usually involves judicial matters rather than legislative. Teasecs do not create laws, they merely apply what laws they understand and attempt to administer justice. A Teasec is also responsible for maintaining order and organizing efforts in the face of natural or man-made disasters, such as fires or famines. Teasecs also preside over festivals.

Land is not used as a measure of control or payment, so a Teasec does not govern an area, but a tribe. In a larger town or village with more than one tribe, the local Moraefhir will choose one Teasec to act as the senior. In very large towns, like the trade cities, a Moraefhir will rule.

The power to govern does not flow down from the Krianfhir, but up from the members of the tribe. This flow of the right to rule continues to flow upward, from the Teasecs to the Moraefhir and from the Moraefhir to the Krianfhir.

The Law

The laws of the Clachduin have not been codified in writing, but there are legal experts, called **Fynecerd**, who memorize the laws of the Clachduin and are used



as legal references. There are always five Fynecerd in attendance with the Krianfhir, though these individuals are not considered counselors, merely references.

Most of the laws of the Clachduin, which are simply decrees of the Krianfhir, deal with order and peace. The most important of these laws is the law relating to blood-prices, or payments for injury or death. The basis of these laws is the concept that in the Krianfhir lies the responsibility to maintain public peace.

While blood-prices have been set for everything from a lost toe to death, the blood-feud or vendetta remains. Any serious wounding or death may lead to a vendetta. A vendetta is never pursued against another in one's own tribe. In such a case, the blood-price or a challenge to the wounding or death is common. An individual who attempts to pursue a vendetta within that individual's tribe will most likely face banishment.

Since vendettas usually lead to more serious woundings and deaths, they are a major problem. In most cases, the pursuit of vendetta after the blood-price has been offered is considered a breach of the public peace, and the offender is beyond the protection of the law until the case is heard before the Krianfhir.

The laws are administered by the Teasec. The Teasec of a tribe is the judge of that tribe. As such, when there is any fine or monetary recompense, the Teasec receives a portion, usually a third, though this can vary based on tribal tradition. The decision of the Teasec may be appealed with the Moraefhir. First, the individual appealing the decision must petition the Moraefhir to hear the case. If the Moraefhir agrees, the Teasec must also be present at the hearing. When any fine or monetary recompense is levied by the Moraefhir, the Moraefhir receives one third. Finally, an individual can petition the Krianfhir and appeal the decision of the Moraefhir, or the decision of the Teasec, if the Moraefhir has refused to hear the appeal. If the Krianfhir agrees to hear the case, the Moraefhir and the Teasec must both be present. When any fine or monetary recompense is levied by the Krianfhir, the Krianfhir receives one half. Any fine for disrupting the public order is payable to the Krianfhir, with the Teasec or the Moraefhir taking the usual third.

The laws of the Clachduin apply to all, even the Krianfhir. However, as the Krianfhir acts as the judge of last appeal, it would be problematic to charge the Krianfhir with any crime.

CHAPTER TWO — THE HALLVRING

THE REAVING DWARVES

Masters of the sea and known as unequalled warriors, the Reaving Dwarves are known among other Dwarves as the **Helmat**. The word is a corruption of the word for a raiding ship in an ancient version of **Thorsgelt** – the language of the Reaving Dwarves. Other Dwarves consider the Reaving Dwarves as pirates and worse. Among themselves, the Helmat are the **Hallvring** – the Children of the North – based on their belief in their origin as the living embodiment of the winds from the frigid North.

The society of the Hallvring is as tied to the sea as is the life of a shark. While their reputation is that of pirates and vicious raiders, the Hallvring are also cunning traders and explorers. The usual image of the fearsome berserker leads many to fear the Hallvring. The Hallvring use this to their advantage, intimidating when persuasion does not produce the desired result.

The society of the Hallvring is based on familial honor and ties to a House, or **Karlgrav**. Loyalty, courage and the duties of host and guest are the foundations of the Hallvring society. While warlike, the Hallvring are also generous and noble hosts, and enjoy offering hospitality almost as greatly as they enjoy battle and plunder. While outsiders might think of them as barbarians, the Hallvring have a vibrant culture of songs and poetic lays. The mythical origins of the Hallvring are preserved in the **Saergrinis**, a poem that can take upwards of three full days to recite.

The Hallvring care for other Dwarves no more than they care for the other races, or even other Hallvring. To the Hallvring, those not tied to the same House are enemies. An enemy is not necessarily an opponent. In Thorsgelt, enemy merely indicates one not to be trusted. A Hallvring Dwarf will only trust another sworn to the same House. Even then, only when within the bounds of hospitality, which no Hallvring with any shred of honor would break, is a Hallvring Dwarf completely comfortable.

While boasting few large cities, the lands of the Hallvring are dotted with towns, most along the coastline. Hallvring towns are usually close by the fortresses of the **Greve**, or leader of the House. The towns contain the site of the **Shjorn**, the meeting

of all House members to vote on matters affecting the House. The Shjorn is also the place where crews for the summers raiding season are chosen. Small Houses may only send out one ship, but the larger Houses may send as many as ten vessels, filled with violent and greedy Hallvring.

Overall, the Hallvring might be considered a lawful neutral society. However, most outsiders would view the Hallvring as evil and most likely chaotic, due to their violent raids and treatment of non-Hallvring. For their part, the Hallvring consider outsiders weak and treacherous.



THE LIFE CYCLE OF THE HALLVRING

From Birth to Early Childhood (birth to 14 years)

Pregnant and nursing females are not expected to work, either in the home or in the fields. As such, the mother cares for the newborn Hallvring. Any physical irregularities may lead the father to disown the child. At that time, the mother has the choice of abandoning the child – leaving that child on a shore or wild area – or abandoning her spouse and raising the child. Children left on the shore may be adopted or claimed as a slave by any who find the child. Usually, the children die of exposure.

Due to a high infant mortality rate, children rarely receive a name before their tenth birthday. Until a name is given, children are known by numbers, such as ‘Son number three.’ It is unusual but not unknown to wait until the child is twenty years of age before giving the child a name.

Children are subjected to the rite of **Krevgil** when they receive their names, during which they are placed before a dagger, a quill, a coin and a priest’s cowl. Whatever object the child grasps first indicates the child’s fate. A dagger indicates the child will be a warrior, a quill means a scholar, a coin means a merchant and the cowl indicates a priest.

Childhood (15–24)

Children are allowed great freedoms, female and male both. They usually work in the fields, unless they are part of a noble family, in which case they may be taught to read and write. Children destined to the priesthood, whose parents are willing, are taken in by a church or religious order.

A child’s workday is much shorter than an adult’s is, and they spend most of the time playing. Parents encourage participation in sports as a way of promoting martial attributes and physical prowess. This is the age at which a father will begin to teach children how to fight – with weapons and without.

Young Adulthood (25–39)

Young adults are expected to begin along the path of their destiny. The rite of Krevgil is not infallible, and while the Hallvring are great believers in destiny, not all events and turns in one’s life are noted in the Tapestry of Lives. So, sometimes a Hallvring whose rite indicates the priesthood finds himself a merchant, or even a warrior.

While not given the full rights and responsibilities of an adult, young adults are expected to act as adults. A young adult may enter into a legally binding contract, though the young adult’s guardians – usually the par-

ents – may annul that. By the age of thirty, a Hallvring who has shown promise with a warrior’s skills may join in a raid. However, the young adult’s guardians may forbid this, and accepting a young Hallvring forbidden to raid into one’s ship can lead to exile.

Adulthood and Middle Age (40–190)

Around the age of forty, or after one’s first raiding season, a Hallvring accepts membership in a House. Usually, though not always, this is the House of the Hallvring’s guardians, be they parents or adoptive family. A child taken as a slave has the right to attempt to win freedom. If the slave can best a champion chosen from the guardians’ House, the law considers that slave free, and the former slave may accept membership in a House.

Once a member of a House, a Hallvring is expected to work in a position best suited to that individual’s talents. While being a warrior is very prestigious, raiding season is only three months out of the year, and a warrior is expected to work as a farmer, laborer, even a forester in order to contribute to the House outside of the raiding season.

A Hallvring couple may not marry until at least one prospective spouse can prove the ability to earn a livelihood. If the female is the main earner in the couple, any children of the couple will be fostered until the husband can prove his earning power. Two successful seasons of raiding are considered proof of earning power.

Old Age (over 190 years)

Any Hallvring who lives so long, who has seen so many raiding seasons, is considered both blessed and valuable. They are given places of honor at all meals and may no longer be challenged for physical combat. This allows older Hallvring to speak their minds, even calling into question the policies of the wisest of families. Older Hallvring sit at the front of all Shjorn, and their frank comments and honest appraisals of situations carry great weight among the Hallvring, especially those young Hallvring who have seen few raiding seasons. The House bears the cost of housing, feeding and entertaining any Hallvring who has seen more than 190 winters.

Death

Death rites among the Hallvring are short. The body is burned. The ashes of great heroes are mixed into the metal used to forge new weapons. The ashes of priests are used to fertilize the farms of the House – their holiness certain to bring blessings on crops. The ashes of merchants are mixed into the mortar used to build new

structures, as their wealth should be used to help the House prosper. The ashes of scholars are buried beneath the central pillar of the Shjorn, in the hopes of spreading their wisdom and knowledge to the assembly. Once the ceremonies are complete, a day-long feast is held in the memory of the fallen member of the House.

THE FAMILY

The Household

A Hallvring household will be the home for multiple generations of one family. Sometimes, if the farm is large, an entire family, including uncles, aunts, cousins and grandparents, may live in one large home. Every household has a farm, even the wealthiest. Wealthy families, though, have laborers or slaves to work their farms.

The eldest living adult is the master of the household – known as the **Hir** – be that adult a male or female. If the Hir has lived through more than 190 winters, that Hir will not participate in the household and farm work; otherwise, the Hir is expected to work as hard as any other member of the family does.

Family members sleep in separate rooms, save for those Hallvring not yet adults, who all sleep in a single common room. Sometimes, in a very large or very poor family, parents must sleep in the same room as their child. Adults sleep on beds, but children sleep on the ground, usually on thick, warm furs. To call an adult ‘bedless’ is to intimate that the adult is childish.

The Role of Parents

In the Hallvring society, a mother offers comfort and nurturing while a father offers discipline and the martial example. While the father is expected to discipline a child, the decision about discipline is taken by parents together. While each parent has a role to play, it does not mean that parent will act independently. Just as the House makes decisions together in the Shjorn, parents jointly decide issues regarding their issue.

When a child is born, the mother is no longer expected to work. A pregnant female, up to the last month of pregnancy, is still expected to take care of the home, to cook, clean, and take care of her spouse’s weapons and armor. However, in the last month of the mother’s pregnancy, the father and any of his female relatives who are able take over the work of the pregnant wife.

While unmarried pregnant females are uncommon, it is not unknown. In such a case, the family of the pregnant female is expected to take her in and take care of her until the child is born. After the birth of the child, the family of the mother has the choice to adopt the child, to continue to care for the mother and child, or to send both away.

If a mother dies in childbirth, the father is expected to find a nursemaid for the child and, if possible, to marry again and thereby provide another mother for the child. A father does have the option of abandoning the child, in which case the first choice to adopt is offered to his family – his brothers, sisters and parents – and then to the mother’s family. If none are interested in adopting the child, the child will be left on the shore or in a wild area, as if it were not physically sound.

After the child’s first birthday, a mother is expected to return to her regular work. A wealthy family might hire a servant or purchase a slave to help the mother and allow her more time with her child. As Dwarf children rarely walk before their second birthday, a mother will carry her child with her as she works. Once the child is mobile, though, the mother’s job is much harder.

Female children will help their mother once they are capable of doing so. While they are allowed the same kind of free time as male children, female children tend to stay closer to their mother while boys attempt to follow and work alongside their fathers when possible.

Mothers are entrusted with the education of the children, usually in the late afternoon or early evening. Due to this role, female Hallvring are more likely to be literate than male Hallvring. Also, through their role as teacher and parent, the mother has great control over the molding of the child, and is able to better sculpt the child to her preferences.

While the mother is the teacher, for the young male Hallvring, the father is the role model. A mother may try, if she is very protective, to direct a child toward scholarly pursuits, but few fathers would willingly allow their son to follow such a path. Most fathers want strong, warrior sons. A rich merchant might be acceptable to a poor family, and a priest to a religious one, though only scholarly fathers encourage study for their sons – and most scholarly fathers are more than willing to send their sons on raiding voyages.

A mother also tends to be closer to and better acquainted with her children, but those children, more often than not, vie for the father’s attention. A father works through the winter months, so is rarely at home. When old enough to help, children will interact with their fathers during the day. Until that age, a child’s greatest amount of time with their father will be late at night when he tells them stories of their House and the myths of the Hallvring.

When children do join a father at work, they are expected to actually contribute, not simply to watch or play. A father usually passes on whatever skills he has to both son and daughter – for a daughter may need to support herself should her husband die – even if neither

child chose their father's profession during the Krevgil. It is most important, though, for the son to learn his father's skills, as a son will some day need to support a family.

When a son is old enough to join his first raid, he does not sail with his father, though his father will usually find him a ship. If the father is a successful raider, the son will receive many offers from captains of ships. In most cases, the father counts on friends and favors to find his son a place on a raiding ship. After the first raiding season, it is more common for sons and fathers to sail together.

Grandparents and Great Grandparents

Grandparents have little responsibility in the raising of children unless one of the parents dies. They do, however, often spend much time playing with young children and entertaining them with stories. Grandparents are known for telling stories of ghosts and tricksters, very unlike the stories of myth and heroism fathers tell their children.

The role of the grandparent becomes much more important when one or both parents die. A female who loses her husband can petition her parents to take her back. In this case, it is very common for the parents to accept their daughter back into their home. The Hir of the home will need to agree to this arrangement.

If the widowed female has any children, and she and her husband lived separate from his parents, she must first petition her late husband's family to accept her before she can petition her own. In most cases, the late husband's parents may be desirous of adopting the children, but few mothers will willingly part with their offspring. As such, sometimes arrangements are made for support, in which the late husband's parents have regular access and some measure of control over the raising of the children, while still allowing the widow to live separately.

In those happy families in which the parents-in-law are on good terms with their daughter-in-law, the widow and her children are usually brought into the household of the late husband's parents, as long as the Hir agrees.

A male who loses his wife and is not eager to remarry may remain with his parents. If the parents of a widower with children accept him back into their household, they are accepting the same responsibilities for the children as the mother would have. They become the teachers, providers and source of comfort for the children.

Grandfathers hold a special place in children's hearts, since there are so few older males among the

Hallvring. A Grandfather who continues to sail in the raiding season is often spared working during the winter months, save in the most poor of households. If this grandfather is also the Hir, he is doubly blessed.

The House

Most Hallvring homes are built with a stone foundation but with wooden walls and usually only a single story. Wealthy families might have homes with a second story, or homes built entirely of stone, but these homes are rare.

The hearth is the center of the Hallvring home. It is before the hearth that the family eats, talks, tells stories and meets to make decisions. The room surrounding the hearth is usually the largest in the house and connected to a kitchen, if the hearth does not act as the cooking fire itself. Even the poorest of families has a hearth-table – the **hlosknir** – which sits before the fire and tends to be very dark. The hlosknir may have runes incised in its surface, telling of the family's history, or it may simply be the table at which the family eats, talks and works.

A house will always include a sleeping area separate from the kitchen. Poorer families with smaller homes will only have the two rooms, connected to the stable. Wealthier families will have separate rooms for parents and for children, probably with children of both sexes sleeping in the same room. The homes of extended families will have sleeping rooms for each couple as well as different rooms for each couple's children.

Homes in a village are usually comfortable, pleasant appearing structures. However, those houses built on wild shores or untamed country will be built with defense in mind. Such homes will not have windows on the ground floor, will always have access to the roof and will usually have a fortified basement, sometimes with an escape tunnel. Wilderness homes usually house more than one family, and weapons are always close at hand.

Marriages

The Hallvring do not enter into marriage lightly. As with any contract or oath, the marriage is until death. There is no divorce among the Hallvring. Husbands and wives may live apart with other consorts, but they cannot divorce each other. In such a situation, a husband can disinherit his wife's children born after the husband and wife's separation.

Both parties in a marriage are expected to agree to the union, even if they did not choose each other to marry. When a marriage is arranged, which is usually the case for political marriages or marriages between merchant Houses, the bride and groom meet before the

final decision is made. Their assent is necessary. Coercion, however, is not unknown.

Marriage can also come about through abduction. Raids into the lands and holdings of other Houses may lead to the capture of prisoners. It is a relatively common story to hear that a husband met his wife while he raided her home. This sort of marriage speaks highly of the husband's honor, as few females would marry a cruel male. Since certain laws govern the taking of prisoners, that a captive agreed to marriage argues that the husband observed these laws.

Among the common folk, love-matches are the regular type of marriages. Spouses usually come from separate towns or villages, even if they belong to the same House. A House with many females but few males may use marriage as a recruitment tool, offering the younger sons of other Houses positions of honor if they become members through marriage. Festivals, fairs and markets are all venues in which the young, unattached population of one region might meet those of another.

SOCIETY

While society has a structure, place within society is very fluid. Wealth, honor and power are all factors that may increase or decrease an individual's standing in society. A successful raider who can call on many ships and many warriors who is also known as honorable, generous and honest, may even one day find himself or his offspring as leader of an important House. Even the poorest Hallvring may find nobility through deeds of arms and generosity with loot.

Class Structure

A powerful and entrenched nobility sits at the pinnacle of the class structure of the Hallvring. However, as leadership is based on skill, both martial and political, none of the titles are hereditary. The most powerful families belong to the **Dirvkara**, the ten largest and richest Houses. The Greve of the Dirvkara are titled **Erzhertog**, and are second in power only to the King, called the **Karov**.

Less powerful than the Erzhertog are the **Erzhrove**, sometimes leaders of powerful factions within the Dirvkara or Greve of other large Houses. The Greve of most medium Houses are titled **Hrove**, which is not considered as noble a title as Erzhrove. Below the Hrove is the **Markgrev**. A Markgrev may be the Greve of a weak or poor House, or a minor noble in a powerful House. The lowest noble title is **Markreft**. A Markreft would be a minor noble in a House, or a noble other than the Greve in a poor or weak House. A Markreft is commonly a noble without lands or followers.

Other titles exist, and while these titles indicate ability or the respect of peers or superiors, they do not denote a special status within a House. Any Greve or the Karov may ennoble a Hallvring, applying the title **Halreft**. A Halreft may be considered noble, and may lead Hallvring into battle, but has neither lands nor followers. Within the Dirvkara, an Erzhertog may create an **Erzreft**, often a champion or great captain for a House. This title may, in fact, have lands or holdings, such as ships or castles, attached to it. The title and the holdings pass back to the Erzhertog and the House on the death of the Erzreft.

The mass of the population is not noble. Great warriors may dream of becoming a Halreft in their clan, but few may attain such a title and thus possibly lead their family into the ranks of the nobility. The commoners have rights, but the rights of the nobles supersede theirs. These commoners are called the **Alsh**. A commoner may kill a noble in fair combat without fear of legal repercussions, though there is little doubt the dead noble's family will pursue a vendetta. A commoner, though, is not a slave or a serf. All free Hallvring have the right of movement and possession of private property. No honorable noble would attempt to steal the possessions of a commoner, although killing such a commoner in fair combat and claiming possessions as a prize is not unheard of.

The nobles of a House are duty-bound to protect the commoners of their House, just as the commoners are duty-bound to produce food and other goods for the nobility. Some commoners may also owe labor. These commoners are the **Hing** of a House.

The Hing are not slaves, nor are they entirely free. They owe labor, and the poorest of the Hing are tied to the lands of the House. The Hing may not be sold or otherwise alienated from their House, even if the land they dwell on is alienated.

Finally, there are the slaves. Some slaves may live with certain amounts of perceived freedoms; however, under Hallvring law, they have none. The death of a slave is treated as a loss of property. Slaves do have the customary right, though not the legal one, to marry – though only other slaves – and reproduce – though those children are also slaves. Slaves are taken in battle. A Hallvring who falls into debt may be reduced to a Hing, but never a slave. Slaves also may not be purchased, but must be acquired in a raid.

Gatherings and Festivals

There are many feast days and gatherings within Houses. Every House has a pantheon of heroes, and a House will celebrate the day of a hero's death with

a great feast, paid for by the nobility but including all House members, even the Hing. Such feasts are seen as a way of strengthening ties of families within the House. Games are held during feast days, but only the nobility may join in martial contests, while athletic contests include everyone save the slaves.

There are three festivals celebrated by all Hallvring Houses. **Hjormundir** is the first day in the Hallvring calendar, marking the first day in spring. This two-day festival, celebrating the end of winter and the rebirth of the world, is the only time in which combat is a crime. Only in martial contests, always non-lethal, can a Hallvring display fighting prowess during the Hjormundir festival.

Olfgeiralf is a festival celebrating the birth of the Hallvring race. This festival is a one-day affair and is rather austere. Hallvring fast the day before and after Olfgeiralf, which comes only two months after Hjormundir. On Olfgeiralf, the Hallvring should never be hungry, and so food is available at every home, manor, castle, tavern, inn and what-have-you for any Hallvring of any House.

Finally, there is **Afrimdir**, the harvest feast. This is a five-day feast of drinking, eating and fighting. The harvest feast is a time for settling vendettas, but through the rules of honorable combat. Any Hallvring who refuses a challenge during Afrimdir to settle a vendetta may be banished from that Hallvring's House. Other than such combat, there are plenty of non-lethal martial and athletic contests.

Social Etiquette

Social etiquette among the Hallvring is based mostly on personal honor. A subordinate may be ordered, but cannot be treated as a slave. All Hallvring guard their honor, and any imputation must be challenged.

An important aspect of etiquette among the Hallvring is hospitality. A host must be generous to a guest, even to the point of impoverishment. A guest, though, must honor the host and be certain not to become a burden. In the same vein, banking and finance is not a concern of the Hallvring. They do not borrow nor do they lend. If one cannot buy or barter for an item, one will not have that item. The only item this does not cover is food. A House will never let one of its members starve. It is also proper etiquette never to refuse a challenge.

Recreation

Favored games among the Hallvring are either athletic or martial. During festivals, races, boxing and archery are all very popular. Nobles and commoners can

compete together in these games. Hallvring also enjoy combat displays, sometimes lethal, sometimes merely dangerous. Nobles and commoners compete separately in all lethal displays.

THE ARTS

While many find it strange, the Hallvring have a very vibrant musical tradition. Stringed instruments are known, though not terribly popular, save the harp, called the voice of beauty. Most ballads are sung to the accompaniment of a flute or horn. Drums of varying styles and sounds are also common, especially during festivals. Both men and women are expected to sing with deep, resounding voices.

Poetry is enjoyed and respected among the Hallvring. A poet who cannot fight might be amusing, but the perfect poet among the Hallvring is a warrior as well. Poems are expected to be long lays of adventure and myth. The Saergrinis, a poem that relates the mythical origins of the Hallvring, is considered the work by which all others are measured, and can take upwards of three full days to recite.

EDUCATION

There is no formal education among the Hallvring. What education is available is usually delivered by the mother, save in rich families, which may have a tutor. No father would allow his sons to be taught by a tutor who has not raided, so few boys learn from tutors. The services of scholars who have successfully raided are highly prized and wealthy families tend to hire such tutors quickly.

Literacy is not a large concern among the Hallvring. Because of their roles as mothers, more women are literate than men. The children of merchant families are invariably taught sums along with their letters. Educating a young male about war and glory is important, but this is not something taught in a class.

FOOD AND DRINK

The Hallvring diet, as may be imagined, consists mainly of fish. Every family will have a small garden in summer to supplement the fish, but seafood remains the single most important foodstuff among the Hallvring. Families with some means may have livestock, or purchase meat from a butcher. Wealthy families will eat fish, meat and poultry, all at the same sitting as an indication of their wealth.

Ale is the drink of both king and commons among the Hallvring. Everyone enjoys a good, strong ale. They do not favor wine much, save for those merchants who travel abroad to trade rather than raid. Every region

has a particular type of ale, and every House has a secret recipe. The Hallvring are very particular about their ale, and the beer and lager of other realms is not acceptable to them.

Nobles drink a distilled beverage with a very high alcohol content called **Aevil**. Aevil is distilled from grain and aged for decades before consumption. It is a prized commodity not only among the Hallvring but also among many of their neighbors. The first Aevil of the night must be dedicated to one's host or, if in one's own home, to the gods and ancestors. To break this tradition is to draw the unfavorable attention of the Fates.

CLOTHING AND FASHION

The Hallvring dress in utilitarian garb. They tend to wear multiple layers of clothes, usually a thin set of undergarments, sturdy tunics and breeches, a thick wool over-shirt and leggings and finally a great cloak or coat. Even in the summers, the shorelines of their nation can become cold and forbidding. In the winter, to travel out of doors with anything less than three solid layers is dangerous to one's health.

Even the wealthiest nobles care little for fashion or style. While Houses may adopt a certain color or motif, they care little about the design of the clothing they wear. The difference between the clothing of the commoner and the noble is only in the mode of manufacture. While, among the commoners, a mother will make the clothes for her family, nobles hire people to do so, or actually purchase their clothes.

PERSONAL COMBAT

Though not soldiers, most Hallvring males – and many females – are warriors. In battle, they fight for personal glory and honor for their House and family. The average Hallvring commoner will wear some type of affordable armor, like leather or studded leather. The standard weapons are javelins and axes. Many commoners carry a tall axe, balanced for throwing as well as melee, called the **Halljyark**. Enemy formations are often broken up by waves of javelins and then utterly destroyed by a single wave of thrown Halljyark.

Nobles among the Hallvring will wear a chain shirt at the least, and the nobles of the Dirvkaral will usually wear plate. They carry axes and sometimes swords. Nobles usually scorn missile weapons, but for war will sometimes use crossbows. There is no cavalry, and the nobles will march among the commoners of their House, often sharing the honor of the front line with them. Those nobles who have seen the Halljyark in use often adopt it.

Every House has a House Champion, or **Nargrev**. The Nargrev acts as bodyguard to the Greve, and may also act as a trainer for those within the Greve's household. A Nargrev is always the first into battle. Because of the Nargrev's unique position, a Nargrev will never ask quarter and will never surrender.

On raids, most groups bring a **Veitmar**, a Sea Wizard. These Hallvring have studied magic as well as combat, and while they may not be the equal of their brothers with the axe, they more than balance this through knowledge of magic. A Veitmar is usually a master of water magic, as well as battle spells. Hallvring will protect a Veitmar in battle, as they are valuable and powerful allies and useful raiding comrades.

The rules for combat differ when fighting another Hallvring and when fighting an outsider. It is no dishonor, when striving against another Hallvring, to accept an opponent's superiority. It is a dishonor to surrender out of fear for one's life, but most Hallvring, faced with a superior opponent, will call for quarter, and declare themselves overmatched. At this point, the opponent may continue the battle. A Hallvring would never declare a non-Hallvring a superior opponent, no matter how badly overmatched.

In war, Hallvring will strive to take prisoners, often putting their lives at great hazard to do so. Noble prisoners will be ransomed and common prisoners will be enslaved. Honored is the Hallvring raider who has a slave from every known race.

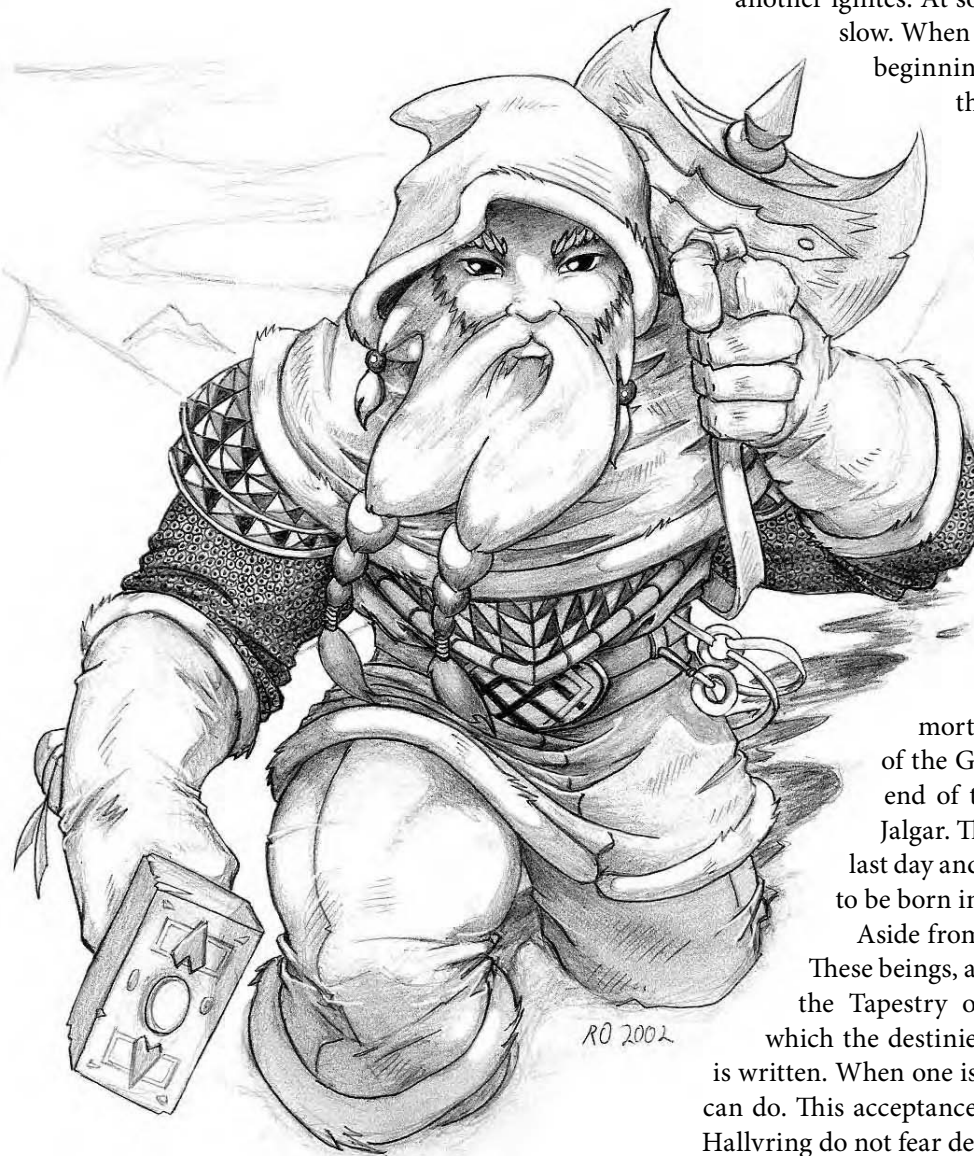
RELIGION AND MYTH

The Hallvring, in their own way, are a religious people. Outsiders call them superstitious, but that illustrates a lack of understanding. To the Hallvring, the Gods and Fates are not forces that one wants to become actively involved. The Gods favor the strong, and no other being is stronger. The Fates tend to be malicious and capricious, so to draw their attention is to send one's self to an early ruin.

Creation Myth

In Hallvring mythology, all began in a void. A single spark, from the first heartbeat of the World-Devourer, **Oraboras**, set the stars afire. Oraboras, a being of sentience and intelligence, but not form, represents uncarving and unfeeling ill-luck to the Hallvring. Oraboras sits outside existence, and even the Gods do not fully understand it. The Fates have decreed that what Oraboras began, Oraboras will also end.

The Gods of the Hallvring are numerous, and even the smallest village has a protective deity. Many Gods have multiple names. Some Gods are regional, others



have particular functions. The Hallvring rarely worship a single deity, though they may revere a particular deity above the others.

In the myths of the Hallvring, as preserved in the Saergrinis, the Gods looked down and saw chaos and bloodshed. The Gods had made many races, many creatures, but all their creations disappointed them. All the races involved themselves in dishonorable and cowardly bloodshed. The Gods then created a race made for honor, courage and combat. In the north, in a place of ice, snow and sea, the Gods took the harsh and unforgiving North Wind and fashioned the Hallvring from it.

The Cosmos

To the Hallvring, the stars in the sky are sparks from the heart of Oraboras. Every night, one star dies while

another ignites. At some time, Oraboras' heart will slow. When that happens, it will signal the beginning of the end of the world. When the last star disappears, the last Hallvring will die. By the next sunset, the world, and its universe, will vanish.

Just as a spark from Oraboras' heart ignited the world, so will the last of its heartbeats signal the end of the world.

The Gods live far in the North, farther north than even the sun can reach. They do not need its light, as the Gods themselves are luminescent. No mortal creature can reach the place of the Gods, called **Jalgar**. Only at the end of the world will the Gods leave Jalgar. They will travel the world on the last day and then rise back up to Oraboras, to be born into a new universe.

Aside from the Gods, there are the Fates. These beings, also called the **Jarlhinar**, weave the Tapestry of Lives – the **Herminir** – in which the destinies of all things, even the Gods, is written. When one is fated to die, there is little one can do. This acceptance of fate is one reason why the Hallvring do not fear death.

The Afterlife

For the Hallvring, the afterlife has two faces. One is the frightening face of the fate of a coward. Cowards exist in a purgatory colder than the coldest of northern nights. Other than cowards, Hallvring who live beyond their 190th winter, and then die – whatever the cause – are reborn. Hallvring who die courageously in battle, immediately enter into Paradise, **Aeringmar**, as immortals. Any other Hallvring is judged by the gods upon the individual's demise. Some are reborn, some are cast into the frozen Hells and some attain Aeringmar, but must continue to act with honor, or they may be sent to the Hells.

In Aeringmar, all who lived lives of courage and greatness live as nobles, with soft beds, strong weapons and glittering armor. There is food and drink at night and battle all day, since in Aeringmar, one never needs

to sleep. The other races are not present in Aeringmar, though what this means is not discussed among the Hallvring.

GOVERNMENT

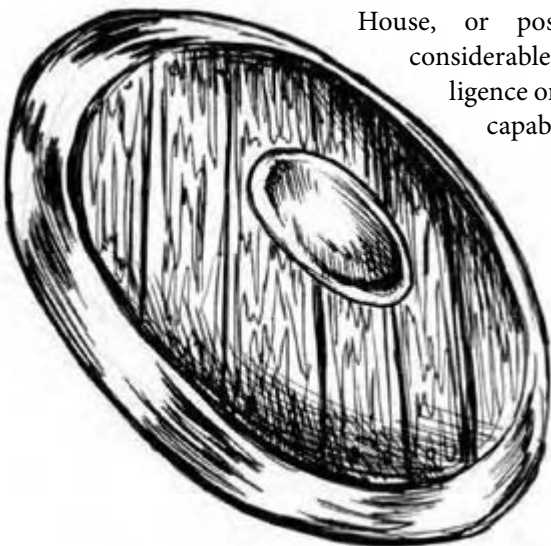
To say that the Hallvring have a government may be an exaggeration. There is a hierarchy, and claims of rulership or obedience, but if one cannot enforce these claims with strength, they mean little. The Hallvring are fragmented and as willing to war among themselves as they are to war with others.

The patchwork of fiefdoms, royal demesnes, debated lands and clerical grants creates what the Hallvring call their **Grav**, or Nation, but to others it looks like little more than anarchy. In truth, with a strong and intelligent ruler, the **Hallvringrav**, or Hallvring lands, can be as united and productive as any nation. The only thing the Hallvringrav cannot be is peaceful.

The Structure of Government

The Hallvringrav is ruled by a king called the Karov. In theory, all holders of lands in the Hallvringrav and all leaders of Houses owe allegiance and fealty to the Karov. In reality, the Karov holds sway over the royal demesnes and little more. The Karov is a lifetime appointment, but is an elected office. The nobles of the ten most powerful Houses – called, collectively, the Dirvkara – are eligible for election, but only the leaders of those Houses, called Erzherzog, vote in the election. Once elected, the Karov rules for life, but weak kings have been known to die suddenly and under mysterious circumstances.

The council of the Karov is made up of the Erzherzog and other powerful Greves of Erzhrave status. Occasionally, a particularly talented Hrave may sit on a Karov's council, if he belongs to a powerful House, leads a smaller but influential House, or possesses considerable intelligence or other capability.



The Style of Government

Houses tend to rule as feudal overlords. The nobles of a House expect the commoners to pay tithes to them, and send young sons to raid or war under the command of the nobles. In theory, the Karov controls all land, and the power of the Houses is not supposed to be based on land possession. The reality is that the Houses do prize land possession, and the crown has little land remaining that it actually controls. A strong Karov can gather the taxes, tribute and service owed to him; however, weak Karovs tend to be ignored.

While the nobles maintain order within their Houses, the nation is usually at war with itself. Every summer, for two months, there is peace while most of the adult, male population is off raiding. Through the rest of the year, those same males tend to battle among themselves as Houses attempt to increase their property and their power. The natural state of the Hallvringrav is chaotic at best, though a strong Karov can prevent the worst of the Houses' excesses.

The Military

Each House has its own army as virtually all of the Hallvring males, and many of the females, are blooded raiders. Though not disciplined soldiers, the Hallvring raiders know how to fight. They tend to personal heroics rather than considered tactics, but under a strong leader the Hallvring can be forged into an army of frightening ability. The Hallvring tend to have little fear of death in battle, and this makes them dangerous to fight.

Morale is rarely a problem among the Hallvring, as most would much rather die than lose. Armies of Hallvring have won battles that they should have lost simply because they would not break. Armies of other races, faced with such disregard for death, often surrender the field, fearing for their lives, even when in a superior position. The sheer will to win is the greatest weapon of the Hallvring.

The raiding ships of the Hallvring, called **Hjelmar** – a corruption of the word for 'sea-faring wolf' in archaic Thorsgelt – are not terribly effective for naval combat. A Hjelmar is fast and maneuverable, but ramming by a war galley would quickly sink it. When the Hallvring fight on the water, they tend to exchange missiles then attempt to close and fight as though on land.

Local Government

Local government, throughout the Hallvringrav, means House government. While the Karov legally governs the parcels of land he gives out – which is technically all of the Hallvringrav – this is a fiction. The Houses govern the areas ceded to them by the Karov.

Each House is headed by a Greve. Some of these leaders are great nobles. The leaders of the Dirvkaral are nobility second only to the Karov, and most would consider them the Karov's equal, since he is chosen from among their ranks. The Greve of a House has absolute power, tempered only by the traditions of that House and a few laws of the Hallvringrav. The councils of the Greve advise, but have no legislative power, which rests only with the Greve.

Most Greve are open to the suggestions and complaints of even the commoners within the House. While the Greve has legislative powers, he cannot ignore a challenge to combat, and during the festivals of Afrimdir and Olfgeiralf commoners have access to the Greve to challenge him. Undoubtedly, any commoner who kills a Greve has doomed himself, for the nobles cannot allow anyone to profit from such an action, but instances of just such actions occur. If a Greve rules poorly enough, there will be plenty of commoners willing to offer up their lives.

The Law

The laws of the Hallvring have been codified only as references, as the concept of law to the Hallvring rests in the person of the leader, be that the Karov or the Greve of one's House. Precedent and legislation holds little weight. As with most things, a powerful Karov can enforce the laws he creates, but as soon as that Karov passes, those laws pass also.

The study of law is known among the Hallvring, and legal scholars are of interest much the same way as collections of legal decisions. Legal scholars are used by the Karov and by Greve as advisors in the case of legal decisions.

There are traditions that can hold the weight of law. Traditions attached to slave-holding, such as slaves can never be purchased but must be won in combat, have such a strong societal acceptance that they are rarely broken for fear of societal sanctions. Honor is more important than life, so a dishonorable reputation is a powerful deterrent.



CHAPTER THREE — THE KHURA

THE STEPPE DWARVES

Across the plains, a rolling sea of earthen waves topped by brown grass, the war-chariots of the Steppe Dwarves, known among themselves as **Er Khura** (*the People*, indicating the unique, special and superior People), raise fear in the hearts of caravan masters and others foreign to the land. Known for their ruthless disregard for life, their deadly ability in combat and their nomadic nature, the Khura rule the plains but possess no land. They recognize no boundary and only their own laws and traditions can restrain their depredations.

Living out of wagons that act as their homes – called **jert** – the Khura are hostile to all strangers. They demand high tribute from those they catch attempting to cross the plains, and can kill with casual disregard. They consider themselves the strongest, smartest and most honorable race alive. All other races, in the minds of the Khura, are inferior and may be treated like animals.

An individual entering the Khura society would need to prove worth. Adoption into Khura clans or families is rare, but an exceedingly talented warrior who could speak the language with a regional dialect and could also handle a war-chariot with skill might find friendship among these nomads. In time, outsiders have been known to become members of a family and of a clan, but only a handful of such incidences have been recorded.

The Khura have no cities or villages. They plant no crops and build no palaces. They live in the **jert**, a wagon that is essentially a home on wheels. The Khura travel in small knots called **turtug** – which translates

to family, though there may be multiple different biologic families in one turtug. A turtug is a traveling village, including all the homes, the city hall and all the livestock. The cloud raised by a passing turtug can be seen for miles.

As a society, the Khura could be considered neutral. There are laws and traditions which few Steppe Dwarves would ignore, but they ignore the laws and traditions of others, and have no consideration or compassion for those not Khura. Even a promise or word of bond is meaningless if given to one who is not Khura.

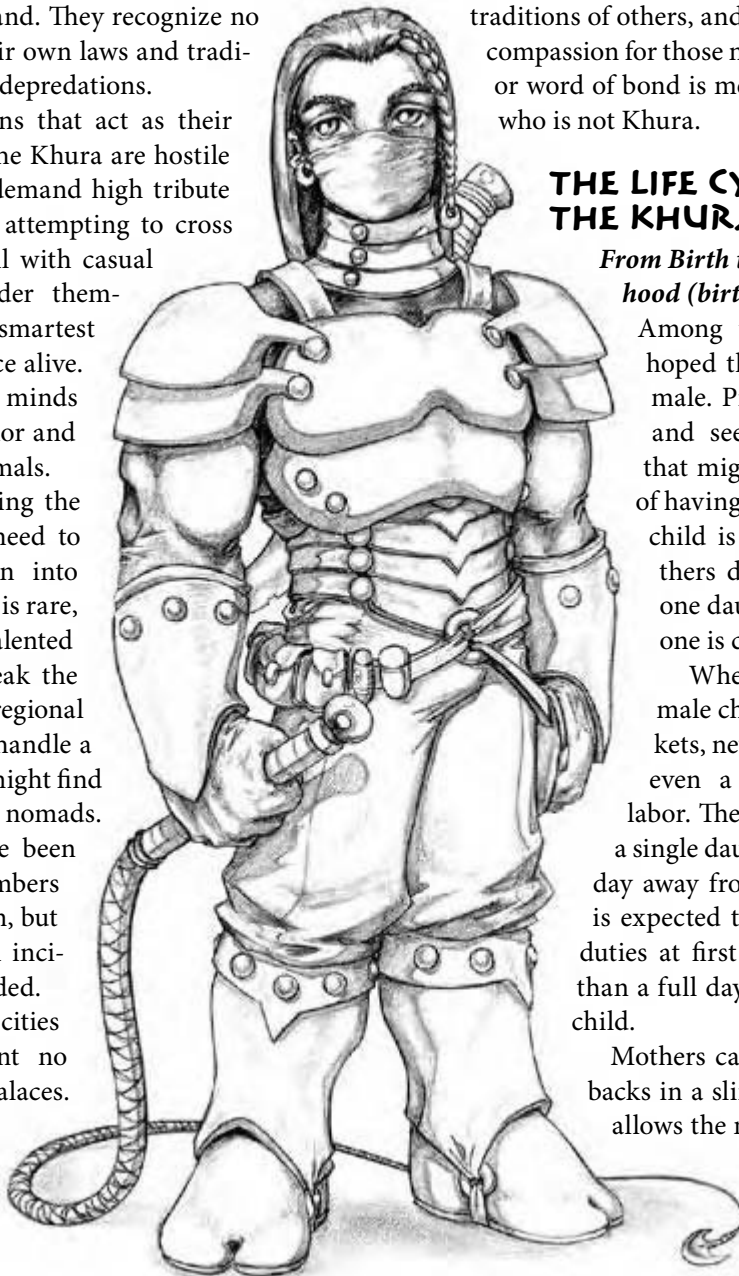
THE LIFE CYCLE OF THE KHURA

From Birth to Early Childhood (birth to 14 years)

Among the Khura, it is always hoped that the first child will be male. Pregnant women will pray and seek out spells or charms that might increase their chances of having a male child. One female child is acceptable, and most fathers declare they want at least one daughter, but any more than one is considered a shame.

When a wife gives birth to a male child, she is given new blankets, new dresses, and sometimes even a holiday from domestic labor. The birth of a daughter, even a single daughter, can mean only one day away from drudgery. The mother is expected to return to her domestic duties at first light, though no sooner than a full day from the delivery of the child.

Mothers carry their infants on their backs in a sling called the **yerna**. This allows the mother use of both hands, as well as keeping the baby close. Once children are able to walk, they are expected not to



move the distance of the day's longest shadow from the jert. Families with children often park their jert close together to allow the children to play together.

Childhood (15–24)

Male children will begin martial exercises soon after their fifteenth birthday. It is the day they will receive their first **henger** – the traditional weapon of the Khura, the hammer. On the day a male child receives his **baqu-henger** – literally, small, minor or insignificant traditional Khura hammer – he also receives his first name. Until this day, the son is simply called first son of his father (for example, Jirgal's Son, Jirgal's Second Son, and so on). Usually the given name will have some tribal connection. A daughter cannot expect a name until her marriage, and this name is part of the marriage contract.

While sons are learning how to hold and throw their first hammers, daughters are helping their mothers. A son must learn how to hunt and fight; a daughter must learn much more. Even at this young age, daughters are cooking, cleaning, sewing and feeding the livestock. If the daughter has younger siblings, she is responsible for them. While a father might welcome a daughter, a good daughter is a gift from heaven for her mother.

By the age of twenty, a son must learn how to guide the war-chariot – the famed and dreaded **shergu**. Every turtug has a few small shergu with which children can practice. Ponies or even sheep are harnessed to these **baqu-shergu**, or small war-chariots. First, the son will learn how to control the shergu, and then he will learn how to fight from it.

Young Adulthood (25–34)

At the age of 25, a son will receive his first adult henger in a special ceremony. The son receives the henger from his father, who has commissioned it from the **Oghuun** – a shaman or user of magic who fabricates the henger. During the ceremony, the young male will give the henger a name, and this name will be added to the young male's name (so, if young Dair names his henger Sagu-nai Etene – the Lord of Blood – the young male could become Dair Sagu-nai Etene-in Ferad, or Dair the Holder/Owner/Possessor of the Lord of Blood).

During this period, males build their first shergu, with the help of their father and sometimes other members of the turtug. As the young male works on his shergu, he also chooses a team from among his father's herd to pull his shergu. For a first shergu, save in the case of princes, the team will only consist of two horses. A poor family may resort to a team of ponies.

Daughters of this age are presented as possible brides. A female Khura of age thirty should have suitors and proposals, or there is a fear she might never be married. The daughter has no say in the choice. Often, if a family only has one daughter, her relationship with her father allows her some means of affecting the choice and negotiation. In many cases, the youngest of multiple daughters is simply sold to the highest bidder.

Adulthood and Middle Age (35–200)

By the age of thirty-five, a male Khura is expected to have done some deed of bravery that can be added to his name during his passage into adulthood. The ceremony is called the **Suga Sin Mura**, or the Familial Ceremony of the Two Horses. The almost-an-adult must capture the two horses he has chosen for his team, and yoke them to his shergu. Once this is done, his father serves him fermented goat's milk, called **Aivaq**, in a ceremonial cup and calls him by his new name, the name by which he will be known as a man. (So, if Dair Sagu-nai Etene-in Ferad had killed three orcs in one day, he might become Tokjenu Dair Sagu-nai Etene-in Ferad, or Orc-bane Dair Holder/Owner/Possessor of the Lord of Blood, and would be referred to as Tokjenu from that point on.)

After reaching adulthood, a male Khura needs to begin to amass his own herd so that he can afford to build a jert and find himself a wife. A male Khura might amass wealth through raiding, trading in livestock, gambling or even indenturing himself to a wealthier male. By tradition, and in law, an indenture contract cannot last more than thirty-five years, but a talented herder, trader or warrior can ask a very high price, and once the contract is complete, might have the wealth to start a fair herd and build a fine jert.

A female of the age of thirty-five who is not betrothed is an embarrassment to her family. By law and tradition, a father can disown a daughter who has never been betrothed by the age of thirty-five. The vast majority of females of this age are married. As the thirty-fifth birthday approaches, a daughter with few prospects might lower her expectations, simply to avoid shame for herself and her family.

Once a female has entered menopause, which usually occurs around the age of one hundred and fifty, she no longer needs to reside with her spouse. If she decides to leave her spouse, she may take one horse and one other animal of her husband's for every son who remains alive. While this might appear attractive, such a female would be unable to trade or sign contracts without a male intermediary. However, many sons are willing to accept their mother into their jert, so that is always an option.

Old Age (over 200 years)

While a male Khura of this age is not expected to participate in raids, such a Khura should still be involved in trading and raising livestock, if only through the labor of indentured herders and traders. Undoubtedly, a male Khura no longer able to drive his own jert may move to the jert of any of his sons, but in doing so, must give at least half of all his livestock to that son. Usually, as long as a male Khura remains healthy, he will continue to live in his own jert. A wealthy Khura may indenture many younger males and even widows or unmarried females to take care of him and his possessions, and may never need to move back with his sons.

A wife who has living, adult great-grandsons may divorce her husband and is granted one sheep for every male descendant still living. A divorced female may act as her own agent in trading and contracts. If she has not previously, she may also then take the regular payment (one horse and one other animal for every son who remains alive) due to her after menopause when she leaves her husband.

A widow may also act as her own agent in trading and signing contracts. A widow is also due her husband's jert and one tenth of all her husband's possessions, plus the payments for divorce and leaving a husband, if those payments have not already been made.

Death

Death is simply the passing of life, no more or less joyous than birth. With the spirit gone, the body is worthless. At the first opportunity, it is placed on an **ondoger**, a covered platform where the body is left to decay until only the bones remain. There are specific areas in which ondoger may be erected, and these are called **choan tenhgas**, meaning the Path to the Blue Heavens. When a turtug returns to a choan tenhgas, bones are removed from ondoger and buried.

There is little ceremony or ritual in the preparation of the body or the ondoger. The sons of the deceased build the ondoger. Ondoger for males can be built between five and ten feet from the ground, while Ondoger for women may be built from two to four feet from the ground. The tribe's cleric prepares the body. The cleric will dress the body in the **Khurjaal**, the funerary coat of the Khura, and will place the deceased's henger – if the deceased is a male – in the hands of the body. The sons of the deceased then take the body and place it in the ondoger at sunset.

THE FAMILY

The Household

Due to the physical restrictions of the jert, it is rare for

more than one set of parents and children to reside together. There are times when a jert houses a grandparent, or even a great-grandparent along with parents and children, but such situations are rare. And while the jert is the main domicile, tents called **urgo** are set up adjoining the jert, and children or females may be relegated to sleeping in an urgo, even in the winter months.

Even though each family resides in a separate jert, they may consider themselves a single household within the turtug. While there is no term in **Khur-jelm**, the language of the Khura, for biologic family as distinct from the turtug, there is the term **gadasug**, which means household, or, literally, the residents of a single jert. While a family may reside in multiple jert, they may still refer to themselves as gadasug, reflecting their biologic relation.

The Role of Parents

The mother is the nurturer and exclusive caregiver for all the children. She is expected to complete her domestic tasks, as well as accept some responsibility in maintaining her husband's herd. Often carrying her youngest child on her back, with the rest of her children milling around her, a mother is busy at labor from before dawn to after dusk. It is tiring and monotonous, but few mothers ever complain. While a wife may not set aside her husband until after a great-grandson reaches adulthood, a husband can send away his wife without support and would retain complete control of all the children of the marriage. This is rare, as it is costly to find a suitable caregiver for the children.

A mother will teach her daughters the chores of the jert and herd, but she has little to teach her son. Often, young sons will join the herders or even shadow their fathers. There is usually still a very strong bond between mother and son, and most sons will turn to their mothers for advice before speaking to their fathers. This may be due to the distant relationship fathers have with their children.

While mothers have some input into the arrangements for a daughter's marriage – and are usually the ones who seek out or screen suitors – the final decision is left to the father. In most cases, husbands allow their wives to guide them in the choice of a suitor for their daughter. Gifts are exchanged with any marriage, and a father may choose the suitor who asks the least and offers the most, or may even pay for the privilege, if there is little or no relationship between the father and daughter.

A father becomes important in a son's life once the boy attains his own bagu-henger. The father chooses

the son's name, and usually names him after some historical figure important to the family's clan. A father is also the son's first teacher in the ways of the Khura. A father teaches a son how to fight, how to wrestle, how to control the shergu and how to raise and trade livestock.

The father is also the disciplinarian. Mothers are usually the ones who decide discipline is necessary, but it is the father who delivers judgment and punishment. Very few fathers refrain from punishing their children, as spoiled children are the sign of an unmanly father. Beatings are common, as are nights spent holding up an urgo as though the child were a tent-pole.

Grandparents and Great-Grandparents

Grandparents and great-grandparents have little real influence on the lives of Khura children. Most grandparents will reside very close to the jert of their children, perhaps even together, joined under an urgo. While the children will regularly see their grandparents, those grandparents are not involved in the raising of the children.

One situation that may occur is a grandparent joining a family in their jert. In this case, the grandparent may become a more influential figure to the children, especially a grandmother who may have her own conception of how children should be raised. A grandfather living with the family – a very rare occurrence – is not likely to interfere in the raising of a child, save perhaps helping with a grandson's martial training. If the grandfather is a noted expert on livestock, trading or the shergu, he is expected to pass this knowledge on to his grandchildren and great-grandchildren.

The Clan

There are fifteen clans, called **hatu**, of the Khura. They include (in alphabetical order) the Agtachin, the Arulad, the Baragud, the Jalair, the Jaigurchin, the Kherid, the Khongirad, the Khonkhotain, the Managud, the Mergid, the Oirad, the Oriyan, the Orod, the Shirantur and the Torgod. These clans are often at odds, and a turtug will never comprise more than one clan. When the Khura go to war, each clan assembles separately. Still, the clans recognize their shared Khura heritage, and no clan will fight another when an outside enemy is available.

A clan leader is a **Hatujin**. The fifteen Hatujin are only subordinate to the **Khan**, a king-like figure who controls all the Khura. The Hatujin travels with a very large turtug, and the clan's banner, the **yikhkhatutug**. The yikhkhatutug is so important that near genocidal clan wars have erupted over the theft of one. The myths

tell of a sixteenth tribe, the Bagatur, who lost their yikhkhatutug. The clan steadily declined, through warfare, disease and desertion. The clans believe their yikhkhatutug is a protective totem of sorts, and thus defend it to their utmost.

Marriages

Marriage are usually arranged and rarely from within the same turtug. Many times, parents will attempt to find spouses for their children outside of their clan. There are many chances for meeting other clans peacefully, such as markets and festivals. The marriage contract is usually quite short, only setting down the two individuals to be married, when and where the marriage will take place, and the gifts that will exchange hands.

The marriage ceremony is presided over by the two fathers. It is a process of handing over the bride to the groom's family after gifts have been exchanged. The father renounces responsibility for his daughter and the father of the groom accepts the bride into his family, his turtug and his clan. The father of the groom thanks the father of the bride and promises not to steal from his family. The father of the bride does the same. The groom and bride then meet each other, and the groom welcomes his new wife into his family, turtug and clan. He puts his cloak around her and fastens it. She is then his wife and the families join for a great feast.

Before the newlyweds can begin their married life, the groom's mother and one or two of his aunts or female neighbors examines the bride. The bride should be a virgin, though a lack of virginity does not always preclude acceptance. The terms of the contract may stipulate that virginity is not important. Also, the mother of the groom and the other inspectors may simply choose to ignore the situation. If the family of the groom wishes to push for better terms, they will return the bride to her family and claim deception. At this point, the marriage contract can be cancelled or renegotiated.

SOCIETY

Among the Khura, society is very fluid. Ideas of nobility and royalty exist, but the concept is not one of a hereditary class or group. The Khura tend to think in terms of individual honor, courage and ability. A single great individual could raise himself, but not his entire family. Similarly, an exceedingly corrupt or malicious individual does not smear his entire family with his infamy. However, a group of such individuals, either honorable or otherwise, can create a reputation for a family that will remain fixed until another group proves the reputation false.

Class Structure

There is little structure in the Khura society. What structure exists is in terms of clan, turtug and family. There are, however, positions of prestige that a Khura male might hold. Females, in Khura society, are always inferior to males. Males think of them as little more than talking livestock. Some husbands love their wives and most fathers love their daughters, but that does not mean they believe them as capable as males.

The most powerful single individual among the Khura is the Khan. At times, the Khan is a political figurehead, placed there by the Hatujin. Other times, the Khan is a Hatujin who through guile, strength or negotiation has come to dominate the Khura. The Khan has king-like powers, but without a powerful hold on the Hatujin through popularity, reputation or martial strength, those powers cannot be exercised. While the Khan usually maintains the support of the clan he was born into, he is supposed to be above clan rivalry and may act as a mediator between clans. If he shows favoritism to a single clan, especially his own, he will quickly lose the respect of the rest.

Theoretically, all the military power of the Khura is available for the Khan to command. In practice, the Khan must form alliances with clans and turtug, sometimes outright purchasing their loyalties. A sufficiently powerful Khan usually gains the adherence of other turtug, simply as resistance could prove costly and dangerous.

Hatujin are much like the Khan in that much of their authority and power is theoretical and rarely used. A popular Hatujin, famed for courage and success in raids and war, can usually rely on the support of a majority of the turtug of his clan. Such a Hatujin should have no problem attracting the young warriors needed to raid and fight.

The yikhhatutug represents the power of the Hatujin and the clan, and should a Hatujin allow it to be stolen, he will soon find himself removed, if not dead. As well, the clan member who recovers the banner will likewise usually find himself elevated to the position of Hatujin.

While the Hatujin is the leader of the clan, the turtug leaders, usually called **Burgud**, meaning eagle, moderate their influence on the various turtug within their clan. A Burgud might be a respected leader of a family within the turtug or a great hero. The only real power of the Burgud is to lead the warriors of the turtug and to mediate disputes between families within the turtug. Because of the martial nature of the position, the Burgud is rarely a male of advanced age, though mature males are common.

Gatherings and Festivals

For the major festivals of the Khura, the clans gather at designated areas. The festivals are times of peace, when the killing of another Khura is expressly forbidden. This tradition has stronger power than most Khura laws, and families will readily turn over only sons who have broken this proscription.

The opening of the year begins with the three day **Ishijurad**. This celebration begins with the last day of the Khura calendar, continues with the intercalary **Ulaketu** – meaning the Time of Risings – and finishing on **Shiradad**, New Year's Day. For Ishijurad, the Khura assemble at **Ulagiral**, the Place of Risings. The Khan erects his **Tordo**, his palace, in which the Hatujin and their entourages celebrate the Ishijurad. While the Tordo is considered a palace, it is truly a set of large tents, grouped together, under which an entire army could camp. No individual sleeps in the Tordo save the Khan and his family. However, there is much space for entertaining, and one large tent, the **Hadegiral**, the Place of Feasting, is dominated by a succession of firepits over which meats are roasted.

The festival called **Juslanhqa**, held at **Chochoqe**, the Wind Valley, heralds the beginnings of the great heat of summer and the move to cooler pastures. Chochoqe is along the traditional path to the summer pastures and sits beside the great **Nurbagad**, the Mother of Rivers.

The return to winter pastures is marked by **Guratudad**, the Day of Change. The gathering place for this festival is also Chochoqe on the Nurbagad. Guratudad is the traditional time for the marriage ceremony of any in the Khan's family. Such ceremonies are held within the Hadegiral, but any Khura is allowed to attend. As such, many Khura will wait outside the Tordo in the days leading up to a ceremony, hoping they can find a place to witness the marriage and enjoy the Khan's hospitality.

Other than the festivals, during the fourth week of every month at the bordertowns known among the Khura as **Perugdai**, markets are held for trade between the turtug and with outsiders. Not all turtug attend all such markets, but when a turtug is ready to trade, they will travel to a Perugdai. Weapons are not allowed within the boundaries of the Perugdai, marked by a red fence.

Social Etiquette

To many races, the etiquette of the Khura is non-existent. They speak roughly amongst each other and even rougher with outsiders. They constantly insult each other, do not use utensils when they eat, and feel free to belch and pass gas whenever the desire strikes them. In

truth, there are few rules of etiquette among the Khura, but those that exist are strictly adhered to.

Though it is considered friendly to insult another, one would never insult another's honor, courage or family. Personal insults are common, and some Khura even wear them as a badge of honor. Nicknames such as Splitnose and Fatbelly are often adopted as personal names. One powerful family among the Baragud is the Dirakholt family, whose name translates to Clubfoot. It is interesting to note that the Khura do not insult those they do not like, save with defamations regarding honor, courage and family.

Table manners are also rough. The only real etiquette for eating is to finish all the food placed before one. To leave even the smallest morsel indicates either that the food was not tasty or that one has more wealth than the individual hosting. Both conclusions are insults. The host also always drinks last and fills his cup last in any gathering, this includes the Khan when playing host in the Tordo.

Recreation

The Khura love sports and recreation. They race their chariots constantly. Some even race the smaller ponies that a Khura can ride unaided. While the shergu is a chariot built for battle, the Khura especially enamored of racing and possessing the necessary resources can build special racing shergu called **Chocho-nai Sherqu**, or Sherqu of the Wind.

Any sport that replicates a martial skill is enjoyed by the Khura, from javelin throwing to archery to the hammer toss. The Khura can become quite competitive at these activities, and it is not uncommon for a fight to break out over who had won, both among the participants and the audience.

The most important sport for the Khura is wrestling. Wrestling is considered as important a skill as driving a shergu or wielding a henger. The festivals always hold competitions in wrestling, the winner of which is heaped with praise and treasure. Every Hatujin has an expert wrestler in his entourage.

The hunt is a popular communal sport that also serves a purpose. The adult males of a turtug will join together to hunt the herd animals of the plains, chasing them down in their fastest chariots and killing them either with bows and arrows, or with javelins.

THE ARTS

Although considered primitive and barbaric by many of their neighbors, the Khura do have a very lively culture of music and poetry. Every Hatujin has a bard, called a **Duujil**, or Master of Song. These bards compose poems and songs about the legendary members of the clan, and lyrics about existing heroes. To have a Duujil compose even a short couplet about one's deeds is considered an incredibly high honor, and the compositions of the Duujil are spread not only within his own clan, but also to all the clans.



While usually a male, the Duujil is the only position of honor that a female can traditionally hold among the Khura. Such a female would need to prove her ability to drive a shergu and fight with a henger, but if she succeeds in all, can take up the mantle of Duujil. Such a female would always be referred to in the masculine and cannot marry while she holds her position.

Tapestries are also very popular among the Khura, as they fit in well with the nomadic lifestyle. The walls of any jert might be decorated with tapestries made by the female of the home. However, those who decorate the jert of the Hatujin or the Khan are always males, or females masquerading as males. Unlike the Duujil, the position of a maker of tapestries, or **yininaij**, is not open to females, but few bother to investigate when a yininaij states he is male.

EDUCATION

There is no formal education among the Khura. A son is apprenticed with his father, who teaches him how to build and drive a shergu, how to wield a henger, how to raise and trade livestock and how to hunt. A young male may also spend time with the herders of his turtug to learn their ways.

Her mother teaches a female the domestic skills, as well as the basics of maintaining a herd. A daughter is never taught to ride or drive a shergu, nor is she taught any but the most basic of combat skills. Most females are taught how to fight with a knife, as they are expected to protect the children in time of war and to protect their own honor from unwelcome advances.

FOOD AND DRINK

The diet of the Khura consists mostly of meat. As nomads, they do not raise crops. Some grain may be gathered through trade, but usually only the wealthiest of families bothers with something as unnecessary as grain or vegetables. Everything the Khura need to survive is supplied by the **tavun hushuu mal**, the five important types of livestock. The five types of livestock are the horse, the sheep, cattle, the pony and the goat.

While the horse and the pony are not used as food sources, sheep, cattle and goats are used for both their meat and their milk. The sheep is actually considered a delicacy among the Khura because only the very wealthy can afford to kill sheep for food, as their wool is more useful than their meat. However, sheep's milk is used to make sour cream and cheese.

Cattle are used as both beasts of burden – the jert is pulled by oxen rather than horses or ponies – and a source of food. Cow milk is considered the finest type of milk for drinking, and is used in tea, and to make

cream and cheese. The Khura commonly eat beef, especially before summer and winter migration.

Goats are valuable for their skins, their wool – especially the fine wool found beneath the coarse outer hair – their milk and their meat. Like cattle, goats are usually slaughtered before a large move, and their meat is smoked and packed for the journey.

The alcohol drunk by the Khura is all some form of fermented milk, from fermented goat's milk, called Aivag, to fermented mare's milk, called **Neseg**. Wine and distilled grain beverages are known, though only the wealthy, who obtain them through trade at the Perugdai, usually possess these strange beverages.

CLOTHING AND FASHION

The traditional clothing of the Khura consists of a thick outer coat, colorful and embroidered with patterns and symbols, heavy boots, tunic and breeches of wool or cotton and silk undergarments. A silk shirt is an absolute necessity for its value as protection against arrows.

The outer coat is called a **jaal**, and every adult Khura maintains a special jaal to wear after death, called the Khurjaal. The embroidery on this jaal will illustrate important moments in the individual's life, and must be updated after every milestone. For example, if a Khura became the Burgud of his turtug, he would need the embroidery on his Khurjaal altered to reflect this.

PERSONAL COMBAT

The Khura, in war, fight from the shergu. While usually this necessitates two males, one to drive the shergu and one to fight, heroes have been known to drive the shergu into battle alone, holding the reins in their teeth or wrapping them around their waist and controlling the team by movements of the body.

Fighting from the shergu means the use of the javelin, the bow, the crossbow and the henger. The henger is the weapon identified with the Khura, and it is a strange weapon. A hammer easily as tall as a Khura, the henger is made entirely of bone. Due to the scarcity of metal and wood, Khura Oghuun – those who use magic – created a spell to make bone as strong as metal, but retain its lightness. Due to this, a henger is first fashioned out of bone — and each clan has specific ideas over what kind of bone is best suited — and an Oghuun then enchants it into its final form. While the henger retains the feel and appearance of bone, it strikes as hard as metal.

When fighting amongst themselves, the Khura rarely use weapons. Only in the most heated of battles, among the most hated of foes, are weapons ever called for. Even then, onlookers and friends will often attempt to intervene. To kill an outsider is acceptable, as they

account for nothing, but to kill another of the Khura is a crime.

Because weapons and killing are so abhorred in combat between Khura, most such conflict results in wrestling. It is not uncommon to see all the men of opposing turtug grappling and wrestling over a huge expanse. While wrestling still results in broken bones, dismemberment and sometimes death, it is much less common than if Khura battled with henger or even javelins. Because wrestling is so important as a means of combat within the Khura, it is as important to a male as the henger and the shergu.

RELIGION AND MYTH

While not unduly religious, the Khura are superstitious. Their religion is a shamanistic religion, regarding every object as having a spirit. Even a cup used to drink water carries some small spirit in it. The Khura live trying to maintain balance among these spirits, and hoping to appease the spirits that help them prosper. While very short on philosophy, this religion is enough for the Khura.

Creation Myth

The Khura believe that the universe simply awoke from sleep. It has always existed in one form or another, and always will exist. The form may change, but the spirits that inhabit all things are eternal. The Khura believe that when the spirits sleep, the form of the universe changes, but that the spirits rarely sleep. The Khura have no idea how or when the spirits sleep, but their prophecies tell them that when the sky grows dark, with no stars shining, the universe will sleep, and all that they know will be no more.

The Cosmos

To the Khura, everything exists in its form due to the nature of its spirit. The donkey is lazy and stupid because this is the nature of the donkey spirit. The wind is quick and invisible as this is the nature of the wind spirit. People, however, have both spirits and souls. The spirit acts as a totemic connection with the nature of the individual. Therefore, a loyal and protective individual will have the spirit of the dog, while the dirty and greedy individual will have the spirit of the pig. These spirits are tied both to the realm of spirits and to the individual. Sometimes, when the realm of the spirits is in disarray, or when the individual loses the connection with the totemic spirit, the individual becomes sick or troubled. While not all sickness is related to the totemic spirit, this type of sickness cannot be treated by herbs or ointments, but must be addressed by the Oghuun, or shaman.

The Afterlife

When an individual dies, the totemic spirit is released back to the realm of spirits, possibly to be reborn into that being. Therefore, if an individual with a dog spirit dies, the family may soon seek a very young pup, hoping that this pup might have a connection to the lost loved one.

The essence of the individual, the individual's character, intelligence and honor, does not dwell in the spirit but in the soul. This manifestation of individuality and sentience is drawn to the place where spirits sleep. It does not sleep there, but gains knowledge of all the past and the future. The souls wait in this dreaming place, known as the **Choan**, or Blue Heavens, blue being the color that symbolizes unconscious thought.

Because the souls of the deceased learn all the secrets of the past and future, the bones of the dead may be used in augury. However, this is a major taboo within the Khura culture. Any individual caught using the bones of the dead for such a purpose would quickly be put to death, probably summarily.

GOVERNMENT

There is very little actual government among the Khura. Those elements of government that exist have power only so long as the governed accept them. Extreme strength may influence acceptance, but even great strength rarely induces the Khura to allow an incompetent to govern. Usually, government for the Khura means an individual rather than an institution and a mediator rather than a leader.

The Structure of Government

Theoretically, the pinnacle of the government of the Khura is the Khan. While outsiders might consider the Khan a king, that is not a proper analogy. The Khan is intended to lead the Khura in war, but in peacetime, the Khan is a judge and peacemaker among the clans. The Khan is not an elected position, rather a candidate for the position of Khan must induce the Hatujin to back him. Sometimes this means that the candidate will gather warriors, sometimes it means he will spread gold and booty. Once a candidate is in a position of strength, he will challenge the existing Khan, who may peacefully retire, usually to a position of counselor to the new Khan or to one of the Hatujin.

While there is no royal family among the Khura, there are five hundred families which claim descent from the **Khagan**, the mythical Khan of Khans who was the first leader of all the Khura. These families are called the **Durekhur**, and a Khan may only claim the title if he descends from one of these families. In

the past, a candidate for the Khan who was not of the Durekhur often found a way to become an adopted member of one of the families.

Leading each of the clans is a Hatujin. Like the Khan, a Hatujin is not elected, but grasps for the title, gathering what support he can from among his clan. Often, these are Khura who have proven themselves great warriors, as well as wise Burgud.

When a Khura has gathered enough strength, he will challenge the current Hatujin, who can fight for the title, or retire, usually to become a counselor to the new Hatujin, or to return to his turtug, and possibly become a Burgud. Like the Khan, the Hatujin's real power comes from his military function. Other than leading the clan in war, a Hatujin is a mediator among the turtug of his clan.

A Burgud leads each turtug. A Burgud is chosen by the males of the turtug, and usually for life. Unlike the Khan or the Hatujin, candidates do not challenge for the title. Burgud are chosen for their wisdom. Though a Burgud leads in battle, he does not need to personally be a great warrior, as long as he has the ability to lead warriors.

The Style of Government

Khura government is personal and yet detached. Each member of a turtug knows the Burgud, and probably has met and perhaps personally knows the Hatujin. These figures of authority are respected, but not feared or treated as superior. They attain their position usually due to ability, and if this ability is recognized, the Khura will voluntarily seek them out to act as mediators, judges and leaders.

The Khans are usually far removed from the average Khura, and in most cases, the populace is happy to leave it that way. A Khan may be wealthy through raiding, war or wise trading, but not through taxation, and as such, tends to be considered better among the common people than among the Hatujin or the Burgud. The regular Khura think of a Khan much like the Khans of myth and legend, and many are very disappointed when they learn he is much more like the Hatujin and Burgud.

The Military

In times of war, the Khan leads the army of the Khura. As long as three quarters of the Hatujin consider the Khura at war, the Khan may raise an army. In theory, each of the clans will offer up one thousand shergu, and this is called a **Turgatu**. Each Turgatu is led by the clan's Hatujin. The Turgatu is broken up into ten **Jurtu**, which is then divided into ten **Argatu**. Usually Burgud

lead Jurtu, and the leader of a Jurtu will assign a leader to each of the Argatu.

While fighting from the Shergu, the Khura will initially use compound short bows and light crossbows to soften up an enemy. As they close at breakneck speeds, but usually maintaining enough discipline to present an unbroken front, they will hurl javelins, and then charge through the enemy, lashing out with their henger.

Two males will ride in a shergu. The junior usually drives the chariot while the senior fights. There are cases when a junior shows exemplary capability with weapons and the senior will choose to drive, or perhaps the senior simply enjoys driving. It is the decision of the two males as to who will drive and who will fight. The ranks of junior and senior are not decided by age, but rather by experience. Still, this usually becomes a matter of age.

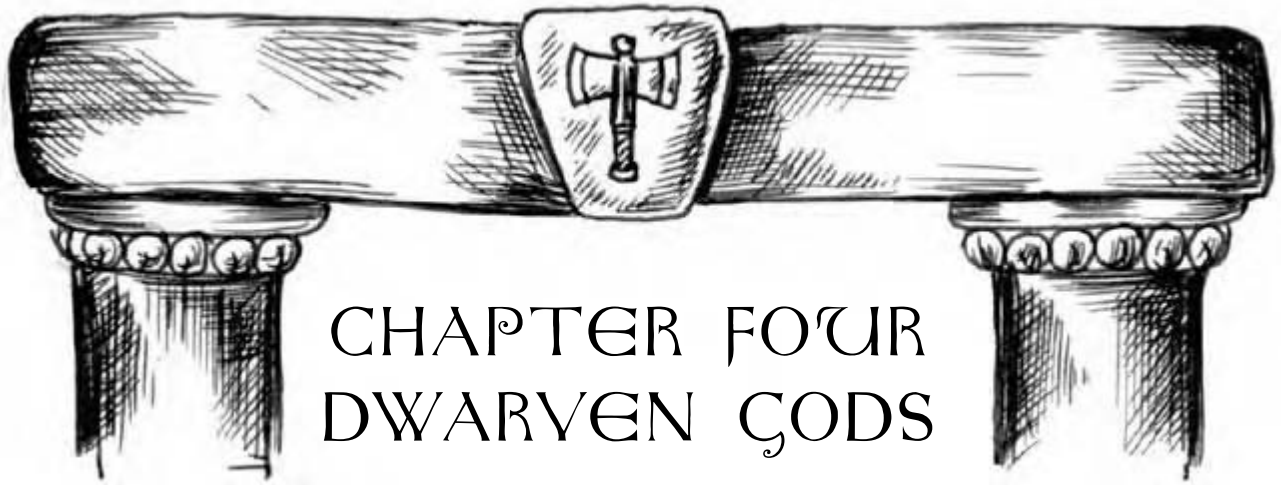
At least two and usually four powerful horses pull the shergu. The Khura are famed for their horse herds. Outsiders wonder that such a small people breed such powerful beasts, but larger warhorses are needed to pull the shergu. The horses may be armored, but the shergu rarely is, save perhaps the wheels. Blades are often attached to the hubs of the wheels as well as other points on the chariot.

Local Government

Within the turtug, the Burgud represents the government, though he does not represent the Hatujin or the Khan. He exists as a leader and a figure of respect, but spends his days doing the same chores as his neighbors – maintaining his herd, practicing his martial skills and raising his children. When the situation demands, such as an argument between families which threatens to turn violent, or some other dispute or reported crimes, the Burgud is the individual who steps forward to act as mediator or judge. Other than those situations and times of war, the title Burgud is simply an honorary one, with no real weight or power.

The Law

While there is no codified law among the Khura, there is tradition which acts in place of law. A Burgud often relies on the decisions of the Burgud before him, either through personal history or as related to him by elders within the turtug or even the Duujil or Oghuun. For a Hatujin, he may even rely on his own common sense or ideas of justice. Still, a Hatujin usually looks back at the traditions of the clan to make his decisions. A Khan simply rules as he sees fit, given the situation. If his decisions reflect a lack of justice or sense, the Hatujin will quickly support a rival candidate.



CHAPTER FOUR DWARVEN GODS

THE PANTHEON

Although many races of dwarves, especially those long-isolated from other dwarven communities, have unique religious beliefs, most share a common divine heritage. Whether these similarities are coincidental or a vestige of a common ancestry, only the gods themselves know for sure. Regardless, several types of supreme beings feature prominently in nearly every dwarven pantheon. Sometimes these figures appear as legendary heroes, other times as ancient spirits, and most often as mighty gods. These central holy figures are known to scholars as the Canonical Pillars, and they are the Hearthlord, the Weaver, the Warrior, the Deep One, and the High One.

Each of the Pillars has core attributes that are found almost universally in dwarven mythology and religion. A Pillar will almost always have a different name in each dwarven culture. For example, the Hearthlord might be known as Mighty Galdor Rocksplitter the Hearthlord in a dwarven mountain kingdom, but merely as Rathgar the Strong for an isolated mining kingdom. These two deities, when examined closely, have many remarkably similar attributes, and are both considered deities of the Hearthlord Pillar.

However, the Canonical Pillars do not always appear as mighty gods in dwarven society. Some dwarves, like the plains-traveling Khura, have primitive spirit-oriented pantheons that worship ancient heroes rather than supreme beings. Oftentimes, however, one or more incarnations of the qualities of each Pillar is found in the mythology and religion of such societies.

The existence of the Canonical Pillars is an indicator of a central “dwarven essence.” Many qualities are present in every dwarven society, like honor, strength, determination, martial prowess, and clan loyalty. These qualities are embodied in the Canonical Pillars. These dwarven traits may be remnants of a common history or simply manifestations of the dwarves’ innate nature, or both.

Detailed below are the central qualities of each Canonical Pillar, the mythological role of that figure, the most frequently encountered forms of this Pillar, and its links to the primal elements of mythology.

THE DEEP ONE

Mythological Role

The Deep One is a dwarven deity of mystery and ancient power. Many races of dwarves do not explicitly worship the Deep One or even define it as an individual power. In many cases, the Deep One is the ancient power of the earth and heavens, sometimes the foundation upon which the universe was built.

This Pillar is also the most likely of the dwarven gods to be portrayed as evil, as it is sometimes equated with the cold, dishonorable death. Most often, however, the Deep One is an uncaring force of nature, one who begets catastrophe as a matter of course, rather than out of malice. Some incarnations of the Deep One are gods to miners and delvers. It is the god of the deep earth, the possessor and grantor of riches.

Common Forms

¶ *The Hearthlord’s Brother/Father:* In many dwarven pantheons, the Deep One is embodied in the Hearthlord’s brother or father. As such a relative, the Deep One counterpoints the Hearthlord’s wisdom, honor, and commitment to justice and civilization with an acceptance of the rigors of nature and a representation of the strength of the earth. He serves as a reminder of greater powers and a natural order beyond the walls of dwarven civilization.



‡ *The Progenitor*: Some dwarven myths portray the Deep One as the foundation of the universe, usually the being on whose back the Hearthlord built the first hearthstone and molded the first clans. In other instances, the Progenitor is tied to a “great sleeper” myth, where the world exists in its dream and will cease when it wakes.

In many dwarven religions, however, the Progenitor is a god like any other. Not a builder or stonemaster, he is as often the god of nature, of fierce mountain storms and earth shaking tremors. This incarnation represents the chaos, majesty, and indifference of nature to the dwarves who worship it.

A few dwarven mythologies place the Progenitor at the center of the earth, where it lies waiting or slumbering.

- ‡ *Ancestral Mysteries*: In dwarven cultures whose religion is based on ancestor worship, the Deep One will often take form in the mysteries of antiquity, the times that were ancient even to the ancient heroes. In this form, the Deep One is usually no more than a set of ancient tales and legends about the beginnings of dwarvenkind. Most often, these tales will highlight the unknown as a way to reinforce the bonds of kinship and faith in honor.
- ‡ *Stone Spirit*: A dwarf who possesses some part of the stone spirit is stalwart and unforgiving. He has strength of spirit and an affinity for the high mountains and deep caves.

Elemental Links

The Deep One is always Earth-aspected and often shrouded in Darkness. Many mythologies portray the Deep One as also possessing Fire in the warmth of the deep mines and Water in the long, dark winters.

Alignment, Domains, Favored Weapons

Deep One incarnations tend to be neutral, but can vary widely. The domains favored by this Pillar are Knowledge and Earth, and sometimes Destruction and Strength. The most common favored weapons are the stone greataxe and stone warhammer.

THE HEARTH LORD

Mythological Role

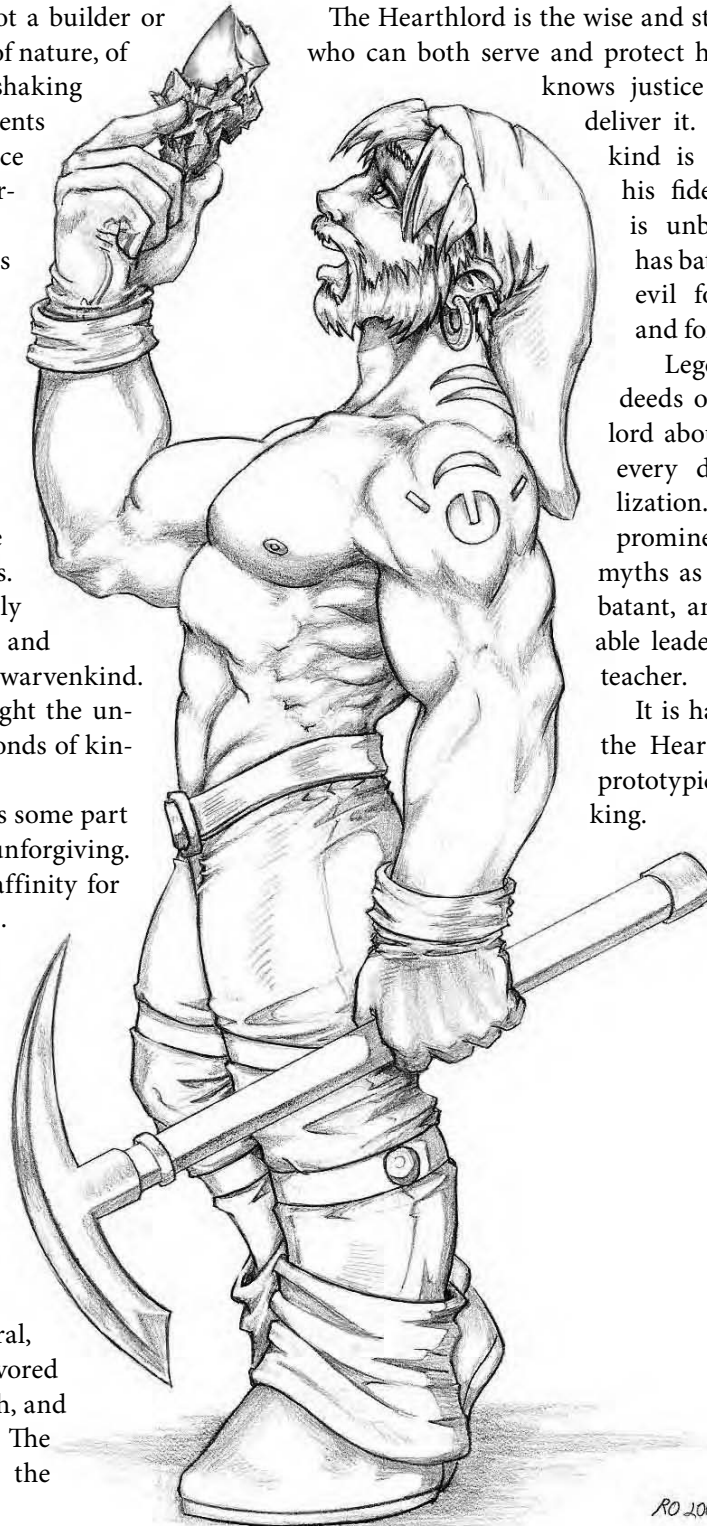
The Hearthlord is the father of dwarven civilization. The embodiment of wisdom, honor, and strength, the Hearthlord is the principal deity of most dwarven cultures. He is the central Canonical Pillar of almost every dwarven pantheon, and is usually portrayed as the creator of all dwarves.

The Hearthlord is the wise and strong king, he who can both serve and protect his people. He knows justice and how to

deliver it. All dwarven-kind is his clan and his fidelity to them is unbreakable. He has battled gods and evil for his honor and for his progeny.

Legends of the deeds of the Hearthlord abound in nearly every dwarven civilization. He figures prominently in many myths as a fierce combatant, an unimpeachable leader, and a wise teacher.

It is hard not to see the Hearthlord as the prototypical dwarven king.



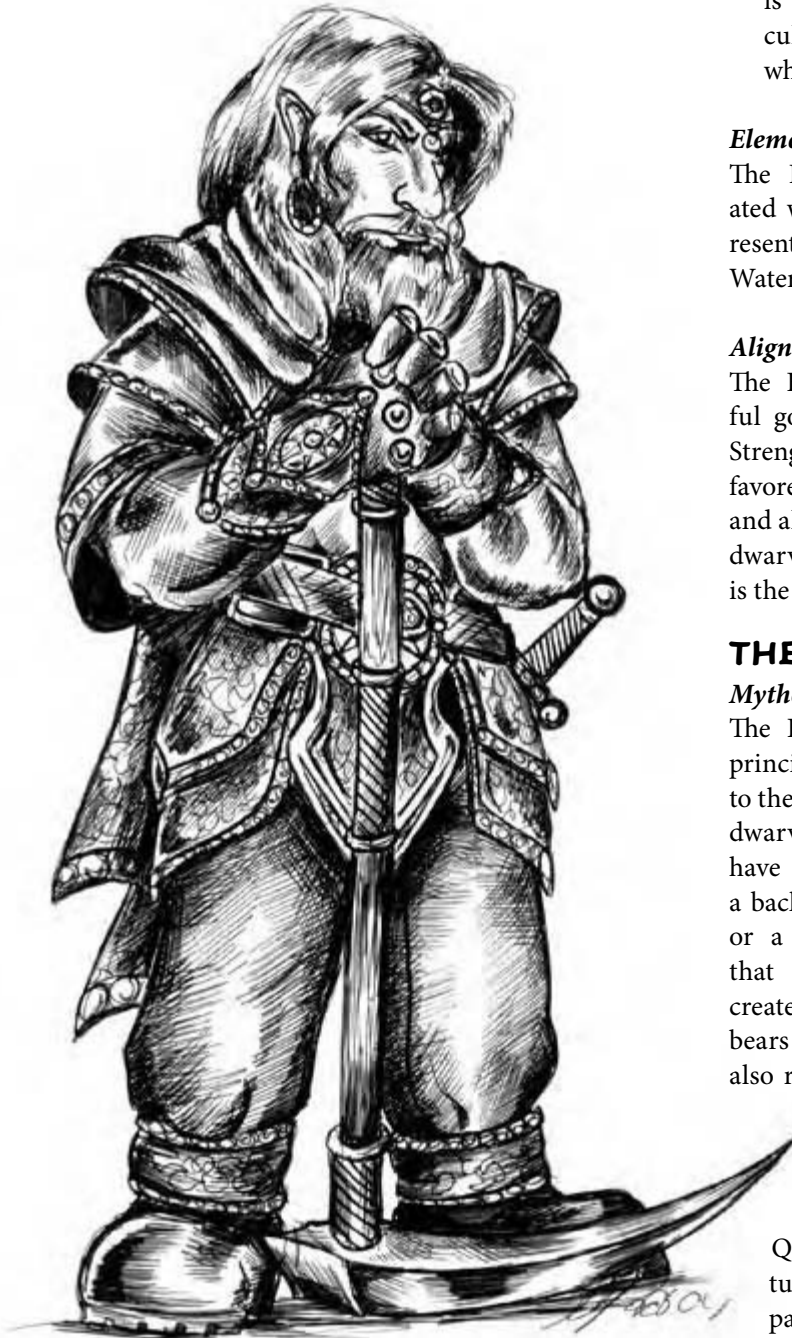
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Common Forms

¶ *The Hearthlord:* The founder of the dwarves, the head of the clan of clans, and a mighty god, the Hearthlord is the principal deity of most dwarven cultures. Equal parts warrior, leader, and wise one, he represents the balance of honor and ferocity to which many dwarves aspire.

Almost every dwarven culture has its own version of the Hearthlord.

¶ *The God King:* The most powerful of dwarven gods, this incarnation of the Hearthlord knows no rivals in the cosmos. He is the shining warrior, the inspiring leader, and the sage adjudicator of the heavens.



Most often, this form of the Hearthlord sits atop the Mount of the Heavens and watches his worlds with a faithful eye. He rarely resorts to the use of heavenly force, but when he does, he shakes the very foundations of the world.

¶ *The Ancestral King:* The ultimate ancestor of every dwarf. The ancestral king represents the first dwarven leader, the dwarf with enough valor, bravery, and wisdom so as to unite the newly created dwarves into a single clan. The ancestral king often marks the beginning of dwarven civilization.

¶ *Spirit of the Heavens:* This is the ultimate ruler of the spirit of dwarves and animals. This incarnation is the hub of the Wheel of Life in some dwarven cultures. This pure spirit is the original fount from which all dwarven life flows.

Elemental Links

The Hearthlord is almost always strongly associated with Light. Known for balance, he is often represented as having equal parts of Earth, Air, Fire, and Water.

Alignment, Domains, Favored Weapons

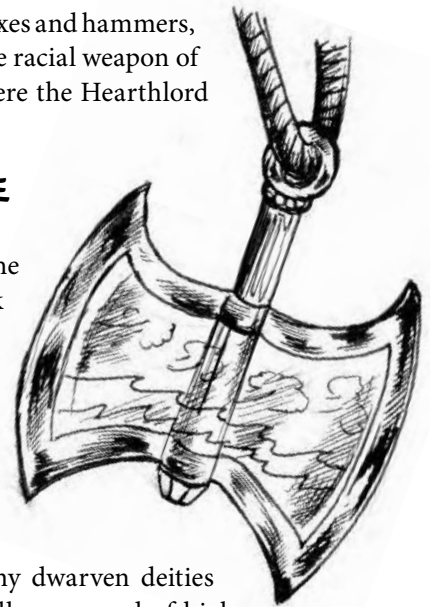
The Hearthlord deities are almost exclusively lawful good. Their cleric domains are Protection, Law, Strength, and Good. The Hearthlord's favored weapons are axes and hammers, and also tend to be the racial weapon of dwarven cultures where the Hearthlord is the principal deity.

THE HIGH ONE

Mythological Role

The High One is the principle dwarven link to the heavens. Some dwarven pantheons have this Pillar as a background deity or a cosmic force that either helped create the cosmos or bears its weight. Many dwarven deities also represent this Pillar as a god of high places and indomitable spirit, of open-air peaks and the shining moon above.

The High One is most often an elemental god, far removed from everyday dwarven life. Quite frequently, this pillar is worshiped by adventuring spirits and inquiring minds, and acts as the patron of explorers and inventors.



Common Forms

☞ *Raegaral, Keeper of the Skies:* In the most common Hearthlord pantheons, Raegaral is the god of skies and high places. He is removed from the workings of civilization but present in the cycles of life.

When miners are trapped beneath the earth, they pray to Raegaral for air. When explorers take their ships or men to unknown lands, they pray to Raegaral for guidance.

☞ *The Skylord:* The version of the High One in many dwarven pantheons is the Skylord, a never seen god of the mountainous peaks and the river's source. In many creation myths, this deity is a principal source for the energy and light of life.

☞ *The Long Lost Brother:* In ancestral religions, the High One is the distant relation who left the clan many generations ago and was never heard from again. He represents the adventuring spirit and dedication to ideals.

Many times, the Long Lost Brother is a clan's link to major historic events and stories where one of their own played a small but crucial role in shaping the history of the race.



☞ *The Wandering Spirit:* A possessor of the Wandering Spirit is at home in the wilds, at peace with nature's indifference, and driven by his own ideals. Common to wandering minstrels and warriors alike, this spirit represents the quest for greatness and inspiration.

Elemental Links

The High One is linked most often with Air and Water. This Pillar also tends to be strongly Light-aspected.

Alignment, Domains, Favored Weapons

The High One incarnations are most often lawful neutral or neutral good, though exceptions exist. The most common domains for the High One are Air, Protection, Sun, and Water. Common favored weapons include the greataxe and heavy pick.

THE WARRIOR

Mythological Role

The Warrior represents the link between martial prowess and the heavens. In many dwarven myths, this figure is the dwarf-become-god. Through honor, skill, valor, deeds, and purity of thought and spirit, the Warrior was once mortal but by exemplifying the martial and social qualities of dwarven life, he garnered the favor of the gods and transcended into the heavens.

The Warrior is the dwarven god of combat. In many dwarven pantheons, he is a god of strength and battle; he guides the fighter's axe and blesses the defender's hammer. Fidelity to one's liege and respect for honor are the hallmarks of this god.

But the Warrior can also be the divine representative of anger and intolerance. Many Warrior incarnations are the raging hero who fought the giantkin and who stepped onto many a battlefield for no more reason than the intolerance of an infinitesimal point of honor.

Sometimes, this god can be as good-spirited as he is fierce. Many dwarven cultures' version of the Warrior is a laughing jokester who loves being surrounded by friends as much as being submerged in a pitched battle.

The Warrior, for obvious reasons, is many times the tempestuous dwarven god of love and lovemaking.

Common Forms

- ☞ *The Hearthlord's Second*: He is the greataxe of the Hearthlord, he who defends him and honors him. His is the mettle to uphold the Hearthlord's wisdom and justice. He is always joyful and loyal.
- ☞ *Warrior God*: The wielder of the Hammer of the Heavens. He who metes out the God-King's justice. He is the prototypical honorable warrior, the unshakable defender, and the iron-willed victor. The Warrior God is the patron of warriors and generals.
- ☞ *Ancestral Warrior*: The honored forefather known for his martial prowess. Cunning but always loyal, this is a clan hero who fought and won great battles, destroyed fabled enemies, and protected the hearth and spirit of the clan.
- ☞ *Spirit of the Warrior*: The deep-rooted love of battle felt by dwarven warriors, manifested in the joy of combat and the honor in victor. Those who possess the Spirit of the Warrior are the defenders who refuse to fail, the fighters who die with honor, and the fathers who never falter in their duties to family and clan.

Elemental Links

The Warrior's boundless energy is Fire-oriented. His uncompromising adherence to duty, family, and honor also makes him Earth-oriented. His incarnations also generally possess far more Light than Darkness.

Alignment, Domains, Favored Weapons

The Warrior is an almost universal Pillar in dwarven religions and tends toward lawful good alignment, but it is not uncommon to see more tempestuous chaotic good incarnations. The domains of the Warrior are Good, Protection, Strength, and War. His favored weapon is usually a dwarven waraxe or the long hammer.

THE WEAVER

Mythological Role

The Weaver is the dwarven god of life, knowledge, and family. The Weaver embodies the wisdom of craftsmen and midwives. The protector of women and children, and keeper of the clan, the Weaver is often the healing-aspected deity in dwarven pantheons and is prayed to in times of illness and sorrow.

The Weaver is also often the god or goddess of scholars. This god is said to value learning and

knowledge of ways to better dwarvenkind. The Weaver is often the goddess of fertility and the arbitrator of family difficulties.

Common Forms

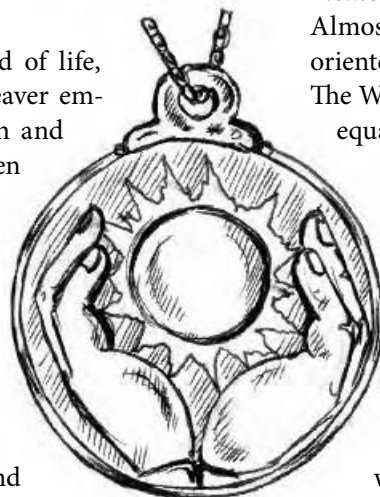
- ☞ *The Great Builder*: The Hearthlord's craftsman, the Great Builder is the architect of the earth and the heavens. Loyal, but not afraid to disagree, the Great Builder has more than once had arguments on the shaping of the world. This incarnation of the Weaver is portrayed as a master designer and craftsman, a deity who works every day with the materials of the heavens.
- ☞ *The Earth Mother*: In a few dwarven pantheons, the earth is said to have come from the womb of the Earth Mother after being fertilized by the God King. She is not only the protector of the dwarves, but also the protector of nature and all life in the great cycle. In this form, the Weaver can be quite far removed from the politics of dwarven life. Present at births and in the creation of great artifices, she quietly watches and tends to the needs of the world.
- ☞ *The Ancestral Armorer*: The Ancestral Armorer is the ancient relative who had the skill and wisdom to create an artifact of great power for the other ancestral heroes. This incarnation of the Weaver is akin to an old and wise weaponsmith who has seen enough battles to arm the young with knowledge as well as weapons. He is a builder of glory for others and hence has an almost unrivaled honor.
- ☞ *Spirit of the Shepherd/Shepherdess*: A possessor of this spirit knows the importance of family and clan and can lead others away from danger and despair. Armed with an unfailing sense of right and wrong, those who embody the Shepherd/Shepherdess are strong of spirit and are caring, loyal allies.

Elemental Links

Almost every version of the Weaver is solidly Earth-oriented. Many also possess a good portion of Water. The Weaver also tends to stay neutral, often possessing equal measure of Light and Dark.

Alignment, Domains, Favored Weapons

The Weaver is a diverse Pillar, taking many forms across the dwarven cultures. Alignment ranges from lawful good all the way to chaotic neutral. The Weaver's domains are usually Earth, Healing, Knowledge, and Sea. The Weaver's incarnations can favor any weapon, but usually a warhammer, dwarven waraxe, or crossbow.



LESSER DWARVEN DEITIES

The dwarven races, like many cultures, possess a wide variety of lesser deities and holy figures. These deities take many forms in dwarven society: sometimes they are powerful demigods or immortal heroes, and other times they are long lost ancestors. Although lesser deities abound, the following are religious archetypes that occur relatively frequently in dwarven cultures:

THE WISE MASTER

This demigod often takes the form of a greybeard with a stone-hard wizened body. Full of wisdom, knowledge, and a willingness to dole out lessons and knowledge in stiffly disciplined doses, the Wise Master is an icon of dwarven fortitude and stubbornness. *Examples:* Grath of the Iron Fist, Clachrol the Defender, Braarl the Mountainwalker, Hunnath Greybeard.

Typical Domains: Earth, Knowledge, Law, Protection, Stone

Typical Favored Weapons: Dwarven Waraxe, Long Hammer, Warhammer

Typical Alignments: LN, LG

THE STORYTELLER

There are few things a dwarf relishes more than a cold tankard of ale and a fine tale. Many dwarven cultures have a revered or semi-mythical deity of storytelling. The Storyteller is the patron of dwarven bards. As many dwarven cultures pass their history through an oral tradition, the Storyteller is often one of the most prominent lesser deities. *Examples:* Branar the Spinner, Moren of Many Tales, Fergrath the All Knowing.

Typical Domains: Knowledge, Luck, Magic, Stone, Travel

Typical Favored Weapons: Javelin, Sling, Quarterstaff

Typical Alignments: NG, CG, N

THE SCOURGE

A scoundrel and a thief, the Scourge is one of the few evil dwarven gods. Used to frighten and teach children, the Scourge often figures prominently in parables. The Scourge is a dwarf who was exiled from his clan for thievery or dishonor. His will for evil, however, was boundless and he discovered a way to tap the power of other dwarves who have broken faith with clan and honor. He is their patron. *Examples:*

Grot the Deceiver, Tainalach of a Thousand Lies, Horst Clanbreaker, Kraantal the Hearthreaver.

Typical Domains: Chaos, Death, Evil, Travel, Trickery

Typical Favored Weapons: Dagger, Flail, Spiked Whip

Typical Alignments: NE, CE

THE TRADER

Commerce is important to dwarves. Their love for material possessions, especially wrought metals and gems, runs deep. The skillful trader is respected for appraising value and understanding the price an item can fetch. Several Trader demigods exist in dwarven cultures. *Examples:* Grilt the Quick, Hannora the Shopmistress, Joullir of the Silver Tongue.

Typical Domains: Knowledge, Law, Stone, Travel, Trickery

Typical Favored Weapons: Light Crossbow, Rapier, Warhammer

Typical Alignments: LN, N

THE WAVEMISTRESS

The principal god of dwarven sailors and sea captains, the Wavemistress protects and guides seagoing dwarves. Though many dwarven cultures consider a female onboard a ship as bad luck, most consider a female goddess as an appropriate sea deity. *Examples:* Curatha, Hollandria Northwind, Rualla the Guide.

Typical Domains: Luck, Protection, Sea, Travel, Water

Typical Favored Weapons: Light Crossbow, Long Hammer, Trident

Typical Alignments: LN, N

THE JUDGE

The wise elder with the experience to see and decide clearly is usually revered in dwarven cultures. Points of honor and law are often taken to figures of authority for arbitration. It is only natural, then, that many dwarven cultures have a god of judgment. *Examples:* Vorag the Measured, Malrantog the Even Handed, Trugal the Wise, Clear-eyed Borantal.

Typical Domains: Good, Knowledge, Law, Protection, Stone

Typical Favored Weapons: Dwarven Urgrosh, Dwarven Waraxe, Long Hammer

Typical Alignments: LG, LN, NG, N

CHAPTER FIVE

DWARVEN EQUIPMENT

WEAPON TABLE

Weapon	Cost	Dmg (S)	Dmg (M)	Critical	Range Inc	Weight	Type
<i>Simple Weapon, Light Melee</i>							
Clachduin Knife	1 gp	1d2	1d3	19–20 ×2	5 ft	½lb	Slashing
<i>Martial Weapons, One-Handed Melee</i>							
Halljyark	10 gp	1d4	1d6	×3	10 ft	6 lb	Slashing
Henger (enchanted)—	<i>special</i>	1d8	1d10	×3	—	8 lb	Bludgeoning
Henger	15 gp	1d6	1d8	×2	—	8 lb	Bludgeoning
Tuag Catu	6 gp	1d6	1d6	×3	—	5 lb	Slashing
<i>Martial Weapon, Two-Handed Melee</i>							
Long hammer	20 gp	1d8	1d10	×2	—	14 lb	Bludgeoning
<i>Martial Weapon, Ranged</i>							
Arbalest, Hand	100 gp	1d10	2d6	19–20 ×2	50 ft	15 lb	Piercing
<i>Exotic Weapon, One-Handed Melee</i>							
Spiked whip	10 gp	1d3	1d6	×3	—	4 lb	Piercing
<i>Exotic Weapon, Two-Handed Melee</i>							
Weighted chain	25 gp	1d6	1d8	×2	—	12 lb	Bludgeoning

ARMOR TABLE

Armor	Cost	Armor Bonus	Maximum Dex Bonus	Armor Check Penalty	Arcane Spell Failure	Speed (30 ft/20 ft)	Weight
<i>Light Armor</i>							
Silkweave, breastplate	4,200 gp	+4	+4	-2	20%	30 ft/20 ft	20 lb
<i>Medium Armor</i>							
Silkweave, full plate	10,500 gp	+7	+2	-4	30%	20 ft/15 ft	30 lb
<i>Heavy Armor</i>							
Curatha's Sheath	2,000gp	+8	+1	-6	40%	20 ft/15 ft	50 lb
<i>Helmet</i>							
Curatha's Ram	600 gp	<i>See text</i>					10 lb

ARMS & ARMOR

Arbalest, Hand: This crossbow is a portable version of a small siege arbalest. Significantly larger than a heavy crossbow, this weapon must be wielded two-handed and can only be used without penalty by creatures with a Strength of at least 16. Creatures with a Strength score less than 16 take a -4 penalty firing a hand arbalest and require two full rounds to load it. Characters with a Strength of 16 or more can load it with a full-round action.

Clachduin Knife: Equivalent to a large utility knife, the Clachduin knife is presented as a rite of passage to male, and occasionally female, children of the Clachdu-

in on their twentieth birthday. Even the poorest knives will withstand a lifetime of use by their owners, serving as both tool and weapon of last resort until accompanying their owner to the grave. While other weapons pass to the next generation and can never truly belong to an individual, the knife that the Clachduin receive is theirs and theirs alone and is often their most prized personal possession.

Appearance and quality is based on the wealth of the family, and varies by tribe. In all cases, the hilt is decorated with the bright pattern of the tribe's rachdandail. On the simplest of knives the rachdandail

takes the form of leather wrapping or simple coloring; more elaborate versions feature hilts carved in the shape of a dwarf wielding a rachedandail-colored shield or use gems and precious metals of the appropriate color. A family identifier is often included, such as a piece of cloth for a tailor or a carved stalk of wheat for a farmer.

Although very rare, Clachduin knives of masterwork quality and even minor magical blades are known to have been given on these occasions.

The statistics listed represent a typical knife that a PC would be expected to have been given. Note that due to the lightness of the knife it does not have the mass to be thrown as effectively as a dagger.

Curatha's Ram: Long have the raiders known as Curatha's brethren been feared on the open seas for their deadly ability to leap into the water propelled by their deity's blessing to inflict shattering blows upon enemy ships.

This special helmet is topped with a massive metal spike. When used in conjunction with *Curatha's blessing* the spike deals an extra 2d6 damage on impact.

This helmet is meant to complement a Curatha's sheath.

Curatha's Sheath: This type of full plate is constructed expressly for waterborne combat using the *Curatha's blessing* spell. It has steering fins on the hands and feet to allow for greater propulsion and maneuverability in the water. These modifications eliminate the double armor check penalty for swimming.

When worn by a creature under the effect of *Curatha's blessing*, this armor increases the wearer's swim speed by 10 feet and reduces the damage dealt to the wearer upon impacting a large object by 2d8 points. (See text of spell.)

Halljyark: The weapon of choice of the Hallvring commoner, the halljyark has seen use in noble hands as well. It is a utilitarian weapon, serving as melee and missile weapon as well as boarding tool. Due to its practical nature it performs its many functions serviceably, but not as effectively as axes designed for a single purpose. Thus, most skilled warriors will choose to carry one or more throwing axes for missile combat as well as a hand- or battleaxe for melee combat.

A halljyark is the size of a battleaxe but carries a lighter head that features a very deep curve on the lower part of the blade and a thinner haft. Unlike other Medium-sized throwing weapons, the halljyark is designed to be thrown using two hands by bringing it from behind the back with an overhead motion; throwing it using one hand is possible, but this counts as a full-round action.

Besides its combat use, the halljyark is used as a boarding tool, reaching the axe heads into the enemy ship's railing or deck and pulling the two vessels closer so that boarding can commence. In extreme cases, Hallvring raiders have hurled themselves at enemy ships while holding onto their halljyarks, in the hope of the axeblood either catching on to the railing or biting into the hull, and then pulling themselves onto the vessel; unfailingly, such halljyarks are usually equipped with leather thongs on the haft that wrap around wrist or arm to aid the raider in keeping his grip. Naturally, those Hallvring so inclined to board vessels in this manner wear little, if any, armor.

While not a truly effective combat or boarding technique, the sight of several Hallvring raiders launching themselves with wild abandon at an opposing merchantman hull is enough to send fear coursing through most enemies. Often only one or two raiders have to climb on board successfully in this manner for the opponents to surrender.

Hurling one's self at an enemy hull

This is considered a move-equivalent action. While holding on to the halljyark, the Hallvring must succeed at a Jump check long enough to have the halljyark reach the enemy railing or hull. The halljyark adds 2 feet to the total distance for the purposes of resolving this check. Failure to reach the hull or railing means the Hallvring plunges into the sea.

Next, the Hallvring must succeed at a melee attack roll against the hull's armor class (AC 5, although choppy seas, winds, *etc.* can increase the difficulty) in order to successfully have attached the blade to the railing or hull. Failure means the Hallvring plunges into the sea.

If the halljyark does not have a leather thong to allow the raider to tie around his wrist, forearm, belt, *etc.* then he must also succeed at a Strength check (DC 15) or lose his grip on the weapon and plunge into the water.

Once successfully attached, the Hallvring can climb on to the opposing ship if he succeeds at a Climb check by using the haft of the halljyark to pull himself up while bracing against the hull (DC 10 due to the difficulty of the task). Note that if the Hallvring fails the climb check by five or more, he falls and only the leather thong will keep him from plunging into the water.

Henger: Made of bone, a henger is not an effective weapon until it has been enchanted by a Khura Oghuun

using an *ironbone* or *dedicate henger* spell. Prior to this, a henger is no more effective than a club of Large size.

The appearance of a henger varies, with each clan choosing the type of bone that best suits their needs. Finding a single bone the height of a Khura is quite a feat, and those that wield such a henger command great respect. The usual method is to fashion a henger from several bones, binding them with wet sinew which, when dried, pulls the bones together in a tight grouping.

Prior to its enchantment, a henger is decorated with scrimshaw representing an individual's choice of motifs, usually personal accomplishments or scenes from heroic myths. These can be quite elaborate and, if not for magic holding it together, such a heavily decorated henger would be useless as a weapon.

Long Hammer: This long handled hammer is the reach weapon of choice for many dwarven clans. Powerful enough to stop a bear in its tracks, these hammers can deliver tremendous bludgeoning blows. You can strike targets 10 feet away with this weapon but not adjacent foes.

Silkweave Breastplate: This armor consists of small, hard pieces of wood woven together with silk padding and thread. It is extremely light and durable for its protective value and is built for maneuverability. It is a coveted armor for sea raiders because of its weight and low armor check penalty for swimming.

The armor comes with a helmet and a set of greaves and bracers. This armor does not suffer the double check penalty when making Swim checks.

Silkweave Full Plate: This armor covers the entire body with interlocking plates of fire-hardened wood, wrapped and fastened with silk thread and padding. This type of armor is light and durable. Sea raiders favor this armor because it does not suffer the doubled armor check penalty when swimming. Some spell casters have even adopted it for its relatively low arcane spell failure chance.

The armor comes with full leg and arm coverings, as well as a gauntlets and a visored helmet.

Spiked Whip: This slightly heavier version of the whip has sharp spikes woven into it along its length. Unlike the standard whip, this exotic weapon can deal lethal damage. It is a 15-foot reach weapon that can also attack squares 10 feet away and adjacent to you, though you don't threaten the area within which you can attack.

Using a spiked whip, however, provokes an attack of opportunity like using a ranged weapon.

Since a spiked whip can wrap around an enemy's leg or limb, you may make trip attacks with it. If you are tripped during your own trip attempt, you can drop the spiked whip to avoid being tripped.

When using a spiked whip you gain a +2 bonus to opposed attack rolls made to disarm an opponent, including the roll to resist being disarmed if the disarm attack fails.

You can use the Weapon Finesse feat to add your Dexterity modifier to your attack bonus even though the spiked whip is not a light weapon for you.

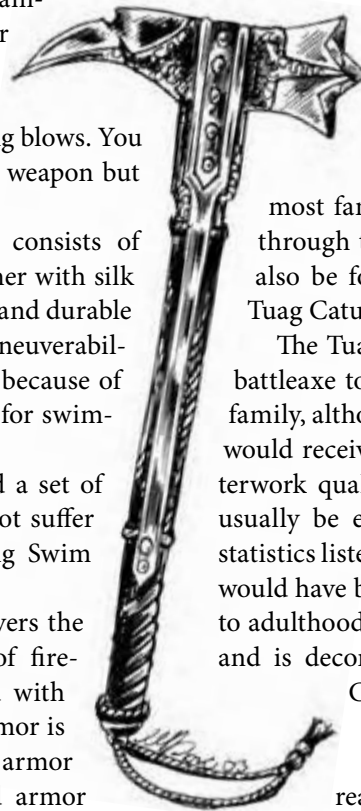
Tuag Catu: The "axe of combat" is usually an heirloom that is presented to Clachduin that have reached forty years of age and proven themselves in the martial arts, although this can happen at a later time as well. It marks the Clachduin's ascent to the rank of warrior with all of the privileges and responsibilities inherent therein. Occasionally a family may have only one Tuag Catu to give, but most families have several that have been passed through the generations. Of course, new axes may also be forged, especially if there are not enough Tuag Catu within the family to be presented.

The Tuag Catu can be anything from a common battleaxe to a major magical item depending on the family, although it is extremely rare that a young adult would receive anything more than a weapon of masterwork quality; the more powerful Tuag Catu must usually be earned through prowess in combat. The statistics listed above represent a typical Tuag Catu that would have been presented to a PC upon his ascension to adulthood. It is the equivalent of a normal handaxe and is decorated in much the same manner as the Clachduin knife.

Weighted Chain: This 10-foot chain ends in two heavy steel balls. It is an exotic reach weapon that can bludgeon opponents 10 feet away as well as adjacent melee foes. Because this weapon can wrap around opponents' legs or other limbs, you can make trip attacks with it. If you are tripped during your own trip attempt, you can drop the weighted chain to avoid being tripped.

When using a weighted chain, you gain a +2 to opposed disarm rolls to disarm an opponent, including the roll to avoid being disarmed if such an attempt fails.

You can use the Weapon Finesse feat to add your Dexterity modifier to your attack bonus even though the weighted chain is not a light weapon for you.



ALCHEMICAL & COMESTIBLES

Breet Nuts: When a handful of these bitter, blood colored nuts are chewed up and held in one's mouth for 3 rounds, they grant the subject a +2 enhancement bonus to Strength for 1d4 minutes. The effects of multiple doses of these nuts do not stack (but may give the imbiber intestinal difficulties). If a creature uses breet nuts more than once per day, there is a 20% chance each time that their use will result in a permanent loss of 1 Strength (DC 15 Fortitude save negates).

Breet nuts; 40 gp; +2 Strength for 1d4 min.; —.

Brewing Kit: Many dwarven adventurers insist on brewing their own beer. This kit contains all the common ingredients for brewing beer, including hops, barley, yeast, and sugar. The kit also comes with measuring implements, recipe cards, and a small brew keg. A complete beer recipe usually takes at least 5 weeks to brew. Each recipe can produce up to 5 gallons of beer.

Brewing Kit; 100 gp; Brew up to 5 gal. beer; 40 lb. empty, 90 lb. full.

Color Beets: These odd multi-colored beets are found growing wild in high mountain meadows. They come in blue, red, purple, green, yellow, and orange. If imbued raw, they will temporarily change the pigmentation of your skin and eyes. Your skin and eye color will change to match the color of the beets you eat for 2d6 hours. You may mix different colors of beet to create specific effects. A mix of all the colors creates a dark brown that looks quite natural. Using only yellow and orange will lighten many skin tones considerably. When using the beets for Disguise checks, you get a +5 circumstance bonus to the check. The beets may be consumed repeatedly with no ill effects.

Color beets; 10 gp; Changes skin and eye color; 1 lb.

Crot Berries: Two of these black berries hold enough stimulants to bestow a creature who consumes them with a +2 enhancement bonus to Dexterity for 1d6 minutes. Coveted by performers and rogues, the market price for these rare berries is quite high. The effects of multiple doses do not stack. Using the berries more than once every two days can cause hypertension (insomnia, loss of 1 Strength, 1 Constitution, and 1 Dexterity for 2d6 days, DC 12 Fortitude save halves duration). There is a 30% chance of causing hypertension each extra time a creature takes the berries in a two-day period.

Crot berries; 90 gp; +2 Dexterity for 1d6 min.; —.

Hardy Berries: These coveted berries are amazingly sour but well worth the discomfort. When three of these berries are swallowed, the subject gains an incredible ability to withstand extreme temperatures for 12 hours. The subject will be comfortable and not

have to make Fortitude saves in conditions ranging from -50 to 140 degrees and gains a +2 enhancement bonus to any Fortitude saves required against extreme temperatures. While under the effects of hardy berries, the subject is very hungry and requires twice the daily caloric intake.

If a creature uses hardy berries for more than 36 consecutive hours, they must make a DC 12 Fortitude save at the beginning of each successive 12 hour period they take the berries or take 1 point of permanent Constitution loss.

Hardy berries; 65 gp; Endure extreme conditions for 12 hours; —.

Hornet Bag: These nasty thrown weapons are believed to be a gnomish invention. Usually purchased from an alchemist, these small sacks are filled with hornets or other stinging insects. They may be thrown at a target up to 30 feet away. Upon striking with a ranged touch attack, the sack splits open and releases a small swarm of angry hornets which sting every creature in close proximity. The insects deal 1d3 damage to the target and 1 splash damage to creatures in adjacent squares. The hornets will stay in the area and continue delivering their damage each round to any creatures occupying or moving through their squares for 2d4 rounds before dispersing. This object counts as a splash weapon.

A hornet bag will only keep for one week after it is purchased, after which time the hornets will all die, rendering it useless.

Hornet bag; 15 gp; 1d3 sting damage plus 1 splash damage; 1 lb.

Larstip Extract: The extract from this rare variety of tuber greatly enhances many creatures' low light vision. Creatures without darkvision or low light vision gain low light vision out to 30 ft. for 1d4 hours after drinking a dose of this extract.

If Larstip extract is imbibed more than three times in one week, there is a 20% chance per dose taken that the drinker's teeth will fall out (DC 18 Fortitude save avoids the effect).

Larstip extract; 70 gp; Low light vision for 1d4 hours; —.

Monta Shell Powder: The powdered shell of this reclusive mollusk has a potent effect on the skeleton of humanoid races. When a dose is taken, the subject's bones become soft and malleable. This effect lasts for 2d4 times 10 minutes. At the end of the effect, the bones will harden in whatever shape they are in.

This powder is useful for setting broken bones (a +10 to such Heal checks) and for repairing deformities. It is in highest demand, however, from rogues and thieves who use it to squeeze in and out of tight places.

A creature who takes monta shell powder gains a +5 circumstance bonus to Escape Artist checks for the duration of the drug's effect.

If monta shell powder is taken more than three times in a week, there is a 10% chance per dose taken of the subject's bones weakening permanently, causing 1d4 permanent Constitution damage (DC 11 Fortitude save halves).

Monta shell powder; 80 gp; Soft bones, +5 to Escape Artist, see text; —.

Raegald Mushrooms: These pungent but sweet mushrooms are found in dank crevices and deep shade. When a creature forms a paste from them and rubs it on the back of his or her neck, they gain creative insights and agility of mind. For 2 hours after applying the paste, the creature gains a +1 enhancement bonus to Intelligence and Wisdom.

There is an odd side effect, however, from using raegald mushrooms. For the duration of the effect, the creature's voice becomes comically high-pitched. The subject receives a -5 penalty to Bluff, Diplomacy, and vocal Perform checks. Using raegald mushrooms more than once a day results in aphasia (an inability to use or understand speech), instead of a squeaky voice (DC 13 Fortitude save avoids this effect, but also nullifies the Int and Wis bonuses).

Raegald mushrooms; 50 gp; +1 Intelligence and Wisdom for 2 hours; —.

Stink Bombs: You may throw these sacks of stinking, fetid dust as a ranged touch attack at any target within 25 feet. On striking, they burst, releasing a 5-foot radius cloud of nauseating powder centered on the target. All creatures occupying or passing through the area must make a DC 11 Fortitude save or suffer a -2 penalty to skill checks, initiative rolls, attack rolls, and saving throws for the next 1d4 rounds. A creature who successfully saves does not need to save against a stink bomb for the next hour. The dust dissipates after 4d4 rounds.

You may throw a stink bomb at a square rather than a creature. Treat the square as having an AC of 5; if you miss, use a d8 to determine which square it lands in.

Stink bomb; 50 gp; *stinking cloud*, see text; 1 lb.

Stretch Rope: This intricately woven rope is laced with an elastic tree resin that allows it to stretch to twice its length without losing any of its strength. The rope comes in several thicknesses that will stretch to double their length under different loads. This type of rope, when used with ingenuity and daring, can produce fantastic results.

Stretch rope; 80 gp; Stretches to twice its length, 100 lb, 200 lb, 400 lb versions; 10 lb, 15 lb, 20 lb.

DWARVEN ALCOHOL AND OTHER FINE STIFF DRINKS

While most intelligent races and their societies have managed to formulate various methods of liquid intoxication throughout the ages, no single race has yet managed to do so with the same degree of success, patience, and dedication as the dwarves and their famed brewing "artists". Unlike the cheap, watery brews, wines, and distilled spirits of the pathetic humans, dwarven alcohol and liquid elixirs leave behind a kick to the brain that keeps on giving and giving. Given time, a bit of endurance, and steadfast desire to become a fully-fledged alcoholic, one can become gradually immune to the greater effects of human alcohol. With dwarven spirits, however, there is no compromise. Either you can maintain yourself or you cannot, and only the greatest of drinkers ever achieve the slightest degree of tolerance.

That's not to say that dwarves cannot hold their own fire water mind you; such talk could cause a careless man to be disemboweled by the crueler end of a battleaxe. The simple truth is, however, that hardly any mortal's body could be fully equipped to grow immune to the effects of a dwarven brew's intoxication. "Sanity rendering poison" might be a bit too harsh a term, but then such drinks are hardly a healing tonic for the soul. "Pumice for the intestines" might, however, be somewhat fitting.

Read on if you think that you are serious enough about wishing to drink something that would give even the most rot gutted bums the sensation of having their digestive system ripped out of their bodies and then crushed with flaming warhammers. Enjoy, my fellow wretched, suffering drinkers! Belch, puke, and enjoy!

Dwarven Drink Stats And Their Meanings

In order to more accurately catalog and describe the effects, properties, and cultures surrounding the various dwarven drinks that are available, the various samplings of such fine beverages are set up in a statistical format. Below is a definition concerning each statistic.

Drink Type: This is the type of drink, whether it be a special stout blend, a particular variety of wine, a malt liquor, or even one of the various distilled spirits that are available for consumption at most dwarven taverns below the earth's surface. The drink type is listed at the very top of the stat block.

Serving Size: This is the standard size (mug, glass, half glass, etc.) for one "effective" serving of the beverage.

Price Rate: This includes the average costs and servings for such a drink. Price rate can be affected by

a particular brand's star rating. Usually drinks with a single star rating are at 80% normal cost, drinks with a rating of two to three stars at 100% normal cost, drinks with a rating of four stars are at 120% normal cost, and drinks with a rating of five stars are at 150% normal cost.

Difficulty Classes: All dwarven beverages require the consumer to make a Fortitude save upon the consumption of a serving. As even the most average of dwarves can handle such drinks better than other races, there are two different DC scores. The first is for dwarves and the second is for all other races. If the consumer fails, they are affected by the drink's Side Effect. If the drinker successfully makes their Fortitude save, however, they can receive the drink's Benefit (if it has one).

Benefit: This is the special benefit that some drinks have. Sometimes such benefits can be compounded by drinking more than one serving of the particular drink in a row. In order to gain the benefit, the consumer must make their Fortitude save upon consumption of the beverage. If they succeed, the benefit is theirs. If the consumer keeps drinking a particular beverage in the hope of compounding the benefit, they must keep successfully making their Fortitude saves. Once they fail, the consumer cannot compound the benefit effects any more for a 24-hour period. They do not, however, lose any of the beneficial properties that they gained before failing their Fortitude save unless noted otherwise in the drink's Side Effects.

Benefit Duration: This is the amount of time that a particular benefit remains.

Compounding: This is the number of times that the benefit of a drink can be compounded in a single 24-hour period. The consumer must keep succeeding at their Fortitude to continue to compound such benefits. Once they fail, the consumer can no longer gain any more benefits from a particular beverage for another 24 hours.

Side Effect: This is the effect on the drinker if they fail their Fortitude save. Sometimes these effects may cause the drinker to have to make additional saving throws.

Side Effect Duration: This is the amount of time that a particular side effect remains.

Description: These are general notes about the particular drink, including common ingredients, history, taste, and so forth.

Popular Brands: These are the popular brews of the particular drink that are made by the finer dwarven breweries. These labels have a star rating for overall quality, with a rating of 1 being the absolute worst and a rating of 5 being the absolute best.



Absinthe, Dwarven

Serving Size: 1 mug

Price Rate: mug 8cp, gallon 5sp

Difficulty Class: 18/28

Benefit: Consumer is immune to all fear based attacks, spells, and spell based effects.

Benefit Duration: 1d8 hours

Compounding: Non-applicable

Side Effect: Consumer is temporarily blinded.

Side Effect Duration: 14 hours

Description: While human absinthe was perhaps one of the most potent and destructive beverages ever to grace the tavern halls, the dwarves decided that it would be against their heritage to outdone by such inferior mixtures. Taking samples of only the finest and most potent of wormwood plants to be found, the dwarves began to experiment with the inclusion of other plant essences. After much painful and maddening research, the dwarves came up with their own version of this foul, pale green drink. A simple sip of dwarven absinthe gives one terrible visions of mindless destruction. Often feeling that they've "seen it all", successful drinkers stumble away with a temporary immunity to all forms of fear. Other drinkers, having a much weaker fortitude, are reduced to temporary blindness.

Popular Brands: Dancing Weed Extra Green(*), Fairy Boots Pale Mint(**), Forestbasher (***), Drakeweed Extra Stout (***), Dwarven Nightmare (****), Emerald Crown Absinthe (*****)

Ash Ale, Dwarven

Serving Size: 1 mug

Price Rate: mug 4sp, gallon 2gp

Difficulty Class: 18/24

Benefit: Consumer gains +1 to AC when resisting attacks from undead creatures.

Benefit Duration: 12 hours

Compounding: 4

Side Effect: Consumer is overcome by severe bouts of nausea and is unable to do little more than move about very slowly, vomit, and sleep.

Side Effect Duration: 18 hours

Description: Many ages ago, a clan of hearty dwarves stumbled upon a bizarre discovery in the bottom of an ancient cavern. Spread across the vast floor were the bones of over a dozen huge red dragons. Sensing that there were mysterious powers to be gained from the contents of this burial ground, a curious dwarf whittled off a small sliver of bone. He then pounded it into a fine powder and mixed in with his ale. Upon the consumption of this mixture, the dwarf saw great visions of death and the foul undead. Though frightening, it was revealed to him how to better protect himself from such terrors. Though the memory of such visions gradually faded away several hours later, the dwarf remembered enough to recognize that some great beneficial advantage was to be had from taking a small, minute portion of the remains from that foul, draconic resting place and adding it to a mug of ale. After much experimentation, the dwarf and his close friends were able to perfect a formula that would allow one a greater sense of protection when having to do battle with undead creatures.

All brands of dwarven ash ale rely on the same graveyard for their chief component. While there is still enough bone left in the bottom of that strange cavern to last several lifespans to come, the dwarves realize that this is a limited commodity and try as they might, they have not yet been able to create a substitution. Thus, dwarven ash ale is quite expensive as far as such drinks are concerned, but the cost is worth every little bit for those who can afford the price.

Popular Brands: Fortpaw And Son Premium Reserve (**), Bone Mountain Ancient Recipe (***), Smiling Axe Bitter Aged (****), Ticklezombie Wheat & Barley (****), Olde Cave Original Blende (*****)

Autumn Mash

Serving Size: 1 mug

Price Rate: mug 3cp, gallon 1sp

Difficulty Class: 14/18

Benefit: Consumer gains +1 bonus towards saving throws against disease.

Benefit Duration: 4 hours

Compounding: 3

Side Effect: Consumer takes 1d4 temporary points of Constitution loss.

Side Effect Duration: 8 hours

Description: It seems that one fine day, many ages ago, some dwarven farmer decided that taking a bunch of rotted fruits and grain was a great way to mix up a new drink. Letting this foul concoction rot away and bubble over, the early beginnings of autumn mash were formed. Adding the essences of various foul plants in the height

of summer, the bubbling fluids of this drink have plenty of time to become adequately corrupted before the last days of harvest. Typically consumed just before the onset of winter, the fermented, antibacterial properties in autumn mash are strong enough to kill off any onset of influenza, cold, or other disease related ailment.

As for being a drink of pleasure and enjoyment, autumn mash is a foul beast that shows no mercy. The taste is absolutely horrible, and the body of this drink is cloudy and often full of small bits of rotting pulp. There are a few refined, “vintage” drinkers of autumn mash, however, and these individuals claim that the mixtures are at their peak when a moderate degree of mold can be savored in the aftertaste that autumn mash leaves behind.

Popular Brands: Pinkbeard’s Wilted Harvest (*), Varmitlace Extra Cloudy (***), Olde Toesnickel’s Spiced Autumn Apple (*****)

Bark Mead, Dwarven

Serving Size: 1 mug

Price Rate: mug 2cp, gallon 1sp

Difficulty Class: 16/22

Benefit: Consumer gains a +1 to attack rolls against plant creatures.

Benefit Duration: 1d3 days

Compounding: 3

Side Effect: Consumer is temporarily blinded.

Side Effect Duration: 8 hours

Description: Old dwarven folklore tells of dark forests that functioned as barriers between the mountain homes of the dwarves and the meadowland villages of the humans. In order to trade with the humans, the dwarves would have to cross through these wicked, vile forests and face the horrible creatures that lived amongst the trees. According to the legends, many of these monsters were little more than animated plants themselves, and they thirsted for the taste of a creature’s flowing blood.

The legend goes on to state that in order to defeat such terrible, leafy things one must consume a bit of their essence in the same manner that they relish the blood of dwarves. And so, dwarven bark mead was born.

Dwarven bark mead is a distilled mixture of honey mead and the saps and bark essence of no less than twenty different types of trees. Often these mixtures vary from brewer to brewer and such recipes remain a secret. Potent and somewhat dangerous due a noticeable amount of wood alcohol content, dwarven bark mead is reserved for consumption before entering a dangerous and dark journey through the wilderness.

Popular Brands: Yak Horn Special Premium (*), Old Sap Barrel Brew (**), ForestCliffe Mellow (***), Draker Mead (***), Dwarven Hollow (****), Emerald Crown Special (*****)

Dragon Blood Spirits, Dwarven

Serving Size: 1 mug

Price Rate: mug 20gp, gallon 85gp

Difficulty Class: 20/32

Benefit: Consumer gains a +3 to AC when resisting melee attack rolls from a dragon.

Benefit Duration: 1d8+2 days

Compounding: Non-applicable

Side Effect: Consumer is reduced to a temporary state of incapacitating insanity that's accompanied by painful bouts of vomiting and quivering.

Side Effect Duration: 1d8 days

Description: Dragon blood spirits are made from the fermented blood of a slain dragon that has been mixed with various preserving and enhancing herbs. This is a very powerful drink that can either course its way through the blood of the drinker and give them the power to resist the melee attacks of dragons or render them a helpless mess.

The side effects or benefits are immediate and the cost for such a drink is high. Due to its high difficulty to properly consume, the rather expensive price, and the nature of the benefits, dragon blood spirits are consumed by only the most powerful of dwarves before pursuing an attack upon a dragon's lair. Drink at your own risk.

Popular Brands: Drakeblood Premium (***), High Cave (****), Old Sword (*****)

Mineral Malt Liquor

Serving Size: 1 mug

Price Rate: mug 2cp, gallon 1sp

Difficulty Class: 16/20

Benefit: Damage reduction 3/magic

Benefit Duration: 1d6 hours

Compounding: Non-applicable

Side Effect: Consumer is overcome with a nauseating sickness that completely incapacitates the character.

Side Effect Duration: 10 hours

Description: While malt liquor is primarily popular with the orcish population along with some of the poorer human drunks, the dwarves figured out how to bulk out this heavily fortified malt beverage with the essences of various minerals. The result was a brew that made one resistant to damage but also potentially sick if the drinker was not particularly experienced with alcohol and very careful as to how much was drunk.

Popular Brands: Fist Blocker Green Brew(*), Screaming Weasel (**), Bull Head Premium (***), Blue Oxen (***), Axe Head Extra Dark (****), Warhammer Premium (*****)

Mycovega Spirits

Serving Size: 1 mug

Price Rate: mug 4cp, gallon 2sp

Difficulty Class: 19/25

Benefit: Consumer gains a +1 Strength bonus.

Benefit Duration: 1d8 hours

Compounding: 4

Side Effect: Consumer is completely blinded and reduced to a state of violent, shaking hallucinations.

Side Effect Duration: 1d4 days

Description: Dwarven mycovega spirits combine the distilled essences of various forms of vegetation and popular varieties of cave fungus. This foul compound can either bulk one's system up for combat or send them into a blind, screaming fit of violent hallucinations. As this mixture has a very terrible potential for accidentally poisoning the drinker, it is consumed by only the most experienced and the bravest of dwarves.

Popular Brands: Old Toadstool (*), Bold Toady's Pink & White (*), Amber Arm (**), Foul Stagger Winter Blend (***), Deadly Night Crow (***), Frog Giggler Extra Aged (****), Orange Cave (*****)

Mycomead

Serving Size: 1 mug

Price Rate: mug 7cp, gallon 3sp

Difficulty Class: 16/22

Benefit: Consumer gains a +1 Strength bonus.

Benefit Duration: 1d8 hours

Compounding: 2

Side Effect: Consumer is temporarily overcome with vile hallucinations.

Side Effect Duration: 1d8 hours

Description: As the dwarven mycovega spirits proved to be a bit too much for most drinkers, the dwarven brewers went back to the drawing board and came up with a more tolerable beverage that was formulated by adding the essences of various forms of mushrooms and other fungi to common mead. The result was a drink that was somewhat on the bittersweet side but was easier to drink and handle. Dwarven mycomead is still considered to be a bit too bold for non-dwarven drinkers, but does offer a bit of



a boost for those who are quite experienced when it comes to handling dwarven beverages, and need a bit more 'oomph' before entering battle.

Popular Brands: Hollow Honey (*), Rock Garden Amber (*), Old Beard Extra Sweet (**), Dancing Frog (***), Icky Mug Premium Dark (***), Rock Guild Premium (****), Old Cave Fruit Extra Gold (****), Rock Guild Dark Amber (****)

Rock Spirits, Dwarven

Serving Size: 1 mug

Price Rate: mug 1sp, gallon 7sp

Difficulty Class: 14/20

Benefit: Consumer gains a +1 to AC.

Benefit Duration: 1 day

Compounding: Non-applicable

Side Effect: Consumer is temporarily paralyzed.

Side Effect Duration: 1 day

Description: Dwarven Rock Spirits are fermented grain spirits that have been enhanced with the essences of several rock minerals. These minerals, when blended with just the right ingredients, cause a dwarf's flesh to become temporarily coarse and extremely resistant to injury; often the tone of the skin may turn a mild gray or rusty color for a short duration of time. As this mineral content can be somewhat dangerous, especially to non-dwarven drinkers, a failed saving throw can result in temporary paralysis.

Popular Brands: Old Stone (*), Jade Knife Stout (**), Pick Axe Premium (***), Cavehome Winter Blend (***), High Knife (****), Slate Cave (****)

Winter Wine

Serving Size: 1 glass

Price Rate: glass 8cp, pitcher 3sp

Difficulty Class: 12/16

Benefit: Consumer gains a +1 to saving throws against cold spells and effects.

Benefit Duration: 1d3 days

Compounding: 3

Side Effect: Consumer passes out into a very deep sleep.

Side Effect Duration: 2d4+2 hours

Description: Winter time is always a hardship for anyone, but for those who live amongst the high cliff walls of the mountains, such a bitterly cold season is especially harsh. To better fortify oneself for the blistering winds, the introduction of dwarven winter wine to an aching, chilled body is a meeting that is always welcome.

Made from the finest mountain berries, imported spices, and several rare herbs, winter wine warms the

body and eases the mind during the colder times of the year.

Though quite helpful in regards to warmth, winter wine is a drink that is to be handled with care. A bit too much and one can easily be found trying to mimic the peaceful hibernation of a bear.

Popular Brands: Old Earl's Cinnamon Cranberry (*), Snickerred (**), High Elk Red Antler (***), Olde Raspberry Hearth (***), Chill Cave Cranberry Spice (****), Mountain Winter (****)

Wrestler's Beer

Serving Size: 1 mug

Price Rate: mug 1sp, gallon 5sp

Difficulty Class: 14/18

Benefit: Consumer gains a +1 towards grapple checks

Benefit Duration: 1d4 hours

Compounding: 4

Side Effect: Consumer takes 1d4 points of temporary Wisdom damage and 2 points of temporary Intelligence damage.

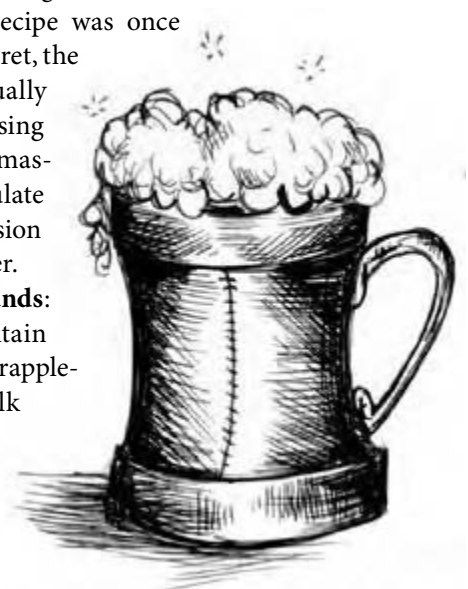
Side Effect Duration: 1d3 days

Description: Realizing that his wrestlers needed a bit something extra to "perk them up", a wise guildmaster consulted a few ancient tomes on brewing and gnome alchemy and came up with a concoction called "wrestler's beer". Though he didn't tell anyone exactly what was in it, this new drink was obviously a merger of fermented grains, pure spring water, and several herbs known for their ability to "perk one up" physically.

Though great if drunk carefully before a match, it quickly became apparent that too much of this new variety of beer was potentially harmful to one's ability to think clearly. As a result, many consumers became violent and aggressive, and didn't want to leave the wrestling to the ring.

While the recipe was once guarded as a secret, the formula eventually slipped out, causing dozens of guildmasters to formulate their own version of wrestler's beer.

Popular Brands: Gray Fox Mountain Premium (*), Grapplehold Lite (**), Elk Clif's Best (***), Stone Hall Competition Bold (****)



A SELECTION OF DWARVEN MAGIC ITEMS

Garantal's Banner

When this banner is unfurled atop its 10-foot pole, all allies within 120 feet who can see it gain a +2 morale bonus to attack rolls, skill checks, and Will saves. This ability can only be used once per day. Once unfurled, the *banner* can be stuck in the ground or affixed upright in some other way. This effect lasts until the *banner* touches the ground. The effect also only works if its owner's allies are familiar with the emblem depicted on the *banner*. The *banner's* emblem can be altered by holding the pole and concentrating for 2 full rounds.

Moderate enchantment; CL 11th; Craft Wondrous Item, *heroism*; Price 22,000 gp.

Haggler's Vest

This vest is the secret heirloom of many trading clans. When worn, this vest imbues its wearer with enhanced bargaining and appraisal skills. The wearer gains a +5 bonus to Appraise checks and a +5 bonus to Sense Motive and Bluff. The wearer also gains a +2 Charisma score bonus.

Faint transmutation; CL 9th; Craft Wondrous Item, *eagle's splendor*; Price 19,500 gp.

Hotrocks

These unremarkable bullets, when fired from a sling, almost instantly become white-hot. They act as +1 *bullets* that inflict an additional 2d6 points of fire damage. In addition, a creature struck by a *hotrock* must make a DC 15 Reflex save or they and their flammable equipment will catch fire, which will deal 1d6 points of damage per round until extinguished (DC 15 Reflex save each round). *Hotrocks* are very effective for igniting flammable objects such as wooden doors and bridges. A *hotrock* immediately disintegrates when it impacts or lands.

Faint transmutation; CL 5th; Craft Magic Arms and Armor, *heat metal*; Price 18,350 gp (set of 50)

Jig Bottle

In the wrong hands, this object can be a nuisance—a dangerous nuisance. When the possessor of this wondrous bottle opens it and points it at a target, that target is subject to an *irresistible dance* spell. Each *jig bottle* contains 3d6 jigs when it is found. When all the jigs are expended, the bottle is useless.

Strong enchantment; CL 20th; Craft Wondrous Item, *irresistible dance*; 10,800 gp (18 uses)

Joyous Defender

These semi-legendary +2 *heavy steel shields* sing and tell jokes in battle, boosting allies' morale and distracting enemies. Three times per day, when activated by command, this shield will burst into a rousing dwarven battle hymn. This inspiring hymn gives the wielder and any allies within 60 feet a +2 morale bonus to attack rolls and weapon damage rolls, and a +2 morale bonus on saving throws against charm and fear effects. The shield will sing the hymn for 6 rounds and its effects will linger for 3 rounds after it ceases. The wielder cannot activate the shield's taunt ability while it is singing the hymn. This is a sonic, mind affecting effect; creatures that cannot hear will not benefit from the hymn.

Three times per day, the joyous defender can also be commanded to taunt a specific opponent within 30 feet. The shield will spout a distracting stream of curses, taunts, and invective language at the target until it moves out of range. The target receives a -2 circumstance penalty to attacks and skill checks and a -2 to AC. The target may make a DC 15 Will save each round to shrug off the shield's distracting insults.

Moderate enchantment; CL 12th; Craft Magic Arms and Armor, *daze*, *heroism*; Price 31,770 gp.

Loot Finder

When this nondescript +1 *warhammer* is slammed against the ground while uttering the command word, it reveals to the caster the location of all valuables within 30 ft. Items with magic properties and those worth more than 10 gp are revealed to the caster as though they were familiar objects sought through the *locate object* spell. The wielder may use this ability three times per day.

Faint divination; CL 5th; Craft Magic Arms and Armor, *detect magic*, *locate object*; Price 9,332 gp.

Mug of Heroic Tales

A bard or other storyteller can weave fantastic and enthralling stories when drinking from this mug and making a Perform check. The user of this mug gains a +4 to Perform checks for five minutes each time he or she takes a drink. Three times per day, with a successful DC 15 Perform check the orator can *enthrall* his or her audience. Once per day, with a successful DC 18 Perform check the mug's owner can attempt a *suggestion* spell.

The *mug of heroic tales* only works when it is at least partially filled with a drinkable liquid. The *enthrall* and *suggestion* effects are mind affecting and language dependent.

Moderate enchantment; CL 6th; Craft Wondrous Item, *enthrall*, *suggestion*; Price 18,400 gp.

Ragral's Bow

This polished redwood +2 *composite longbow* has the ability to enrage a target struck with one of its arrows. Twice a day before making a range attack, the wielder of a *Ragral's bow* may speak a command word and designate the attack to be a rage attack. If the attack successfully hits the target, the creature is immediately affected as though by a *rage* spell.

Faint enchantment; CL 5th; Craft Magic Arms and Armor, *rage*; Price 15,200 gp.

Raiders' Tokens

These beads, usually woven into the beards of the crew on a Hallvring raiding ship, allow the raiders to better co-ordinate their raids without the need to stay within earshot of one another. A set of *raiders' tokens* comprises 5 beads which can only communicate with each other and no other set of *raiders' tokens*. Once per day, any holder of a set of *raiders' tokens* may activate the network. The *tokens* act as a *telepathic bond* as cast by a 12th level caster (the communication lasts 2 hours).

Strong divination; CL 12th; Craft Wondrous Item, *telepathic bond*; Price 36,000 gp per set.

Resuscitating Breastplate

This +3 *breastplate* has saved many warriors lives' by bringing them back to consciousness when they've been knocked down. Whenever the wearer of a *resuscitating breastplate* drops below 0 hp, the armor immediately casts *cure moderate wounds* on its wearer for 2d8+9 hit points of healing. This ability can trigger multiple times in the same round, but it cannot save a wearer who is reduced to -10 hit points or below by a single attack. Each use drains one charge from the *breastplate*, which starts with 10 charges. When all 10 charges are expended, it becomes simply a +3 *breastplate*.

Strong conjuration; CL 12th; Craft Magic Arms and Armor, *contingency*, *cure moderate wounds*; Price 23,750 gp.

Ring of Fanciful Goods

Any item handled by the wearer of this ring appears significantly more valuable and well made. This ring is often called a "swindler's ring" because its properties are exploited by less-than-scrupulous merchants. The ring's wearer can will that any object handled for more than a few seconds is enchanted so as to appear better wrought and better designed for 5 minutes after it leaves his or her hands. This enchantment adds +5 to the DC of Appraise checks made against the object; failed checks always result in an overvaluation of 2d6+3 times 10% the actual value.

Minor illusion; CL 5th; Craft Ring, *silent image*; Price 20,000 gp.

Rock Hat

Legends abound of dwarven warriors who could become living, fighting statues. They likely stem from wearers of a *rock hat*. This full helm appears to be made entirely from stone. When activated with the proper command word, the *rock hat* will cast *stoneskin* on its wearer. This ability can be used once per day. The helm also grants a +1 natural armor bonus to AC.

Moderate abjuration; CL 7th; Craft Magic Arms and Armor, *stoneskin*; Price 12,080 gp.

Secret Defender

This +2 *heavy wooden shield* is a favorite of raiders everywhere. The shield is unremarkable save for its matte jet-black coloring. Its bearer can whisper a command word to activate its *greater invisibility* ability up to three times per day.

Moderate illusion; CL 7th; Craft Magic Arms and Armor, *greater invisibility*; Price 34,397 gp.

Seeghar's Blade (Major Artifact)

This legendary blade, once belonging to the misfit Khuran swordsman Seeghar, looks like nothing more than a chipped and notched blade of uprooted prairie grass. In reality, it is a +6 *keen wounding rapier* that imbues its wielder with a number of special abilities.

Three times per day, the wielder of *Seeghar's blade* can inflict 2d6 Constitution damage with a successful melee touch attack. Creatures immune to critical hits are immune to this attack.

The wielder of *Seeghar's blade* also acts as if permanently under the effects of a *haste* spell. The wielder may not end this effect except by divesting himself of the weapon.

Seeghar's blade is also extraordinarily strong and hard. It has a hardness of 35, 25 hit points, and counts as an adamantine weapon for determining damage reduction. When used to sunder other weapons and armor or attack objects, the wielder ignores hardness of 30 or less.

Seeghar's Foil

This +3 *keen rapier* looks like nothing more than a long, uprooted blade of grass. Seeghar, a legendary misfit Khura, adopted the rapier as a primary fighting weapon. His prowess and unorthodox style drew followers from many clans and his best students were bestowed with a *Seeghar's foil* and a *Seeghar's shimmering vest*. The *foil*, when held, is a particularly well-balanced rapier with

a razor edge and needle-like point. A *Seeghar's foil* is also a remarkably resilient blade: it has a hardness of 18 and 10 hp.

Moderate transmutation; CL 10th; Craft Magic Arms and Armor, *keen edge*; Price 34,320 gp.

Seeghar's Shimmering Vest

This +2 *glamered chain shirt* appears as leather vest festooned with a riot of shining metal, beads, and semi-precious gems. Twice per day upon command of the wearer, the armor flashes with blinding light. Anyone within 20 ft. (except the wearer) must make a DC 14 Reflex save or be blinded for 1d4 rounds.

Moderate evocation and illusion; CL 10th; Craft Magic Arms and Armor, *disguise self*, *daylight*; Price 17,750 gp.

Smoke (Major Artifact)

This ancient, powerful blade is a potent assassin's tool. Long ago, a dwarven hearthbreaker-turned-assassin made a pact with a powerful demon for this knife. The blade of this dagger appears to be made from smoke. It is a +6 *ghost touch dagger* with several special abilities.

Any creature wielding this knife must be of evil alignment or suffer 4d6 cold damage upon striking with it. If wielded by a rogue or creature with the sneak attack ability, it deals an extra 2d6 points of sneak attack damage. In addition, anyone struck with the smoky blade must succeed at a DC 24 Fortitude save or suffer 1d6 Constitution damage and localized petrification that inflicts 2 points of Dexterity damage that will remain until the petrification is reversed.

A creature wielding Smoke also gains the death attack ability of a 4th-level assassin if he or she does not already have this ability. If the wielder already has the death attack ability, he or she may use it as an assassin of 4 levels higher.

The wielder of Smoke also gains the ability to jump between shadows as per a *dimension door* spell. The ability can be used five times per day.

The bearer of this weapon also gains a +4 profane bonus to Dexterity and a +5 enhancement bonus to Move Silently and Hide checks.

The dagger is intelligent (Int 17, Wis 12, Cha 16, Ego 28), chaotic evil, and can communicate by a whispered rasp or telepathy.

Spelunking Hat

This thick brown felt hat looks more like a wrinkled sack than a hat. When worn underground, however, it imparts to its owner knowledge of underground exploration and has several other useful abilities.

When more than 10 feet under the earth, the wearer of a *spelunking hat* gains 5 ranks of Knowledge (dungeoneering) and the ability to speak and understand Undercommon. In addition, on command, a globe of white light will appear 1 foot above the wearer's head and remain until another command word extinguishes it. Also, when wearing the hat, the owner will be mentally notified whenever an unknown creature of size Tiny or larger comes within 20 feet.

Faint abjuration; CL 5th; Craft Wondrous Item, *alarm*, *continual flame*, *tongues*; Price 45,300 gp.

Stalwart Defender

A favorite of Clachduin defenders, this +2 *heavy steel shield* is as useful outside of combat as in. It has a button on the arm grip that when activated affixes the shield in place as an *immovable rod*. When wielded by a creature proficient with shields, the creature can activate the shield's ability at appropriate times in combat as a free action. When used in this way, the wielder gains a +10 bonus for defending against bull rush attempts. Out of combat, a *stalwart defender* can be used in many practical ways, just as an *immovable rod*.

Moderate transmutation; CL 10th; Craft Magic Arms and Armor, *levitate*; Price 10,170 gp.

Wort's Wondrous Web

This strange looking tangle of gold wire is actually a powerful and useful item. When untangled and laid flat, it forms a web of interconnected gold wires approximately 3 feet by 3 feet.

When a command word is spoken, the wires that make up the web can be stretched by hand and formed into any three-dimensional shape the user wishes. The original 3 foot by 3 foot web can be stretched out to a maximum of approximately 15 feet by 15 feet or down to only a few inches.

When a second command word is spoken, the web solidifies and is no longer stretchable or malleable. The areas between the wires of the web then fill with transparent barriers of force. The web will remain in this state until deactivated by the command word.

The force barriers between the wires of the web are treated as small individual *wall of force* spells.

A *web* can only be activated or deactivated 4 times per day.

Obviously, this wondrous object has many practical uses from a shield or tent, to an improvised boat or blockade. No one knows where the *Wort's wondrous webs* originally came from or who Wort was.

Strong evocation; CL 14th; Craft Wondrous Item, *rope trick*, *wall of force*; Price 73,440 gp.

CHAPTER SIX

MAGIC OF THE DWARVES

PELLIDALS

Forming a means of personal decoration as well as magical practice, tattooing, or pellidalis, is an integral part of Clachduin society. Pellidawics, literally “those who tattoo” are among the most highly paid and highly honored members of Clachduin society. So strong is the tradition of tattooing in Clachduin society that spellcasters have adapted it to their own uses; binding magic both divine and arcane within their images in a practice known as pelligeis are the geidalgha.

A geidalgha can be any stripe of spellcaster, although the artistic requirements inherent in the art draw a disproportionate number of bards to the form. Nevertheless, sorcerers, wizards, clerics, druids, and even adepts can be geidalgha.

MUNDANE PELLIDALS

Anyone with sufficient artistic skill can become a pellidawic, which is essentially a craftsman who creates tattoos. Within Clachduin society, these craftsmen can earn an excellent living and, as Clachduin tattooing skill is considered to be the finest in the world, many make a good living outside of Clachduin lands as well.

Craft (tattooing) (Int)

You are trained in the art of tattooing.

Check: You can practice your trade and make a good living earning the equivalent of half your check result in gold pieces per week of dedicated work. You know how to use the tools of the craft, select the proper inks, create and transfer designs, and can teach your knowledge to others. As with all crafts, you must have the proper artisan’s tools. Improvised tools bestow a –2 circumstance penalty to the check while masterwork tools provide a +2 circumstance bonus.

While tattooing is a craft, the actual success of the craft is difficult to resolve due to the varying nature of the design; a single rose is easier to draw than a rampaging dragon and a smaller tattoo is more difficult to create than a larger one of the same detail level. In addition, the time can vary tremendously. A tattoo of a coiled snake on an arm might take a couple of hours at most while an entire body tattoo could take several weeks, with those times varying by the subject’s pain threshold as well as the tattoo artist’s skill. Thus, the process time is left to the DM’s discretion.

Similarly, it is hard to quantify the success of a tattoo artist’s skill. Obviously, the higher the rank the more difficult of an image can be executed, the greater the detail and more “life-like” it becomes, and the faster simple images can be made. A good rule of thumb is to set a DC of 10 for basic tattoos, such as roses, with the DC increasing as the difficulty of the artwork increases. Images involving perspective, shading, and lots of fine details might gain a DC of 20 while copying DaVinci’s “Last Supper” in all of its glory would be a DC of 30.

Craft (pellidalis) (Int)

You are trained in the Clachduin art of crafting pellidals.

Check: As with Craft (tattooing) you can earn one half your check result in gold pieces per week of dedicated work. However, within Clachduin society your earning potential increases and you earn the equivalent of your full result in gold pieces per week of dedicated work.

In addition, you may create pellidals that are able to contain magic (see the Pelligeis Item Creation Feat for details).

MAGIC PELLIDALS

The geidalgha are able to bind magic to pellidals through a practice known as pelligeis. At its most basic form, pelligeis is the equivalent of brewing a potion, only that instead of brewing an actual potion, the geidalgha crafts a temporary pellidal on the subject’s arm, including his own. More advanced forms of pelligeis allow multiple uses or even permanent effects.

Pelligeis [Item Creation]

You can bind magic to temporary pellidals that then carry the spells within their image.

Prerequisite: Spellcaster level 3rd, must possess 3 ranks of Craft (pellidalis)

Benefit: You can imbue your pellidals with any spell of 3rd level or lower that you know and that targets a creature or creatures. Crafting and enchanting such a *pellidal* is the equivalent of brewing a potion.

Only the creature bearing the *pellidal* may invoke its magic. The pellidal remains until the bearer invokes its magic or it is targeted by a successful *erase* or *dispel magic* spell.

Advanced Pellidgeis [Item Creation]

You can create pellidals that can be used multiple times before they disappear.

Prerequisite: Spellcaster level 5th, must possess 5 ranks of Craft (pellidalis)

Benefit: You can imbue your pellidals with any spell of 4th level or lower that you know. The process is identical to crafting a wand including the costs involved and the time it takes.

Upon successful completion the *advanced pellidal* has 50 charges, which are represented by symbols within the pellidal, such as flower petals or diamonds on a necklace, etc. As each charge is used, one of the symbols glows for as long as the spell lasts and then disappears. With the use of the final charge, the entire *advanced pellidal* is erased. *Advanced pellidals* featuring spells of 3rd level or lower are subject to successful *erase* spells; those of 4th level can only be removed using *dispel magic*.

Masterful Pellidgeis [Item Creation]

You can create pellidals that are permanent in their effects.

Prerequisite: Spellcaster level 12th, must possess 12 ranks Craft (pellidalis)

Benefit: Crafting a *masterful pellidal* is equivalent to forging a magical ring. Only the bearer of the *masterful pellidal* may invoke its magic. A *masterful pellidal* is not subject to *erase* magic.

Although it is up to the DM, magical *pellidals* tend to be direct representations of the type of magic they hold. For example, an *advanced pellidgeis of fireballs*, the equivalent of a *wand of fireballs*, could be shown as a fireball surrounded by fifty flames.

In general, the more powerful the *pellidal* the more detailed the image. Thus a *pellidal of flying* might be a simple wing tattooed on the hand, while an *advanced pellidal of flying* might be a two-dimensional eagle tattooed on a forearm that features fifty feathers, and a *masterful pellidal of flying* would be a highly detailed eagle in mid-flight.

Having *pellidals* represented by appropriate images would allow players to be able to identify *pellidals* on NPCs and each other, allowing a clue as to an opponent's powers. Of course, unless they have some means of detecting magic, the pellidals may be nothing more than fine artwork. That finely tattooed Clachduin could unleash a furious magical assault, simply enjoy the artwork, or be somewhere in between.

BECOMING A GEIDALGHA

Any Clachduin spellcaster can become a geidalgha by

choosing the Craft (pellidalis) skill as a class skill and taking the appropriate item creation feats. In general, it is not possible for an outsider to become a geidalgha; the Clachduin guard the secrets of pellidalis very closely. However, it has occurred. The simplest way for an outsider to become a geidalgha is to take up the Craft (pellidalis) skill as a cross-class skill. Of course, this requires finding a pellidalis craftsman willing to teach the skill. Once they have learned the skill, they may advance as in any other class. Unfortunately, because it is a cross-class skill, they will never be as skillful as true Clachduin masters.

CLERIC DOMAINS

STONE DOMAIN

Deities: Deities related to the mountains and rocks.

Granted Powers: Stone-aspected clerics may speak naturally with any earth creatures, including those from other planes. A stone cleric also has darkvision 90 feet.

Stone Domain Spells:

- 1 Magic Stone
- 2 Meld into Stone
- 3 Stone Shape
- 4 Stoneskin
- 5 Wall of Stone
- 6 Stone Tell
- 7 Flesh to Stone
- 8 Statue
- 9 Tunnel Mastery

SEA DOMAIN

Deities: Curatha, deities related to storms and large bodies of saltwater.

Granted Powers: Infused with the power of the sea, clerics of this domain have a permanent *endure elements* as a supernatural ability. Their sea-sense also imbues them with the *know direction* spell twice per day as a supernatural ability.

Sea Domain Spells:

- 1 Obscuring Mist
- 2 Curatha's Blessing
- 3 Tidal Armor
- 4 Water Breathing
- 5 Control Winds
- 6 Call Lightning Storm
- 7 Control Weather
- 8 Summon Nature's Ally VIII*
- 9 Storm of Vengeance

*Aquatic creatures or water elementals only.

SPELLS

ALANORA'S ROOTS

Transmutation

Level: Drd 5

Components: V, S, F

Casting Time: 1 round

Range: Touch

Target: The touched plant

Duration: 1 min/level

Spell Resistance: No

You may animate and enlarge a plant's roots to burrow into permanent or solid structures. Essentially, this spell magnifies and speeds up the natural expansion of root systems. The plant enchanted with this spell can be directed by the caster to burrow into solid stone and crush metal. The roots of even the smallest plant will expand in any direction the caster wills. The roots do not, however, move quickly enough to be effective combatants.

The roots can burrow through 10 feet of stone per minute, rendering it to fist-sized and smaller rocks. *Alanora's roots* can destroy buildings with frightening speed and continue to work even if buried. The roots have a Strength of 40. Any object with a hardness of less than 20 can be destroyed by the roots.

At the end of the spell's duration, the plant returns to normal size.

Focus: any small living plant.

BEWILDERING STRIKE

Transmutation

Level: Brd 1, Rgr 1, Sor/Wiz 2

Components: V, S, M/DF

Casting Time: 1 standard action

Range: Touch

Target: Weapon touched



Duration: 1 round/2 levels

Saving Throw: Will negates (harmless, object)

Spell Resistance: Yes (harmless, object)

With this spell, you may enchant a weapon to deliver blows that stagger and daze opponents. Any melee weapon or stack of ranged weapon ammunition may be so enchanted. When the wielder of the weapon lands a successful damaging strike, a jolt of eldritch energy surges into the victim's body, stunning it for 1 round. The victim of a *bewildering strike* may make a DC 11 + weapon wielder's highest class level + Wisdom modifier Will save to avoid the effect.

This spell has no effect on creatures immune to critical strikes, like constructs and undead. A monk's fists are considered weapons and may be enchanted with this spell.

The arcane material component for this spell is a burr wrapped in red thread dipped in honey.

BLADE SHIELD

Evocation [Force]

Level: Clr 6

Components: V, S

Casting Time: 1 standard action

Range: Personal

Target: You

Effect: Surrounds a creature with a barrier of whirling blades

Duration: 1 round/level (D)

Saving Throw: See below

Spell Resistance: Yes

An unarmed grappler with this spell is fearsome indeed.

A flashing, reactive sheath of whirling force blades surrounds the cleric. Any creature attempting to melee attack, grapple, or otherwise enter the target's square (such as a bull rush or an ally moving by) is slashed repeatedly by the barrier. The blades inflict 1d6 physical slashing damage per two levels, up to a maximum of 10d6 damage. A creature striking through the *blade shield* can make a Reflex save for half damage. If the cleric attempts to inflict damage by moving through another creature's square, that creature can make a Reflex save to avoid taking damage for that round. A creature can only be forced to make a saving throw in this way once per round from the cleric's *blade shield*. A creature grappling or being grappled cannot make a Reflex save.

In addition, the *blade shield* provides cover on attacks made through it, granting a +4 bonus to AC and +2 to Reflex saves).

BULLET

Transmutation

Level: Sor/Wiz 0

Components: V, S, M

Casting Time: 1 action

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

Effect: One object weighing no more than an ounce

Duration: Instantaneous

Saving Throw: None

Spell Resistance: No

By means of this spell the caster is able to launch a small object, usually a coin or small rock, a short distance with incredible force. The caster must succeed at a ranged touch attack with a successful strike causing 1d3 points of damage. A *bullet* that misses its target travels to the end of the spell's range, and then drops straight to the ground.

The material component is the object, which can be retrieved after the spell.

BULLETS

Transmutation

Level: Sor/Wiz 2

Components: V, S, M

Casting Time: 1 action

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

Effect: One or more objects weighing no more than an ounce each

Duration: 10 rounds or until the last bullet is fired

Saving Throw: None

Spell Resistance: No

As *bullet*, except that the caster may launch up to six objects within a 10 round time frame. All the *bullets*

must be in hand at the time of the casting of the spell, but can be fired at any time over the next ten rounds. Each *bullet* requires a successful ranged touch attack in order to strike the target. The *bullets* may be fired all at once, or the caster can spread them out over the spell's duration, firing two one round, three the next, and so on until he has run out of *bullets*.

Note that the bullets, once enchanted, must remain in the caster's hand, which effectively renders that hand useless until such time as the *bullets* have all been fired. The caster may drop the remaining *bullets* at any time causing the spell to end. Knocking the *bullets* out of the caster's hand also ends the spell. Due to the somatic component a caster can never have more than one hand full of bullets unless he uses a metamagic feat to eliminate the somatic component.

CURATHA'S BLESSING

Enchantment

Level: Clr 3, Sea 2

Components: V, S, DF

Casting Time: 1 round

Range: Touch

Target: Creature touched

Duration: 1 round/3 levels

The spell transforms the blessed creature into a furious underwater missile. When blessed with the water goddess' speed and power, the subject becomes a living water projectile. Many a raiding ship has been sunk by a brave dwarf under *Curatha's blessing*.

This spell imbues a target of size Medium or smaller with the ability to make a furious underwater charge attack. The blessed creature gains a swim speed of 80 feet and the ability to breathe underwater, as well as a special run action. As soon as the target enters a body of water, he or she may only choose to use this special run action each round until he leaves the water or the spell expires.

This special run action allows the blessed creature to move at 5× its swim speed in a straight line and to move freely through squares occupied by creatures that are not more than 2 size categories larger than it. Doing so provokes an attack of opportunity from the creature that is bypassed in this way. The blessed creature may also make one melee attack at his or her highest attack modifier against any creature whose square it moves through as a free action. The blessed creature also loses its Dexterity bonus to AC while underwater.

The blessed creature's movement immediately ends if it is impeded by a solid barrier or a creature or object 2 or more size categories larger. The blessed creature may choose to make a melee attack against the barrier

at his or her highest attack bonus and a +4 circumstance bonus as it strikes the barrier. This attack inflicts double damage (this multiplier stacks in the usual manner with other damage multipliers). Whether or not this attack is successful, both the blessed creature and the intervening object take damage equal to 5d8 +½ the barrier's hardness (the blessed creature may make a DC 20 Fortitude save to take half damage), and the spell immediately ends. If the blessed creature is smaller than Medium, reduce the damage by 2d8 for each size category smaller than Medium.

DETONATE ROCKS

Transmutation

Level: Sor/Wiz 3

Components: V, S, M

Casting Time: 1 action

Range: Medium (100 ft + 10 ft/level)

Target: One mass of rock of up to 5 lbs. per caster level

Effect: 20 ft. radius from the center of the spell

Duration: Instantaneous

Saving Throw: Reflex half

Spell Resistance: No

Completing this spell causes a mass of rocks to explode into hundreds of shards that cause damage to everyone within the area of effect. For every five pounds of mass creatures within a 20-foot radius of the rock mass suffer 1d6 points of damage up to a maximum of 10d6.

Note that the entire rock does not necessarily explode. A 300-pound boulder targeted by a 6th-level caster would only lose 30 pounds of its mass in causing 6d6 points of damage; the excess is not affected. At the same time, that same 6th level caster targeting a 25-pound stone catapult ball would only cause 5d6 points of damage as that is the entire mass of the stone.

The material component for this spell is a bit of sulfur.

DISGUISED SPELL

Illusion (Pattern) [Mind-Affecting]

Level: Clr 3, Sor/Wiz 3, Trickery 3

Components: V, S, M

Casting Time: 10 minutes

Range: Touch

Target: One page

Duration: Permanent or until discharged

Saving Throw: Will negates

Spell Resistance: Yes

This rather unusual and chaotic spell is usually used to trap scrolls for the unwary. *Disguised spell* masks the true nature of the spell on the scroll, causing the reader to believe it is something else. Any spell of 3rd level or

lower can be disguised to appear as any other 3rd level or lower spell.

The moment a reader attempts to decipher the scroll in preparation for future casting she must make a Will save. Failure means that she believes the illusion and does not recognize the true spell written on the scroll. Success means that she has discovered the true spell hidden in the illusion and can use the scroll normally.

A favorite of evil clerics is to disguise *inflict* spells as *cure* spells and a favorite of arcane casters is to disguise *fireball* for *mage armor* or *shield* (meaning that the *fireball* detonates right on the unsuspecting caster and all those around him).

Disguised spell must be cast at the time the actual spell is placed on the scroll; it cannot be added later.

DISGUISED SPELL, GREATER

Illusion (Pattern) [Mind-Affecting]

Level: Clr 5, Sor/Wiz 5, Trickery 5

Components: V, S, M

Casting Time: 10 minutes

Range: Touch

Target: One page

Duration: Permanent or until discharged

Saving Throw: Will negates

Spell Resistance: Yes

As *disguised spell*, except that any spell of 5th level or lower can be disguised to appear as any other 5th level or lower spell.

ENDLESS SPELL

Enchantment (Compulsion) [Mind-Affecting]

Level: Sor/Wiz 4, Trickery 4

Components: V, S, M

Casting Time: 1 hour

Range: Touch

Target: One page

Duration: Permanent or until discharged

Saving Throw: Will negates

Spell Resistance: Yes

This insidious trap is a page of text that appears as some form of spell. It can be a single scroll, or a page within a spellbook. An arcane spellcaster attempting to decipher the spell finds that the text loops back upon itself in an endless manner effectively trapping the reader's mind as she continues to attempt to decipher the spell.

The moment a reader begins to attempt and decipher the text, she must succeed at a Will save with a -4 circumstance penalty. Success means that she recognizes the trap for what it is and can stop reading the text, although if she begins reading the same text over, she must succeed at another save; failure means that she

has fallen prey to the *endless spell*.

Once caught, the only way to free the reader's mind is to successfully *dispel* its effect, although *heal*, *limited wish*, *miracle*, and *wish* cancel the effect immediately.

The material component for this spell is a vial of special ink that is used to inscribe the spell and costs 500 gp to create.

ENHANCE ALCOHOL/POISON

Transmutation

Level: Brd 1, Clr 2, Drd 2, Rgr 1

Components: V (DF)

Casting Time: 1 round

Range: Touch

Target: One flask of poison or alcohol, or one poison-coated weapon per level

Duration: 1 hour/level

Saving Throw: None

Spell Resistance: No

This spell enhances the effectiveness of poison and alcohol. This spell doubles the fortitude of alcohol. Poison enhanced by this spell deals an additional die of damage, and its saving throw DC is increased by 1 + 1 per 3 caster levels (maximum +5 total). For example, if a 6th-level bard using this spell increases the potency of a poison that normally inflicts 1d3 Con damage with a save DC of 12, so that it inflicts 2d3 Con damage with a save DC of 15.

The arcane version of this spell only requires a verbal component and can usually be worked into a verbal Perform check to allow for surreptitious casting (e.g. a bard performing a drinking song who is toasting tankards can cast this spell).

FINS

Transmutation

Level: Drd 1, Sor/Wiz 1, Sea 1

Components: V, S, DF/M

Casting Time: 1 action

Range: Touch

Target: One humanoid

Duration: 1 hour/level (D)

Saving Throw: Will negates (harmless)

Spell Resistance: Yes (harmless)

At the completion of this spell the target creature's hands and feet become webbed and fins extending from along the calves and forearms appear. The creature gains a +20 on all Swim checks and doubles its movement while swimming, i.e. one-half speed as a move-equivalent action and full speed as a full-round action. Unfortunately, the creature suffers a -2 to all Dexterity checks for actions requiring the use of the hands and

arcane spellcasters also suffer a 10% arcane spell failure on any spells requiring somatic components while using *fins*.

Note that the *fins* attach directly to the person's skin, so in order to use them legs must be bare below the knee as well as the hands and forearms. Casting *fins* on a character wearing clothing or armor in these places does no injury, but it does prevent them from gaining the benefit.

The material component is a fish scale.

FORTIFY STRUCTURE

Abjuration

Level: Clr 6, Sor/Wiz 6

Components: V, S, F/DF

Casting Time: 1 minute

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

Area: 20-ft. cube + another 20-ft. cube every three levels

Duration: 2 hours/level

Saving Throw: None

Spell Resistance: No

One of the first things new clans do is learn to defend themselves.

A structure enchanted with this spell becomes more resistant to attacks and less vulnerable to penetration, both mundane and magical. Exterior walls of buildings this spell is cast upon gain a hardness bonus of 15, become impassable to ethereal creatures, and immune to the *passwall* spell for the duration. The specified walls also gain resistance 100 to all types energy attacks (acid, cold, electricity, fire, sonic). In addition, all portals (doors, shuttered windows, portcullises) that the caster specifies within the area become locked as with an *arcane lock* spell.

Arcane focus: a miniature representation of a shield.

FROZEN GROUND

Evocation [Cold]

Level: Drd 3, Sor/Wiz 2

Components: V, S, M/DF

Casting Time: 1 standard action

Range: Medium (100 ft + 10 ft/level)

Area: 30 ft × 30 ft square

Duration: 1 round + 1 round/2 levels

Saving Throw: Fortitude half

Spell Resistance: Yes

Frozen ground freezes the ground beneath your enemies' feet. For 1 round plus 1 round per 2 caster levels, freezing tendrils will envelop the feet and legs of all creatures within the area of effect. The numbing cold inflicts 1d8 cold damage per two caster levels (maxi-

mum 5d8) each round to all creatures in contact with the ground. Any creature entering the area of effect will immediately receive the cold damage.

Arcane material components: a tuft of wool and a pinch of powdered crystal.

HAIL OF BULLETS

Transmutation

Level: Sor/Wiz 4

Components: V, S, M

Casting Time: 1 action

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

Area: Cone

Duration: Instantaneous

Saving Throw: Reflex half

Spell Resistance: No

As *bullet*, except that the caster launches hundreds of small objects from a canister in a shotgun-like effect. All creatures within the area of effect suffer 10d3 points of damage unless they succeed at a Reflex save for half damage. In addition, the caster must succeed at Strength check (DC 15) or be knocked down from the back-blast.

The material component is a metal or wood canister that holds the *bullets*, the base of which the caster slaps as he finishes the spell. The canister weighs about 25 pounds and requires two hands to use.

HARDEN ARMOR

Transmutation

Level: Clr 2, Sor/Wiz 2

Components: V, S, M/DF

Casting Time: 1 standard action

Range: Touch

Target: Armor touched

Duration: 1 min/level

Saving Throw: Will negates (harmless, object)

Spell Resistance: Yes (harmless, object)

Harden armor hardens one suit of metal armor to an adamantine-like hardness. Hardened armor provides its wearer with damage reduction 1/- if it is light armor, damage reduction 2/- if it is medium armor, and damage reduction 3/- if it is heavy armor.

Arcane material components: a small piece of iron foil and a few drops of varnish.

HARDEN WEAPON

Transmutation

Level: Brd 1, Clr 2, Pal 1, Sor/Wiz 2

Components: V, S, M/DF

Casting Time: 1 standard action

Range: Touch

Target: Weapon touched

Duration: 1 min/level

Saving Throw: Will negates (harmless, object)

Spell Resistance: Yes (harmless, object)

Harden weapon doubles the hardness of a weapon. A *hardened* weapon counts as adamantine for the purposes of calculating damage reduction and ignores the hardness of any objects it strikes if it is less than 20. A *hardened* weapon can also damage magic weapons whose enhancement bonus is 2 or fewer pluses higher than its enhancement bonus (e.g. a *hardened* +1 short sword can be used to sunder +3 weapons/armor).

You cannot cast this spell on a natural weapon, such as an unarmed strike. A monk's unarmed strike is considered a weapon, and therefore can be enhanced by this spell.

Arcane material components: a pinch of iron filings and a drop of pine resin.

ICE PATH

Conjuration (Creation) [Cold]

Level: Sor/Wiz 3, Rgr 3

Components: V, S, M/DF

Casting Time: 1 standard action

Range: 5 ft/level

Effect: A strong pathway of ice up to 5 ft. ahead of the caster per level; see text

Duration: 1 minute per level

Saving Throw: None

Spell Resistance: No

You create a 3-foot thick, 5-foot wide continuous pathway of ice. The *ice path* extends up to 5 feet/level in a straight line centered on the caster. The *path* moves with the caster. Although the *path* is made of ice, the surface friction is that of packed earth, so creatures may move on it at their normal movement rate. This spell can be used to bridge chasms or create pathways across water. If used near a large body of water, the maximum area of effect is doubled. Each 5-foot section of the *path* has 30 hit points and a hardness of 5. A section whose hit points drop to 0 is destroyed, but this does not affect the rest of the *path*. The *path* is strong enough to hold 2,000 lbs. on each 5-foot section.

If you desire, the *ice path* may create stairs or an upward or downward path. It is extremely useful for moving a group across, over, or around an obstacle while avoiding pursuit.

Arcane material components: a small white feather.

IRONSKIN

Abjuration

Level: Earth 7, Sor/Wiz 5, Strength 7

Components: V, S, M

Casting Time: 1 action

Range: Touch

Target: Creature touched

Duration: 10 minutes/level or until discharged

Saving Throw: Will negates (harmless)

Spell Resistance: Yes (harmless)

The creature touched gains resistance to physical attacks. The target receives Damage reduction 20/magic (The subject ignores the first 20 points of damage each time it takes damage). The spell can prevent a total of 20 points of damage per caster level (up to a maximum of 300 points) before it is discharged.

The material component is a handful of iron shavings and diamond dust worth 500 gp sprinkled on the target's skin.

LORGATH'S MANY-ARMED ATTACK

Transmutation

Level: Brd 3, Rgr 3, Sor/Wiz 3

Components: V, S

Casting Time: 1 standard action

Range: Touch

Target: Creature touched

Duration: 1 round/level

Saving Throw: Will negates (harmless)

Spell Resistance: Yes (harmless)

A clever spellcaster once devised a way for a small group of unskilled warriors to effectively combat a much larger force. With this spell, even a peasant armed with a broomstick can attack with the speed and grace of a skilled fighter.

The subject of this spell temporarily gains the ability to attack every foe within reach. The subject gains a +2 attack bonus for the duration of the spell.

Each round, the subject of this spell may use a full attack action to attack every foe within its reach. Each attack is made at the target's full attack bonus.

LURE

Conjuration (Creation)

Level: Drd 0, Sor/Wiz 0, Sea 0

Components: V, S

Casting Time: 1 action

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

Effect: One small magical lure

Duration: 1 hour/level

Saving Throw: None

Spell Resistance: No

This spell creates a small spongy sphere that glows with soft phosphorescence that can be placed on a hook or string. The lure is universally attractive to fish of all

sorts and, assuming there are any about, allows the user to be very successful at fishing. In general terms, assume that the *lure* helps catch enough fish per hour to feed a Medium-sized creature.

Note that the person using the *lure* must still provide a means of securing it and other needed fishing gear, such as hooks, string, pole, etc.

MAGMA FIELD

Transmutation [Earth] [Fire]

Level: Drd 3, Sor/Wiz 4

Components: V, S, M

Casting Time: 1 standard action

Range: Medium (100 ft + 10 ft/level)

Area: 2 5-ft.-squares/level

Duration: 1 round + 1 round/2 levels

Saving Throw: Fortitude half

Spell Resistance: Yes

You may turn an area of ground into a mass of molten dirt and stone. This spell may not be used on floors, except for stone floors at least 1 foot thick. The *magma field* inflicts 1d6 plus 1d6 per two levels of fire damage (maximum 10d6) each round to all creatures within 5 feet of its superheated surface.

The caster may create *magma field* in any shape he or she likes, up to the maximum area, as long as the *field* forms a single continuous area.

Arcane material components: a pinch of powdered sulfur mixed with a pinch of charcoal dust.

MASTERFUL CUT

Divination

Level: Brd 2, Pal 2, Rgr 2

Components: V, S, M/DF

Casting Time: 1 standard action

Range: Touch

Target: Weapon touched

Duration: Instantaneous

Saving Throw: Will negates (harmless, object)

Spell Resistance: Yes (harmless, object)

The next attack with the enchanted weapon deals a nasty, bleeding cut to a vital area. This spell can only be cast on a slashing melee weapon. The next attack with the enchanted weapon has a +5 insight bonus to its attack roll and deals an additional 1d4+1 points of temporary Constitution damage. The attack only deals the Constitution damage if it deals at least 1 point of lethal damage.

The Constitution damage does not affect creatures immune to critical hits, like constructs and undead, nor will it affect creatures with no discernable anatomy, such as oozes and elementals.

MATOOK'S HACKING COUGH

Enchantment (Compulsion)

Level: Brd 6, Sor/Wiz 7

Components: V, S

Casting Time: 1 standard action

Range: Touch

Target: Living creature touched

Duration: 2d3 rounds

Saving Throw: Fort halves duration; see text

Spell Resistance: Yes

An ancient wizard once decided to harness the power of northern fever, a horrible consumptive hacking disease.

The subject is wracked by a horrible fit of coughing. The coughing is so bad that the subject is unable to perform any actions other than stand in place and cough or move at one quarter its normal movement for the duration of the spell. The coughing fit imposes a -4 AC penalty and a -10 to Reflex saving throws. It also negates any bonus granted by a shield the subject holds. A creature with a coughing fit also provokes attacks of opportunity from each creature threatening it at the end of its turn on each round.

At the end of the duration, the subject is left weakened and shaking for twice as many rounds as he or she was affected. The subject may resume normal actions while in this state, but suffers a -4 to Strength and -2 to Dexterity, as well as a 10 ft. reduction in movement during this time.

MINER'S NOSE

Divination

Level: Brd 1, Clr 1, Rgr 1

Components: V, S, F/DF

Casting Time: 1 standard action

Range: Touch

Target: Creature touched

Duration: 1 hour/level (D)

Saving Throw: Will negates (harmless)

Spell Resistance: Yes (harmless)

This spell fulfils the dream of many a dwarf.

The *miner's nose* allows the target to magically smell precious metals and stones within 30 feet. Each type of precious metal and stone has its own distinct smell that can be distinguished by the "sniffer". When in a mine, the sniffer can track and trace ore veins and gem deposits even through solid rock. The richer the mineral deposit the stronger its scent and the more easily the sniffer can track it.

A sniffer can also determine the metal and gem composition of almost any metal object or jewelry. For instance, a sniffer can automatically detect impure met-

als and low-grade gems. A creature under the influence of this spell gains a +5 bonus to Appraise checks on items whose primary value comes from their metallic or gemstone content.

Arcane focus: a small bracelet of at least five types of metal and five different gemstones.

MUTATING GAZE

Transmutation

Level: Clr 7, Drd 7, Sor/Wiz 8

Components: V, S

Casting Time: 1 standard action

Range: Personal

Target: You

Effect: Caster's gaze weakens and warps living material

Duration: 1 round/3 levels (D)

Saving Throw: Fortitude negates

Spell Resistance: Yes

The caster gains a gaze attack that inflicts a painful rending and tearing of a living creature's physical essence. The *mutating gaze* has a range of 40 feet and causes 1d3 temporary Strength damage in addition to a random effect (see table below).

To determine the random mutating effect of the *gaze*, roll on the following table:

d%	Effect
01-15	2d8 damage
16-24	Blindness for 1d4 rounds
25-34	Stunned for 1 round
35-42	Affected as by haste for 1d6 rounds
43-52	Affected as by slow for 1d6 rounds
53-59	Contract the disease shakes (DC 13, 1d8 Dex, 1 day)
60-71	Gain 1d8 temporary hit points
72-80	Aphasia for 2d4 rounds
81-87	Gain 2d8 temporary hit points
88-93	Gain 1d3 temporary Wisdom
94-98	Take 1d6 Wisdom damage
99-00	Roll again; effect is permanent

Any living thing subject to a *mutating gaze* for 5 consecutive rounds must make a Fortitude save or die. This is a death effect.

PHANTOM FORCE

Illusion (Figment)

Level: Sor/Wiz 4

Components: V, S, F

Casting Time: 1 standard action

Range: Long (400 ft + 40 ft/level)

Effect: Visual and auditory image of a martial force that cannot extend beyond four 10-ft. cubes + one 10-ft. cube per level

Duration: Concentration

Saving Throw: Will disbelief (if interacted with)

Spell Resistance: No

An old clan of Clachduin once conquered three provinces with no more than twenty-five warriors and a proficient wizard, using skilled diplomacy, a few clever tricks, and this spell.

This spell creates the illusion of a fighting force of the caster's devising. The illusion must be of humanoids, but their composition, armor, weapons, noise, and deployment are entirely up to the caster. The effect of this spell can range from whisperings, moving shadows, and the occasional muffled clink of armor through the night to a heavily armored brigade of singing dwarves, complete with war drums, coming over a rise.

Interacting with a member of a *phantom force* by touching or attacking it dispels that segment. Once 20% of the *force* is dispelled or disbelieved, the entire effect dissipates.

Arcane focus: a small piece of a war banner.

PLANAR WINGS

Conjuration (Teleportation)

Level: Sor/Wiz 7

Components: V, S, M

Casting Time: 1 standard action

Range: Touch

Target: Creature touched

Duration: 1 min/level (D)

Saving Throw: Will negates (harmless)

Spell Resistance: Yes (harmless)

The subject acquires huge ethereal wings that can carry him or her between planes of existence. By concentrating as a standard action, the subject can spread the wings and shift between planes. If the subject has Knowledge (the planes), he or she may choose to travel to a particular plane, those without the skill travel to a random plane of existence. The wings also grant flight 30 ft. (good) for their duration.

The wings are incorporeal but not immune to damage. They have as many hit points as the subject and an AC of 20 (-1 size, +11 natural). If the wings are reduced to 0 hp, they disappear and the subject remains in whatever plane he or she currently occupies and falls if he or she is airborne.

Arcane material components: two small feathers dipped in poppy oil and stuck to a sheet of rice paper.

PUMMELING WEAPON

Conjuration [Force]

Level: Brd 1, Clr 1, Pal 1, Sor/Wiz 1

Components: V, S, M/DF

Casting Time: 1 standard action

Range: Touch

Target: Weapon touched

Duration: 1 min/level (D)

Saving Throw: Will negates (object)

Spell Resistance: Yes (object)

You may use this spell to enchant a magic weapon to deal non-lethal damage by sheathing it in a shocking field of force. The weapon's normal damage, including critical hit and sneak attack damage, is converted to non-lethal bludgeoning damage for the duration of the spell. The enchanted weapon also gains a +1 enhancement bonus to damage per three caster levels.

The wielder of the weapon also does not suffer the -4 penalty to hit for attempting to deal non-lethal damage with a weapon that normally deals lethal damage.

A weapon enchanted with *pummeling weapon* will not affect creatures immune to critical hits, like constructs and undead, or creatures with no discernable anatomy, like oozes and elementals.

Arcane material components: a small tuft of sheep's wool.

RAISE TOTEMIC SERVANT

Necromancy

Level: Sor/Wiz 9

Components: V, S, M

Casting Time: 1 hour

Range: Touch

Duration: Instantaneous

Saving Throw: None; see text

Spell Resistance: Yes (harmless)

With this spell, you bring back a dead or damned creature into a powerful totemic body to be your servant and protector. If the caster has at least some small part of the creature's remains from its time of death, this spell will function properly. This spell can even resurrect unwilling spirits and those cursed with undeath. An unwilling or undead spirit may make a Will save to avoid being brought back to life.

The creature's spirit is returned to a powerful animal representation of its essence. This new body is free from all physical afflictions of the previous one.

The totemic creature raised by this spell has HD or class levels equal to the creature being resurrected. The returned creature will almost always take an animal form. Good creatures will become celestial totemic animals; neutral creatures will return as dire animals,

and evil creatures as fiendish animals. The DM may select an appropriate animal and make the HD advancements and template adjustments, or you may roll on the following chart to determine the totemic spirit of the resurrected creature.

d%	Incarnation
01-07	Ape
08-15	Badger
16-21	Bat
22-33	Bear
34-40	Hawk
41-51	Lion
52-60	Rat
61	Shark*
62-71	Tiger
72-79	Weasel
80-90	Wolf
91-00	Wolverine

* Only in aquatic environments, at DM discretion.

The reincarnated totemic creature is under the control of the spell caster. They can communicate verbally and telepathically up to 300 feet. The totemic creature is loyal and obedient, serving its master to the best of its intelligence, not simply by literal command. This is not a magical effect, so an *antimagic field* will not disrupt the creature's loyalty.

At the caster's discretion, he or she can release the totemic creature from its servitude, leaving it free to roam this realm in pursuit of its own desires. Many reincarnated totemic creatures retain some knowledge and memories of their past and may resume their former ambitions.

Arcane material components: crushed gems, exotic oils, and pieces of teeth and bone from celestial, dire, and fiendish animals. These components are worth 5,000 gp.

ROILING WAVES

Transmutation

Level: Drd 5, Sea 5

Components: V, S, DF

Casting Time: 1 action



Range: Medium (100 ft + 10 ft/level)

Area: 20 ft/level radius

Duration: 1 minute/level

Saving Throw: None

Spell Resistance: No

You cause the waves in the area of effect to thrash about with heavy force. Any swimmers caught in the area must succeed at a Swim check against a DC of 20 every round they are in the area or begin drowning. Ships caught in the waves are affected depending on their size. Those vessels of up to 5 feet in length per level of the caster are automatically capsized and overturned. Those up to 10 feet in length per level of the caster are stopped until the spell expires and those up to 20 feet in length per level of the caster are slowed to half speed while in the area.

ROOTED DEFENSE

Transmutation

Level: Clr 3, Pal 2

Components: V, S, DF

Casting Time: 1 standard action

Range: Touch

Target: Creature touched

Duration: 1 min/level

Saving Throw: Will negates (harmless)

Spell Resistance: Yes (harmless)

Long ago, a dwarven cleric charged with defending his ancient monastery from a horde of orcs called upon his god for the will and strength to defend the temple of his faith. He was granted knowledge of this spell. And the cleric lived to pass it on.

A *rooted* defender gains the strength, durability, and will to hold the line, whatever the cost. The target of this spell gains enhancement bonuses of +2 to Strength, +4 to Constitution, a +2 resistance bonus to all saves, +8 resistance bonus to resisting bull rush attempts, and a +4 dodge bonus to AC for the duration of the spell as long as he or she does not move. If the *rooted* defender moves from the square he or she is occupying when the spell was cast, the spell immediately ends.

Hit points gained by a temporary increase in Constitution score are not temporary hit points. They go away when the subject's Constitution drops back to normal. They are not lost first as temporary hit points are.

SEALSKIN

Transmutation

Level: Drd 2, Sor/Wiz 2, Sea 2

Components: V, S, DF/M

Casting Time: 1 action

Range: Touch

Target: Creature touched

Duration: 1 hour/level (D)

Saving Throw: Will negates (harmless)

Spell Resistance: Yes (harmless)

Upon completion of a *sealskin* spell the target creature immediately has a 10% increase in mass and size as its skin gains a layer of blubber. The layer provides a +2 natural armor bonus, a +5 bonus on all Swim checks, but more importantly, provides insulation that allows the creature to survive freezing water for the duration of the spell.

The transmuted creature is able to withstand cold weather (below 40°F) without any ill effects. Conditions of extreme cold (below 0°F) require a Fortitude saving throw each hour (DC 15, +1 per previous check) or the creature sustains 1d6 points of nonlethal damage.

Any clothing the creature is wearing at the time of the transformation is ripped at the seams unless it is loose enough to allow for the increase in mass. Any restrictive items, such as armor, that cannot allow for the transformation cause the spell to fail and deal 1d6 points of non-lethal damage to the creature.

The material component is a piece of seal blubber.

SEAL TOME

Abjuration [Force]

Level: Sor/Wiz 2

Components: V, S, F

Casting Time: 1 minute

Range: Touch

Target: A book or tome

Duration: 1 day/level (D)

Saving Throw: None

Spell Resistance: No

An arcane spell caster may use this spell to seal a book or tome shut with an invisible web of force. A book so sealed can only be opened with a command word or a DC 40 Strength check to open it and a DC 30 Strength check each round to hold it open. The tome may also be resealed with a second command word for the duration of the spell. A tome protected by this spell cannot be opened using *knock*.

This spell is an excellent, non-harmful way for wizards to protect their spell books.

Arcane focus: some spider webs wrapped in a small sheet of silk.

SHARKSKIN

Transmutation

Level: Drd 2, Sor/Wiz 2, Sea 2

Components: V, S, DF/M

Casting Time: 1 action

Range: Touch

Target: Creature touched

Duration: 1 hour/level (D)

Saving Throw: Will negates (harmless)

Spell Resistance: Yes (harmless)

Upon successful casting the person's skin becomes covered in dull grey shark scales. The shark scales grant a +3 natural armor bonus to AC. This bonus increases by +1 for every three levels to a maximum of +5 at 9th level and above.

If the creature is wearing nothing more than underwear then it gains two additional benefits. First, it gains a +5 bonus on all Swim checks due to the increased smoothness provided by the *sharkskin*. Secondly, when grappling, the scales of the *sharkskin* scratch an opponent continuously causing 1 point of damage for

every round the creature is in physical contact with its opponent.

Since this is a natural armor bonus, it does not stack with the creature's other natural armor bonuses (if any).

The material component is a shark's scale.

SHOCK SHIELD

Evocation [Electricity]

Level: Sor/Wiz 5

Components: V, S, M

Casting Time: 1 standard action

Range: Touch

Target: Creature touched

Duration: 1 min/level (D)

Effect: Surrounds the target with a dangerous electrical field

Saving Throw: Fort halves

Spell Resistance: Yes

The possessor of a *shock shield* is surrounded by a powerful electrical field that deals 1d8 points +2 points per caster level (maximum +30) of electricity damage to any creature that comes in contact with it, either physically or via a conductive object (e.g. a metal sword). Any creature who successfully strikes the target with a melee attack with a metal weapon, a melee touch or grapple attack suffers this damage. Likewise, the target of this spell deals the *shield's* damage with a successful melee attack with a metal weapon, or a touch or grapple attack. A creature who is grappling the target suffers the *shield's* damage at the beginning of both its turn and the *shielded* creature's turn.

Hitting or being hit with a wooden or non-conductive weapon does not inflict the *shield's* damage.

In addition, the possessor of a *shock shield* gains resistance to electricity 5 for the spell's duration.

Arcane material components: a small piece of wool yarn and a short copper wire.

SLOW METABOLISM

Conjuration (Healing)

Level: Drd 3

Components: V, S, M

Casting Time: 1 standard action

Range: Touch

Target: Creature touched

Duration: 1 day/3 levels

Saving Throw: Will negates (harmless)

Spell Resistance: Yes (harmless)

The subject of this spell partially disjoins with the temporal stream of this plane, slowing the physical consumption of the body and dampening its demands.

Under the influence of this spell, the subject needs only half the regular amount of sleep each day to be fully rested and regain his or her spells. Conversely, the subject may go twice the normal waking time without sleep and suffer no ill effects (but of course, does not regain spent spells).

The subject also only requires half his or her normal food intake. If examined closely, an observer will notice that the subject's respiration and heartbeat are only about half normal for his or her species. In addition, poison acts more slowly on a creature with a *slow metabolism*; the secondary damage of any poison takes twice as long to act. A creature affected by this spell also only ages at half the normal rate.

Aside from the effects listed above, the subject of this spell acts normally in every respect.

Arcane material components: a polished river pebble, a fresh leaf or twig, and a handful of ground tigerseye, worth 50 gp.

SMOTHERING FOAM

Evocation

Level: Sor/Wiz 2

Components: V, S, M

Casting Time: 1 standard action

Range: Medium (100 ft + 10 ft/level)

Area: 40 ft × 40 ft. square

Effect: Covers an area with sticky foam

Duration: 1 min/level

Saving Throw: Reflex save negates part; see text

Spell Resistance: No

Thick, goopy foam smothers an area, extinguishing any fires and impeding movement. Any exposed fires within the area of effect are immediately extinguished. Contained fires, like those in a lantern, are unaffected. The area counts as difficult terrain for calculating movement.

Creatures within the area of effect when the spell is initiated must make a Reflex save or be covered with the sticky foam. Those that succeed managed to duck or turn away in time to avoid having their arms, face, and weapons covered. Those who fail the Reflex save have a -2 hindering penalty to attack rolls and AC.

A creature may take a full round action to clean the foam from his or her weapons and arms to end the hindering penalty.

Any fire creatures, like fire elementals, within the area take 1d6 damage per round that they stand in the foam and 3d6 damage at the onset of the effect (Reflex save halves damage).

Arcane material components: a piece of gum arabic and a few shavings of asbestos.

STEELSKIN

Abjuration

Level: Earth 8, Sor/Wiz 6, Strength 8

Components: V, S, M

Casting Time: 1 action

Range: Touch

Target: Creature touched

Duration: 10 minutes/level or until discharged

Saving Throw: Will negates (harmless)

Spell Resistance: Yes (harmless)

The creature touched gains resistance to physical attacks. The target receives damage reduction 30/magic (the subject ignores the first 30 points of damage each time it takes damage). The spell can prevent a total of 30 points of damage per caster level (up to a maximum of 600 points) before it is discharged.

Arcane material components: a steel ingot and diamond dust worth 1,000 gp sprinkled on the target's skin.

STONY TOMB

Abjuration

Level: Clr 6, Drd 6, Sor/Wiz 7

Components: V, S, M/DF

Casting Time: 1 standard action

Range: Touch; Medium (100 ft + 10 ft/level); see text

Target: Creature touched

Effect: Creature transported to 1-ft.-cube/level chamber buried in solid rock

Duration: 1 hour/level (D)

Saving Throw: Reflex negates

Spell Resistance: Yes

This is an old spell for the internment of criminals, hearthbreakers, and traitors.

The subject of this spell is magically transported to a chamber buried in solid rock. The chamber is a smooth-walled cube with a constantly replenishing volume of air. If the caster chooses, a nourishing yet tasteless meal will appear in the chamber once per day. The chamber is completely devoid of light or carved features.

This spell only works within 100 ft + 10 ft/level of a suitable stone formation. The chamber can be placed any distance the caster chooses in the rock in any direction up to the limit of the range. After the duration of the spell, the creature is immediately ejected to the spot from which it disappeared.

If this spell is attempted on a creature too large to fit in the created chamber, the spell immediately fails. A creature touched may make a Reflex save to avoid being drawn into the chamber, but the chamber is still created. This spell can be made permanent with the *permanency* spell.

Arcane material components: a pair of golden dice, a handful of rare earth, and six strips of platinum, together worth 2,000 gp.

STRANGLING VESTMENTS

Transmutation

Level: Sor/Wiz 3

Components: V, S, M

Casting Time: 1 standard action

Range: Medium (100 ft + 10 ft/level)

Target: 1 creature per level

Duration: 1 round/2 levels

Saving Throw: Will negates

Spell Resistance: No

An evil sorcerer once thought that it would be amusing to see a dwarf strangled by his own beard.

You may animate targets' loose clothing, hair, and equipment to grapple and attempt to strangle them. Each target of the spell will have its long hair or beard, robe or cloak, or loose straps or flexible weapons (in that order of preference) animate for the duration of the spell. This animated attacker need not make a melee touch attack to attempt a grapple. The item has a +2 grapple modifier, +4 if it is long hair or a beard. If it gains a hold it can deal 1d4 points of constriction damage +1 damage per two caster levels (maximum +10).

If the target wins the grapple and manages to achieve a hold, the creature may exploit it by attempting to remove the attacking item or cut off the hair. An attacking item that is removed from physical contact with the target ends the spell's effect for that target.

Arcane material components: a piece of snake skin and a dried vine stem.

SUBDUING ARROW

Evocation [Force]

Level: Brd 2, Sor/Wiz 1

Components: V, S

Casting Time: 1 standard action

Range: Medium (100 ft + 10 ft/level)

Targets: Up to 5 targets, no two of which can be more than 30 ft. apart

Duration: Instantaneous

Saving Throw: None

Spell Resistance: Yes

A missile of blunt physical force shoots from your fingertip and deals 1d6+1 points of non-lethal force damage. The *subduing arrow* strikes unerringly and will not miss its target unless it has total cover or is protected by a *shield* spell.

A *subduing arrow* will not damage inanimate objects, undead, constructs, or creatures that are immune

to critical hits or without a discernable anatomy, like oozes or elementals.

The caster may launch a second *subduing arrow* at 3rd level and every second level thereafter, with a maximum of 5 *subduing arrows* at 9th level. The arrows can all target a single creature or separate creatures within 30 feet of each other.

TIDAL ARMOR

Conjuration (Creation) [Force]

Level: Sea 3, Sor/Wiz 3

Components: V, S, F

Casting Time: 1 standard action

Range: Touch

Target: Creature touched

Duration: 10 min/level (D)

Saving Throw: Will negates (harmless)

Spell Resistance: No

Sea-raiding wizards quickly learned that heavy armor was both a liability and an asset, providing better survivability in the raiding life but acting as a major impediment to spell casting (and swimming). *Tidal armor* harnesses the power of water to provide a solution to the liabilities of heavy armor.

This spell surrounds you with an invisible reactive sheath of force and mist that turns away physical attacks. The armor is strong enough to deflect minor attacks, providing a +2 deflection bonus to AC and dampens the effects of more serious attacks by providing the armored individual with damage reduction 2/—. The armor's protection increases to a +4 deflection bonus to AC and damage reduction 4/— when the caster is within 60 feet of a significant natural body of water (a small lake or river will suffice).

Arcane focus: a small piece of wire mesh.

TUNNEL MASTERY

Abjuration [Earth]

Level: Sor/Wiz 9, Stone 9

Components: V, S, M

Casting Time: 1 standard action

Range: Long (400 ft + 40 ft/level)

Area: A 100 ft + 10 ft/level cube of earth

Duration: 1 hour/level (also see below)

Saving Throw: None

Spell Resistance: No

Powerful dwarven wizards and sorcerers know how to reshape the earth itself to protect their earthen cities and strongholds.

You may take a volume of stone or wrought passageways and turn it into a huge magical maze of tunnels. Any creatures within the passages or standing on the

area of affected earth become trapped within the maze. Any creature caught within the maze may make a DC 20 Intelligence check each round to figure out a path leading to an exit. The caster may create up to 4 exits from the maze, but must create at least 1. Any creature that escapes from the maze leaves from a random exit.

Tunnel mastery may also be used to quickly create permanent underground passageways and mines. Each time *tunnel mastery* is cast on a volume of stone, the caster may create two permanent passageways through that volume in any direction. The caster may shape those passageways as desired with such stonework features as alcoves, doorways, and stairwells.

Arcane material components: a ball of steel wool and a small faceted crystal.

WATER COLUMN

Conjuration (Creation)

Level: Drd 4, Sor/Wiz 4, Sea 4

Components: V, S, DF/M

Casting Time: 1 action

Range: Medium (100 ft + 10ft/level)

Area: Cylinder (10 ft. radius, 40 ft. high)

Duration: Instantaneous (see below)

Saving Throw: Reflex half

Spell Resistance: Yes

The *water column* emerges from the ground at the spot within range you designate. All creatures caught in its area suffer 1d6 points of nonlethal damage per caster level (maximum 15d6). In addition, creatures of Medium size or smaller that fail their save are hurled 40 feet into the air taking damage from anything along the way before falling back down. Creatures of Large size that fail their save are automatically knocked down while those of Huge size must succeed at a Strength check (DC equal to the Reflex save DC). Creatures of Gargantuan to Colossal size are not knocked down but still take the damage.

As with *water jet* the water remains in the area possibly further complicating things.

WATER JET

Conjuration (Creation)

Level: Drd 3, Sor/Wiz 3, Sea 3

Components: V, S, DF/M

Casting Time: 1 action

Range: Medium (100 ft + 10ft/level) or 50 ft + 5 ft/level

Area: 5 ft. wide to Medium range (100 ft +10 ft/level); or 10 ft. wide to 50 ft + 5 ft/level

Duration: Instantaneous (see below)

Saving Throw: Reflex half

Spell Resistance: Yes

You bring forth a powerful jet of water that deals 1d6 points of nonlethal damage per caster level (maximum 10d6) to each creature within its area. The water jet begins at your fingertips and extends to the maximum range.

All those caught in the *water jet* that fail their Reflex save are knocked down as well, unless they succeed at a Strength check (DC equal to the Reflex save DC). The water remains in the area of its casting and may, at the DM's option, make the area slippery (especially if it is a stone floor). Any non-magical open flames are immediately extinguished. Magical fires are affected by a *water jet* as if they had been the target of a targeted *dispel magic* attempt.

The material component is a vial of seawater, or other liquid at the DM's option.

WATERY GRAVE

Conjuration

Level: Clr 9, Drd 9, Water 8

Components: V, S

Casting Time: 1 action

Range: Touch

Target: One creature that is within 20 feet of a large body of water

Duration: Instantaneous

Saving Throw: None

Spell Resistance: Yes

Upon uttering the final word of this spell a giant wave reaches out for the target you touched and transports it to the bottom of the body of water. The targeted creature is powerless to stop this and only quick action by its allies, either a *wish* or *miracle* spell cast within one round will prevent the victim from being dragged to the bottom. Once on the bottom, the victim suffers whatever fate the water has in store for it. If the body of water is a fairly shallow lake, the creature will quickly drown. If the body of water is a sea or ocean, the creature will instantly be crushed by the great pressure and the body lost.

While in the spell's grasp the target is effectively *paralyzed* and *feble-minded* and can do nothing to help itself. Allies who have some means of reaching the bottom in time may be able to reach the creature and render aid, including pulling it up.

WILD ANIMUS

Transmutation

Level: Brd 8, Clr 8

Components: V, S, F

Casting Time: 1 standard action

Range: Medium (100 ft + 10 ft/level)

Area: A circular area 5 ft + 5 ft/level in diameter

Duration: 1 round/level

Saving Throw: None

Spell Resistance: No

This spell animates all inanimate objects within the spell's area of effect up to a maximum of one Hit Dice per square. The animated objects are aggressive and not under the control of the caster in any way. They attack the nearest creatures and damage and destroy whatever they can find. They will not attack each other.

The sizes of the animated objects depend directly on the sizes of the objects in the area of effect. At the DM's discretion, the caster may designate groups of small like objects to form single larger ones. This spell cast in a cloakroom, for example, could create 16 Small animated cloaks, 8 Medium animated pairs of cloaks, 4 Large four-cloak beasts, or a single Huge cloak monster. The caster could not, however, designate a cloak and a chair to become a single animated object.

Clothing, weapons, and other objects in the possession of creatures within the area of effect are not affected by this spell. If a creature's equipment is set aside, however, it will become animated.

Focus: a small brass bell rung while the spell is cast or a silver whistle blown while the spell is cast.

WRITTEN SUGGESTION

Enchantment (Compulsion) [Mind-Affecting, Language-Dependent]

Level: Brd 2, Sor/Wiz 3

Components: S, M

Casting Time: 1 minute

Range: Touch

Target: One page

Duration: Permanent or until discharged (see below)

Saving Throw: Will negates

Spell Resistance: Yes

This spell is a written version of the more familiar *suggestion* spell and is usually placed as a safeguard in sensitive documents. It acts in all ways like the *suggestion* spell, including the time of the activity, except that the instructions are written instead of spoken. Any creature that reads the *written suggestion* triggers the spell, after which time the document is safe to read (unless a further *written suggestion* is placed on the page).

Common instructions are "put the book down and go home" or "put the book back in its place and ring the bell", although it is rumored that at least one minor noble lost his life when a disgruntled adviser read a note with the instructions "kill the baron" written on it.

The material component is ink mixed with phosphorescent material.

CHAPTER SEVEN

DWARVEN WRESTLING



DWARVEN FEATS

Deceptive Gimmick [General]

The character is able to use a well-developed “gimmick” to increase their chances of causing an opponent to be psyched out.

Prerequisites: Cha 12+, Bluff: 4 ranks, Intimidate: 4 ranks, Perform: 2 ranks, Psyche Out

Benefit: When the character uses their Psyche Out feat to intimidate or bluff a target, the character gains a +2 bonus to their Bluff or Intimidate check. In addition, if the character succeeds this check against the opponent’s Sense Motive check, the character gains an additional +1 bonus to all grapple checks against the target (in addition to the +2 already gained from the character’s Psyche Out feat). This bonus lasts the full duration of the battle (until either the character or the target has been pinned or otherwise defeated).

Psyche Out [General]

The character is able to sway the target’s ability to function in a match due to bluffing or intimidation.

Prerequisites: Cha 11+, Bluff: 4 ranks, Intimidate: 4 ranks

Benefit: The character is able to play up their intimidation or bluffing to convince the target that the character is either stronger or weaker than they really are. At the beginning of combat against the target, the character uses either an Intimidate check (to scare the target) or a Bluff check (to make the target overconfident) against the target’s Sense Motive check. If the character succeeds, the character gains a +2 bonus to all grapple

checks against the target. This bonus lasts the full duration of the battle (until either the character or the target has been pinned or otherwise defeated).

Rubber Nerves [General]

The character is able to resist stunning from physical attacks and impacts.

Prerequisites: Dex 13+.

Benefit: The character is able to resist stunning impacts that are caused by physical, non-magical attacks or grappling feats. The character gains a +2 to saving throws against such stuns.

Whip Back Grapple [General]

The character is able to grab the target and whip around, instantly giving the character an opportunity of attack or free attempt to grapple the target.

Prerequisites: Dex 13+, Str 11+, Dodge

Benefit: The character makes a grappling check against a facing target. If the character succeeds the check, they forego any normal grapple feat attempt, pin, or nonlethal damage attack and instead whip around behind the target. The character and target both make a second grapple check and the character gains a +2 bonus to this grapple check. If the target fails, the character now has the target grappled from behind and may pursue a grapple feat, hold, nonlethal damage, or attempt to pin.

If the target wins the second grapple check though, the target now has the character in a grappling hold despite the fact that the character is actually behind the target. The target may choose to either break the grapple and whip back around to face the character or the target may continue to grapple the character and thus perform an additional grappling action, such as a pin, nonlethal damage, or grapple feat.

GRAPPLE FEATS

As the characters change from the more traditional methods of hack, chop, and slash and instead grapple more and more in combat, it becomes natural that they begin to experiment with various ways that they can further hold or subdue their opponents. While more advanced techniques of grappling provide only a limited degree of usefulness in normal combat situations, sport and performance wrestlers rely on such feats to improve not only their mastery of an opponent but also their showmanship as well. Many career grapplers are known for their particular style or for a special move.

Grapple Feats are special feats that work from a particular grappling position and often have special effects related towards the outcome of their successful use. Such effects might include the temporary stunning or blinding of an opponent, “pinning” an opponent more effectively in order to win a sporting match, or wearing down techniques such as the temporary injury/incapacitation of certain body parts.

Grapple feats are considered “immediate”, thus their use is within the same action as the initial grappling of the opponent. To successfully grab an opponent and flip their body over one’s head is considered to be a full action, even though multiple grappling checks are required.

In order to use a grapple feat, however, certain requirements must be met in addition to the normal prerequisites. The character must have made a successful grapple check and is thus holding the opponent, or rather grappling, to perform a grapple feat. In addition, the grappling must have been made from a certain position.

Sometimes an additional grapple check is required beyond the initial grappling check. While the initial check “sets up” the opponent for the feat, a second grappling check may be required. If the character fails this second check, it is usually considered to be in “mid-move” and thus the opponent may be actually benefited somewhat by the failed check.

Likewise, upon performing various grapple feats, the final condition of the grappling hold that the character has on the target may or may not be broken due to the

physical dynamics of the feat. Feats that require a result of a broken grapple are indicated as “yes” while others that do not require a break in the grappling hold are indicated as “no”. Some are optional, as the character might wish to break the hold for one reason or another, but these are also marked as “no” as the naturally assumed choice default would be to continue holding the target opponent.

All grapple feats are set up in the below fashion:

Feat Name [Grapple]

General description of benefits gained from acquiring the feat.

Further Grapple Check: Yes indicates that a second check is to be made if the character is attempting the feat. No means that the character can fully follow through with the feat from the initial grapple check.

Required Formation: This is the grappling formation that’s required in order for the character to perform the grappling feat.

Grapple Break: Yes for feats that automatically break a grappling hold on their conclusion, No for feats that do not necessarily require a hold to be broken.

Prerequisites: Normal prerequisites

Benefit: More in depth discussion of the benefits of the grapple feat and what the additional limitations and bonuses are, if any. Likewise, if a failed further grapple check results from attempting to use the feat, this area provides special information as to what the target’s benefits are from the character failing the grapple check.

The required formations are as follows:

Required Formation	Description
Kneeling/Squatting-Behind	The character must be kneeling behind a sitting or squatting target and have successfully grappled the target (and are thus grappling) in order to perform the grapple feat.
Lying/Standing-Below	The character must have been lying below a standing target and have grappled the target’s lower body area (usually ankles).
Lying/Kneeling-Above	The character must have been kneeling or squatting above a lying target when the grappling check was made.
Sitting/Squatting-Facing	Both the character and the target must have been sitting, squatting, or kneeling towards each other when the initial grappling check was succeeded by the character.
Standing-Behind	Both the character and the target opponent must be standing with the character grappling the opponent from behind.

Standing-Facing	Both the character and the target opponent must have been standing and facing each other when the character successfully grappled the target.
Standing-In Front	The character must have grappled an opponent target that was approaching the character from behind. Often this is the result of a failed sneak attack.

Fall Back Smash [Grapple]

The character is able to grab the opponent from behind and fall back, causing the opponent to bump their head.

Further Grapple Check: No

Required Formation: Standing-Behind

Grapple Break: Yes

Prerequisites: None

Benefit: When the character has the target grabbed from behind, he simply adjusts his body to a position that is still behind the target yet somewhat to the side, lifts the target a bit, and drops straight back. The target also falls backwards, landing on the ground without being able to properly brace his body and thus bumps his head and back. The target must succeed at a Reflex save (DC 17) or be stunned for 1d2+1 rounds.

Hopping Rib Cudgel [Grapple]

Holding the target down on his back while kneeling on top of him, the character rises up and drops on his opponent to drive his knees and shins into the opponent's ribcage.

Further Grapple Check: No

Required Formation: Lying-Kneeling Above

Grapple Break: Yes

Prerequisites: None

Benefit: The character uses the position to hop up a foot or so above the character and use the resulting fall to drive his knees and shins into the lying target's ribcage. The target must succeed at a Reflex save (DC 14) or take 1d4 points of normal (not nonlethal) damage.

Limitations: If the target has an Armor Class greater than 18, then the resulting damage is divided in half.

Lady Maker [Grapple]

The lady maker allows the character to "make squalling ladies out of men" by dropping them groin first on to their knee.

Further Grapple Check: Yes

Required Formation: Standing-Behind

Grapple Break: Yes

Prerequisites: Dex 11+, Str 12+

Benefit: The character grabs the opponent from behind and lifts the opponent up. Then the character lifts his knee and brings the opponent down, causing the target opponent's groin area to land on the character's lifted knee, resulting in injury. The target takes 1d3 points of nonlethal damage and must succeed at a Fortitude save (DC 14) or be overcome with nausea for 1d4 rounds. Nauseated targets suffer a -2 to grappling checks, attack rolls, and skill checks.

Limitations: The character must be of equal height or taller than the target or suffer a -4 penalty to his Further Grapple Check for performing the Lady Maker. Female targets gain a +4 bonus to their Fortitude check against nausea.

Leg Lock [Grapple]

The character is able to lock the target's legs up with their own, causing crushing pain to the target.

Further Grapple Check: Yes

Required Formation: Sitting/Squatting-Facing

Grapple Break: No

Prerequisites: Dex 12+, Str 13+

Benefit: When the character succeeds at locking up the target's legs with his own, the target must succeed at a Fortitude save (DC 14) or take 1d3 points of nonlethal damage. In addition, once the target has broken away from the leg lock, the target must succeed at an additional Fortitude save (DC 15) or have his base speed reduced in half for 1d4+1 rounds due to strain.

Limitations: Unless the character purposely breaks the grapple, the target and the character are both still grappled together in the leg lock the following round. At the beginning of every turn of action, they must both make grappling checks where the character has a +2 bonus to his own check. If the target fails his grappling check against the character, the target takes an additional 1d3 points of nonlethal damage and the leg lock remains in place (unless the character chooses to break it). If the target succeeds over the character, however, the target may choose to either break the grapple or leave the leg lock on, where from that point on the character is the victim of the leg lock. If the target chooses to do as such, they gain the bonus on further checks and the character immediately takes their 1d3 points of nonlethal damage. If both the character and the target ended up being subjected to the leg lock, both must make the additional Fortitude save (DC 15) or have their base speeds reduced for 1d4+1 rounds due to the strain caused by the leg lock.

Overbody Flip [Grapple]

The overbody flip allows the character to use the ad-

vantage of leverage to flip a target over the character's body and onto the ground behind them.

Further Grapple Check: Yes

Required Formation: Standing-Facing

Grapple Break: Yes

Prerequisites: Str 13+

Benefit: The overbody flip (also known as a suplex) is used to flip a target over the character's body, after which the grapple is broken but the target suffers falling damage and is temporarily stunned from the impact. When the overbody flip is successfully performed, the target must make a Fortitude save (DC 12) or take 1d4 points of normal damage due to the fall. If the overbody flip is performed in a specially padded "ring" or upon a sporting competitors' wrestling mat, the falling damage is considered to be nonlethal damage instead of normal damage. Likewise, the target must make a second Fortitude save (DC 15) or be stunned for 1d2 rounds due to the impact.

Bonuses: Grappling a target who was in mid-motion or "charging" towards the character adds to the momentum of the overbody flip. If the target was moving towards the character as such when the original grappling check was made, the character gains a +2 bonus to his Further Grapple Check for the overbody flip.

Limitations: If the character fails his second Further Grapple Check it is considered in "mid air" and thus the character stumbles under the strain, causing the target opponent to fall on him. The character must succeed at a Fortitude save (DC 10) or take 1d2 points of normal falling damage. If the overbody flip is performed in a specially padded "ring" or upon a sporting competitors' wrestling mat, the falling damage is considered to be nonlethal damage instead of normal damage. Likewise, with the target now lying on the character, the target gains an immediate attack of opportunity during which the target gains a +2 to grapple checks towards the character.

Reaching Eye Claw [Grapple]

The character is able to reach over the top of the target's head and poke or claw the target's eyes with his fingers.

Further Grapple Check: No

Required Formation: Kneeling/Squatting-Behind or Standing-Behind

Grapple Break: No

Prerequisites: Dex 12+

Benefit: When the character has the target grabbed from behind, he is able to move one arm around to where he can grasp the target's head. From this point the character grips the target's forehead and thus the

character is able to poke or claw the target's eyes. The target must succeed at a Reflex save (DC 14) or be blinded for 1d2 rounds.

Side Shove Drop [Grapple]

The character grabs the opponent and shoves his body backwards, thus dropping him to the ground and resulting in injury and potential temporary Constitution damage.

Further Grapple Check: Yes

Required Formation: Standing-Facing

Grapple Break: Yes

Prerequisites: Dex 11+, Str 13+

Benefit: The side shove drop is performed by the character stepping to the side of the target opponent during the grapple and muscling the force of his weight against the target's upper body region, causing the opponent to lose his balance and fall to the ground. The character falls with the opponent, further pushing his weight against the target's chest and thus landing full force on top of the target, squashing the target's ribs between the ground and the character's body. The target must succeed at a Fortitude save (DC 15) or take 1d2 points of nonlethal damage. Likewise, if the target fails the first Fortitude save and thus takes the damage, the target must then succeed at a second Fortitude save (DC 10) or take 1 point of temporary Constitution damage. The side shove drop is notorious for busting a few ribs.

Spade Chucker [Grapple]

The character reaches behind and grabs the target by the waist. Then the character flips forward in a somersault fashion, causing the target to flip over and be driven head first into the ground/ring.

Further Grapple Check: Yes

Required Formation: Lying-Kneeling Above

Grapple Break: Yes

Prerequisites: Dex 12+, Str 12+

Benefit: By grabbing the target that is behind the character, the character is able to set up the spade chucker. Once a firm grip or lock is in place, the character needs only to flip forward quickly in a somersault like fashion. This causes the target's gravity to shift, making him lose his balance and as such be driven head first into the ground. The target takes an automatic 1d4 points of nonlethal damage and must succeed at a Fortitude save (DC 20) or be stunned for 2 rounds.

Bonuses: Motion on the target's part helps the momentum of the character. If the target was approaching the character when grappled, the character gains a +2 to bonus to further grapple checks.

Limitations: If the character is taller than the target then the character receives a -3 to his further grapple check.

Wench Spear [Grapple]

The character is able yank the target by his hair with a free hand. In addition, the character stuns the target by kicking him in the back at the same time.

Further Grapple Check: No

Required Formation: Lying-Kneeling Above

Grapple Break: No

Prerequisites: None

Benefit: While grappling the target, the character quickly frees a hand and grabs the target by the back of his hair while simultaneously kicking his own foot into the target's lower back. The target receives 1d3 points of nonlethal damage. The target must also succeed at a Fortitude save (DC 14) or be stunned for 1 round.

Yanking Ground Trip [Grapple]

The character pulls the target's feet out from underneath him, causing the target to fall backwards and land in a painful manner.

Further Grapple Check: Yes

Required Formation: Lying/Standing-Below

Grapple Break: No

Prerequisites: None

Benefit: The character tugs the target's ankles, causing his feet to slip out from underneath him. The target falls backwards, landing on his back, shoulders, or head. The target takes 1 point of nonlethal damage and must succeed at a Reflex save (DC 12) or be stunned for one round.

DWARVEN WRESTLING TERMINOLOGY

While the humans might have brought the sport of stylish, career wrestling to the attention of a more mixed, better paying audience at their fancy little faires, it's the dwarves who truly defined the words and phrases that the people of the realms have come to associate with wrestling showmanship.

Below is a list of various words and phrases along with a well-defined explanation of their meanings and history.

Belt: This actually refers to a specially constructed battle girdle that accompanies the holding of a title as sort of a trophy. The champion wrestler is allowed to freely wear their championship title belt while holding such a status but in return they must offer the battle girdle up for prize along with the attached championship title whenever they face another opponent in the

ring. Usually these battle girdles are lavishly decorated with large, expensive gems and their frontal areas are made of precious metals that have been elaborately hammered, engraved, and enameled.

Dandy: This is a wrestler who has a costume and gimmick that is a bit over the top on the aspect of flashiness. As quick attention grabs became the standard norm after the early days of the simple grappling matches, the various guilds saw their excessive share of dandies in the ring.

Goof: A wrestler who has been given opportunity after opportunity to prove himself in the ring by at least providing a halfway interesting match to watch, but who falls short every time. Goofs usually wind up in the most egotistically overrated and dead-ended wrestling guilds, where they often believe that they had reached the level of stardom as this rundown organization practically gives them a championship title.

Guild: As wrestling became more and more popular as a spectator event, the various details surrounding such competitions became more complex and as a result, organized guilds that catered to handling the matches were formed. These guilds, usually organized and ruled by a single individual known as a guildmaster, became the acceptable structure that the dwarven wrestlers joined. While a wrestler can visit another region and thus participate in another wrestling guild, they hardly hold the same degree of respect and integrity that comes with performing in one's own native guild. Likewise, when a particularly unsuccessful wrestler becomes labeled as a "worthless goof" by his own native guild, it's not too uncommon to see him leave his homeland and family to chance upon better success in another guild.

Mark: As stylish forms of wrestling began to become more popular amongst the dwarven circuits, the audience would often verbally interact with the wrestlers. Often the insults and jeering would escalate between the two until one side or the other would begin making serious, less than savory threats at one another. "You're marked for death!" was one such threat, often made by the wrestlers, who would taunt back at their worst offenders and challenge them to enter the ring. Since then, "mark" has come to mean someone who's not a wrestler, but rather a loud-mouthed "wannabe" out in the crowds.

There's also another reference to the use of the word marks, and it also held the meaning "marked for death". This "mark" however, was directed at a wrestler who had a hit out on him by another wrestler. Usually this was used in reference to "shoot", where as a hired assassin in the audience would attempt to slay the "marked" wrestler with a crossbow.

Ring: In the old days, when wrestling competitions were little more than grappling matches, a marked off circle of hard dirt was fine for a surface. As dwarven wrestling became more stylish, the moves also became more elaborate and the simple, drawn circle no longer seemed appropriate (or safe) enough. Seeing a need for style, function, and padding for their wrestling performers, dwarven architects began to experiment with various alternatives. While keeping the name of “ring”, the final surface became a structure of wood, metal, rope, old blankets, flax linen, and leather padding in the form of a raised octagonal shaped platform. This structure is typically sixteen foot by sixteen foot, stands about four to six feet high off the floor, and has three sets of sturdy ropes surrounding its sides. Eight sturdy ring posts of wood, stone, or metal hold the structure at the eight corners of the octagonal ring. The ropes are tightened for safety as well to provide a sense of elastic dynamics, and attached to the ring posts whose padded, exposed areas are also known as “turnbuckles”.

Dwarven wrestlers prefer this structure of the ring in comparison to the earlier variants as this version allows a greater variety of moves while providing some sense of impact protection. Often such rings are secured with a thick metal spring that rests underneath the center of the surface, providing additional structural support plus a greater degree of “bounce” and noise whenever a performer happens to land on the padded surface.

Shoot: To shoot is to simply attempt to hurt or gang up on an opponent in a manner that would be deemed to be unfair by even the worst of rule breakers. Usually this involves introductions between a foreign object and the opponent’s head, with small clubs, ceramic plates, stone tankards, and wooden stools being perhaps the most popular. If the action happens to get particularly brutal, it’s not uncommon to see a few cohorts of the villainous performer jump into the action and beat the opponent into submission with the better portion of a wooden door or bar table. The term shoot originated during the early days of style wrestling when a few sore losers started paying off a couple of audience members to serve as assassins. In the event that the hiring wrestler should start to lose a match, the assassin would attempt to shoot the opponent with a crossbow. Though crossbows and other such weapons have long since been banned from wrestling events, the term shoot still remains.

Slate: This is quite simply a selection of matches that make up one evening’s wrestling event. The slate is named after a large, rectangular piece of thinly cut gray slate rock upon which the various matches and their competitors are written down beforehand for the prospective audience to see.

Spanker: This term, in addition to “tosser”, refers to an unruly human or non-human wrestler who takes delight in humiliating their shorter opponents by turning them over their knee and spanking them like a child. Though such acts are reasonably common in human faire events, spanking can get one killed if performed during a dwarven guild match. See also **tosser**.

Title: As the more stylish form of wrestling competitions became more and more popular amongst the dwarves, it was determined that there should be a degree of ranking champions who hold a title that they must put on the line against each worthy opponent that they face. Should this opponent win, they would gain the glory of being the champion of that particular title until another opponent happens to best them, then a new champion would be declared. In the early days, each guild had only one title, and that was basically the champion of that particular guild. As interest for more progressive ranks grew, so did the number of titles. Often each guild now has four or five different titles, with the highest ranks being that of “Champion of the Realms” or the bit excessive “Champion of the Planes”. Also popular are “Champions of Tag Teams” and various titles that are second to the main champion which are named after the particular mountain home that the guild is located in, such as the title “Champion of Gray Fox Mountain”.

Tosser: Though “tosser” refers to any non-dwarven wrestler, the term often means a human who enters the ring competition. The name comes from the old faire works, where strong human opponents would often pick up their dwarven rivals and toss them out of the ring to the delight of the crowds. See also **spanker**.

Work: As many of the dwarven wrestlers sought to increase their wealth and status by bringing in the addition of human coin, the start of regular travel along the seasonal faire circuits became a standard norm for many wrestlers. While their presence was more than welcome, the true wrestling skills of the dwarves were not. It was a human event, after all, and the last thing that a human crowd wanted to see was their own kind bested in a match by a stuffy old dwarf. As such, many dwarves were paid to pull punches, follow a set of pre-agreed moves, and in the end, intentionally lose. While pulling off an act believable enough for the naïve human audiences, the dwarven crowds quickly saw these staged matches and considered the performers to be paid “workers” rather than true, worthy sportsmen. Thus, any match that was suspected of being staged was called a “work”.

Worker: A “wrestler” who fakes a match for profit. For more information read the entry on **work**.

CHAPTER EIGHT

NPC AND PRESTIGE CLASSES

Specific Clachduin NPC Classes

SLONELECTA

The Slonelecta are some of the most respected, and perhaps least understood, of the Clachduin classes. Exclusively female, the Slonelecta serve as midwives, counselors in affairs of the heart, and healers. Their domain is chiefly concerned with childbirth, but their magical talents and usually advanced age make them much sought after in affairs requiring wisdom, sound judgment, and confidentiality, especially in the murky world of personal relationships; if anyone wants to truly know what is going on in a community, they would do well to seek out the Slonelecta.

Hit Die: d4

Class Skills

Concentration (Con), Craft (Alchemy)(Int) Craft (Int), Diplomacy (Cha), Gather Information (Cha), Heal (Wis), Knowledge (all skills taken individually)(Int), Profession (Wis), Spellcraft (Int), Survival (Wis)

Skill Points at 1st Level: (6 + Int modifier) × 4

Skill Points at Each Additional Level: 6 + Int modifier

Class Features

All of the following are class features of the Slonelecta NPC class.

Spells: Slonelecta cast spells like the Adept NPC class.

Base Attack Bonus: Slonelecta use the Adept NPC class base attack bonuses.

Saves: Slonelecta use the Adept NPC class saving throw table.

Weapon and Armor Proficiency: Slonelecta are skilled with either a knife or a dagger, but no other weapons. Slonelecta are not proficient with any type of armor nor with shields.

Brew Potion: At 3rd level a Slonelecta gains the Brew Potion item creation feat as a bonus feat.

Slonelecta Spell List

Slonelecta choose their spells from the following list:

0 level: *create water, cure minor wounds, detect magic, detect poison, guidance, light, mending, purify food and drink, read magic, resistance, virtue*

1st level: *bless, cure light wounds, charm person, detect chaos/evil/good/law, endure elements, protection from chaos/evil/good/law, sanctuary, sleep*

2nd level: *augury, calm emotions, cure moderate wounds, endurance, lesser restoration, make whole, resist elements, silence, zone of truth*

3rd level: *continual flame, create food and water, cure serious wounds, daylight, dispel magic, helping hand, magic circle against chaos/evil/good/law, prayer, protection from elements, remove blindness/deafness, remove curse, remove disease*

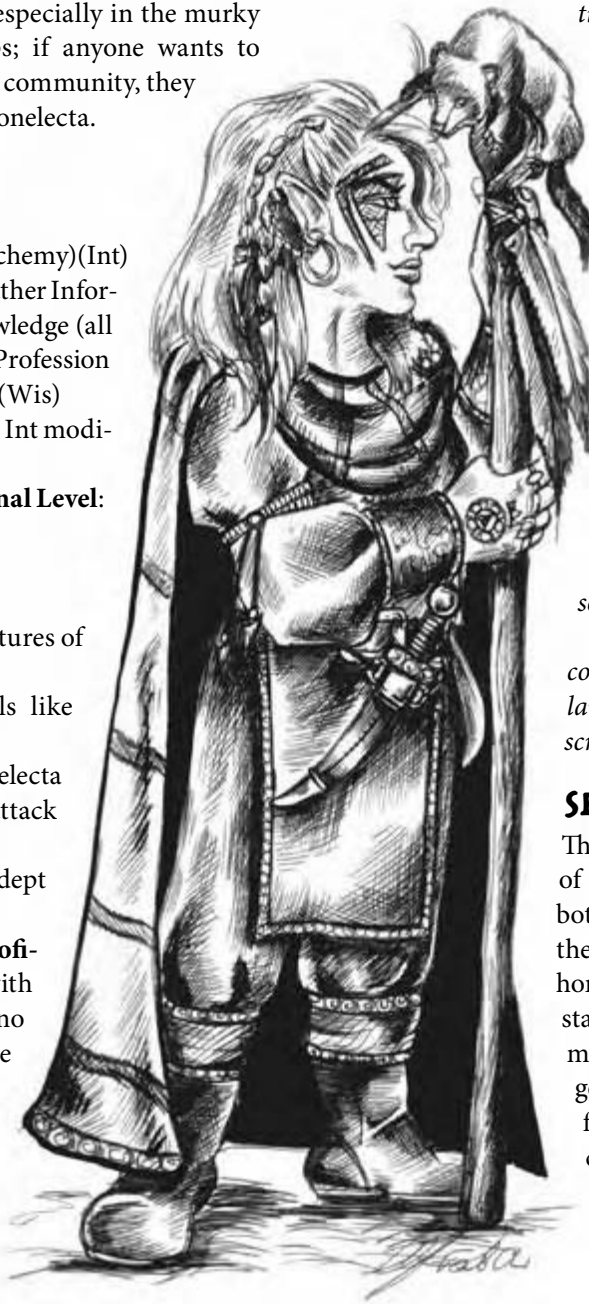
4th level: *cure critical wounds, discern lies, divination, emotion, neutralize poison, repel vermin, restoration*

5th level: *break enchantment, commune, dispel chaos/evil/good/law, healing circle, raise dead, scrying, true seeing*

SEYDER

The Seyder are the warrior-bards of the Clachduin. Training in both the combat arts as well as the bardic arts, the Seyder are as home on the battlefield as on the stage. There are not nearly as many Seyder as there are bards in general as the rigors of the profession require a certain physical toughness and a dedication to training that is lacking in most bards.

Hit Die: d8



Class Skills

Climb (Str), Concentration (Con), Craft (Int), Decipher Script (Int), Diplomacy (Cha), Gather Information (Cha), Handle Animal (Cha), Intimidate (Cha), Jump (Str), Knowledge (all skills taken individually), Listen (Wis), Perform (Cha), Profession (Wis), Ride (Dex), Sense Motive (Wis), Speak Language (Int), Spellcraft (Int), Swim (Str), Use Magic Device (Cha)

Skill Points at 1st level: (4 + Int modifier) × 4

Skill Points at Each Additional Level: 4 + Int modifier

Class Features

All of the following are class features of the Seyder.

Weapon and Armor Proficiencies: A Seyder is proficient in the use of all simple and martial weapons as well as light armor and shields.

Base Attack Bonus: Seyder use the Fighter base attack bonuses.

Saves: Seyder use the Cleric saving throw table.

Spells: Seyder cast spells from the bard spell lists as bards do.

Bardic Music: Seyder use bardic music as a normal bard does.

Bardic Knowledge: Seyder gain and use bardic knowledge as a normal bard does.

Prestige Classes

ALPINE ASCETIC

Above the tree line, along the shores of alpine lakes, and in silent, mountainside grottos is a peace and solitude rarely found in the lowlands. The same landscape profers treacherous falls, fierce weather, and avalanches. Young areas of the world boil and seethe inside; the beasts that roam the heights grow strong, far from the hand of civilization.

Alpine Ascetic Advancement

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells
1	+0	+2	+0	+2	Monk abilities	
2	+1	+3	+0	+3	Goat climb	
3	+2	+3	+1	+3	Wild wanderer	+1 level of existing class
4	+3	+4	+1	+4	Mountain stance	
5	+3	+4	+1	+4	Stone bones	
6	+4	+5	+2	+5		+1 level of existing class
7	+5	+5	+2	+5	Blindsight (15 ft.)	
8	+6	+6	+2	+6	Stoneskin	
9	+6	+6	+3	+6	Blindsight (20 ft.)	+1 level of existing class
10	+7	+7	+3	+7	Peak leaper	

The alpine ascetic reflects the quiet and ponderous nature of the high peaks, as well as the potential fury of the same. He represents the hidden depths of limestone caverns or the silent majesty of glacier-clad volcanoes. Yet, within the ascetic is a capability for destruction, controlled only by his own enlightenment. Such a dwarf shuns the trappings of dwarven culture for a path of self-reflection and a moral code that belongs to him alone. He may be altruistic or aberrant in his beliefs, but those values set him apart from other dwarves.

Alpine ascetics are enigmatic mystics, combining martial prowess with the study of arcane or divine magic. The lifestyle chosen by these dwarves requires a capable sort. Many seek out challenges in their environment in order to protect others, or to test themselves and the road to perfection they've chosen. Adventure is a trial; companions fill the gaps in unusual situations.

Alpine ascetics are always monks, but vary in the types of spells they use. Many are druids, closely tied to the wilderness in which they dwell, while others are wizards, studying their art far from the suspicious eyes of their fellows. Ascetic sorcerers are common, their strange powers and unruly ways drive them to seek only their own company. Clerics with a desire for personal communion with the divine coupled with the need to be free of temple trappings might seek the ascetic way. Often encountered alone, NPC alpine ascetics of sinister demeanor are bitter foes, while those of nobler bearing can be just what a beleaguered group of travelers needs in a tight spot.

Hit Die: d8

Requirements

To become an alpine ascetic, a character must fulfill the following criteria:

Alignment: Any lawful

Race: Dwarf

BAB: +3

Base Will Save: +6

Skills: Balance: 4 ranks, Climb: 4 ranks, Concentration: 4 ranks, Jump: 4 ranks, Survival: 2 ranks

Feats: Blind-Fight

Spells: The ability to cast arcane or divine spells.

Special: A character seeking to become an alpine ascetic must have the still mind class feature. Further, an aspirant to this class must spend much of his non-adventuring time alone, meditating and wandering in mountainous and underground areas.

Class Skills

The alpine ascetic's class skills (and the key ability for each skill) are Balance (Dex), Climb (Str), Concentration (Con), Craft (Int), Hide (Dex), Jump (Str), Knowledge (arcana) (Int), Knowledge (nature), Move Silently (Dex), Perform (Cha), Profession (Wis), Spellcraft (Int), Survival (Wis), Swim (Str), and Tumble (Dex).

Skill Points at Each Level: 4 + Int modifier.

Class Features

The following are class features of the alpine ascetic prestige class:

Weapon and Armor Proficiency: The alpine ascetic gains no new proficiency in weapons or armor.

Monk Abilities: The alpine ascetic continues to progress in unarmed damage, AC bonuses, and unarmored speed as if he were a monk of his monk level plus his alpine ascetic level. He also only subtracts -3, instead of -5, from his base attack bonus to determine his attack progression for iterative unarmed attacks, just like a monk.

Goat Climb (Ex): The alpine ascetic learns to climb sheer surfaces with animal deftness. At 2nd level, he may engage in accelerated climbing without penalty and does not lose his Dexterity bonus to AC when so doing. Further, the alpine ascetic gets a +10 insight bonus to any Climb check made to catch himself during a fall.

Wild Wanderer (Ex): Living alone in the trackless mountains, the alpine ascetic learns to fend for himself and adapts to the trials of the harsh environment. At 3rd level, the character gains +4 to any saving throw to resist weather conditions, and is rendered immune to altitude sickness. The ascetic's overland movement is treated as if he had a trail in any terrain, except a sandy desert. He is still hampered by surfaces and weather as normal.

Spells: At every 3rd alpine ascetic level (3rd, 6th, and 9th), the character gains new spells per day and new spells known (if applicable) as if he had gained a level in one of his preexisting spellcasting classes. He gains

no other class features of that class, such as bonus feats, additional familiar abilities, and so on. If the ascetic had more than one spell-using class, the player must select to which class this level is added.

Mountain Stance (Su): At 4th level, the alpine ascetic learns to channel his *ki* into the ground, and earth energy into his legs, thus acquiring an immovable stance a number of times per day equal to 3 + the character's Constitution bonus (minimum 3). The ascetic is considered one size category larger for the purposes of any bull rush or grapple attack and the effects of wind and water. He cannot be tripped while in the stance. Despite the size-category modification for grappling, he is considered to be normal size for the purposes of determining how many opponents can grapple him and whether he may join a grapple. In this stance, the ascetic gains a +1 dodge bonus to AC and a +2 insight bonus to any Reflex save made to deflect arrows, but cannot use any skills or abilities or take any action that requires him to move from his position. He may end this stance at will, and must do so to make a Reflex saving throw against any area attack that affects more than a 10-ft. radius around him. The ascetic may choose to forgo the Reflex save and maintain his stance. This ability may not be used to defy gravity.

Stone Bones (Ex): By virtue of a mystic union with his mountainous home, the ascetic's bones become denser granting him +1d2 to his unarmed damage and a DR of 1 when he attains 5th level. The damage bonus is multiplied in the event of a critical hit.

Blindsight (Ex): Time spent in caverns in meditation hones the ascetic's senses so he is aware of everything around him. At 7th level, he gains blindsight in a 15-ft. radius, increasing to 20 ft. at 9th level. The ascetic can fight and act as normal, regardless of lighting, and invisibility is irrelevant, but ethereal creatures cannot be detected. This blindsight does not rely solely upon any one natural or supernatural sense, so it is not negated by *silence* or *deafness* spells and the like. The ability must be activated as a standard action, but may be maintained as a move-equivalent one, lasting 1 minute per alpine ascetic level after concentration ends. While the ascetic meditates, this ability is always on.

Stoneskin (Sp): The 8th-level alpine ascetic gains the ability to make his skin hard as stone. For a number of minutes per day equal to half the character's alpine ascetic class level + his Wisdom bonus, he can place himself under the effects of the *stoneskin* spell. These minutes need not be consecutive.

Peak Leaper (Su): So in tune with the vibration of the mountains is the 10th-level alpine ascetic that he may use *dimension door* a number of times per day

equal to 1 + his Wisdom bonus. The distance he may travel is doubled if both surfaces are unworked stone. He casts the spell as a sorcerer of a level equal to his alpine ascetic level plus any spellcaster levels he possesses. The amount of weight the ascetic can transport with him is always half the normal limit for the spell.

Ex-Alpine Ascetics

An alpine ascetic who ceases to be of lawful alignment can no longer advance in the alpine ascetic prestige class. The character retains any abilities gained up until that point, however.

Multiclass Notes: The alpine ascetic may freely multiclass with the monk class and any other class he possessed before joining the prestige class. That is, the character may take a level of alpine ascetic, return to the monk class at his next level, then return to the alpine ascetic for his next, take a spellcaster level from a class he possessed before joining the alpine ascetic class at the next, and so on.

HEARTHBREAKER

The deeps of the earth hide evils untold. Most of these iniquitous things are the perverted offspring of corrupted beings who were banished from the domains of their nobler kin long ago. Of course, the drow immediately spring to the knowledgeable adventurer's mind, but the duergar and the derro are oft overlooked. These degenerate dwarves have raided and pillaged the settlements of their decent kin (and each other) throughout the ages; enmity runs deep between these disparate groups.

Beyond those dwarves sullied by their association with dark entities and distorted culture, there are those of supposedly finer stock that fall to pettiness and tyranny. The mad, would-be emperors, outlaws, and murderous lunatics of other races all have their coun-

Hearthbreaker Advancement

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spell Progression			
						1	2	3	4
1	+0	+0	+2	+2	Dwarf killer	0	–	–	–
2	+1	+0	+3	+3	Sneak Attack +1d6	1	–	–	–
3	+2	+1	+3	+3	Bloodletting	1	0	–	–
4	+3	+1	+4	+4	Beard cutter (+1)	1	1	–	–
5	+3	+1	+4	+4	Sneak attack +2d6	1	1	0	–
6	+4	+2	+5	+5	Crippling strike	1	1	1	–
7	+5	+2	+5	+5	Beard cutter (+2)	2	1	1	0
8	+6	+2	+6	+6	Sneak attack +3d6	2	1	1	1
9	+6	+3	+6	+6	Death attack	2	2	1	1
10	+7	+3	+7	+7	Beard cutter (+3)	2	2	2	1

terparts among dwarvenkind, albeit in fewer numbers. Worse, whole communities come under the sway of the misguided or the malevolent, leading to strife between groups of “good” dwarves.

The hearthbreaker is a dwarf who knows one or both of these situations all too well. He knows there's darkness in the dwarven race, and it has got to be stopped. Dwarves deal with their own problems. But, like the diversity of expressions of good and evil in the dwarven race itself, not all hearthbreakers are righteous in intent. Some are mercenaries, who sell their knowledge and skills to anyone willing to pay the right price. Others hate their fellow dwarves, or merely revel in power and deceit. The duergar and derro have their own hearthbreakers as well.

Depending on their tendencies, hearthbreakers serve all sorts of purposes. One may track dwarf outlaws in the subterranean realms, while another leads those who hire him through the back door of a dwarf delve to a treasure vault, cutting through the guards efficiently and silently. Hearthbreakers serve as spies, assassins, and elite units during times of war. Evil hearthbreakers engage in all sorts of unsavory activities against their race. Regardless of alignment, these killers are distrusted by their fellows, and spend a great deal of time away from dwarven society. A few settlements go so far as to require a hearthbreaker to wear a special tonsure, tattoo, or other sign of his occupation when at home.

Most hearthbreakers are rangers with rogue abilities, since characters with this class combination are best suited to the class. Mid-level rogues can meet the requirements, and nothing stops any other class from becoming a hearthbreaker, so long as the character meets the class' requirements. Many are fighters or barbarians, and an occasional druid is found among the ranks. Hearthbreaker NPCs tend to be watchful loners, serving some mysterious end that only they know.

Hit Die: d8

Requirements

To become a hearthbreaker, a character must fulfill the following criteria:

Race: Dwarf.

BAB: +4.

Skills: Disable Device: 5 ranks, Move Silently: 6 ranks, Open Locks: 5 ranks, Survival: 5 ranks.

Feat: Track.

Special: The character must have suffered at the hands of one or more of the dwarven subraces, and must have killed at least one dwarf for every level he has gained before joining this class.

Class Skills

The hearthbreaker's class skills (and the key ability for each skill) are Bluff (Cha), Climb (Str), Concentration (Con), Craft (Int), Decipher Script (Int), Diplomacy (Cha), Disable Device (Dex), Disguise (Cha), Forgery (Int), Gather Information (Int), Hide (Dex), Intimidate (Cha), Jump (Str), Knowledge (nature) (Int), Listen (Wis), Move Silently (Dex), Open Lock (Dex), Profession (Wis), Search (Int), Sense Motive (Wis), Spot (Wis), Survival (Wis), Swim (Str), and Use Rope (Dex).

Skill Points at Each Level: 4 + Int modifier.

Hearthbreaker Spells Known

Levels	1	2	3	4
1	2*	–	–	–
2	2	–	–	–
3	3	2*	–	–
4	3	2	–	–
5	4	3	2*	–
6	4	3	2	–
7	5	4	3	1*
8	5	4	3	2
9	5	5	4	2
10	5	5	4	3

* Spells are gained only if the character has a Charisma score high enough to provide bonus spells of this level.

Class Features

The following are class features of the hearthbreaker prestige class:

Weapon and Armor Proficiency: The hearthbreaker gains no new proficiency in weapons or armor.

Spells: Beginning at 1st level, the hearthbreaker can cast a narrow variety of spells (chosen from the hearthbreaker spell list) as arcane spells. Hearthbreakers receive bonus spells per day for high Charisma, and to cast a spell a hearthbreaker must have a Charisma score

of at least 10 + the spell's level. Saving throw DCs for the spells equal 10 + spell level + the character's Charisma modifier. When the hearthbreaker gets 0 spells of a given level, he only gets the bonus spell for that level (if any). Hearthbreakers casts spells as sorcerers, without need for preparation, and use their hearthbreaker class level as their spellcaster level.

Dwarf Killer (Ex): The hearthbreaker understands his own kind, and the nature of the dwarven subraces as well. A 1st-level hearthbreaker turns this knowledge to his advantage, gaining all of the benefits of the ranger's favored enemy class feature when dealing with dwarves (see *PHB, Chapter 3, Ranger, Class Features*). Alignment does not prohibit the use of this ability against other dwarves of the same dwarf subrace as the character. The hearthbreaker suffers a -2 circumstance penalty to Charisma checks when interacting with any dwarf who knows of his unsavory occupation, though that dwarf is unlikely to become openly hostile. Individual NPCs who know and trust the character ignore this penalty.

Sneak Attack (Ex): This class feature functions exactly like the rogue ability of the same name (see *PHB, Chapter 3, Rogue, Class Features*). At 2nd level, a hearthbreaker's sneak attack does +1d6 points damage, with a additional +1d6 points of damage added at 5th level and 8th level. If the hearthbreaker gets sneak attack bonuses from another source (such as rogue levels), these bonuses stack.

Bloodletting (Ex): Upon gaining 3rd level, when the hearthbreaker hits with a successful sneak attack, his victim must make a Fortitude saving throw (DC equals the damage taken), or begin to bleed as if struck by a weapon with the *wounding* special ability (see *DMG, Chapter 8, Magic Items, Weapons, Magic Weapon Special Ability Descriptions*). If the hearthbreaker is using a weapon with the *wounding* special ability, the wounds stack. That is, each successful use of this ability in conjunction with a *wounding* weapon causes a wound that bleeds for 2 hit points per round.

Beard Cutter (Ex): Named after a derogatory dwarven slang term used to refer to hearthbreakers, this ability grants the more experienced hearthbreaker bonuses when dealing with dwarves. A 4th-level hearthbreaker gains +1 to the bonuses granted by the dwarf killer ability, as if the character had selected a new favored enemy. The character gains another +1 bonus at 7th and 10th levels, for a total of +3. The bonuses from dwarf killer and beard cutter do not stack with the favored enemy ability, unless the character also selects dwarves as a favored enemy. If a hearthbreaker selects dwarf as his second favored enemy, for example, he gets an additional +1 to dwarf killer. If he goes on to

select a third favored enemy, then this bonus rises to +2, as normal.

Crippling Strike (Ex): At 6th level, the hearthbreaker gains the crippling strike ability (see *PHB, Chapter 3, Rogue, Class Features, Special Abilities*).

Death Attack (Ex): At 9th level, the hearthbreaker gains the death attack ability, which functions exactly like the assassin prestige class ability of the same name (see *DMG, Chapter 2, Prestige Classes, Assassin, Class Features*).

Hearthbreaker Spell List

Hearthbreakers choose their spells from the following list:

1st level: *cause fear, change self, detect poison, detect secret doors, detect snares and pits, expeditious retreat, jump, invisibility to animals, magic weapon, spider climb.*

2nd level: *alter self, charm person or animal, death knell, knock, misdirection, pass without trace, sleep, undetectable alignment.*

3rd level: *find traps, hold person, invisibility, keen edge, meld into stone, nondetection, suggestion.*

4th level: *confusion, freedom of movement, haste, improved invisibility, poison, stone shape.*

MOUNTAINHEART

Dwarves are a martial race, yes, and from their ranks come master craftsmen, wily merchants, and stout priests. Yet there are some of these folk that are a breed apart. The mountains they call home offer more than underground splendor and wealth; they present some of the most rugged wilderness and changeable weather in the entire world. Some dwarves heed the call of these untamed places and walk the sunlit world under the shadows of high peaks and storm clouds. They dance in the rain and lightning strikes of alpine thunderstorms,

Mountainheart Advancement

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells
1	+0	+2	+0	+2	Earth sense, weather sense	+1 level of existing class
2	+1	+3	+0	+3	Ledge runner	+1 level of existing class
3	+2	+3	+1	+3	Weathered	+1 level of existing class
4	+3	+4	+1	+4	Mountain roots	+1 level of existing class
5	+3	+4	+1	+4	DR 1/-	+1 level of existing class
6	+4	+5	+2	+5	Lightning kin	+1 level of existing class
7	+5	+5	+2	+5	Fire friend	+1 level of existing class
8	+6	+6	+2	+6	DR 2/-	+1 level of existing class
9	+6	+6	+3	+6	Mountain shapes	+1 level of existing class
10	+7	+7	+3	+7	Rock of ages	+1 level of existing class

or challenge the treacherous whiteness of mountain blizzards.

Such odd dwarves have magic inborn. The call of the wild stirs their eldritch souls, luring them away from hearth and clan to the world above. It's then that many leave behind the shrines and temples of the dwarf-homes and find their spiritual fulfillment in nature itself. Some of these persons still owe allegiance to their kinfolk and monarchs, acting as protectors of dwarven prospectors and traders traversing the high country. Others are tied to no group, reveling in the dangers of the windswept crags alone. A few make war on their former homelands, perhaps in an attempt to "protect" the mountains from the delving. For their part, the former relations of a mountainheart are used to the madness that sorcery brings upon many dwarves. The peaceful mountainheart is, then, an accepted outsider, tolerated and respected for her power, but never fully trusted. Those few mountainhearts who do fight against their kith find the hatred reciprocated fully.

Mountainhearts are at home in the fiercest of weather, and they're sure guides in precipitous terrain. More than one of these wild-spirited dwarves has taken up the path of adventuring to free the mountainous areas of the land from the depredations of wicked things. Many a venturesome group has been grateful to have such company in the unforgiving wilderness.

Druids with natural arcane talent are the most common type of mountainheart, single-classed druids making the bulk of the other class members. Non-druid class members are most likely rangers whose inner fires are stoked by the power and majesty of the highlands. Dwarf barbarians, and dwarves orphaned as youngsters and left on their own, may also achieve this kind of unity if their blood is strong with magic. Only rarely do traditional and dogmatic characters, like clerics and wizards, join this class. Non-player mountainhearts wander their peaks and valleys involved in their own

interests. Only rarely are these persons evil, but very often their worldviews are slightly ... askew.

Hit Die: d6

Requirements

To become a mountainheart, a character must fulfill the following criteria:

Alignment: Any neutral.

Racial Traits: Dwarf.

BAB: +3.

Base Fortitude Save: +4.

Base Will Save: +5.

Skills: Climb: 3 ranks, Knowledge (nature): 5 ranks, Survival: 6 ranks.

Feats: Endurance.

Spells: The character must have the ability to cast spells. If the character uses arcane spells, one or more of these spells must use electricity or cold as its energy type.

Special: The character must have endured three extreme mountain weather and/or natural occurrences and come out alive. These incidents can range from freak blizzards, thunderstorms and mountain torrents, to a landslide. Volcanic activity is also acceptable.

Class Skills

The mountainheart's class skills (and the key ability for each skill) are Balance (Dex), Climb (Str), Concentration (Con), Craft (Int), Handle Animal (Cha), Heal (Wis), Jump (Str), Knowledge (nature) (Int), Profession (Wis), Spellcraft (Int), Survival (Wis), and Swim (Str).

Skill Points at Each Level: 4 + Int modifier.

Class Features

The following are class features of the mountainheart prestige class:

Weapon and Armor Proficiency: The mountainheart gains no new proficiency in weapons or armor.

Spells: At each mountainheart level, the character gains new spells per day and new spells known (if applicable) as if she had gained a level in one of her pre-existing spellcasting classes. She gains no other class features of that class, such as bonus feats, additional *wild shape* ability uses, and so on. If the mountainheart has more than one spell-using class, the player must select to which class this level is added.

Earth Sense (Su): The mountainheart may use preternatural senses and landmarks to determine true north at any time upon taking a level in the class.

Weather Sense (Su): At 1st level, a mountainheart may automatically determine the weather for the next full day in an area with a 10-mile radius. She may also determine the weather for the next 1d4+1 days by making a Survival check (DC 15).

Ledge Runner (Ex): Advancing to 2nd level grants a mountainheart a +5 insight bonus to Balance, Climb, and Jump checks when she's in contact with unworked earth or stone. The bonus drops to +2 if the stone is artificed or the surface is worked metal. Finally, the

mountainheart's overland movement is never worse than if she were following a trail in all terrain, excepting a sandy desert. In that case, her movement is normal. (See *PHB, Chapter 9, Movement, Overland Movement* for more information.) Obstructions, surfaces, and visibility still hamper movement, however, this ability stacks with the woodland stride druid ability.

Weathered (Ex): A mountainheart grows so used to the weather of alpine terrain that, by 3rd level, she is all but immune to it. In any form of precipitation or fog, the character's visibility improves by half over what a normal character would have, as does her movement. Bad surfaces hamper the mountainheart only half as much as normal (thus, her movement is halved in deep snow, not quartered). She no longer has to make any saving throws for altitude sickness, gets +4 to saving throws to resist environmental heat, and gains cold resistance 5.

Mountain Roots (Ex): At 4th level, a mountainheart is considered one size category larger for the purposes of any bull rush, grapple, or trip attack, and the effects of wind and water. Despite the size-category modification for grappling, the mountainheart is considered to be her normal size for the purposes of determining how many opponents can grapple her, and whether she may join a grapple. Further, the character gains a +4 insight bonus to Reflex saving throws made to avoid avalanche damage.

Damage Reduction (DR) (Ex): The skin of a mountainheart is hardened and weathered as a result of exposure and a mystical tie to the earth. At 5th level, she gains a DR of 1/adamantium. This damage reduction rises to 2 at 8th level.

Storm Kin (Ex): At 6th level, a mountainheart's tie to the natural weather of her chosen terrain allows her to sense incoming lightning, improving any saving throw related to lightning or electricity attacks by a +4 insight bonus. She further gains a similar +2 saving throw bonus against sonic attacks, sonic resistance 1, and electricity resistance 5.

Fire Friend (Ex): Forest fires are all too common in the mountains, and the occasional lava flow can be deadly. The mountainheart gains fire resistance 5 at 7th level.

Mountain Shapes (Sp): At 9th level, the mountainheart may take the shape of a Small- or Medium-size earth elemental, or an ice or electricity paraelemental, in a manner that resembles the druid's *wild shape* (elemental) ability in regards to healing, limitations, and abilities gained (see *PHB, Chapter 3, Druid, Class Features*). This ability stacks with any other elemental *wildshape* ability the character may have. The moun-

tainheart may use this ability a number of times per day equal to her Charisma bonus (minimum 1).

Rock of Ages (Ex): Upon reaching 10th level, the mountainheart ceases to age exactly like the *timeless body* ability of the druid and monk.

PYROCLASTIC CELEBRANT

Unusual lumps appear in the ground, swelling and rising until they gush forth fiery earth, killing plants, beasts, and sentient beings alike. Lakes warm and then boil as the heat of the earth invades their depths, sterilizing the pool of all except the hardiest of life. Snowcapped crags explode in a tempest of ash, fire, and molten rock, devastating whole regions.

Dwarves are intimately familiar with the seeming rage of the earth at its depths and heights. Ever delving, the stout folk use dynamic aspects of the earth's inner activity to aid them. Steam is vented for use in mining devices, for heating, water, and for traps. Lava makes a marvelous moat, and an even better forge fire. It is the tectonic action of the world that creates the valuable minerals dwarves treasure.

All of these things inspire the would-be pyroclastic celebrant. Her reverence and awe of the earth's might is unmatched, placing it in the realm of the divine. The fascination she feels draws her inexorably toward a desire for real unity with the elemental forge that creates and moves the world around her. The pyroclastic celebrant is not enthralled by mere fire or earth; her desire is unity with what she sees as the very essence of creation and destruction. To this end, such an individual pursues the study of the elements of fire and earth to the exclusion of most other things.

Reverence for the earth and its nature is one thing, but most dwarves see the pyroclastic celebrant's obsession as dangerous, if not crazy. Placing the elements on equal footing with the divine borders on sacrilege

Pyroclastic Celebrant Advancement

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells
1	+0	+2	+0	+2	Elemental kin	+1 level of existing class
2	+1	+3	+0	+3	Earth master	+1 level of existing class
3	+2	+3	+1	+3	Fire master	+1 level of existing class
4	+3	+4	+1	+4	Pyroclastic partner	+1 level of existing class
5	+3	+4	+1	+4	Lava walker	+1 level of existing class
6	+4	+5	+2	+5	Lava touch	+1 level of existing class
7	+5	+5	+2	+5	Lava blood	+1 level of existing class
8	+6	+6	+2	+6	Greater pyroclastic partner	+1 level of existing class
9	+6	+6	+3	+6	Lava swimmer	+1 level of existing class
10	+7	+7	+3	+7	Flow form	+1 level of existing class

to some. Most seekers of this prestige class leave their homes willingly to pursue their passion; others are cast out after an incident or two. Yet, a few celebrants of the class manage to subdue their fixations and remain valuable members of their clans.

Any combination of divine and arcane spellcaster can become a pyroclastic celebrant, except members of the bard class, who lack sufficient elemental spells in their spell lists to meet the class' requirements. The most common combination is the druid/sorcerer, followed very closely by dwarven clerics of fire and earth with a sorcerous nature. Wizards seldom become pyroclastic celebrants, because the nature of the class is hardly conducive to keeping books and maintaining a laboratory. Celebrants encountered in the wild run the gamut of behavior, but are more often mad than not.

Hit Die: d6

Requirements

To become a pyroclastic celebrant, a character must fulfill the following criteria:

Race: Dwarf.

Base Fortitude Save: +3

Base Will Save: +6.

Skills: Knowledge (arcana): 2 ranks, Knowledge (geology): 4 ranks.

Feats: Maximize Spell.

Spells: The ability to cast 1st-level arcane spells and 2nd-level divine spells. The arcane spells known must include at least one fire or light Evocation spell or a spell that creates smoke or noxious gas from each level.

Class Skills

The pyroclastic celebrant's class skills (and the key ability for each skill) are Climb (Str), Concentration (Con), Craft (Int), Knowledge (arcana) (Int), Knowledge (geology) (Int), Knowledge (nature) (Int), Profession (Wis), Spellcraft (Int), Survival (Wis), and Swim (Str). If the

celebrant had Knowledge (religion) as a class skill before joining the class, she retains that skill as a class skill.

Skill Points at Each Level: 4 + Int modifier.

Class Features

The following are class features of the pyroclastic celebrant prestige class:

Weapon and Armor Proficiency: The pyroclastic celebrant gains no new proficiency in weapons or armor.

Spells: At each pyroclastic celebrant level, the character gains new spells per day and new spells known (if applicable) as if she had gained a level in one of her preexisting spellcasting classes. She gains no other class features of that class, such as bonus feats, increased ability to turn undead, and so on. Since the pyroclastic celebrant has more than one spell-using class, the player must select to which class this level is added. One prepared and/or known spell of each level must be earth, fire, light, or smoke related. The character may neither learn, nor prepare ice or cold spells, nor may she use spell completion or spell trigger magic items of a similar nature.

Elemental Kin (Ex): The pyroclastic celebrant is plainly aspected toward both earth and fire in a way that creatures of similar alliance can intuit the affiliation. As such, a 1st-level member of this class gets a +5 circumstance bonus to any Charisma check with all creatures of the earth or fire subtypes. Unfortunately, with any creature with the cold or water subtypes, the pyroclastic celebrant suffers an opposite modifier (-5 to all Charisma based checks). At this point, the character need not make any Fortitude saving throws to resist environmental heat, and gets a +5 circumstance bonus to Fortitude saves against smoke.

Earth Master (Ex): An intimate tie with the substrate of lava is necessary, so the pyroclastic celebrant dedicates herself to the mastery of the earth element. At 2nd level, the celebrant's connection to the earth is secured, and she adds +2 to saving throw DCs and caster level checks for any earth spell she casts. The character may rebuke or command earth creatures a number of times per day equal to 1 + her Charisma bonus. Pyroclastic celebrants who have access to the Earth domain gain this number of additional rebuking attempts, but no additional turning attempts against air creatures.

Fire Master (Ex): Fire mixed with earth begets lava. A 3rd-level pyroclastic celebrant is tied to both fire and earth, gaining mastery over the former as a result. This ability functions exactly like earth mastery, except that it affects fire spells and creatures.

Pyroclastic Partner: When the pyroclastic celebrant reaches 4th level, any familiar she has gains the fire subtype and the (Earth) type modifier. If the character has no familiar, she may summon one (subject to all of the normal familiar rules), and it gains the above abilities. This creature is also immune to smoke inhalation. As a fire creature, it takes double damage from any cold attack against which it fails a saving throw. With its improved evasion ability, however, the familiar takes normal damage from cold attacks that allow Reflex saving throws when this save is failed, but no damage if the saving throw succeeds.

Lava Walker (Su): Time spent in calderas and near lava flows toughens the pyroclastic celebrant's body so, at 5th level, the character acquires fire resistance 12, sonic resistance 3, an immunity to smoke, and +4 to saving throws versus inhaled substances. The character also gains the ability to move at normal speed across lava ash as if they were solid ground. Such materials found on slopes and in other unusual positions may still require Climb checks or other skills to traverse, however.

Lava Touch (Sp): The pyroclastic celebrant's body starts to generate its own extreme heat when the character reaches 6th level. Activated as a move-equivalent action, one of the celebrant's hands glows red-hot, sputtering with flame intermittently. The character makes unarmed attacks with this hand as if armed, doing 1d6 points of heat damage in addition to normal unarmed damage. For 1d3 rounds after such an attack hits, the victim takes half of the original heat damage again; flammable materials may begin to burn on their own during or after the attack. This ability may be used once per day for every two levels of the pyroclastic celebrant prestige class the character possesses plus the character's Charisma bonus. Each use may deliver a number of attacks equal to the use total.

Lava Blood (Ex): The blood of a 7th-level pyroclastic celebrant boils like molten rock; thus the character gains the fire subtype and her hair occasionally smokes or smolders, but doesn't burn. A hit point worth of the celebrant's blood causes 1d2 hit points of heat damage to vulnerable objects and creatures. If the damage is 2, the affected entity suffers 1 point of heat damage on the first round of contact, and an additional point of heat damage one round later. The latter damage can be avoided if the victim takes a move-equivalent action to remove the hot droplet.

Greater Pyroclastic Partner: The pyroclastic celebrant's familiar becomes a Tiny elemental creature of lava when the character reaches 8th level. While it retains the general shape of the animal it once was,

it appears as a creature made of magma, occasionally sheathed in flame. The familiar keeps its former attacks and abilities, but it gains the darkvision (60 feet), natural armor bonus, breath weapon, spell-like abilities (including *summon mephit*), fast healing, and damage reduction of a magma mephit. The magma familiar also does 1 hit point of additional fire damage with its natural attacks. The familiar's type changes to "outsider", but it is not a conjured creature, and therefore not affected by the third effect of *protection* spells against its alignment.

Furthermore, the material plane is considered the familiar's home plane (it's not extraplanar there), and it may be brought back to life via *raise dead* or *resurrection* like a normal familiar.

Lava Swimmer (Ex): Her body finally developed to withstand the tests of the boiling stone in the crater of a volcano, a 9th-level pyroclastic celebrant gains a swim speed of 20 feet when in lava, and can breathe while immersed in the flow. The celebrant can see through glowing magma at half of her normal darkvision range, and gains immunity to inhaled toxins.

Flow Form (Su): At 10th level, the pyroclastic celebrant may take the form of an azer, gaining that creature's natural bonus to AC, special attacks, special qualities, and +2 to Strength, Dexterity, and Constitution. Hide checks made in areas that do not contain fire are at a -4 penalty or worse. The character is treated as an azer for all purposes, except her alignment remains the same; she retains all of her other abilities and class features in azer form.

While the character is an outsider for the purpose of most spells, she is not considered extraplanar while on her home plane, nor is she considered a conjured creature. This ability may be used a number of times per day equal to 1 + the pyroclastic celebrant's Charisma bonus.

Soulsick Slayer Advancement

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spell Progression					
						0	1	2	3	4	5
1	+1	+2	+0	+2	Faith in self	2	0	-	-	-	-
2	+2	+3	+0	+3	Agnostic bulwark	3	1	0	-	-	-
3	+3	+3	+1	+3	Sorrow's rage (1/day)	3	2	1	0	-	-
4	+4	+4	+1	+4	Grim determination	3	3	2	1	0	-
5	+5	+4	+1	+4	Howl of the lost	3	3	2	2	1	0
6	+6	+5	+2	+5	Sorrow's rage (2/day)	3	3	3	2	2	2
7	+7	+5	+2	+5	Faith in self	3	3	3	3	2	2
8	+8	+6	+2	+6	Agnostic bulwark	4	3	3	3	3	3
9	+9	+6	+3	+6	Sorrow's rage (3/day)	4	4	3	3	3	3
10	+10	+7	+3	+7	True rage	4	4	4	3	3	3

SOULSICK SLAYER

Every race has members that fail in their appointed tasks, and each one has its own view of those that fall short. Dwarves are industrious and loyal; they take to a task and finish it right. Dwarven custom demands steadfastness, uprightness, and stoicism in the face of hardship. However, some can't live up to the trials of their lives, and a few shirk their duties due to temptation, or worse: laziness. While kin may be forgiving, no one is as hard on a dwarf as he is on himself.

When a dwarf takes on the duties of a priest or crusader, the robes and armor of a cleric or paladin, much is expected of him. If he rises to become a worker of minor miracles, given the favored eye of the forge gods, he has to be a paragon of dwarven virtue. Traditionally, dwarf clerics are leaders, teachers, warriors, and scholars; they are central to their communities. Paladins are inspiring commanders, and the front line in any struggle against evil. When one of these dwarves falls, the weight of that failure is a hundred fold the burden of any other. Yet, some do falter, whether through loss of faith due to tragedy, or by being led astray by base desires.

Of those that fail in their divine calling, most go on to practice another occupation, even if they're cast out of dwarven society. Others become villains like blackguards, or make deals with dark entities to retain their divine power. A few, however, cannot reconcile their morals, belief in tradition and honor, and wholesome desires with their fallen state. They despair and turn from the divine, and the dwarven way of life, to the only other thing they can rely upon: themselves.

Principle, bred into the bone and soul, prevents these dwarves from taking their own lives, or throwing life away in foolish battle. Yet, after self-exile from dwarf holdings, they seek death in combat as only one cut off from god, family, and country can. They strive and slay, learning to draw strength and power from their existential sorrow. The enemies of such dwarves



rue the day that battle is joined, for the soulsick slayer is a warrior like no other. He cares little for life, but will not give himself to death, fighting with fury, anguish, and contempt for the divine, be it holy or unholy. He has magic born from a desire to show all of the powers that they aren't needed.

Most soulsick slayers were fighter/clerics, while a few were just priests, and fewer still were paladins. Adventuring slayers are common, for they seek little more than an enemy to best them in an ill-fated battle. The companions of such a dwarf cannot get close to him, but know that they can rely on his hammer, axe, or magic until bitter fortune takes him. NPC soulsick slayers are usually encountered alone, hunting monsters in a territory they have staked out for themselves, perhaps in the interest of protecting innocents that live nearby.

Hit Die: d10

Requirements

To become a soulsick slayer, a character must fulfill the following criteria:

Alignment: Any non-evil. Former paladins must be lawful as well.

Race: Dwarf.

BAB: +4.

Base Fortitude Save: +5.

Base Will Save: +3.

Skills: Intimidate: 2 ranks, Knowledge (religion): 6 ranks, Survival: 2 ranks.

Feat: Iron Will.

Special: The character must have lost faith or fallen from grace as a cleric or paladin with the ability to cast 1st-level or higher divine spells, losing that class' abilities and spells, and be either unable or unwilling to atone.

Class Skills

The soulsick slayer's class skills (and the key ability for each skill) are Climb (Str), Concentration (Con), Craft (Int), Jump (Str), Intimidate (Cha), Knowledge (arcana) (Int), Profession (Wis), Ride (Dex), Spellcraft (Int), Survival (Wis), and Swim (Str).

Skill Points at Each Level: 2 + Int modifier.

Class Features

The following are class features of the soulsick slayer prestige class:

Weapon and Armor Proficiency: Soulsick slayers gain no new proficiency with weapons or armor.

Spells: A 1st-level soulsick slayer has developed faith in himself as a dwarf without a connection to the divine, thus he can cast a limited list of divine spells. These spells are all chosen as spells known from the slayer's former cleric and domain spell lists. Soulsick slayers receive bonus spells per day for high Wisdom, and to cast a spell they must have a Wisdom score of at least 10 + the spell's level. Saving throw DCs for these spells equal 10 + spell level + the character's Wisdom modifier. When the slayer gets 0 spells of a given level, he only gets the bonus spell for that level (if any). Soulsick slayers casts spells as sorcerers, without need for preparation, and use their soulsick slayer class level plus their cleric level as their spellcaster level.

Former paladins use and choose spells the same way, except they may only choose spells from the paladin spell list, and do not get orisons or 5th level spells at all.

Chaotic, Evil, Good, and Lawful Spells: The soulsick slayer is restricted in the alignment of spells he may cast as if he were a cleric (see *PHB, Chapter 3, Cleric, Class Features*).

Faith in Self: At 1st level, and again at 7th, a former cleric soulsick slayer may choose a domain power from one of his former domains, the ability to turn or rebuke undead, or extra turning. The ability chosen is regained, and any level dependant applications use the slayer's combined cleric levels and soulsick slayer levels as the effective level of the ability, improving as the character gains levels, if applicable.

At each of the above listed levels, former paladins may choose any two of aura of courage, *detect evil*, *lay on hands*, purity of body (as a 5th-level monk), turn undead, *remove disease*, or extra turning. The ability functions as if the character were a paladin of a level equal to his soulsick slayer levels plus his paladin levels, improving as the character gains levels, if applicable. If an ex-paladin soulsick slayer (Pal10/Soulsick Slayer 1) chooses *remove disease*, for example, he can use the remove disease ability as an 11th level paladin could (3/week). As soon as that character attains another level of soulsick slayer, he gains another use of *remove disease* per week, as would a paladin.

Agnostic Bulwark (Ex): The cold resolve to be unmoved by the divine hardens a soulsick slayer that has attained 2nd level against divine magic cast by those allied with the gods. Against any such magic, including friendly spells and any spell cast by a celestial or infernal outsider, the character's total Will saving throw bonus + his soulsick slayer class level is used as a spell resistance score. This SR must be overcome by a successful caster level check for the divine spell to be effective. At 8th level, the soulsick slayer adds both his Constitution and Charisma bonuses to this total. Spell resistance granted by this ability does not stack with any other sort of SR; always use the highest value. Some divine spellcasters, in some worlds, use sources of spiritual energy besides direct channeling from divine beings, and their magic is unaffected by this ability.

Sorrow's Rage (Ex): A 3rd-level soulsick slayer learns to channel the grief and anger he feels at his fall into a killing fury. Weeping in his wrath, the character gains all of the advantages and drawbacks of the barbarian class' rage ability (see *PHB, Chapter 2, Barbarian, Class Features*). The slayer gains additional rage ability uses at 6th and 9th levels. The slayer's increased Constitution bonus increases his *agnostic bulwark* SR at 8th level and higher.

Grim Determination (Ex): The soulsick slayer longs for death, yet refuses to give into it easily, and

fears what waits in the afterlife. This strange, internal dichotomy grants the slayer the ability to cheat death at 4th level. Soulsick slayers with this ability do not fall unconscious and begin dying (per *PHB, Chapter 8, Injury and Death*) until they reach a negative hit point total equal to 0 - their soulsick slayer class level. Death does not occur until a slayer reaches a negative hit point total equal to -10 - his Charisma modifier. (It is possible for a slayer with a low Charisma to die before he falls unconscious.) The soulsick slayer may add his total Fortitude saving throw bonus to the percentage chance to stabilize when he's dying.

Howl of the Lost (Su): The despair the soulsick slayer lives with is heart numbing, and he may share this grief with others, with a cry of utter misery, after he attains 5th level. When the slayer howls, all creatures within 60 feet must succeed at a Will saving throw (DC 10 + the soulsick slayer's class level + his Charisma modifier). Those that fail the save are stunned for one round, and then affected as if by an *emotion* spell with a despair effect. This latter effect lasts until the creature leaves an area within 60 ft. of the slayer that howled, and for a number of rounds equal to the soulsick slayer's class level thereafter. A soulsick slayer may use this ability a number of times per day equal to his Charisma modifier +1 (minimum 1). *Howl of the lost* is a sonic, mind affecting compulsion.

True Rage (Ex): At 10th-level, the soulsick slayer is no longer winded after he rages if he makes a successful Fortitude saving throw (DC 25). Further, his rage bonuses are equivalent to those of a 15th-level barbarian (see *PHB, Chapter 3, Barbarian, Class Features*).

Ex-Soulsick Slayers

A soulsick slayer will never willingly accept the aid of magic tied to the gods, and he loses a number of experience points equal to the spell's level times 50 should he ever do so, and the spell overcome his agnostic bulwark. This includes any curative potions and magic items that come from a deific source. (Thus a *potion of cure light wounds* made by a cleric would cause an experience loss, while one manufactured by a bard would not.) A running tally should be kept, because any slayer that ever loses 2,000 XP total may never advance in the class again. If he loses 5,000 XP, he loses all class abilities permanently; his faith in himself is proven unwarranted. As a special case, a soulsick slayer may choose to return to life as the result of a *raise dead*, *resurrection* or *true resurrection* spell. Should he do so, however, he has acknowledged the power of a deity and immediately loses all soulsick slayer class abilities. *Reincarnate* has a similar effect only if that spell is tied to

the power of a divinity, which is probably a moot point anyway, since the reincarnated character is 1st level. If a soulsick slayer forms a tie with any deity, or atones for his former crimes or loss of faith, he loses all abilities associated with the soulsick slayer class. At the DM's option, soulsick slayer class levels may be exchanged for barbarian levels, cleric levels, or fighter levels (as appropriate) should this joyous event happen. Most slayers who are resurrected become priests of the resurrecting deity. It is recommended that ex-paladin soulsick slayers never again be allowed to rejoin the paladin class, except in the most exceptional cases.

Dead Soulsick Slayers

Many soulsick slayers become ghosts at death, refusing to enter the afterlife. Such wayward spirits may only be laid to rest if brought back into the arms of an appropriate religion.

VAULT CRACKER

Some say that dwarves construct the deadliest traps in existence, and that their underground halls are full of monstrous devices to slay the unwelcome and unwary. Here, the sulfuric acid naturally occurring in a cavern is diverted to guard the king's treasure vaults with leering stone dragons that spit it at those without the proper key. There, the passage is carved at a slight angle dipping to the left, but one great enough to allow the sliding blocks installed in the right wall easy movement. It is whispered among would-be thieves, that even major thoroughfares in the villages and cities of the stout folk are trapped. Each dwarf living there knows to traverse a trapped section of road just so, avoiding calamity.

The prowess of dwarves at constructing such devices is beyond doubt. That they endanger themselves with paranoid trap laying is probably apocryphal. Yet, from a race that can construct such nastiness to protect their hallowed halls also comes those best at the game of circumventing traps to get at what they guard. In dwarf society, such a rebel is unusual. Perhaps he is a clanless wanderer, his home lost, or mayhap greed got the best of a journeyman mason; outlawed in his home, he had to flee.

Regardless of his history and character, in a situation where stone or metal is involved, the dwarven vault cracker is second to none. Practiced at constructing the very devices he foils, this rascal uses his natural dwarven traits to become a master burglar. Unlike most other races, the vault cracker needs no light. He intuitively finds the oddities in stone construction, easily uncovering the weaknesses in metals. Honed reflexes and natural dwarven resistances to poisons and magic save him from his failures. Great skill leads this dwarf to rich reward, whether the treasure room is goblin or elven.



Rogues with a sorcerous heritage make the best vault crackers. Posing as a traveling skald can be useful, so some bards choose this life as well. While few others have the skills needed to join, with a little underworld training and a magical knack, an NPC expert could certainly be a vault cracker. Like rogues, these experts pose as craftspeople while among polite society.

Hit Die: d6

Requirements

To become a vault cracker, a character must fulfill the following criteria:

Alignment: Any non-lawful.

Race: Dwarf.

BAB: +3.

Base Will Save: +4.

Skills: Craft (trapmaking): 5 ranks, Disable Device: 5 ranks, Open Lock: 5 ranks, Search: 6 ranks.

Spells: The ability to cast 1st-level arcane spells without preparation.

Special: The character must possess the evasion class ability.

Class Skills

The vault cracker's class skills (and the key ability for each skill) are Appraise (Int), Balance (Dex), Bluff (Cha), Climb (Str), Craft (Int), Decipher Script (Int), Disable Device (Int), Forgery (Int), Gather Information (Cha), Hide (Dex), Jump (Str), Listen (Wis), Move Silently (Dex), Open Lock (Dex), Profession (Wis), Search (Int), Sleight of Hand (Dex), Spot (Wis), Swim (Str), Tumble (Dex), Use Magic Device (Cha), and Use Rope (Dex).

Skill Points at Each Level: 6 + Int modifier.

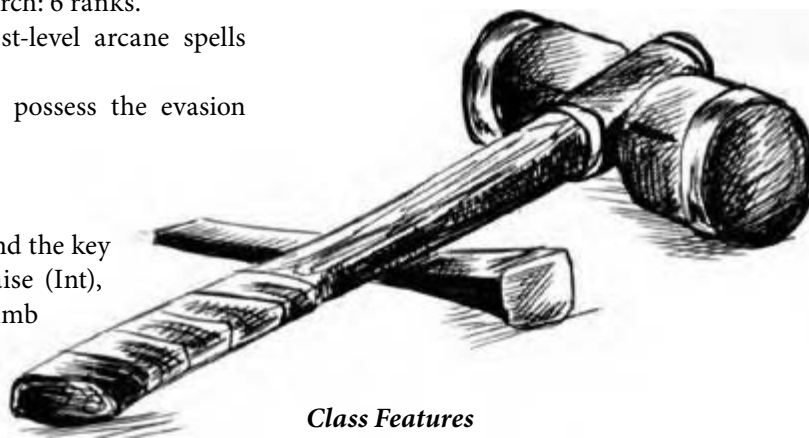
Vault Cracker Advancement

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells Per Day			
						1	2	3	4
1	+0	+2	+2	+0	Uncanny dodge	0	–	–	–
2	+1	+3	+3	+0	Color darkvision	1	–	–	–
3	+2	+3	+3	+1	Scent of gold, slow fall (20 ft.)	1	0	–	–
4	+3	+4	+4	+1	Improved evasion	1	1	–	–
5	+3	+4	+4	+1	Master of the vault	2	1	0	–
6	+4	+5	+5	+2	Slow fall (30 ft.)	2	1	1	–
7	+5	+5	+5	+2	Slippery mind	2	2	1	0
8	+6	+6	+6	+2	Master of the vault (+2)	3	2	1	1
9	+6	+6	+6	+3	Slow fall (40 ft.)	3	2	2	1
10	+7	+7	+7	+3	Stone tell	3	3	2	2

Vault Cracker Spells Known

Levels	1	2	3	4
1	2*	–	–	–
2	2	–	–	–
3	3	2*	–	–
4	3	2	–	–
5	4	3	2*	–
6	4	3	2	–
7	5	4	3	2*
8	5	4	3	2
9	5	5	4	3
10	6	5	4	4

* Spells are gained only if the character has a Charisma score high enough to provide bonus spells of this level.



Class Features

The following are class features of the vault cracker prestige class:

Weapon and Armor Proficiency: The vault cracker gains no new proficiency in weapons or armor.

Spells: Beginning at 1st level, the vault cracker learns to cast a narrow variety of spells (chosen from the vault cracker spell list) as arcane spells. Vault crackers receive bonus spells per day for high Charisma, and

to cast a spell a vault cracker must have a Charisma score of at least 10 + the spell's level. Saving throw DCs for the spells equal 10 + spell level + the character's Charisma modifier. Vault crackers casts spells as sorcerers, without need for preparation, and use their vault cracker class level as their spellcaster level. When a vault cracker gets 0 spells of a given level, he only gets the bonus spell for that level (if any).

Uncanny Dodge (Ex): With a knack for avoiding traps and blows, a vault cracker always adds his vault cracker level to his rogue level to determine the effects of this ability. See the *Player's Handbook Table 3-15: The Rogue*. Thus, a Rog5/Sor4/Vault Cracker 10 would have the uncanny dodge of a 15th-level rogue.

Color Darkvision (Su): The vault cracker can discern color with his darkvision at 2nd-level. Once activated as a standard action, this power lasts 1 minute per vault cracker level.

Scent of Gold (Su): A vault cracker has a nose for valuables such that, by 3rd level, he can smell metallic and mineral treasure if it's within 30 feet. He can identify familiar "scents" and use this ability to recognize fakes. Wind and the presence of other odors have no effect on this ability. Each foot (or fraction thereof) of material between the vault cracker and the valuable item counts as five feet of open space; stone and metal barriers count double (each foot equals 10 feet). This ability gives the vault cracker a +5 circumstance bonus to Appraise checks for metals, stone items, and gems, cannot be fooled by fakes, and grants a +10 insight bonus to Search checks to locate the same. Scent of gold must be activated as a move-equivalent action and may be similarly maintained via concentration, lasting for one round per vault cracker level after concentration ends.

Slow Fall (Ex): A 3rd-level vault cracker gains a slow fall ability that functions exactly like the monk ability of the same name. Upon attaining this ability, the character takes damage from falls as if the drop were 20 feet shorter. The distance increases to 30 feet at 6th level, and 50 feet at 9th.

Improved Evasion (Ex): At 4th level, the vault cracker gains the improved evasion ability (see *PHB, Chapter 3, Rogue, Class Features, Special Abilities*).

Master of the Vault (Ex): Such is his skill that, at 5th level, the vault cracker may take 10 on Disable Device,

Escape Artist, Hide, Open Lock, and Search checks, even under stressful or distracting conditions. Further, the vault cracker gains an additional +2 on all checks related to stonemasonry, and a +2 circumstance bonus to Escape Artist checks to squeeze through tight areas at 8th level.

Slippery Mind (Ex): At 7th level, the vault cracker gains the slippery mind ability like the rogue ability of the same name (see *PHB, Chapter 3, Rogue, Class Features, Special Abilities*).

Stone Tell (Sp): A 10th-level vault cracker can cast the *stone tell* spell a number of times per day equal to 1 + his Charisma bonus as a druid with a caster level equal to the vault cracker's class level. Unlike the normal spell, this ability works on any stone or metal object, or any object with those materials as components—such as a wooden chest with metal hinges or bands. The orientation and location of metal parts on an item not wholly composed of the stuff affects the knowledge such a part might have. A metal lock on the outside of a chest might not know what's in the chest, but it would know if it was trapped itself.

Vault Cracker Spell List

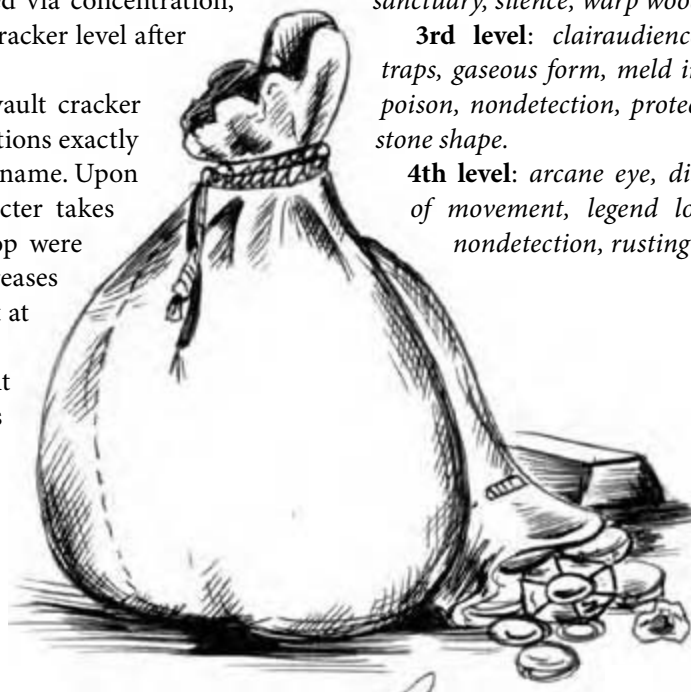
Vault crackers choose their spells from the following list:

1st level: *detect poison, detect secret doors, detect snares and pits, endure elements, expeditious retreat, feather fall, identify, invisibility to animals, jump, reduce, spider climb, unseen servant.*

2nd level: *delay poison, hold animal, invisibility to undead, knock, levitate, locate object, resist elements, sanctuary, silence, warp wood.*

3rd level: *clairaudience/clairvoyance, find traps, gaseous form, meld into stone, neutralize poison, nondetection, protection from elements, stone shape.*

4th level: *arcane eye, dispel magic, freedom of movement, legend lore, locate creature, nondetection, rusting grasp.*



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