

A FAITHS AND PANTHEONS WEB ENHANCEMENT
BY SEAN K REYNOLDS

DEITY
DO'S AND
DON'TS

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

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

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

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

using deities in the
forgotten realms

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

Additional credits

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Based on the original DUNGEONS & DRAGONS® game by E. Gary Gygax and Dave Arneson and on the new edition of the DUNGEONS & DRAGONS game designed by Jonathan Tweet, Monte Cook, Skip Williams, Richard Baker, and Peter Adkison.

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

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

HOW TO USE DEITIES

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

DEITIES HAVE THEMES

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

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

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

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

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

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

DEITIES HAVE SPECIAL MAGIC

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

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

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

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

DEITIES HAVE TIME

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

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

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

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

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

DEITIES HAVE FOLLOWERS

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

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

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

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

HOW NOT TO USE DEITIES

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

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

DEITIES ARE POWERFUL

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

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

DEITIES ARE KNOWLEDGEABLE

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

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

DEITIES ARE LEADERS

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

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

DEITIES ARE ENEMIES

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

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

DEITIES ARE EXOTIC

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

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

So, Your Players Want to Fight a Deity?

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

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

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

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

Boosting a Deity

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

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

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

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

Handling Deities as Unfightable Beings

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

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

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

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

Order Descriptions

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

monk orders

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

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

tribes. Some female orcs that are too old for childbirth (particularly older wives of the chief) become runeclaws to prove they are still useful to the tribe.

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

* Described in the *FORGOTTEN REALMS Campaign Setting*.

paladin orders

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

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

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

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

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

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

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

* Described in the *FORGOTTEN REALMS Campaign Setting*.

Manifestations

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

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

Animals

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

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

Monsters

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

gems and precious metals

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

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

colors

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

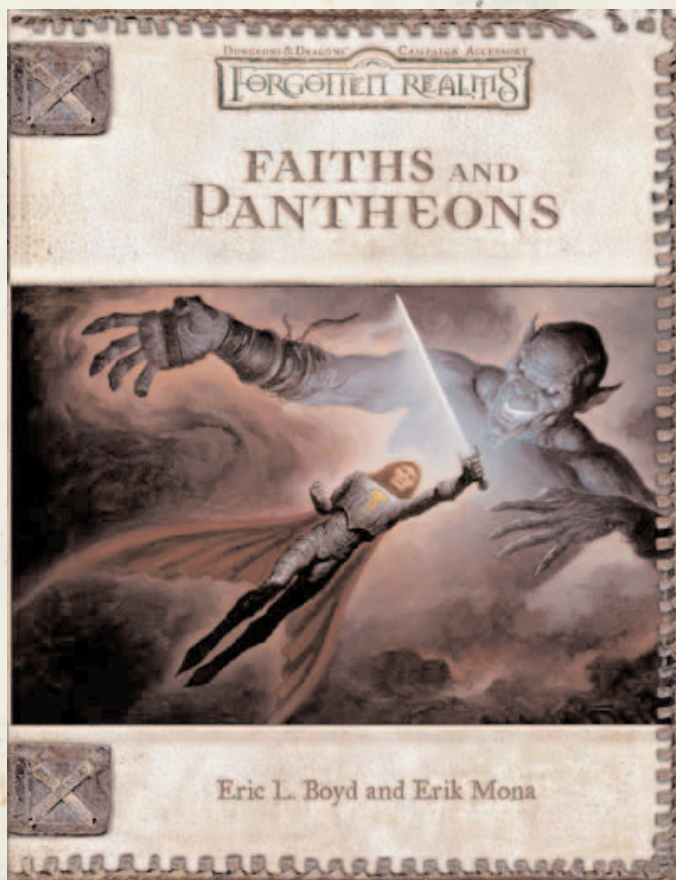
miscellaneous

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

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

About the Author

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



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

DEITY DO'S AND DON'TS

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

DEITY DO'S AND DON'TS

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

DEITY DO'S AND DON'TS

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

DEITY DO'S AND DON'TS

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

DEITY DO'S AND DON'TS

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

DEITY DO'S AND DON'TS

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