

Diadamon Pantheon

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Introduction

This book is intended for use in a fantasy setting, in a region long settled by humans that have a well-established pantheistic religion. The inhabitants of this region worship a society of deities, with each god representing particular aspects of the lives of mortals. Many of the gods are related by blood, having descended from a small group of ancient powers, and most have their own particular allies and foes among the pantheon.

The gods can vary considerably in the breadth of their interests, the number of followers, and the relative degree of power over the lives and societies of the mortals. Their personalities are equally diverse and complex, and many are subject to all too human foibles and irrational, contradictory behavior.

The politics of the pantheon is heavily integrated into the individual descriptions, so be cautious when making revisions to the major gods. The pantheon is built for a world with a single sun and moon, but it can be modified for other conditions.

Each of the gods will have a set of worshippers who follow the will and teachings of their deity. Such worshippers may be isolated to a particular geographic location, such as the coast, plains, forests,

or mountains, or they may be found through the land. The clergy of the deity often have a readily identifiable type of garb. They will usually carry symbols associated with the god, such as an icon, fetish, or totem. There may also be certain animals or types of vegetation that is symbolic of the god, and thus sacred to his or her followers.

Most of this book describes in some detail the significant deities of the Diadamon pantheon. The deities are organized into sections according to their relative power and position within the pantheon. The most powerful of the deities are also grouped according to their relationship with the original three primordial gods.

Although undoubtedly the mightiest of the deities, the three primordial gods have little interest in the affairs of mortals and so are not significantly detailed. These elder gods require no followers and grant no spells to their priests, although they are often the powers behind the newer gods. Likewise there are many minor deities that serve the special needs of the pantheon but are little known to the people in the mortal realm.

Each deity description displays an image that is the common symbol of the faith. These symbols can vary considerably from place to place and over time, so the images only portray the most common form of the icon. Physical representations of these symbols can be greatly stylized, and it is not uncommon for them to be adorned with gems and precious metals.

Below the image is the standard block of statistics for a deity. These provide a summary of pertinent information about the deity for quick reference.

Following the proper name of the deity are the various deity titles that are commonly used in prayer rituals, celebrations, performances, and curses. Next the relative power of the deity is listed. The greater deities are the most powerful of the active pantheon gods and often have the largest followings. Slightly weaker in power are the intermediate deities, followed by the lesser deities and the demigods. Various minor deities of no particular significance also exist, but these are not described in any great detail.

A Portfolio briefly lists the primary aspects of existence with which the deities are associated, and these are the keys to the relationship of the deity with the mundane physical world. These aspects are the particular concern for the deity, and whenever a mortal has a significant interest in some element of a portfolio they will typically spend time worshipping the associated deity. Listed below the portfolio are the

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topics of particular interest of the deity, which are merely broader categorizations of the Portfolio.

The Domains provided by a deity denote the choices from which a player must choose their cleric character's domains. Some of these domains and their associated spells are new, but are fully detailed in the appendix.

The deity descriptions include information on the personality, physical appearance, philosophy, background, and spheres of interest of the god. The cultural behavior, prohibitions, celebrations, beliefs, and of the priests and worshippers are described.

Players with a cleric character should pay particular attention to the details of their chosen deity. Each deity has a set of benefits and strictures that apply to a cleric of that deity. There are also various details in the description that applies to a cleric character for role playing purposes.

When the DM is creating a new settlement for use in their campaign, they can use the Temple Construction section in the appendix to randomly determine which deities have a place of worship, as well as the type of temple located at that site. Each deity has a specific set of modifiers that apply to the temple construction method. These modifiers are listed in tables at the end of each deity description.

This pantheon does not include the divine powers of the non-human races. In large part this is due to the fact that the area is dominated by a human culture and the non-human beliefs have never been fully integrated into the religious mythos of the region. Where non-humans do dwell in significant numbers their gods can follow an entirely different creed compared to the deities of this pantheon. Indeed in many areas the interests of the non-human deities can overlap with the gods of the pantheon, although the philosophical beliefs can be markedly different.

Left to the reader is the particular details of how the pantheon integrates with the nation state. Certainly such details are important, even essential, when concerning how these gods interact with the inhabitants of the region. (For example, a powerful follower of a particular god may have significantly swung the outcome of a conflict, resulting in a change in status of the temple within the area.) The devotion of the populace as well as particular customs and local traditions of following specific gods can have a significant effect on the culture, economy, history, and relations of a community.

Also of some importance is the tolerance of the people for foreign gods, as well as the degree of

proselytism of the faith in other lands. Finally, the details of the calendar and the effects of the heavenly bodies may need to be detailed.

Also to be determined by the reader are the general powers and capabilities of the deities, as well as the manner in which they can be harmed, reduced in power, slain, or otherwise effected. The details of the avatars or manifestations of these gods, if applicable to the game setting, are left open.

I hope you enjoy this pantheon and find a use for it in your own campaign.

- Bob Hall, shaezyra@yahoo.com.

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Creation Myth

The following creation myth can be used to explain the existence of the Diadamon pantheon, and the interrelationships and behavior of the many gods. Note that this mythology is not required to use the Diadamon pantheon in your setting.

Knowledge of the Gods

Since they have been blessed the gift of the tongues by the gods, there has been but one higher yearning among the great multitudes of man and his kin. From the moment of their creation, the tribes have all sought to understand the true purpose of their place in the world. Why had their people been brought into the lands and for what reason did they exist?

As is their nature, the members of each tribe came to believe themselves the one true people and knew in their hearts that their destiny in the world must be unique and privileged. Yet as the many generations of their tribes came and went the ever-lingering question of their existence remained unanswered.

The wise men of the tribes sought the answer in the trees, the rocks, the mountains, the seas, and the skies. They called upon the spirits of their ancestors; sought answers from the mightiest beasts; and even braved the far-away homes of the immense giants who shaped the world. Yet, like a beckoning rainbow, the answer only continued to travel beyond their reach the more they sought to approach it. Indeed even the very question grew more difficult to shape for these wisest of men.

In time with the inevitable growth of their wisdom, the knowledge that these wise men sought began to appear gradually in series of divine revelations. With these visions, however, came a loss of innocence. For only powers far greater than themselves could truly understand the purpose of existence. Thus was born the knowledge of the gods, and the tribes learned that their long search for the answer was merely at a beginning.

The River Tribe

Like all such tribes the earliest myths of the river people were based on their long quest for their true purpose. Their earliest ancestors practiced a form of animism and worshipped the beasts of the wilds. But the spirits of nature only seemed to answer such questions with riddles. As the tribe contacted more advanced peoples, however, the innocence of their beliefs was exposed and they began seeking knowledge of the true creators of the world.

The nation began as this primitive nation of river people. Under relentless attack from the mountain tribes, a heroic warrior queen led the scattered people to the distant safety of a river. Here the sea traders taught the tribe the art of forging iron and the rudiments of fighting organized warfare. In time the tribe was able to drive their enemies away and thus the future civilization of this growing tribe was assured.

Yet the people of the tribe remembered the tales of their ancestors, and soon came to see these old legends in a new light. They learned of the many gods that controlled the destiny of the universe and how to placate their anger or seek their benefaction. They came to know of the story of creation and the origins of their gods. They built many temples to glorify these deities, and were taught the lore and creed of the entities they worshipped.

As the nation continued to grow in size it absorbed new peoples and continued to increase in power and cultural sophistication. The resulting pantheon of this land also grew in power as the nation expanded, and its missionaries spread word of their gods to other lands.

Myth of Creation

Like any creation myth, only the gods themselves can know the truth of the origins of the world, and perhaps not even they. Thus the tale of creation is woven of a fabric of allegory, revelations, and suppositions. The ancient story of creation grows and changes with each retelling, and every generation will see the story in a new light. Only when the myth has

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finally been laid to parchment can the tale be passed to future kin without change.

Thus it is with the creation myth of the land, and so the earliest records of this myth have been copied by the scribes an untold number of times. The tale has been recounted in many forms, written in glorious lengthy ballads or portrayed as a dark epic drama of futility and woe. Yet each such telling inevitably draws from the ancient work known only as the Umbardic. What follows is a brief recounting of that tale, which in no sense measures up to the wonderful prose and artistry of that much renowned tome.

According to the ancient lore of the Umbardic, the eternal cycle of rebirth of the universe began in an incomprehensible void in which neither light nor substance existed. This void was endless yet without dimension; timeless but eternal; a swirling, twisting, shapeless nothing. The universe existed as a thing of pure chaos, ever shifting and changing but without purpose or measure.

Within this void dwelled the faceless ones, a group of entities of such an unfathomable nature that they lay beyond the comprehension of mere mortals. Indeed it is questionable if the faceless ones can properly be described as beings, for they exist and yet do not, without a fixed number or a location in time or space. The faceless ones are the phantasms of which dreams are sewn, and it is said that to view them will surely bring madness.

Yet like any thing of formed of pure chaos, there were to be found places of order in the universe. For what is chaos but the possibility and inevitability of all that could be and must be. These pockets of order naturally and inevitably appeared out of this dimensionless sea of chaos, and in these ordered domains the first gods appeared. These entities knew neither scale nor limits and so were all-powerful, if such can have a meaning in this existence. The gods could shape the void to their whims and learned the infinite possibilities of being.

Struggle for Eternity

Over a timeless immensity, or perhaps a mere instant, these primordial gods came to know of one another. On the chaotic whims of fate they either peacefully coexisted or battled with each other to expand their control of the ordered domains. Like a perverse law of existence, only those who mastered the arts of the struggle were destined to survive the relentless assaults of the warrior gods. In the end, three immensely powerful gods survived this struggle.

Of these three primordial gods, Yam-Ar was by far the strongest. An androgynous god, Yam-Ar sought balance in all things, and used his great power to prevent the other two gods from gaining complete control of the ordered universe. Ircoth and Onyg, the bitter rivals of Yam-Ar, are sometimes referred to as the two-faced gods.

The great struggle had taught the three gods many things. They had each gained an immensity of wisdom and a vast wealth of knowledge about the possibilities of existence. Yet each differed from the others to such a remarkable degree that they had little or nothing in common and had no basis for mutual cooperation. Indeed the very concept of an alliance between the gods did not even exist until this moment. Yet as Yam-Ar prevented either Ircoth or Onyg from wresting control of the universe, in due course the two weaker gods conceived of the idea to ally long enough to destroy this most powerful of gods.

During this combined attack Yam-Ar was torn asunder, resulting in the formation of the heavens and the earth. The upper torso of the corpse formed the firmament, and became the male aspect known as the father sky. His arms arched over the earth to protect his form, thus forming the glowing band of diamond light that is seen at night. The lower portion of Yam-Ar formed the world, and is the female aspect known as the mother earth. As Yam-Ar now rests in a permanent slumber, he is known as the sleeping god of the earth and firmament.

The great rent of Yam-Ar created several lesser gods. Onyg tore the heart from Yam-Ar and hurled it across the sky to form the sun, [Ar-Talath](#). The moon, [Beshada](#), appeared in the cavity in the sky, and the sun has been doomed to chase it ever since. Oerne was born from the void when Yam-Ar was rent apart. Finally, the blood of Yam-Ar created the seven Divine Dragons.

The Five Ages

Thus was born the world and the second age began. With Yam-Ar out of the way, Ircoth and Onyg could now continue their protracted struggle for control of the universe. However, because of their fruitful alliance the two gods were now so closely intertwined that they formed a yin-yang pair. Neither could wrest control of the universe from the other without destroying themselves.

Thus the gods instead created many lesser deities in order to continue their battle without risking annihilation. These new gods in turn created mortals to aid them in their struggle. Giants battled against

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demons; monsters fought against dragons, and in numbers beyond counting.

Ircoth finally saw the truth of the virtuous path and employed the power of cooperation and benefaction in his struggle, while Onyg fought with boundless wrath and ruthless determination. This battle continued for ceaseless ages, fought upon the realm that was Yam-Ar. The struggle would swing first one way and then the other, but neither god could deliver the final coup that would destroy their rival.

A great proxy war was thus fought for the benefit of the two old ones; a period historically known as the third age, but more commonly called the primal calamity or cataclysm. This horrific war created unrelenting turmoil upon the face of the lands. During this time the many primitive tribes of humanoid creatures were created and continued the war across the world, leaving behind only ancient tales of calamity and woe.

It was during this war between the tribes of man kin that three of the divine dragons were slain. The death blood of these great beasts created the many enchanted creatures that inhabit the wilds of the lands. The surviving divine dragons are [Dholemtrix](#), who rules the night; [Argoeth](#), who sows the winds; [Quatl](#), who dwells under the mountains; and [Bretaine](#), who brings serenity.

Over time the newly created gods discovered a sense of meaning in their existence, beyond merely serving their masters, and so rebelled against their creators. The many spheres of influence were quickly divided among these younger gods, and their power slowly expanded at the expense of Ircoth and Onyg. These gods in turn created yet weaker demi-gods to serve their parochial needs.

With the lands constantly wracked by this struggle, the gods came very close to the destruction of their realm. To save the world and the universe from annihilation, the gods created a pact that banished most of them from this universe and into the outer planes. (The exceptions among the sovereign gods are [Finos](#) and of course the sleeping old one Yam-Ar.) This banishment is celebrated by many of the man-kin on the first full moon of each new spring, for this ended the great wars between their races.

This withdrawal of the gods from the lands is referred to as the Godless Time. The world no longer functioned in an orderly manner, and many strange and unheralded events were seen to occur. The dead no longer followed the proper path to the afterlife, and the spirits of the deceased haunted the lands. Violent and unnatural weather patterns struck the lands, and

the seasons no longer followed one after the other. Even the heavenly bodies failed to follow their orderly roads, and the sun was seen to stand still in the sky and even rise in the wrong direction. Many strange beasts and plants appeared in the lands during this time.

Under this severe duress the early civilizations collapsed and a lengthy dark age followed. This age of chaos and turmoil culminated with a mysterious period known as the dream time, for the faceless ones finally began to make their presence felt in the chaotic world. It was only after the gods settled their affairs and once more established order in the world that the Godless Time finally came to an end.

During the relatively peaceful time that followed, the wounds that had been inflicted upon the sleeping god slowly began to heal. It is said that the race of man arose at this time, a creation of Yam-Ar destined to restore the sleeping god to his full glory. Many of the older races scoff at this notion, yet they secretly feared the new race and waged war upon the primitive tribes. But the race of man only grew and prospered in the ongoing conflict and learned from their many foes.

The beliefs of mankind brought new gods into the world, deities who supported neither Ircoth nor Onyg. With support of these gods of the balance a single tribe of man grew in power to become a great nation.

Although he slept still, at some level Yam-Ar last began to stir. His rebirth would bring upon the world the prophesied fifth age.

Gods and the People

When the lands were young, the beliefs of the people were simple and the gods provided a vital, uplifting force to the growing nation. The lord of the gods was Ircoth, an aloof but benign ruler who provided the guiding spirit of the sovereign gods. His wife, the warrior queen Gnoshara, is a mortal bestowed with the ultimate privilege by ascension into the ranks of the deified.

As the nation expanded and absorbed peoples with differing cultures, the pantheon began to expand. New gods with more sophisticated followings appeared and taught the still backward people the finer arts of civilization. More troubling was the appearance of darker gods with decidedly evil goals and a persistent, corrupting influence.

The gods of the pantheon influenced the growth and development of the region, and their actions were the subject of great epics. Like mortals, however, the

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gods were subject to many petty desires and shortcomings. They quarreled among each other and frequently plotted against their rivals. For the mortals the results were fickle fortunes that swung in favor of the mortals one moment and against them the next.

The sovereign gods gained much of their power at the expense of the old gods, and have little need for worship. Yet they remain most interested in the lives of the mortals and provide guidance or attention to their pitiful needs. The Sovereign gods are secure in their power and so rarely intervene directly in the affairs of mortals.

In contrast the lesser gods are more dependent upon the worship of mortals and so are far more attentive to the needs of their followers. Indeed, while they can provide less aid overall to their worshippers, the weaker the god in this pantheon the more likely it is that they will intervene directly in the affairs of the mortals.

When a god does manifest, it can shatter the land, destroy mountains, and cause world-shaking calamities. Even the least of their actions is the subject of epic tales, and no mortal escapes the appearance of a deity with his life untouched. Such is the power of these gods that even the most powerful of mortals fade into insignificance in their presence.

Worship of the Gods

Many mortals of this land worship at least one of the gods of the pantheon during their lifetime, and many often pray to several deities. Indeed showing reverence to the deities and performing regular service is expected of all loyal citizens.

When times are hard or a disaster strikes the superstitious people of this land often look askance at those who failed to properly worship the appropriate gods. Thus there is strong social pressure to follow the proper religious rituals and creeds. In the worst cases this blatant impiety can lead to mob violence or accusations of evil worship, a crime within these lands.

Regular worship of these deities usually consists of ritualized abasement and submission to the power of the god. In addition, the gods must be honored in various manners, whether through praise and prayer at a particular time of the day or through their recognition at certain functions such as meals.

If a mortal wishes to persuade a god of a particular action or state, a significant sacrifice is required. This is not so much because the deity benefits from the sacrifice, but that the worshipper recognizes the

importance of the act. Whether the god will respond to such an act depends on the nature of the request and the individual deity.

The particular deity worshipped by a mortal will depend on his interests and circumstances at the time. Thus a farmer might pray to Ar-Talath for a good, healthy crop, then make a small sacrifice to La'ahl for the health and well being of his family.

Each temple and deity has a particular regimen of ritual that must be followed in order to properly honor a god. Transgression from the procedure is considered an act of impiety that must be remedied in some manner suitable to the god. In addition the deity will often have a creed that must be carefully followed by the worshipper. The consequences of neglecting or abusing this creed, especially from a loyal follower, can be severe and may be punished through a suitable curse at whim of the god.

Most of the gods have their own holy days on which special celebrations are observed. There are so many such days in fact that scarcely a week goes by when some deity or another is not honored. The people of the region are expected to know when these holy days occur and at a minimum honor the god in some modest fashion. For the non-devout this can be limited to praising the god at a meal or leaving a small donation at the temple.

The gods will often reward particular devotion by securing the place of a mortal in the afterlife and so many of the citizenry claim allegiance to a particular deity. Yet they see no double standard in praying to other gods in order to solicit a particular service or favor. Such is the nature of pantheism, and the worship of multiple gods is encouraged. Even the priests are permitted to honor the other deities, especially those allied with their god.

Those who lack faith and give only lip service to the various deities are said to be doomed to the Unlife when they die, a cursed and hideous place that is spoken of in hushed tones and used to scare disobedient children into proper devout behavior. However, mortals who are judged to have led a worthy life may find a chance at redemption and be reborn into the mortal realms. Such resurrections are rare, however, as the goddess of the dead guards her realm carefully and is reluctant to allow any to leave.

Every city, town, and village in the settled lands has one or more places of prayer to the deities. These can range in size from a small monument up to a great temple. Settlements use these places of worship to demonstrate their faith, and so lavish sums can be spent on their construction. Even the poorest village

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will often have a lovely shrine and will donate enough to house a priest to provide services and counsel.

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Sovereign Gods of the Virtues

The gods of the virtues are [Althain](#), [Ar-Talath](#), [Beshada](#), [Coeurstav](#), [La'ahl](#), [Silvera](#), and [Thoshanir](#). The common people consider these gods to be good in nature and ground consecrated by them to be warded against unholy creatures. Most of the gods of the virtues have poor to bitter relations with the vicious gods, and war between these groups is an all too common state. All hold a particular enmity to individuals among the gods of the vices, and their priesthoods are dedicated to opposing the schemes of the respective foes.

These gods are led by Ircoth, the high god of the glorious virtues, who is an old god believed to have been born from a golden egg in the primordial void. He represents morality, fairness, and experience, but rarely intervenes in the affairs of mortals. Instead he leaves such mundane labors to the new gods. Nevertheless, yearly celebrations are held in the name of Ircoth, featuring many flutes and garlands.

Although certain mystics practice eerie rites in the name of Ircoth, the high god does not have a dedicated priesthood. Instead the priests of each of the sovereign gods of the virtues are expected to also pay homage to Ircoth. They are taught the philosophy of Ircoth from the perspective of their respective faiths, and all will celebrate the holy occasions of the high god. Their temples will often include a private shrine to Ircoth. All of the sovereign gods of the virtues are considered allies of Ircoth, while they are eternal foes of Onyx.

The sacred symbol of Ircoth is the egg of gold.



Althain

Eternal Candle, Grand Oaklord, Great Spirit of the Forest, Lamp Bearer, Unceasing Scribe.

Intermediate Deity

Symbol: Oak leaves.

Alignment: Neutral Good

Portfolio: Reason, knowledge, and forests.

Interests: Reasoning, insight, philosophy, enlightenment, learning, teaching, knowledge, experience, lore, literacy, writing, records, history, scrolls, books, trees, treants, oaks, stags, and forests.

Worshippers: Sages, scribes, wizards, tutors, philosophers, scholars, record keepers, woodsmen, woodcutters, forest dwellers, shepherds, and hunters.

Domains: Good, Knowledge, Plant.

Favored Weapon: Spear.

Allies: [Beshada](#), [Bretaine](#), [Fel'shire](#), [Xo](#), [Virac](#), and [Zykhiralamshad](#).

Foes: [Arn Droue](#), [Habatwa](#), [Khlor](#), [Mor Brawg](#), and [Uhl-Khoroz](#).

Althain represents reason and knowledge, and is also the protecting god of the forests and the creatures who dwell within it. He is noted for being the great scribe of the gods, and it is common for philosophical works to be dedicated to Althain. When not appearing in the form of a shrewd old man, he can be seen as a great stag wandering the forests. The Treant is his sacred ward and the oak leaf his symbol.

This god is the son of [Beshada](#) and a god of the balance, [Arn Droue](#). He has a complex relationship with his father [Arn Droue](#). While he views the god of crafts as highly beneficial, his father is also the cause of the great fires that burn through the forests. The two have achieved an uneasy truce, each benefiting from the works of the other but both distrustful and ready to assert their conflicting needs when necessary.

As the archenemy of [Habatwa](#), Althain spends much of his energy opposing her dastardly deeds. He also opposes what he views as the domineering, mindless

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creeds of [Khlor](#) and [Mor Brawg](#), and abhors the ignorant superstitions introduced by the cult of [Uhl-Khoroz](#).

Following the great wars between the gods Althain became the patron deity of [Bretaine](#), and sponsored the ascension of the divine dragon into the pantheon. Both frequently work together and share many common goals and ideals.

Althain is thoughtful in nature and rarely performs a rash act. He is also steady, somewhat wary, and can be very willful. Indeed once his mind is made up, Althain is difficult to sway from a course of action.

His thoroughness and attention to detail have placed him in charge of the celestial bureaucracy, and he is responsible for the tracking of all activities and procedures of the servant gods. It is said he is careful to make sure that every act, deed, and agreement is properly written down, copied, signed, and filed away in a great celestial library by a small army of bureaucratic spirits.

Althain possesses the *heartwood spear*, a +5 *holy returning longspear*. He also carries the *lamp of knowledge*, a permanent light source that continually grants the wielder the spell-like abilities of *true seeing*, *find the path*, and *foresight*.

Worship

Successful prayer to Althain requires a calm, thoughtful mind, as he will rarely respond to an angry or vengeful worshipper. Thus fighters, barbarians, and others who enjoy a violent lifestyle are rarely drawn to the worship of this god.

The followers of Althain have a passion for knowledge and are always seeking to learn more, whether it is from books, real life experience, or divine visions. They often specialize in a single field of lore and devote their lives to the sagely accumulation of knowledge.

The holy days of Althain are based upon the cycle of the oak tree, with celebrations at first budding; the week of acorn gathering; and fall month when the leaves turn color and drop. These dates vary depending on the climate conditions. Temple prayers to Althain are held between mid-morning and afternoon when the reading light is brightest. The common theme of these ceremonies is the inevitable triumph of enlightenment over ignorance and superstition.

It is common for a new library to be dedicated to Althain. His oak leaf symbol will appear frequently

on the library stone columns, stained glass windows, and book spines.

While the allegorical lessons of Althain poignantly demonstrate the need to record and study what is known about the world, ultimately it is Ircoth who provides the deeper insight and truths behind what may be observed. He also represents the value of experience and wisdom, and the need to restrict the vulgar hunt for knowledge in accord with the standards and requirements of the community. Althain also serves as the great ward of the forest, but it is Ircoth that teaches that maintaining the woodlands must be kept in balance with the basic economic needs of those who dwell without.

Clerics

Clerics of Althain are known as Oakwards. The priesthood is a small, but highly dedicated group. They usually favor plain white silken robes and leather sandals. When conflict is likely they often wear reinforced leather armor and employ a variety of piercing weapons. The high priest carries a staff of enlightenment as his badge of office. Metal rings wrapped around this symbol chime like bells as it is carried.

The priests are expected to donate one new book each year to the great library in the capitol, so they are also eager hunters of rare books or scribes making careful copies of manuscripts. Naturally the defacement or destruction of a book is considered a grave offense against the church, with the exception of a few unholy works that are explicitly proscribed.

While pacifist in nature, priests of Althain take a dim view of those who maliciously damage the forests. They will diligently employ military arms against those who cut down large numbers of trees without cause, especially if these trees are oaks. They do allow a reasonable number of trees to be cut down for lumber and forest areas to be cleared for farming. But the priests will insist that some stands of trees remain for the forest to be able to grow back later.

Secrets passed to the priests of Althain are held in the strictest confidence, and they have been known to die before revealing an important piece of information. Revealing such a secret to anybody outside the clergy can cause the priest to fall out of favor with this god and require a significant act of repentance.

A key moment in the life of a priest of Althain is the discovery of his personal oracle tree. When first discovered this tree will appear aesthetically pleasing to the priest and when hugged will spiritually respond

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and communicate. This tree will provide a bridge between the priest and his god, serving as a personal shrine and mediating his prayers to Althain. They are often consulted when performing divination or otherwise soliciting aid from the god. These oracle trees are revered and protected by their priest, along with the surrounding ground, and its seeds are sewn wherever the priest may journey.

The greatest of the priests of Althain are the High Oracles who dwell alone in the deepest forests. These are usually to be found in sacred groves or dwelling in a cave close to their oracle tree, protected by the forest beasts and other allies. They employ many partially buried stone urns to protect their precious scrolls from damage.

While the priests of Althain view forest fires as a part of nature, deliberately setting fires can cause much anger among the priesthood of Althain. Indeed, the propensity of Arn Droue to set forest fires has been the cause of much conflict between the priesthoods. This has placed Althain at odds with his father and the two are rarely on speaking terms.

Benefits & Strictures

- Oakwards are proficient at woodland survival, and know the techniques of staying alive in forested lands. If they take any ranks in the Wilderness Lore skill, they gain a +2 competence bonus to this skill when in a forest.
- All Oakwards who make their affiliation with Althain known gain a +4 bonus to any Charisma checks to influence the attitude of Treants. They can also summon a celestial treant as a 7th level monster using a *summon monster* spell.
- When Oakwards pray for spells from the plant domain, there must be a mature tree within 20 ft. or access will normally be disallowed. However, any spells from the plant domain are cast at one level of experience higher if the cleric is within 20 ft. of a mature tree.
- If an Oakward ever deliberately injures a live, adult tree without first being granted permission to do so by Althain, he is subject to a *bane* spell from his deity that lasts until the debt is atoned. Typically the *atonement* will involve humbly tending a field of young saplings for a year and a day.
- The following feats are only available to devotees of Althain.

LORE DELVING [General]

You are proficient at languages and knowledge skills.

Prerequisites: Worshipper of Althain, Int 13+, skill rank of 4+ in any one Knowledge skill.

Benefit: You can study any Speak Language and Knowledge skills, taken individually, as class skills for all classes.

MENTAL FOCUS [General]

You have an unusually calm mind that can be intensely focused.

Prerequisites: Worshipper of Althain, Int 13+, Iron Will.

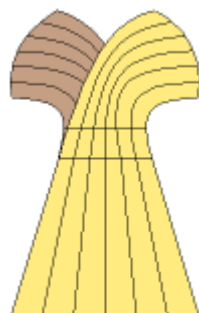
Benefit: You gain a +2 bonus to any saving throws versus mind-affecting magic, such as *charm* spells. You can also focus your mind for a full round and thereafter become warded against all mind-reading spells or abilities. This focus can only be maintained by a successful Concentration skill check at spell level zero every round.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Althain. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly evil	-10
Large forest nearby	+2
Located in a barren region	-2
High level of literacy	+1
Large university	+3
Scriptorium	+1
Significant library	+2

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Ar-Talath

Bow of Heaven, Lord of the Steppe, Old God, Sun God, Torch of the Gods.

Greater Deity

Symbol: Bough of cereal stalks.

Alignment: Lawful Good

Portfolio: Sun, agriculture, rainbows, and plains.

Interests: Sun, daylight, farming, crops, pasture, herds, cattle, gardening, food, bounty, abundance, harvest, provision, earth, grass, meadows, steppes, colors, and rainbows.

Worshippers: Peasants, farmers, gardeners, merchants, steppe nomads, plain dwellers, and manor lords.

Domains: Good, Law, Plant, Sun.

Favored Weapon: Flail.

Allies: [Argenta](#), [Beshada](#), [Bretaine](#), and [Quatl](#).

Foes: [Thorn](#) and [Vilnibog](#).

Created during the sundering of Yam-Ar by Ircoth and Onyg, Ar-Talath is the virtuous god of the sun, agriculture, and the wide-open plains. His most common apparition is that of a healthy youth with thick, glowing hair. He is an especially vigorous god and highly egotistical, although generous to a fault. As would be expected of a god of the sun, Ar-Talath is always punctual.

Ar-Talath was created from the heart of Yam-Ar. He is the eternal suitor of [Beshada](#), and regularly spends the daylight chasing the goddess. On the rare occasions that they meet, the sky is darkened as Ar-Talath is embraced by [Beshada](#). Their passions never last for long however, and Ar-Talath is soon sent away to burn once more with desire. He also has a love-hate relationship with [Vilnibog](#), the god of decay. While the rot of [Vilnibog](#) can ruin the harvest, it also rejuvenates the fields for the next year's crops.

In some lands, Ar-Talath is also worshipped as the god of rainbows. It is commonly thought that the gateway to his home plane is found at the end of such rainbows.

During the night, the heart of Ar-Talath is carried by the demi-gods of dusk and dawn in preparation for the next day. The morning and evening stars represent these two demi-gods. During the nighttime they journey from west to east through the underground passages of [Quatl](#), carrying the heart in a great golden goblet. The heat from the heart of Yam-Ar melts the rocks along the passages, creating flows of lava.

Ar-Talath possesses the *flail of light*, a +4 *flail of brilliant energy* that can dispel magical darkness at will as a *greater dispelling* spell.

Worship

This god will only answer prayers during the daylight hours, so those who ply their trade at night or darkness typically have little interest in this god.

The holy days of Ar-Talath celebrate the acts of planting seed and bringing forth bounteous food. Celebrations are held on mid-winter night, the start of spring planting and the week of harvest season. All such celebrations are tied to the growth of cereals, and indeed the first loaf of the season is always dedicated to him.

Nutarn in spring is the celebration of the clearing of new fields, plowing the earth, and laying the grain seeds. It is traditionally celebrated by dedicating a field to Ar-Talath and using magic to bless the field and crops.

At summer solstice a sacred ceremony is held at the holy places of Ar-Talath to thank the god for his life giving light. Finally the harvest season is cause for the great feast of Levalor when the first bread is broken and a traditional meal served by the priests. This is accompanied by the two day long festival of apples, a celebration of the bounty of nature and the reaping of rewards.

The marriage ceremony of Ar-Talath requires the couple to spend a day and night in the fields. This ceremoniously fertilizes the earth and brings forth a bountiful harvest. Marriages in farming villages traditionally occur in the spring for this reason.

The holy places of Ar-Talath are found on open grassy mounds, typically consisting of circles of standing stones which are carefully aligned to track the seasons. Shrines to Ar-Talath are also built near the town market squares where food and other agricultural products are traded.

The great temple of Ar-Talath is found in the capitol of the nation. It consists of a large domed structure with a circular opening at the top. The large, arched entrance to the temple is on the south face. To the

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front of the entrance is a massive obelisk within a circular pool. The bottom of the pool is covered with tile mosaics that mark the hour of the day based on the position of the obelisk's shadow.

While Ar-Talath illuminates the fields and brings the fruits that fill the belly, it is the beliefs of Ircoth that ultimately fulfill the spirit. The high god teaches that the road to wisdom may only be traveled by the man whose head is bowed to the ground in humility, a path the farmer walks his entire life. As the sun shines equally over all and the plains rise above none, Ircoth demonstrates that no man should be favored above another merely because of birth or place in society.

Clerics

Priests of Ar-Talath are known as Archals. They commonly dress in gold-colored garb and carry a golden bough of cereal stalks, the symbol of their god. This symbol is stamped on the gold coins used for commerce. When faced with conflict they normally wield simple farming tools as weapons, with the favorite being the flail.

These priests are ubiquitous throughout the region, and they can be found in almost every small farming community. They provide a number of necessary services for these villages, performing wedding ceremonies, funerals, crop blessings, planting prayers, and coming of age rituals. They often have the ear of the local lord, and even the lowest of the priests is highly respected by peasant farmers. Indeed a village is not considered proper until it has built a priest's home and a place of worship to Ar-Talath. A portion of each crop is designated to the priest, and he is provided a garden and several youths to serve as aides.

During religious ceremonies, the priests of Ar-Talath will blacken their faces, hands, and feet with soot. This soot is gathered from the fields that are burned to clear away weeds and other growth.

Although relations between the priesthood of Ar-Talath and [Beshada](#) are good, the Archals tend to pity the followers of the divine mother and hold them in somewhat low regard. Clearly their god is the more powerful of the two, for does not [Beshada](#) fade into insignificance in the presence of Ar-Talath? Indeed her powers are predominant only when Ar-Talath does not share the same sky with the moon goddess.

This sympathetic view of the priests of [Beshada](#) is cast aside, however, during the rare occasion of the solar eclipse. On this holiest of days both priesthood's join together to celebrate the joining of their deities and the most sacred joint rituals are performed in

strictest secrecy. Despite rumors to the contrary among the ley folk, orgiastic rites are not held on these events. But the actual rituals are revealed to nobody outside the church.

It is said that children born during a solar eclipse are blessed of both Ar-Talath and [Beshada](#). These sacred children are thought divine, and every effort is made to bring the child into the fold of the church. Much lore has been written of these blessed children, although whether there is any truth to these tales is unknown.

In times past the relations between the priests of Ar-Talath and [Althain](#) were often strained due to their conflicting desires for the land. There was a long period of intermittent conflict between the two churches. However, save for the most fanatical branches of the clergy, such issues of clearing land are now settled by long established tradition.

Benefits & Strictures

- Archals are proficient at survival on the steppes, and know the techniques of staying alive in the plains. If they take ranks in the Wilderness Lore skill, they gain a +2 competence bonus to this skill when on the plains.
- Archals are welcomed in most farming communities. If they identify themselves as such while visiting agricultural settlements they will receive an initial +2 bonus to any charisma checks to alter attitudes.
- All Archals must pray for spells some time after sunrise and before sunset. If Archals are unable to pray for spells from the Sun domain while outdoors in daylight then they are cast at one level lower than normal.
- The following feat is only available to devotees of Ar-Talath.

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EARTHEN VIGOR [General]

You benefit from the resilience of the surrounding plains.

Prerequisites: Worshipper of Ar-Talath, Con 13+.

Benefit: After spending a full night of sleep on the open ground in fertile plains, steppes, or rural farmland, you will receive a +4 bonus to any disease saving throws. Any use of the Heal skill on you also receives a +2 bonus. These benefits last until you fall sleep again.



Beshada

Divine Mother, Goddess of the Chase, Lady of Birthing, Light of Heaven, Moon Goddess, Protector of Midwives.

Greater Deity

Symbol: Sheaf of silver arrows, three rings on a post, or three women of differing ages.

Alignment: Chaotic Good

Portfolio: Light moon, fertility, moods, and hunting.

Interests: Lunar phases, lycanthropy, moonlight, tides, youth, sexuality, fertility, women, birth, maternity, children, nurturing, emotions, sensitivity, hunting, archery, and tracking.

Worshippers: Rangers, hunters, non-evil lycanthropes, midwives, lovers, poets, and most women.

Domains: Chaos, Good, Healing, Moonlight.

Favored Weapon: Bow.

Allies: [Althain](#), [Ar-Talath](#), [Arn Droue](#), and [Subyalus](#).

Foes: [Dyarx](#), [Oerne](#), and [Ombrum](#).

As with [Ar-Talath](#), Beshada was created during the sundering of Yam-Ar when she was formed from the chest cavity. She is the goddess of the light moon, fertility, and hunting. She is also the guardian of the spirits of women who died giving birth.

As the phases of the moon change, so do the aspects of the mother goddess. She first appears as a maiden during the waxing moon, then matures into the mother aspect in the period of the full moon. Finally, during the waning moon, Beshada takes the appearance of the withered crone.

The maiden aspect of Beshada represents youth, sexuality, and the athletic huntress. She appears as a beautiful young woman with many breasts, silver hair and a silver bow of the crescent moon in her hand. A deer often accompanies this youthful Beshada. Upon attaining the mother aspect, the matured woman represents fertility, nurturing, and feminine power. Finally, the crone aspect represents wisdom, experience, and the approach of death. In all her

Temple Construction Modifiers

The following modifiers are used to select a holy site for Ar-Talath. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly evil	-4
Residents are predominantly chaotic	-2
Agricultural center	+4
Major fishing industry	-2
Located in an area of open plains	+2
Located in a barren desert area	-6

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aspects, Beshada is wise, calm, loving, benign, and occasionally careless.

Her soft, glowing light is seen as the emotional feminine counterpart to the more masculine sun. She is constantly wooed by [Ar-Talath](#), although the two are doomed to be forever apart except during an eclipse. An especially fertile goddess, she has born seven offspring, including [La'ahl](#), [Althain](#), and [Erog](#). Her current consort is [Arn Droue](#), a god of the balance.

As a moody goddess, Beshada can be given to distraction, periods of strong emotions, or pursuits of private passions such as hunting. During such times of inattention blights are known to strike the earth. The constant prayer and sacrifices of her priests are required to find her and draw her back to her duties.

When she is attentive to her followers, Beshada watches over the health and vigor of youths during their peak age of fertility. In turn many loving couples revere her. The horned owl is the sacred animal of Beshada and such creatures serve as her eyes and ears. The rare and holy white bull also represents her.

Beshada possesses a *moonlight bow*, a +4 *short bow* with the special abilities of *distance* and *speed*. During the three days of a full moon the bow the enhancement bonus is increased to +6. This silvery weapon is shaped as a crescent moon and glows with a faint inner light. She also possesses the dazzling *duskwren necklace* that allows the wearer to cause the spell-like ability of *emotion* up to thirteen times each day. The *emotion* ability is cast as an eighteenth level Sorcerer.

Worship

Those of a rational or contemplative disposition will rarely hear the calling of Beshada, for she appeals more to those with a passionate, spontaneous nature.

Prayers to Beshada will not be answered during the time of the new moon. When the moon is full, however, she is far more receptive and likely to respond to her worshippers. Thus the activities of this temple are focused around the nights when the moon is full.

The sacred number of the Beshada is thirteen, the number of months in a year. Sacred ceremonies are held on the thirteenth day of each lunar cycle, to mark the three-day period of the full moon.

Temples to Beshada are often built with a theme of thirteen, including the number of steps, columns, arches, windows, and so forth. Crescent-shaped windows are common, including vents above most of

the portals. The temples are typically built as light, airy structures, using vaulted ceilings and many columns.

As the goddess changes from a fertile young woman to a wise elder, thus Ircoth teaches that there is a time for all things and that each contributes something of value to the community regardless of their age or condition.

The followers of Beshada believe it is emotions that bring spirit to the form, and ultimately it is of little benefit to suppress their expression. Indeed the passions of the moment must be valued for the experiences they bring. Yet all of life is a cycle, and ultimately a harmonious balance with the world must be attained. Thus Ircoth demonstrates that the swaying of the moods should come to be tempered by wisdom.

Clerics

Priests of this goddess are known as Aspects. They worship the moon, and draw all their magical energy from their celestial goddess. The ceremonial symbol of these priests has always been a crescent moon mounted at the top of a staff. The power of the Beshada priests waxes and wanes with the phases of the moon, peaking during the week centered on a full moon and all but vanishing when the moon is new.

The priests of Beshada possess much knowledge and lore associated with fertility and childbirth. They are not commonly promiscuous, but will often have an intimate partner. Priests of Beshada are never infertile, and are often quite fecund. Indeed eunuchs are forbidden entry into the priesthood, and even involuntarily becoming a eunuch will result in ceremonial banishment from the church.

The church is familiar with several methods of birth prevention, and will employ these techniques on occasion. However under most circumstances they prefer to allow copulation and childbirth to take its natural course. They abhor infanticide, and will instead actively search for homes that will welcome an orphan. Their knowledge of birthing methods results in very few stillborn infants, and Aspects often raise several healthy children during their lifetime.

At one time Beshada only had a small following within the region, and her temples were relegated to the periphery of the lands. However, the Silver Robes, as they are commonly known, have been making steady inroads in many communities, and she is proving particularly attractive to young women. Her growing power has been troubling to some conservative nobles, and the priesthood has potent enemies in parts of these lands.

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Because the powers of Beshada wane during the week of the new moon the priests are practiced in the use of weapons, particularly those that can be employed in hunting.

While the priests of Beshada are on friendly terms with the followers of [Ar-Talath](#), they tend to view the religion of the sun god as wanting in some respects. Clearly [Ar-Talath](#) is beneath the notice of Beshada, for has he not been her suitor throughout eternity with little to show for his efforts? The priesthood of [Ar-Talath](#) is brash and energetic, but clearly lacking in wisdom and maturity. Only during the rare solar eclipses do the two clerics set aside their beliefs to join together in celebration of the union of these powerful deities.

There have long been rumors of a close association between the curse of Lycanthropy and worship of Beshada, although most of her priests will disavow any knowledge of such. The existence of lycanthropic members is a closely guarded secret within the church, and such infected priests are carefully hidden and guarded from outsiders.

A lesser-known group associated with Beshada is the Cult of the Phallus. This sect consists of men concerned with their fertility and the reproductive aspects of sexual activity. They are noted for their strenuous bonding rituals, the use of drums, and the barehanded hunting of fish and game. The cult has its own leaders who are only loosely affiliated with the priesthood of Beshada.

Benefits & Strictures

- Aspects possess arcane knowledgeable about the arts in midwifery and in the use of herbs to boost fertility. They gain a +2 bonus to any Healing skill rolls associated with fertility or childbirth.
- Aspects who take ranks in the Wilderness Lore skill can choose one type of terrain in which to specialize. While using the skill in such terrain, they gain a +2 competence bonus to this skill.
- The Aspects can only pray for spells when the moon is above the horizon. However, unlike other clerics, they are not restricted to praying during a particular time of the day.
- During the three days of the full moon an Aspect can cast spells at one level of experience higher than normal.
- If the sacred ceremonies of Beshada are properly performed in one of her temples during the night of the full moon, then during

the waning moon the Aspect gains bonus spells as if her wisdom score were two points higher. This benefit ends the day before the next new moon.

- Aspects can not pray for spells during the three days of the new moon. Aid from Beshada is unavailable at this time, although scrolls and other holy items will continue to function.
- The following feat is only available to Aspects.

LYCANTHROPIC MASTERY [Special]

You possess an exceptional resistance to the curse of lycanthropy and a powerful presence among those who are infected.

Prerequisites: Cleric of Beshada, Con 13+, Iron Will.

Benefit: When bitten by a were-creature, you gain a +4 bonus to your Fortitude saving throw to avoid the infection. If you do become infected, each transformation can be prevented with a successful Willpower saving throw.

You can also use any of your allotted turn undead abilities to turn lycanthropes instead at half your class level rounded down. The were-creature suffers the same result as from a turn undead attempt, including possible destruction.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Beshada. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly evil	-6
Lycanthropy relatively common	+1
Rich hunting grounds nearby	+4
Hunting by commoners prohibited	-2

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Coeurstav

Divine Knight, God of Thwarted Love, Light-Bringer, Noble Light, Protector of Pilgrims.

Intermediate Deity

Symbol: White war-horse on a purple background, or a sun-shaped shield.

Alignment: Lawful Good

Portfolio: Honor, virtue, equestrianism, and martial skill.

Interests: Honor, loyalty, vows, oaths, pacts, duty, devotion, courage, code of conduct, self discipline, courtesy, thwarted love, chastity, castration, mounts, riding, cavalry, charges, weapons, armor, martial skills, combat, and tactics.

Worshippers: Paladins, knights, honorable warriors, soldiers, eunuchs, and arms masters.

Domains: Good, Law, War.

Favored Weapon: Lance.

Allies: [Ar-Talath](#), [Rhysael](#), [Silvera](#), and [Thoshanir](#).

Foes: [Erog](#) and [Vhoux](#).

Coeurstav is the patron deity of paladins as he represents honor, loyalty, riding mounts, and martial skill. Like a chivalric knight, Coeurstav is virtuous, brave, loyal to his followers, well mannered, and respectful. However he is also intolerant of rebellious dissension, and despises those of a frivolous, cowardly, or selfish nature. He particularly loathes those who mistreat horses in their care. While a martial god, his chief concern is preventing war rather than seeking the glory and bloody mayhem of battle.

He appears as a mighty warrior wearing golden plate mail armor, and wielding a long sword and polished bronze, sun-shaped shield. He is usually mounted on one of his prized, six-legged storm mounts, of which he keeps a stable. Being presented with a storm mount from the stable is a sign of great honor from Coeurstav.

This god was born the first child of [Ar-Talath](#) and [Silvera](#), two of the virtuous gods. During his youth Coeurstav and [Vhoux](#) developed a mutual dislike, due

to the nihilistic nature of the wilding god. This grew to hatred when [Vhoux](#) slew Riane, a virtuous goddess with whom Coeurstav had long been infatuated. Upon hearing the news, Coeurstav grew greatly distressed and in his boundless grief bloodily emasculated himself with a knife. As a result he is now also considered the god of thwarted love, and has become the guardian of the sacred harem.

Coeurstav has a fierce, but friendly rivalry with [Bharkhamel](#), the blood god. The two have been on opposite sides of a battle many times, but neither holds it against the other due to their mutual respect for their martial skills.

When war is inevitable, Coeurstav favors those who plan carefully their actions rather than rushing headlong into glorious battle. Combat in the style preferred by Coeurstav is efficient, methodical, and inexorable. His warriors fight in well-led teams, sacrificing personal glory in favor of serving the group. However he also believes in the valor of a climactic charge, and the glory of a memorable death. He expects his warriors to uphold their personal honor, and to settle such issues through personal combat.

Being the most honorable of the major deities, he serves as the messenger between the gods and mankind. Thus he manifests himself an unusual number of times, although not usually at the behest of men.

Due to Coeurstav's love of taming and domesticating wild beasts, [Erog](#) has a strong personal dislike of Coeurstav. Despite this dislike the two gods have something of a mutual respect for each other and thus far have managed to keep their strong disagreements from flaring into open conflict. However it is not unknown for priests of [Erog](#) to release horses into the wilds, and for the followers of Coeurstav in turn to blame them as horse thieves.

When Coeurstav is mounted on a storm mounts, he wields his *radiant lance*, a +5 *wounding heavy lance* that is *bane* versus evil outsiders. As a free action this lance can instead be changed to a +5 *holy defending long sword* at will. He constantly wears his golden +5 *fortification plate mail* and carries a +3 *blinding large shield*. The golden *gorget of faith and victory* worn around his neck can provide a *heroes' feast* once per day.

Worship

The principles and ideals of this god can be a heavy burden to bear, so selfish or cowardly individuals are never drawn to the worship of Coeurstav. Those of a

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rebellious or mercenary nature also find that Coeurstav is not to their liking.

In addition to their martial and riding activities, followers of Coeurstav are expected to live an honorable life and spend their time righting wrongs, defending the innocent, and punishing those who deserve retribution. Their code of honor is all-important, and all other considerations come second. Thus a worshipper of Coeurstav can at times be utterly single-minded individual who makes for a difficult companion.

A four-day celebration is held in late spring that is called the Tournament of Couerstav. This begins with a solemn opening ceremony, followed by displays of horsemanship, martial displays, initiation trials, and contests of skill. The next three days consist of a jousting contest between opponents of increasing skill culminating in the awarding of a champion of the land. Finally on the last day any new initiates are sworn into the service and the event is closed with an elegant banquet and services.

The holiest day of the year is Vhadrift, the annual celebration in early autumn of a great victory that secured future of the area. On this day forgiveness is granted for minor transgressions. All conflicts and issues of honor are set aside, and pardons may be granted to deserving individuals. This is also the one day of the year when revelries among the followers of Coeurstav are tolerated and even encouraged.

Places of worship to Couerstav are usually modest, stoutly built structures, consisting of a solemn shrine or small worship hall in a castle or the knight's barracks. They are often decorated with the busts of mounts, trophies of famous battles, and memorial plaques for those who died in a just cause.

The ideals of proper conduct followed by the worshippers of Coeurstav are leavened by the guiding principles of Ircoth, who provides the foundation on which the code is built. The old god teaches that without a proper sense of what is right and wrong, a code of honor is merely an exercise in personal vanity.

Experience also shows that there is no good without a corresponding evil, and hence those who would practice honor must be prepared to defend themselves against those who lack any such pretense. Thus Ircoth demonstrates that mastery of the arms and beasts of war are as much a part of honor and loyalty as are the arts of peace and the practice of civilized self-restraint.

Clerics

Priests of Coeurstav are known as Noble Hearts. They prefer to wear good quality battle armor whenever possible, although on ceremonial occasions they will don the purple raiment to honor their god. They are not known for lively celebrations or other unseemly behavior, and indeed the priests tend to be somber groups who take their duties very seriously.

Noble Hearts are well trained in the arts of war, and ride under the purple banner. They love nothing more than a well-trained war-horse and ride like they were born in the saddle. They spend much of their time in the saddle patrolling the roads or riding to their station. They are experts at judging the health of their mounts, and can treat their animal for most common diseases and wounds.

Priests of Coeurstav are bound by a strict code of martial honor, which among other things prevents them from telling a lie. Breaking this code of honor will cause a priest to fall out of favor with this god and require a significant act of repentance. This repentance can take the form of an atonement spell or the completion of a quest for Coeurstav.

Most of the priests of Coeurstav also serve among the knightly orders and so prayers are often held wherever the warriors gather, including a pavilion when on the march.

Benefits & Strictures

- Noble Hearts can apply the Heal skill to any mount species that they have tended extensively. Typically these include various breeds of horses, but it may also apply to donkeys, mules, camels, elephants, and even flying mounts.
- Due to the valor imbued by their god, Noble Hearts gain a +1 bonus to any saving throws to resist paralysis or fear.
- Because of their creed, Noble Hearts have strong disdain for certain underhanded skills. These include Bluff, Disguise, Forgery, Move Silently, Open Lock, Pick Pocket, and Scry. They can never spend their cleric class skill points on these skills.
- Due to constant association with riding animals, a Noble Heart can take Handle Animal and Ride as class skills.
- Clerics of Coeurstav must follow the same code of conduct as a Paladin, or they can lose favor with their god. In extreme cases they will lose

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all access to their domain spells until the misconduct is atoned.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Coeurstav. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly evil	-12
Residents are predominantly chaotic	-4
Slavery permitted	-3
Located near a threatened frontier	+1
Order of knights based nearby	+2
Extensive horse breeding facilities	+1
Reputation for arms manufacture	+1
Several local weapon masters	+1



La'ahl

Beloved One, Breath of Life, Lady of Unity, Mistress of Serpents.

Greater Deity

Symbol: Two-headed serpent in a vine ring or a white thorn plant.

Alignment: Lawful Good

Portfolio: Comradery, marriage, healing, and serpents.

Interests: Friends, comrades, allies, bonds, home, comfort, hearth, cooking, marriage, joining, cohesion, family, longevity, healing, antidotes, medicine, therapy, recovery, and snakes.

Worshippers: Healers, townspeople, bards, innkeepers, virgins, and farmers.

Domains: Good, Law, Healing.

Favored Weapon: Net.

Allies: [Ar-Talath](#), [Beshada](#), [Jazhara](#), and [Thoshanir](#).

Foes: [Bharkhamel](#), [Dyarx](#), [Habatwa](#), [Skap'ne](#), and [Vhoux](#).

The manifestations and agents of this popular goddess work to protect the continuity of family life, while her name is often called to protect the family, food stores, and hearth. She is aided in this task by seven handmaidens: sacred spirits who can be called

upon for help in times of need. These spirits adorn the temples of La'ahl.

La'ahl is noted for her ability to heal any sickness and even to raise the dead. She is also invoked to bring painless childbirth during midwifery. La'ahl appears in the form of a sedate matron with no distinguishing characteristics. She is kindly and humble, dependent, yet oddly at times flippant.

La'ahl is the guardian of the golden fruits of immortality, which keeps the gods and their servants from aging. This garden is guarded by her serpentine servants who will obey only La'ahl. She is forbidden to refuse the fruit to any god or goddess who requests them when they ripen in springtime, regardless of any existing state of enmity.

This goddess is strongly good in alignment, perhaps more so than any other deity in the pantheon. Indeed she views benevolence as her primary role and the need for an orderly society merely the most beneficial path. She is quite tolerant of those of a neutral or chaotic nature, as long as they are good at heart and mean well.

She is the sole offspring of [Ar-Talath](#) and [Beshada](#), and was conceived during an eclipse. Due to these circumstances, she has earned the eternal enmity of [Dyarx](#). She also has a strong dislike of [Habatwa](#), who has torn apart many families.

La'ahl possesses the *serpentine net*, which is a +2 *returning net* that automatically inflicts a *hold monster* spell on any opponent it successfully entangles. Once per day the net wielder can cast *summon nature's ally VII* at will to conjure 1d4+1 giant constrictor snakes. Her leathery *robe of life* will automatically neutralize any toxins in a 5-foot radius, and negate the effects of any venomous bites within the same area.

Worship

As part of their duty to the goddess, worshippers are expected to serve the community and maintain a harmonious marriage. Thus those individuals of a disruptive nature are rarely drawn to the worship of La'ahl. Those who abandon or neglect their family will fall from her favor, and are likely to earn her wrath.

Worshippers of La'ahl are taught to never take a life without cause and to respect all living beings. Hence those who practice the arts of warfare or work in a profession that requires the taking of a life are rarely found among the followers of this goddess.

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Prayers to La'ahl are spoken at the beginning of each meal. Her name is also toasted in inns, pubs, and other places of comradely gathering. La'ahl's most dedicated followers are healers, bards, and innkeepers. She also has a strong following among farmers and close-knit families.

La'ahl has a number of notable holy days, and all save Singress day near mid-summer are the cause for marriage ceremonies and joyous celebrations. These celebrations include a lavish feast and much drinking of ale. They are also a time for healing of wounds and bringing together alienated friends.

The marriage ceremony of La'ahl can be held in a temple or any sanctioned inn. Couples must walk seven times around the hearth fires to seal their marriage vows. A vine cord joining both wrists together seals the vows.

The beliefs and rituals of La'ahl are also strongly tied to the creed of Ircoth, who holds morality in the highest regards. He also instructs in the need for bonds between friends and brothers to overcome the inequity that exists in the world, and the need to value these links over mere material possessions. Finally Ircoth shows that time and experience is the greatest healer, and that bonds can be strengthened and repaired through proper behavior and standing by ones principles.

The symbol of La'ahl is the serpent and the white thorn plant. A wreath of white thorn plants is sometimes hung upon the door to drive away evil spirits. A white serpent is said to be a sacred creature of La'ahl.

Clerics

Priests of La'ahl are known as Serpentmasters or Serpentmistresses. They dress in short, green robes with a staff carved in the shape of a serpent. Their primary calling is to tend to the sick and wounded and to provide beneficial treatment where needed. Hence they are well trained in the healing arts.

Serpentmasters are expected to be contributing members of society, working toward the common good and spending most of their time aiding others. They are free with their advice, and will support those who are undergoing difficulty. They take a particular interest in troubled marriages or broken friendships, seeking to heal the wounds that have torn the relationship apart. The priests will also develop strong and unexpected friendships among the locals, spending hours around the hearth trading interesting insights or simply enjoying the company.

La'ahl holds sway over all serpents, as do her priests. Serpents guard her sacred locations and toxic snakes are often kept in temples for healing purposes. This close association with snakes compensates for the known sanctions of the priests against killing, protecting the priesthood from attacks by the malicious.

The magnificent temple hall of La'ahl in the capitol is the home of the E'orn La'ahl, or the seven virgins of the goddess. Each virgin chosen for church service spends thrice seven years in the temple. The first seven years are for learning duty; the next seven for performing services such as tending the sacred hearth fires; and the final seven are to train the next initiates. These virgins must remain chaste or they are severely punished and permanently banished from the church.

La'ahl especially favors children, including bastards and orphans, and expects all of her priests to come to their aid when attacked or abused. Her churches often run orphanages, as well as shelters for broken families and bastard kin.

Benefits & Strictures

- Serpentmasters that wield a weapon with the intent to voluntarily kill a living being will gain the disfavor of their goddess. Actually slaying such a creature will require a strong act of repentance, such as an *atonement* spell or lengthy service in a healing hall. However, they are free to wield their weapons to full effect against all undead and automatons. Priests are also unable to cast any spell with the intent to inflict an injury, such as *blade barrier*.
- Serpentmasters are carefully instructed on how to quell a struggle without killing their opponents. When employing a melee weapon to deal subdual damage, Serpentmasters only suffer a -2 penalty on their attack roll.
- Due to the divine power of their goddess, Serpentmasters are especially resistant to the toxin in a snake bite. They gain a +4 bonus when making saving throws against snake toxin.
- When tending a victim bitten by a snake using the Heal skill, Serpentmasters can add a +1 bonus to the saving throw of the subject.
- Serpentmasters recovers hit points through natural healing at twice the normal rate. Thus at 2nd level a full day of bed rest will restore 6 hit points of damage.

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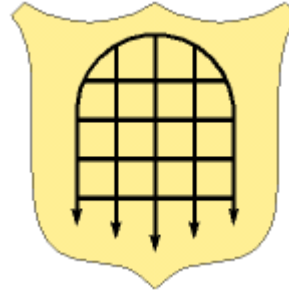
- When actively defending children against attack, priests of La'ahl gain a +2 bonus to their Willpower saving throws.
- When a Serpentmaster casts a *summon monster* spell, the following lawful-aligned creatures are summoned at these levels.

Level	Monster
2	Tiny celestial viper
3	Celestial constrictor snake
4	Medium-size celestial viper
5	Giant celestial constrictor snake
6	Huge celestial viper

Temple Construction Modifiers

The following modifiers are used to select a holy site for La'ahl. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly evil	-8
Polygamy practiced	-2
Base for a mercenary company	-1
Gladiatorial contests are held	-2
Large migrant population	-1



Silvera

Eternal Guardian, Golden Bear, Queen of the Lake, Sharing Hand, Watchful One.

Intermediate Deity

Symbol: Porcupine or portcullis.

Alignment: Neutral Good

Portfolio: Sanctuary, vigilance, defense, and charity.

Interests: Protection, wards, guardianship, safety, champion, rescue, deliverance, vigilance, distrust, secrecy, barriers, structures, defense, sanctuaries, homes, residences, preservation, preparedness, caution, thrift, aid, and charity.

Worshippers: Knights, guards, scouts, refugees, stone masons, and unfortunates.

Domains: Good, Protection, War.

Favored Weapon: Mace.

Allies: [Bretaine](#), [Ies'lorn](#), [Finos](#), and [Rhysael](#).

Foes: [Argenta](#), [Dyarx](#), [Lashar](#), [Vilnibog](#), [Xo](#), and [Zykhiralamshad](#).

This revered goddess is the patron of sanctuary, preservation, and charity. When not appearing as a tall, slender woman, she takes the form of a great, golden-haired Bear. Silvera is a protective goddess, a nature that also makes her distrustful. However, she can be quite patient even with the most foolhardy individuals, and is pious to the core. It is said that nothing can be hidden from Silvera because she is so wise.

Silvera is the patron goddess of all forms of defense, including fortifications, walls, barriers, shields, and armor. Her name is invoked as a blessing during the construction of walls about a settlement and she sees to the needs of occupants under siege. She especially favors guardians and her blessing keeps the guard watch alert and ready.

An odd legend associated with Silvera tells the tale about the Queen of the Lake, a symbolic story about the need for vigilance. It is said that a sacred lake exists in a mountain valley. A thief protects the lake against intruders. The same protective and distrustful

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nature as Silvera drives this thief, and he lives without aging in the melancholy wooded hills around the lake to fulfill this task. It is only when a worthy successor arrives to best the thief and take his place as guardian that the thief can finally rest.

Little is known about the origins of this goddess, and she is unlikely to share such information with even her most trusted agents. She is a bitter enemy of both [Dyarx](#) and [Lashar](#), and spends much of her time opposing their schemes. Silvera is the only true friend of [Finos](#) in the pantheon, a bond that he holds dearly. For this reason, the agents of [Finos](#) will often lend their aid to the priests of Silvera.

Although she is neutral in alignment and open toward any that requires protection, in practice her behavior can be quite lawful. This is particularly true under dire conditions, such as a siege or other conditions of conflict. Besides the bear, the symbol of the priesthood of Silvera is either the porcupine or a portcullis.

Silvera possesses the *mace of vigilance*, which is a +3 *defending heavy mace* that protects the wielder with a continuous *foresight* spell-like ability. She also wears a *robe of eyes*, although she has little need of such due to her innate alertness.

Worship

Her followers tend to be kind hearted but conservative individuals who favor the status quo. They are frequently well organized and include many of a lawful nature.

Of all the deities of the sacred virtues, the followers of Silvera are perhaps the most distant from the principles of Ircoth. Experience constantly shows the world to be a highly dangerous place and that fair play and righteousness can produce fatal weaknesses that will always be ruthlessly exploited by unscrupulous foes.

Nevertheless without principles on which to stand there can be little reason for valiant defense, and so the followers of Silvera stubbornly hold that each person should be free to walk their own path to righteousness. The occasional transgression should be tolerated for the experience it provides, and in time forgiven. Any sense of fairness should not needlessly expose the many for the sake of the few.

The holiest day of Silvera is Midrift, the start of the winter season when inclement weather usually breaks a siege. This day begins with a solemn ceremony to bless the walls of the sanctuary, followed by a great

feast and the granting of amnesty for the truly repentant.

Clerics

Priests of Silvera are known as Keepwardens. They are experts in assaying the resilience and defensibility of stone structures. They will often supervise the construction and repair of such permanent structures and so will study the stonemasonry craft. The ceremonial weapon of the priests of Silvera is a bear-headed mace that is carried on holy occasions.

In battle the priests and followers of Silvera are cautious and prefer to maneuver their foe into a position where they must attack a difficult defensive position. They will carefully plan any action, rather than rushing into the fray at the possible cost of more lives. Many times this tendency to avoid rash maneuvers has caused them to miss many favorable opportunities to crush a foe. However they are rarely taken by surprise and more often than not inflict far greater losses on their enemies than they suffer.

The temples of Silvera are usually constructed in highly defensible locations, and double as a secure fortress. Those invited on to church grounds are immediately granted sanctuary by the priesthood, and will be defended to the death by the clergy unless they violate the sanctity of the grounds with bloodshed. For this reason, the priesthood is cautious about allowing strangers on to their holy ground. However they are free to imprison or otherwise restrain anyone to whom they have granted sanctuary if they believe the person to be dangerous to the residents.

Her priests lead an austere lifestyle, and use their money to aid others or to build strong sanctuaries. Those who come to pray at the temples of Silvera are expected to donate to the temple charity, although such is not mandatory. The priesthood runs poorhouses, workhouses, and ministries for the unfortunate of society. In this the priests of [Finos](#) often aid them.

At the end of each bench in the temple is a pauper's seat where those who can not afford to donate are allowed to pray in the temple. Priests and followers of [Finos](#) often use these seats.

There is a rumor that holds the first emperor was the child of Silvera and a mortal. For this reason the royal family is said to contain the blood of gods.

Benefits & Strictures

- Keepwardens are highly trained in defensive tactics. Whenever two or more priests of Silvera are fighting within 10 feet of each other, they

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gain a +2 bonus to their AC against sneak attacks.

- Keepwardens are duty bound to protect the unfortunate and foresworn to defend the right of sanctuary to the death. Significantly disregarding this sacred duty will earn the strong disfavor of their goddess, and can result in expulsion from the church or worse.
- Keepwardens with an Int of 12 or better can take the Knowledge (Engineering) skill as a class skill.
- The following feat is only available to devotees of Silvera.

GUARDIAN [General]

You are trained to be especially proficient at guarding a location or spotting deception.

Prerequisites: Worshipper of Silvera, Wis 13+.

Benefits: You can take the Listen, Sense Motive, and Spot skills as class skills for all classes. You gain a +1 bonus with each of these skills.



Thoshanir

Dispenser of Justice, Divine Tribunal, Eater of Filth, Immaculate One, Slayer of Demons, Sword of Justness.

Greater Deity

Symbol: Honeybee.

Alignment: Lawful Good

Portfolio: Purity, health, sacrifice, and justice.

Interests: Purification, cleaning, health, medicinal plants, abstinence, self-sacrifice, martyrdom, dedication, relentlessness, impartiality, rules, law, legal code, justice, redemption, vindication, and amends.

Worshippers: Servants, kind and helpful people, martyrs, lawmen, and knights.

Domains: Good, Healing, Law, Purity.

Favored Weapon: Warhammer.

Allies: [Coeurstav](#) and [La'ahl](#).

Foes: [Te'oberon](#) and [Vilnibog](#).

Temple Construction Modifiers

The following modifiers are used to select a holy site for Silvera. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly evil	-4
Highly defensible location	+2
No walls around settlement	-2
Major trade route	-1
Low level of criminal activity	-1

Thoshanir often takes the appearance of a humble servant haloed by light. This appearance belies the true strength of this god. He is by nature highly dedicated, unrelenting, and quite impartial. Some would say that Thoshanir is also obsessed with both mental and physical cleanliness, and everywhere he steps the surrounds are left in a more tidy state. Indeed, he will sometimes appear as a spotless white unicorn.

During a great war against [Vilnibog](#), many of the followers of Thoshanir became infested with the plague. Thoshanir told his followers to sting their hands with the Bee and wipe their feet and face with honey wax. As a result, the plague was cured and the people proved victorious. The Bee is thus a sacred animal to Thoshanir, and has become his symbol.

Thoshanir is the offspring of the old one Ircoth, and [Oerne](#) the goddess of the dead. He has since become estranged with his mother and the two rarely meet or cooperate. He is the eternal enemy of the god of rot [Vilnibog](#), and the thief god [Te'oberon](#). He shares this

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hatred with [Argenta](#), and in the distant past was her consort.

He began as a river god during the ancient times, and has increased in power, as the region grew more populous. However his power over rivers now belongs to [Argenta](#), a gift he has since come to regret. However he gained the power to cleanse the soul following confession at the end of life, and so became the eater of filth.

Thoshanir is associated with many myths where he provides temptations to man with a sometimes-unclear choice between a path of goodness and one of impurity. He does this not to lead the base and the weak toward evil, but to test their minds for purity and worthiness. Thoshanir is also known as a demon slayer, a trait favored by his greatest champions.

This god is first and foremost a judge of human character, both strengths and weaknesses. He can assess flaws and deeds, excesses and restraint, and find an individual worthy or wanting.

Thoshanir possesses *sting*, a *+4 lawful ghost touch warhammer* with the *disruption* special ability.

Worship

Those who follow this god seek to find themselves worthwhile in his eyes. While they will aid others, their primary focus is on maintaining their own status before Thoshanir. They often live a somewhat spartan lifestyle that is free from physical and spiritual contamination.

Bathing forms an important component to the worship of Thoshanir, and the temples are often built next to the town baths. Indeed, natural hot springs often form holy places of this god.

Followers of Thoshanir are particularly focused on their legal status in the land in which they dwell or travel. They will not stray from the legal statutes without a good reason, and will aid the local authorities in the prosecution of criminals.

The teachings of Ircoth demonstrate the need for a set of principles on which to base a code of justice. The rules and laws of society need to be grounded on a general moral creed, rather than the needs of a particular person or elite group. Likewise justice can only be meaningful if it applies uniformly to all. Thus nobody can be above the law, including those who craft the rules by which all must live.

The standards of Thoshanir for cleanliness and purity are seen as a moral obligation to the community and a symbolic means of honoring the

needs of the many over the desires of the individual. Long experience and the teachings of Ircoth demonstrate the necessity of such behavior, for those who become neglectful and impure are often struck down.

Thoshanir worshippers celebrate several holy days throughout the year. In early spring the Waelnir is a ritual airing and cleaning of all structures to rid the place of rot and bad air. The three day long summer festival of Soenfete is a period of fasting followed by a joyous celebration with games, ritual bathing, and generous servings of mead. The Vilnardurge in late fall is the annual celebration of the first great victory over the corrupt followers of Vilnibog.

Clerics

Priests of Thoshanir are known as Apiars. They are opposed to all things unclean and impure, including lies, disease, poison, demons, and the undead. The priests are obsessed with purity and cleanliness, and will often pause in their tasks to straighten up a mess. Their clothing is clean and well maintained, and they prefer to bathe daily. Due to their careful attention to hygiene, priests of Thoshanir are much less likely to be infected by a contagious disease.

These priests usually garb themselves in multi-layered robes of black and honey yellow. They are immune to the stinging effects of bees, including those produced by a *summon swarm* spell. This immunity applies to both the common and giant variety of these insects. They often use their priestly powers to raise and maintain beehives, and several hives are always kept on the temple grounds. The honey from these bees is used in the daily ritual ceremonies of the priests.

The members of the priesthood are obliged by their creed to protect their flock at all times, although this duty is tempered at times by their strong sense of justice. They are highly familiar with the legal processes of these lands and can serve as lawyers and advocates during trials.

Unlike the other gods of the Virtues, many priests of Thoshanir are drawn from the more enlightened families of the upper classes, or from the ranks of the wealthy and the merchants of society. They often serve as legal advisors to the local rulers and are empowered with significant legal powers when required by circumstances.

While serving in any type of officious capacity, some priests of Thoshanir have been known to pursue their charge with a particularly obsessive zeal, and so the priests have gained an unfortunate negative

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reputation in some areas. Indeed there are places in which it is particularly dangerous for these priests to travel.

Benefits & Strictures

- Apiars are forbidden to cast any spell or use any item that would create or inflict poison, disease, or rot. They can, however, study poisons and disease to better prepare against their health effects.
- Apiars casts all spells that are intended to detect or neutralize poison, disease, or rot at one level higher than normal. The priest must still be at the required experience level needed to cast these spells.
- When casting a *summon monster* spell, Apiars can choose to summon the giant celestial bee as a first level monster with a LG alignment.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Thoshanir. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly evil	-5
Residents are predominantly chaotic	-4
Weak, corrupt government	-3
Necromancy tolerated	-2
Well developed legal system	+2
Aqueduct	+1
Near a river, lake, or ocean	+1
Located beside a hot springs	+2

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Sovereign Gods of the Balance

The gods of the balance are [Argenta](#), [Am Droue](#), [Bharkhamel](#), [Diaderum](#), [Eptielle](#), [Erog](#), [Finos](#), [Oerne](#), [Pip](#), and [Zykhiralamshad](#). These gods are considered to have a more balanced view of the world and the nature of people. They are less demanding of their worshippers than the gods of virtue and vice, and so are more approachable by those of less than rigid beliefs or morals.

The creation of [Beshada](#) and [Ar-Talath](#) turned Yam-Ar to the balance, and so these gods struggle to someday restore Yam-Ar to her full glory. Yam-Ar, the mother of earth and father of the night sky, is the god of cosmic order and creation. She gives birth to life and then devours it. He divided the world into the land and the sea, and maintains the regular rhythms of the world. She is also the androgynous master of duality and the unity of opposites. He is the ultimate neutral observer, seemingly never directly manifesting herself or taking sides, yet lending a hand and favoring those who care for life and the world.

Yam-Ar is also worshipped as the god of shepherd and flock in parts of the region. It is said that Yam-Ar can cause sudden, groundless panic in any being with merely a glance. Yet for the most part he remains in a slumber and shows little regard for the affairs of the people or the nation.



Argenta

Agent of Good Fortune, Golden Temptress, Mistress of the Silver Touch, She of a Thousand Eyes.

Intermediate Deity

Symbol: Unblinking eye or water lily leaf.

Alignment: Chaotic Neutral

Portfolio: Trade, wealth, security, and rivers.

Interests: Business, commerce, trading, goods, currency, precious metal, treasure, greed, profit, barter, merchants, markets, loans, security, locks, rivers, flows, and barges.

Worshippers: Wealthy, patricians, usurers, merchants, moneychangers, goldsmiths, silversmiths, minters, townspeople, and bounty hunters.

Domains: Chaos, Knowledge, Water.

Favored Weapon: Club.

Allies: [Am Droue](#), [Dyarx](#), [Ies'lorn](#), [Ombrum](#), and [Thorn](#).

Foes: [Erog](#), [Fel'shire](#), [Quatl](#), [Silvera](#), and [Te'oberon](#).

This goddess normally appears as a silvery woman with long black hair and a robe of many eyes. Her spheres of interest include trade, wealth, security, and rivers. She is also the patron goddess of goldsmiths, silversmiths, and anybody who crafts with precious metals.

Argenta's obsession with precious items has made her greedy beyond measure and very competitive. Her constant desire to accumulate wealth have honed her bartering skills to a fine level and made her very crafty and rather haughty. She is a very social goddess, and enjoys talking to any mortal who catches her interest.

In times past [Thoshanir](#) was Argenta's consort, and the goddess used her considerable negotiating skills to wrest away his power over the rivers. As a result, [Thoshanir](#) now has little trust for Argenta.

While chaotic and selfish in nature, Argenta decidedly prefers lawful conditions and will readily throw her support behind those who can provide it. Naturally her support comes with a price. She is also neutral in alignment; an attitude brought on by the unpredictable nature of the market and economics. However she can be decidedly evil at times,

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especially when a nice profit can be had for a little impropriety.

Ironically, she is now the wife of [Dyaryx](#), a god who creates only fear among the mortals. Argenta shares the same parents as [Arn Droue](#), and the two have much in common. She has a fierce dislike of [Te'oberon](#), who Argenta views as a threat to her constant need to accumulate wealth. She also greatly dislikes [Silvera](#) due to her charitable ways.

Argenta possesses the *gold weeper*, a silk pouch that produces an even dozen tear-shaped, 1-ounce pieces of perfectly pure gold each day. She wields *thief breaker*, a +3 *dancing great club* that is a *bane* weapon against all rogues. (Opponents with one or more levels of the rogue class.)

Worship

Those who worship Argenta often do so out of a sense of greed and a desire to better their station in life. It is said that Argenta blesses those who diligently pursue financial wealth with luck in their monetary dealings, skill in making trade deals, and craftiness while bartering. For a portion of the haul, the temples of Argenta will also fund adventurers to recover valuable objects or lost treasure. The temple is also considered a suitable place for socializing with rivals while setting aside financial disputes.

Temples of Argenta are ostentatious structures, with elegant architecture, expensive furnishings, fine statues, and gilded ornamentation. Merchants often donate handsome sums to the local temple of Argenta, both in the hope of gaining her favor and guidance, and in an effort to impress foreign traders.

The holy day of Argenta occurs once a week when the merchants gather in the market square to trade and sell goods. The priests of Argenta open a trading tent in the heart of the market to sell charms, potions, refurbished items, and donated goods. Services are held at dawn in the tent just prior to the opening of the market.

Clerics

Priests of Argenta are known as Glintarbiters. They prefer the garb of wealthy merchants, adorned with a cape decorated by many eyes. Their dark blue robes are made from the finest materials available and closed with golden clasps bearing the symbol of Argenta.

Like the goddess, priests of Argenta are crafty negotiators and will sell almost anything for a price. However they are compelled to adhere to the letter of any agreement that they reach. The priests of Argenta

share her greed for accumulating wealth, and will often perform services only for gold or precious items. They have a strong dislike for charitable persons but will accept donations in trade for a service.

Priests of Argenta are often charged with minting coins, and a portion of the clergy is specialized in this particular skill. They have mastered the craft of producing coins of exquisite detail and beauty, an art form that is a carefully guarded secret of the priesthood. This skill makes the temple mint particularly difficult to copy by would-be forgers.

A branch of the priesthood known as the Eyes of Argenta specializes in the capture of burglars and other thieves. They supply bounties to hunt down proficient thieves or work to expose thief guild activities. Some of the Eyes are reformed thieves who now use their skills for the benefit of the merchants.

River barges are often marked with the blessing of Argenta, for a healthy contribution to the temple of course. Priests of Argenta will travel on such a barge in preference to all others, and use their spell abilities to benefit the crew. Naturally such traveling priests of Argenta expect a discount on their travel costs for the use of their services.

Benefits & Strictures

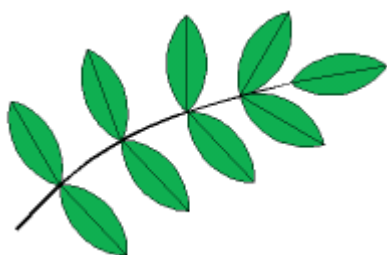
- Glintarbiters are highly familiar with bartering methods and financial customs. They can take the Appraise skill as a class skill. Those who do, however, must either maintain a skill rank at least equal to their level or spend all of their skill points in an effort to do so.
- Glintarbiters are expected to adhere to any contracts to which they agree. Failure to do so will earn the displeasure of the goddess as well as the priesthood. The priest must do his utmost to see that any such contracts are completed satisfactorily. However adherence is only expected to the letter of the contract, not to its spirit. Thus Glintarbiters often load their contracts with obfuscated language that is subject to many different interpretations.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Argenta. See appendix B for details.

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Settlement Feature	Modifier
Prosperous merchant class	+2
Significant amount of poverty	-1
Low rate of taxation	+1
Major trade route	+1
Frontier region	-2
Thieves' Guild	-1
High level of banditry or piracy	-4
Located along a river	+3



Arn Droue

Creative One, Great Benefactor, Keeper of the Sacred Flame, Laboring God, Lord of the Flame, Master of the Forge, Sublime Smithy.

Intermediate Deity

Symbol: Olive branch

Alignment: Lawful Neutral

Portfolio: Craft, invention, labor, and fire.

Interests: Craftsmanship, wrights, industry, labor, drudgery, housework, inventiveness, creativity, inspiration, design, mechanisms, devices, tools, forge, heat, fire, and combustion.

Worshippers: Artisans, craftsmen, smithies, engineers, trappers, fire elementalists, and mechanics.

Domains: Fire, Law, Thought.

Favored Weapon: Crossbow.

Allies: [Argenta](#), [Beshada](#), [Silvera](#), and [Virac](#).

Foes: [Althain](#), [Diaderum](#), [Erog](#), [Fel'shire](#), and [Mor Brawg](#).

Arn Droue has closer ties to man and his kin than does any other god. Being the deity of craft, invention, and fire, the gifts of Arn Droue raised human kind from a primitive savage to his current level of civilization. He is commonly portrayed as a grim, coal-skinned figure with two curling horns and armed with a forge hammer, shield and a spiked helm. He is said to appear on a magnificent brass boat that is drawn through the air by fiery mounts.

Despite his fierce appearance, Arn Droue has a very practical and deliberate demeanor. He is always civil in his dealings with man, and is gifted with immense creativity. The sacred animals of Arn Droue are the woodpecker and the beaver. His symbol is the olive branch, which represents peace and progress through innovation.

This god favors those with a creative mind, and is often worshipped by craftsmen and artisans. Arn Droue aids in the invention of new tools, and his mark is often left on forged implements as a blessing. He enjoys inventing new tools and introducing them to his followers, but doesn't always think through what effect they will have on the world.

During warfare, he is particularly attendant to siege operations and favors the engineer. This attention to fortifications also accounts for his curious friendship with the goddess [Silvera](#).

Arn Droue is the brother of [Argenta](#), and the two are particularly close as deified siblings go. He is currently the consort of [Beshada](#); a relation that has somewhat tempered his creation of destructive devices. Nevertheless, he is known to overindulge his passions sometimes, using great forest fires to renew his strength. These fires have been the cause of much conflict with [Althain](#), as has the reckless and ill-considered introduction of new ideas and technology.

He possesses the *firebow*; a +3 *flaming burst repeating crossbow*. However his weapon of choice is the *forge child*, a +5 *flaming warhammer* that resembles a large, blackened forge hammer. He also possesses a +3 *animated shield* and the horned *helm of invention*. The later allows the wearer to grant a +10 competence bonus to any Craft skill checks of a touched creature. This ability can be used once per day and remains in effect for the full day.

Worship

People of an inventive or creative nature tend to be attracted to the worship of this god, and they are encouraged to express their talents. As a result the followers of Arn Droue have introduced many clever ideas and inventions. Unfortunately they have also crafted any number of oddball and impractical creations.

There are no holy days on the calendar of the Arn Droue priesthood. However the summer months are considered to be favored due to the dry conditions and increase in forest fires. Thus it is common for the priests to celebrate the first such great blaze of the season, much to the irritation of the followers and priests of Althain.

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The most extreme followers of Arn Droue have a decided dislike of all forms of water. They prefer not to bathe, using sand baths to cleanse themselves. Needless to say they often have a strong body odor as a result. They also do not like immersion in lakes, rivers, or the ocean, and few know to swim. Indeed, immersion in water is the ritual form of banishment from the church.

Clerics

Priests of Arn Droue are known as Artificers. They prefer to dress in colorful garb, favoring flame-hued robes of red, orange, yellow, and even blue. The number of knots on their belt denotes their actual rank within the clergy. They rarely settle in one location for long. Instead they travel between towns and cities seeking and transferring new ideas and techniques.

Artificers often specialize in a craft of some type, gaining proficiency until they have mastered the skill. They are experts in judging the quality of any work within their respective craft, and can usually appraise such constructions with a reasonable degree of accuracy. These priests are critical of any work not done to perfection, but are fascinated by any clever invention.

The priests and followers of Arn Droue are often responsible for creating guilds of craftsmen and for maintaining their high standards of quality. The rulers rely on these priests for inspecting the guilds, and they are legally empowered to punish consistently sloppy work by a master craftsman. The priests are often perfectionists by nature and will spend an inordinate amount of time making certain that a job is done properly.

Temples to Arn Droue are built as squat but finely crafted towers, usually located atop a rise. In the central sanctum of the tower is the sacred flame of creation. An elite sect of the priesthood, known as the Order of the Flame, is charged with keeping this constantly lit. Three priests watch this flame at all times, including at least one member of the order. All priests of Arn Droue hold this task as their most sacred charge, and the punishment for neglecting this duty is severe.

The sacred flame is directly descended from the same primordial flame that Arn Droue first gave to man. If extinguished, this fire may only be lit by ritually carrying the flame from another such sacred fire. It is rumored that only the most powerful magic will protect mortals against this special fire. The flame is used to light the forges located in the temple workshops.

The priests believe that cremating a body will pollute the sacred flame, and so they wrap their dead from head to foot in a white cloth and then leave them to decay on the roof of the temple towers or on specially crafted stands on sacred ground. Disturbing these corpses is considered an act of sacrilege against Arn Droue.

Benefits & Strictures

- Artificers can apply their Craft skill rank to any Appraise skill check when appraising goods built using that craft.
- In order to cast healing spells, Artificers must bathe the wounds in a non-magical flame. Both the target and the priest are protected from the effects of the fire while the spell is being cast. If the sacred flame of Arn Droue is used, then one extra point is added to each healing dice.
- Artificers are automatically proficient with any exotic weapon that they invent and successfully craft.
- If an Artificer examines a mechanical lock or trap for a full minute, his recommendations will add a +2 circumstance bonus to any Open Lock or Disable Device skill checks with that mechanism.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Arn Droue. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly chaotic	-5
No local source of firewood or oil	-3
Frequent rainfall	-1
Well established craft guilds	+1
Reputation for a particular craft	+2

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Bharkhamel

Blood God, Glorious God, God of Tears.

Greater Deity

Symbol: Battle axe and two lightning bolts.

Alignment: Neutral

Portfolio: War, battle, gaming, and lightning.

Interests: Fighting, brutality, bloodthirsty, battles, warfare, warriors, campaigns, plans, stratagems, tactics, games, risk, uncertainty, shock, destruction of enemies, and lightning.

Worshippers: Mercenaries, guards, warriors, soldiers, gladiators, military leaders, and adventurers.

Domains: Destruction, Luck, Sky, War.

Favored Weapon: Battleaxe.

Allies: [Habatwa](#), [Khlor](#), [Oerne](#), [Shizle](#), and [Vhoux](#).

Foes: [Bretaine](#), [Eptielle](#), [La'ahl](#), and [Xo](#).

Aptly named the Blood God, Bharkhamel can at times be very impulsive and given to violence, a personality that is not aided by his argumentative and stubborn nature. However, he is extremely organized, a trait often shared by his militant worshippers. He favors a skillfully fought battle, and disapproves of wars won through underhanded means such as betrayal, poison or disease.

When he appears, Bharkhamel will often take the form of a powerful brown centaur, carrying a great axe and wearing plate barding. The axe rings with thunder each time it is thrown, and returns to his hands after striking the target.

As befits this god of warfare, he was born fully armed. Bharkhamel is the brother of [Vhoux](#), and the two have been known to run amuck on a battlefield. Appropriately, his wife is [Oerne](#), the goddess of the dead. He has a fierce, but friendly rivalry with [Coeurstav](#), another martial god.

It is said that at one time lightning was the dominion of [Habatwa](#), and her anger expressed itself with silent flashes of rage across the sky. With her fury at the

loss of her son spread war and conflict across the land, Bharkhamel gloried in the mayhem of her passage. The two became closely linked, although only Bharkhamel benefited from the arrangement.

Knowing of her curse, Bharkhamel offered to help search for her son in exchange for the gift of lightning. In desperation [Habatwa](#) agreed, but later became enraged when she discovered that the god of war was no more able to find her son than was she. Thus each time Bharkhamel wields his lightning [Habatwa](#) screams in frustration, answering the bolt with a roar of thunder. Yet Bharkhamel is true to his word and often serves as a companion to [Habatwa](#) on her travels. His presence is particularly noted during certain storms.

Although he can employ his command over lightning as a weapon, he is more likely to use it for sport. He enjoys the intimidation that lightning causes among humans and occasionally strikes a random object or creature just to remind the mortals of his presence. More often, however, his lightning flashes out of fury from his constant bickering with [Habatwa](#).

As a neutral god, Bharkhamel favors the side best prepared for victory, regardless of their ultimate goals. Nevertheless he sees a need for an overall balance of power in the world, if only to increase the amount of conflict. The followers of this god are often lawful in nature, a result of the need for discipline on the battlefield.

His prized weapon is *lightning death*, a +3 *shocking burst thundering greataxe* that has the *throwing*, *distance*, and *returning* special abilities. He wears +4 *plate mail of lightning resistance* that will magically transform to fit his current appearance.

Worship

The worshippers a fatalistic lot, with a ready acceptance of danger and a profound disdain for those who can not endure hardship. They value both courage and cunning in their fellows, especially among their leaders. They also enjoy inciting and participating in all forms of conflict, and they will start a dispute over seemingly petty issues just for the joy of the argument.

When not getting ready for war or actually engaging in battle, the followers often enjoy games of chance and skill as well as momentary pleasures of the senses. They glory in the extremes of life and death, and few find they can long endure the safe, pastoral existence of a farmer.

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The great doors of Bharkhamel's temples are only opened for worship during times of war. Instead, prayers to the battle god are made at shrines or at the sacred site of a great victory. The outer walls of the temples include niches where worshippers can pray or leave mementos for fallen warriors.

The holy days of Bharkhamel are celebrations of great battles won. These are cause for martial displays, such as disciplined troops marching along the streets or skillfully executed mock battles in an arena. There are at least seven such days during the course of the year, all between late spring and the end of fall.

Clerics

The priests of Bharkhamel are known as Warfiends. They are often armed with a battle-axe, and favor chain or plate mail for battle. The priests are skilled in the arts of warfare and their expertise can turn the tide of any battle in which they participate. Typically they favor no particular cause, but instead fight for the glory of the battle. Many voluntarily serve in mercenary companies.

The garb of the priests is blood red in hue, with white trim and a black chest piece and boots. When riding to battle they wear a red tabard with the symbol of their god over their armor. Battle-axes are the favored weapon of these priests, and each side of their axe blade is engraved with a lightning bolt. During ceremonies the high priest carries a fasces (bundle of axes) as a symbol of their authority.

In recent times the clergy of Bharkhamel has been split in a great schism between those who fight for the joy of battle and the more disciplined professional soldiery who view war as a means to an end. With the successful expansion of the nation the views of the later faction have become far more predominant, and the smaller group have taken to calling themselves the Bloodfiends.

The Bloodfiends are more likely to be found among the ranks of gladiators and heroic adventurers. Many of these have also become followers of Shizle. Threats of an inquisition against this discordant faction have thus far failed to bring them back into the ranks of the orthodox.

Benefits & Strictures

- Warfiends are proficient with many forms of gaming, and will know the rules and winning strategies of any games that they have previously played. They can take Profession (gaming) as a class skill. They can also apply

this knowledge to the battlefield, allowing them to improve the initiative of all troops under their direct command by +1 with a successful skill check against DC 15. This can be improved to +2 on a successful skill check against DC 25.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Bharkhamel. See appendix B for details.

Settlement Feature	Modifier
Unwalled, peaceful community	-9
Located near a threatened border	+2
Gladiatorial arena	+1
Military garrison	+2
Base for a mercenary company	+1
Site of a famous battle	+1



Diaderum

Lady of the Sea, Mistress of the Depths.

Symbol: Three dancing fish in a jade pool or a conch shell.

Alignment: Chaotic Neutral

Portfolio: Oceans, clouds, and sea creatures.

Interests: Sea, water, salt, depths, waves, surf, torrents, maelstroms, beaches, vapor, fog, mist, clouds, rain, and marine life.

Worshippers: Sailors, fishermen, whalers, water elementalists, and navigators.

Domains: Animal, Sky, Water.

Favored Weapon: Trident.

Allies: [Erog](#), [Fel'shire](#), and [Habatwa](#).

Foes: [Arn Droue](#) and [Thorn](#).

This eerie goddess appears in the ocean as a half woman, half fish creature armed with a great net and spear. She is clothed in Kelp and is constantly accompanied by a swarm of fish. Like the ever-changing element over which she rules, Diaderum is

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very mercurial goddess, with a reckless and uncaring nature. Yet she also has a consistently solemn and cool demeanor and an infinite patience, attributes that are emulated by her followers.

Diaderum has few friends among the gods. However she is subject to the strong, calming influence of both Ar-Talath and Beshada, as all three were created from the body of Yam-Ar. These gods alternately draw her oceans inland then pull them out to sea, forming the coastal tides.

In her youth Diaderum was the personification of the primeval water and so held all the waters of the world in her sway. However, when she nearly destroyed the civilized world in a great flood, the old gods relegated her to the domain of the sea and the clouds. Now both Diaderum and [Habatwa](#) are able to bring floods to the world, but their power can be weakened by the will of [Argenta](#). Only if all three goddesses join together can they once more wreak devastation on such an immense scale.

The symbol of Diaderum is a circular disk of jade or driftwood carved in the form of three fish dancing in a circle of waves. Specks of gold are inlaid in the disk to represent the many hidden treasures of the sea, while the waves represent the power of the naked ocean. Her three youngest daughters are the elemental goddesses of dew, drizzle, and mist respectively.

Diaderum is the only true offspring of Yam-Ar, having emerged from his belly fully formed to create the vast expanse of the seas. She dislikes [Arn Droue](#) for the ships that carry land creatures across her waves, but tolerates any sailors who sacrifice to her. Diaderum has a troubled friendship with [Argenta](#), sometimes feeding her rivers and other times bringing drought.

She possesses the *trident of the depths*, a +4 *dancing trident* that can use the spell-like *summon nature's ally VIII* once per day to summon a giant squid. On her right wrist is the *jade eye*, a beautiful jade bracelet that grants the spell-like abilities of *fly* and *fog cloud* at will.

Worship

Almost without exception her worshippers have some association with the sea, and they draw their faith from the power and expanse of the oceans. Inlanders have little or no interest in the worship of Diaderum, except for a certain fear of her power when they need to travel via a sea-going vessel.

While Diaderum dislikes land dwellers crossing the surface of the oceans, normally she restrains her

distaste unless the travelers show her disrespect. Hence any sailors who value their life and respect the power of the sea worship and seek to placate Diaderum. Indeed many superstitious sea captains will not set sail until a priest of Diaderum blesses their voyage and they have received a favorable augury.

Wherever possible the temples of Diaderum are constructed with some form of contact with the ocean. Worship rituals always include the sharing of the water, whether by washing hands in a ceremonial bowl of seawater or by standing up to the waist in the cold ocean while chanting her praises. The most extreme forms of worship involve near total submersion in salt water for extended periods, although such acts are obviously limited in colder stretches of the ocean.

Those who draw creatures from the ocean for the purpose of sustenance are required to toss back the two healthiest specimens so that the bounty of the waves will not be depleted. Hunting the larger specimens, such as whales or dolphins, requires a lengthy ritual to the sea spirits and to Diaderum so as to placate her wrath. All parts of such creatures are to be used and none wasted.

The most holy day of Diaderum is called the Osperal, and is held at the start of fishing season in mid-spring. This is celebrated with a serving of raw seafood and a ritual bathing in the surf. Just prior to the start of winter is Merduloc day, a solemn ceremony of respect for the ocean waters. This is also an occasion to honor sailors lost at sea.

Clerics

The priests of Diaderum are known as Aquaregents. Her priests are usually to be found in coastal towns and cities, although few will allow themselves to be carried aboard ships. Nevertheless her priests are allowed to bless new ships and can perform ceremonies aboard ocean-going vessels. Many ships carry the symbol of Diaderum in a prominent location on the stern of the ship.

The garb of a priest of Diaderum is usually snug to the body and colored in hues of gray, blue, and green. The weapon of choice is the trident, although they can also employ other weapons normally carried by sailors.

Priests of Diaderum are forbidden to eat the meat or employ the parts of any captured sea creature for any purpose. They may eat lower forms such as clams and mussels, as well as various types of underwater flora. Indeed Aquaregents are expected to have an expertise in the benefits of oceanic herbs. The priests are also

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expected to keep careful watch on the catches made by fishermen and prevent excessive fishing in a rich area.

Aquaregents will often form lasting friendships with specific sea creatures and will ward the territory where these animals dwell. Many priests spend much of their lives beneath the waves, and will know hidden underwater caves where they can safely stay in close association with the ocean.

Benefits & Strictures

- In addition to their holy symbol, a priest of Diaderum requires surface water nearby in order to cast most spells. The exception is the *create water* spell. At least a liter of water is required per level of the spell being cast. This water must lie within a range of 1 mile per experience level of the caster. This water could lie in a body of liquid, or be in the form of mist, rain, or ice.
- Due to the strong influence of Ar-Talath and Beshada on Diaderum, priests of Diaderum suffer a -1 penalty to any saving throws cast by the priests of these deities. Ships carrying priests of Ar-Talath and Beshada are considered sacrosanct and may not be attacked by priests or followers of Diaderum.
- Aquaregents with a Str of 12 or better can take the Swim skill as a class skill. Those who do so, however, must maintain a skill rank at least equal to their level or spend all of their Skill Points in an effort to do so.
- Due to their constant association with the divine presence of Diaderum, Aquaregents have a supernatural ability that is identical to a *freedom of movement* spell while swimming in water.
- An Aquaregent receives a premonition from Diaderum whenever a tsunami approaches the coast where he dwells. This premonition will occur when the wave is initially created and again when it is within 100 miles.
- All those who drowned or were otherwise claimed by the sea belong to Diaderum. Aquaregents are forbidden from restoring these victims to life and are expected to prevent others from doing the same. The priests believe all that die at sea must be sent to their eternal rest in the depths or they will be cursed to wander the earth seeking a victim to take their place.

- Aquaregents can turn or rebuke all water-dwelling undead. Attempts to turn any other undead are made at one experience levels lower.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Diaderum. See appendix B for details.

Settlement Feature	Modifier
Located along a coast	+4
On an island	+1
Busy harbor	+1
Fishing industry	+2
Dry, inland community	-10



Eptielle

Golden Goddess.

Intermediate Deity

Symbol: Vanity mirror, flowers, or caged songbird.

Alignment: Chaotic Neutral

Portfolio: Love, beauty, courting, and mirrors.

Interests: Romance, love, endearment, attraction, infatuation, coquetry, beauty, appearance, vanity, finery, youth, courting, arousal, jewelry, and reflections.

Worshippers: Lovers, dancers, and romantics.

Domains: Chaos, Emotion, Healing.

Favored Weapon: Dagger.

Allies: [Ar-Talath](#), [Chalerva](#), and [Ies'lorn](#).

Foes: [Bharkhamel](#), [Lashar](#), [Onuyl](#), [Skap'ne](#), and [Subyalus](#).

Eptielle appears as a beautiful, scantily clad maiden with hair of pure spun gold. Eptielle is the ideal of all beauty, and resents any woman whose appearance any man or god finds more pleasing than her own. A volatile goddess, she can be warm and seductive one moment, then all vain and scornful the next.

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Eptielle is considered to be the divine figure who brings all species together in procreative love. She has the power to make any living thing fall in love, often against their will. She will never indulge in strife, although she can be the cause. As noted above, Eptielle is the goddess of vanity and is easily flattered by even a common mortal.

She is a whimsical goddess by nature, tending to focus on whatever interests her at the moment. While neutral in alignment, her personal behavior tends toward the good. This is especially true when love and romance is involved. Nevertheless she can never be truly good, as with a few exceptions she is incapable of caring about the best interests of others.

This goddess was the offspring of the old one Ircoth and the Sun God [Ar-Talath](#). However, her vanity and lust for beauty have forever barred her from the ranks of the virtuous gods. She is also much despised by [Bharkhamel](#), whom she detests with equal vigor. Eptielle has had many consorts among the gods, but none have held her attention for more than a short period, as a deity counts such things.

In her hair Eptielle wears the *tiara of rapture*, a piece of jewelry of such divine splendor that grants a +10 bonus to any Bluff, Diplomacy, and Perform skill checks. The wearer can also cast *charm monster* up to three times per day. She also carries *heart breaker*, a +3 *keen dagger*. This weapon inflicts the spell-like ability of an *emotion (despair)* spell on all that are struck by the blade.

Worship

Individuals with strong romantic tendencies often worship Eptielle, including those who hold a deep, unrequited affection for another. Those who are married with children typically turn to [Beshada](#) or [La'ahl](#) as the early fires of passion gradually fade. However those who desire to rekindle their old flame in later life often return to Eptielle.

The temples of Eptielle are the very essence of sumptuous beauty. Mirrors are located on every flat surface, ranging from simple bronze mirrors to elaborately decorated silvered glass. White marble is the favored surfacing material, with elegant columns, reflecting pools, and fine statues of a somewhat erotic nature. Hanging plants are favored, and many caged birds fill the air with their sweet songs.

The sacred day of Eptielle is spring equinox, which is celebrated by dazzling displays of dancing and enticing fashion within the temple. All who would attend are expected to dress in their finery and properly primp and cleanse themselves beforehand.

The temple is decorated by great displays of floral arrangements and large cages full of songbirds. Unmarried men and women are allowed to freely dance and cavort together on this day without the usual escort, and so many youths look forward to this event.

Clerics

The priests of Diaderum are known as Sublimates. Most followers of Eptielle have superficial standards of beauty and expect their priests to be highly appealing. Priests of Eptielle never wear armor because it hides the beautiful physical form. Instead they prefer scanty clothing made from fine materials. They tend to be vain and are easily flattered about their appearance.

Due to their lack of armor, priests of Eptielle are very reluctant to engage in any form of combat, and have little skill in the martial arts. Instead they prefer to have others do their fighting for them, relying on charm and manipulation to gain their ends. When they are armed at all, it is usually with a jeweled dagger.

Contrary to the rumors of some, the temple of Eptielle is not host to orgiastic rituals and general debauchery. Indeed the priesthood holds mating to be a sacred act that must not be tarnished through simple pleasure taking. The priests of Eptielle wage a constant struggle to eliminate prostitution and other forms of unromantic sex.

Her symbolic animal is the songbird, and caging such an animal is said to bring good fortune in matters of love. Other symbols of Eptielle include the vanity mirror, and beautiful flowers. Her priests and priestesses often wear flowers in their hair and stitch floral designs into their light, flowing robes.

Benefits & Strictures

- A Sublimate can apply their own special brand of charm when casting spells. Whenever they cast a spell from the enchantment school, any saving throws against the spell have a DC of 10 + the level of the spell + caster's Charisma bonus + caster's Wisdom bonus.
- Due to their reduced emphasis on combat training, Sublimates are only skilled with the club, light mace, quarterstaff, and dagger. They are not proficient with shields or any type of armor.
- Sublimates gain a +2 saving throw versus all gaze attacks.

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- The following feat is only available to devotees of Eptielle.

NUANCES [General]

You are trained to be proficient at the subtle arts of social interaction.

Prerequisites: Worshipper of Eptielle, Cha 13+, Wis 13+.

Benefits: You can take the Diplomacy, Innuendo, Bluff, Gather Information, and Sense Motive skills as class skills for all classes. You gain a +1 bonus to these skills.



Erog

Breath of Winter, Divine Harpist, Emperor of Beasts, Father Wolf, Frost Lord, Night Singer.

Intermediate Deity

Symbol: Wolf paw with eyes.

Alignment: Neutral

Portfolio: Beasts, winter, cold, and music.

Interests: Creatures, dens, wilds, untamed, winter, frost, snow, cold, hibernation, music, rhythm, songs, melody, singing, and musical instruments.

Worshippers: Bards, minstrels, musicians, barbarians, trappers, and rangers.

Domains: Air, Animal, Emotion, Water.

Favored Weapon: Claw of Erog.

Allies: [Chalerva](#), [Fel'Shire](#), [Habatwa](#) and [Jazhara](#).

Foes: [Argenta](#), [Arn Droue](#), and [Coeurstav](#).

This primordial god is the deity of the beasts, winter, and music. He usually appears in animal form and will take the shape of any beast, particularly predators. His breath freezes in mid air with a musical tinkling sound, and everywhere he moves the ground is left frozen and covered in frost.

While an unpredictable and coarse god, Erog is very attentive to his charges. He has a cool disposition that hides a wintry temper. Being the god of music he is capable of great passion, a nature that belies his wintry personality. Erog is the offspring of [Beshada](#) and [Te'oberon](#), the god of thieves, although he is close to neither parent.

All creatures of the wilds are the charges of this god. However he especially favors the wolf, and this is considered his sacred animal. Those animals that have been domesticated are considered impure and corrupted by Erog, and so are banished from his paradise. For this reason he dislikes [Coeurstav](#), the god of broken animals that have been enslaved as mounts.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Eptielle. See appendix B for details.

Settlement Feature	Modifier
Border or frontier community	-4
Prostitution is legal	-2
Decadent society	+2
Strong martial presence	-1
Well tended park or gardens	+1

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While not opposed to civilization per se, Erog does perceive a pernicious effect of the settled lands on nature. He has seen entire breeds of animals eradicated by man, and views human kind as a dangerous creature whose numbers need to be brought into proper balance. However, he sees no way in which this can be accomplished short of armageddon, as so he constantly fears for his beasts of the wild. This fear is often reflected in the ballads which the priests and followers of Erog practice.

The frosty hall of Erog is guarded by a race of immortal giants. Inside is played music of such beauty that any mortal who hears it is forever deafened to ordinary sounds. Erog is also charged with brewing the sacred ale of the gods, a beverage of such quality that it is forbidden to mortals. Vilnibog aids him in this task.

Erog possesses a matched pair of +5 *wounding claws of Erog* that merge seamlessly with his animal form. Within his great hall is the *fey lute*. On a successful Perform skill check at DC 15 this lute will automatically inflict *deafness*, as the spell, on all creatures within 150 feet that hear the music and fail a Fortitude saving throw at DC 13. This lute has no effect on creatures with 10 or more HD.

Worship

Worshippers are typically physically tough individuals who are inured to the effects of cold and are generally uncomfortable in warmer climes. They are also familiar with the songs of many lands and cultures, and enjoy nothing better than hearing a good musician. Many find warm weather uncomfortable and often spend the summer months indoors or bathing in cool water.

For ritual services the worshippers of Erog dress in elaborately finished animal hide garb and worship their god with wild dances to the beat of large drums. At puberty, the followers of Erog commonly adopt an animal to serve as their spirit guide throughout their life. This is an important occasion in the life of a worshipper and so family and friends join to celebrate the event.

The most holy day of Erog is mid-winter, when it is traditional to bathe naked in icy cold water. Pots of animal lard are brought to these events to allow the less well inured to survive the frost. Following the bathing a great feast is served with much fine ale. The feast is accompanied by many musical events. These feasts are often well attended even by those who do not follow Erog, as the finest bards of the land often

perform. The priests of Erog use this opportunity to proselytize their creed.

Also celebrated is First Snow, the appearance of the first snowfall. This is an occasion for quiet reflection upon the beauty of nature, and the music of its creatures. If the snow is deep enough, sculptures of beasts are often crafted out of compacted snow as tokens of good fortune during the coming winter season.

The worshippers of Erog have an odd relationship with the victims of Lycanthropy. They view this disease as a curse upon man created by the illusionary trappings of civilization. However such beings are an anathema to Erog, as they destroy the natural rhythm and balance between nature and the beasts. Thus all such were-creatures are considered to be blight upon nature and must be destroyed.

Clerics

Priests of Erog are known as Beastwilders. They favor finely tailored animal hide garb, or warm winter clothing. Most Beastwilder temples are built in natural wilderness settings, using local materials that blend readily into the surroundings. These temples are not particularly large structures, and a priesthood of more than a dozen clerics is unusual.

Most of the priests and followers of Erog are comfortable living in rural settlements and remote villages. A small sect among the priesthood, however, is intent upon dwelling entirely in the wilds and living among the beasts. These masters of the beasts, or beastmasters, place more emphasis on the nature aspects of this god. They often attain an almost mystical affinity for the animals of the wild, and have achieved a seemingly magical link with their animal companions. These beastmasters work in teams with their beasts to perform the will of their god.

In settlements where Erog is worshipped strongly, his priests often recruit youths to form a unique choral group known as a Shasrasal. This group is carefully trained to produce beautiful harmonies that are said to have a magical effect on their listeners. The Shasrasal have been known to tame wild beasts, calm nervous animals, inflame old enmities or bring them to an end, heal broken hearts, and warm the spirit of every listener. To join a Shasrasal a youth must not yet have achieved puberty or they will be unable to achieve the requisite pitch.

Benefits & Strictures

- Beastwilders can take the Perform skill as a class skill.

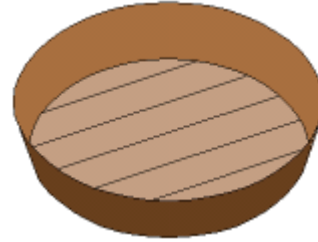
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- During the months of winter a Beastwilder casts all spells at one level higher than normal. In the summer months all spells are cast at one level lower than normal.
- Beastwilders can neither learn nor increase rank in the Handle Animal skill. They can learn the Ride skill but are only permitted to ride on the backs of animals they have befriended. They are forbidden to break wild creatures to serve as mounts or for other purposes.
- Spells of Erog requiring verbal components are cast by a musical performance. Beastwilders can attempt to enhance the effectiveness of a spell by the equivalent of two experience levels by making a music-based Perform skill check against DC 15 + spell level. If the roll is failed, however, the spell is miscast.
- Beastwilders can take the exotic weapon proficiency feat with a nasty looking bronze weapon called the Claw of Erog. This weapon will inflict 1d3+1hp of slashing damage, with a x2 Critical and a weight of 2 lb. Unless bandaged, the wounds inflicted by the razor-sharp claws will also bleed for an additional 1 point of damage per round during the following three rounds. This bleeding has no effect on regenerating creatures or those that do not bleed.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Erog. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly lawful	-1
Heavily cultivated with no wilds	-4
Beasts used in gladiatorial fights	-2
Site of a significant winter gathering	+1
Arctic, cold, or glacial area	+3
Desert or tropical region	-6



Finos

Lost God, Prince of Rags, Unseen One.

Intermediate Deity

Symbol: Begging bowl or a rag armband.

Alignment: Neutral

Portfolio: Victims, obscurity, and observation.

Interests: Poverty, misfortune, outcasts, banishment, social reform, disfigurement, cripples, slaves, anonymity, obscurity, observation, senses, and regard.

Worshippers: Beggars, outcasts, impoverished, serfs, indentured servants, cripples, blind, deaf, lepers, waifs, bastards, lunatics, and slaves.

Domains: Knowledge, Luck, Trickery.

Favored Weapon: Club.

Allies: [Rhysael](#) and [Silvera](#).

Foes: [Argenta](#), [Ombrum](#), and [Subyalus](#).

This unfortunate mendicant god is uncommonly ugly and is disliked by most of the other gods of the pantheon. He takes the form of a stooped, old beggar, and his portfolio supports paupers, slaves, and the unfortunate of society. Finos is an outcast of the gods who dwells among the mortals. He spends his time helping the poor in small ways and giving favor to those who aid the unfortunate.

Finos was born of the rape of [Silvera](#) by [Vilnibog](#), but despite his origins Silvera is one of Finos' few friends among the gods. She takes pity upon his flock and attempts to aid and comfort his followers in her temples. Finos has a strong dislike of [Ombrum](#) and [Argenta](#), the former for his oppressive ways and the later for her greed.

With few friends and a group of followers that are despised by many, Finos is an oppressed and isolated god. He deigns the path of benevolence as only for those who can afford to be charitable, while he blames the selfishness of evil for the predicament of his flock. Thus he walks the road of the balance, seeking the best for the greatest numbers, but distrusting those who profess the benefits of order or the illusion of personal freedom.

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Finos views all beings as equals, for the form is merely an illusion hiding the true self from others. Likewise the status of a person within society is a falsehood that exists merely as an oddity of past circumstances. Thus to Finos the fallen of society are as important as the king and his councilors, an egalitarian philosophy that many a noble despises and seeks to suppress.

The size of his following is the reason Finos is now one of the major gods of the balance despite his lack of friends among the gods. Indeed, with the exception of [Te'oberon](#), none of the other gods are remotely tempted to steal away his portfolio. Hence his following only continues to grow, often in good part due to the abuses of the other gods as they attempt to spread their power and influence.

Worship

Those who have fallen from positions of importance, or those with no hope for a meaningful future often turn to Finos for solace.

The worshippers of Finos often collect and trade all manner of information, making them highly useful spies for those who do not despise the dregs of society. Such agents will often ally with each other out of desire for self-preservation, and will evolve secret signs and signals for communication. They will know many holes in the wall locations where they can safely hide from a search, and may have secret stashes of basic supplies for crises.

One of the most secret and dangerous of the tenets of Finos is an unusual philosophical codex known only as the "Rebirth". It speaks in convoluted terms of how humanity has become enslaved to the whims and fancies of the gods, and that one day Yam-Ar will arise to free all from this spiritual bondage.

This work is considered somewhat heretical within these lands, although there are many who embrace this work and labor in secrecy to see its prophecy come to fruition. Devout followers of Finos keep the few original copies of this tome well hidden lest it fall into the hands of their foes and aid in the ultimate survival of the gods.

The holy day of Finos is Reaping day at the start of winter season. The priests use this day to distribute warm blankets to the city poor; serve a hearty meal of bread and an unusual stew-like mixture; and distribute extra stocks of food. Few would call this event a celebration, but it does serve the useful purpose of readying the worshippers of Finos for the harsh months ahead.

Clerics

Priests of Finos are known as Ragshasters. They have no temples - only shrines and travelling priests that are often indistinguishable from their flock. They are forbidden from building temples to Finos or gathering followers. However they can call upon any church of [Silvera](#) and expect to receive aid on a reaction roll of neutral or better. They are banished from the halls of any church save for those dedicated solely to [Silvera](#).

The priests of Finos will attempt to aid all that are oppressed or a pauper, as this is their mission in life. For this reason these priests must donate most of their money to the charities that the priesthood administrate.

These priests are intensely curious and trained to be highly observant. They rarely fail to notice an interesting event, and keep extensive notes in their hidden caches. These notes are written in ragashas scrawl, a secret language used only by the priesthood. The priests also learn how to appear completely innocuous and readily blend into any city scene.

Benefits & Strictures

- All Ragshasters must take the ragashas scrawl as a Speak Language skill.
- Ragshasters with a Charisma of 11 or higher gain the Bluff and Gather Information skills as class skills.
- Ragshasters are proficient in all types of armor, but such is inevitably in poor condition with crude patches and extra pieces strapped on. This makeshift armor reduced the resulting armor rating by -1. Ragshasters can not wear new or magical armor, as it is an affront to their deity.
- Ragshasters receive a +4 bonus to the reaction check from any beggars, paupers, slaves, or other dregs of society. These will often readily share any information they possess with the priest.
- Ragshasters may not own any obviously magic items that they can not conveniently hide or conceal. Any other items must be sold and the money donated to the poor. They are also expected to donate a large portion of any money they manage to earn.
- The following feat is only available to devotees of Finos.

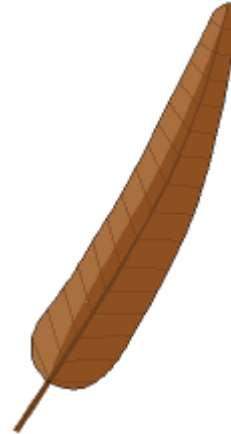
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OBSERVANT [General]

You are trained to be highly observant and to notice details that others would miss.

Prerequisites: Worshipper of Finos, Wis 13+.

Benefits: You can take the Listen, Sense Motive, and Spot skills as class skills for all classes. You gain a +1 bonus with these skills.



Temple Construction Modifiers

The following modifiers are used to select a holy site for Finos. See appendix B for details.

Settlement Feature	Modifier
Any primarily merchant settlement	-4
Begging prohibited by law	-2
Maiming is used to punish thieves	-1
Unusually high rate of poverty	+4

Oerne

Guardian of Graves, Lady of the Necropolis, Mistress of the Dead, Sacred Ward of Mortality.

Greater Deity

Symbol: Vulture feather or a jackal.

Alignment: Lawful Neutral

Portfolio: Death, sterility, and afterlife.

Interests: Mortality, death, mourning, loss, sterility, impotence, burial, corpses, final rest, guiding spirits, afterlife, and the underworld.

Worshippers: Gravediggers, morticians, embalmers, pessimists, stone engravers, the dying, and relatives of the recently deceased.

Domains: Decay, Law, Mortality.

Favored Weapon: Mace.

Allies: [Bharkhamel](#), [Fel'shire](#), [Onuyl](#), and [Vilnabog](#).

Foes: [Beshada](#), [Uhl-Khoroz](#), and [Zykhiralamshad](#).

The only god feared by all mortals, Oerne is the dour goddess of the dead. She rules over an underworld divided into five realms: the Dream Lands are a paradise for those found worthy by the gods; the Unlife is a cursed and hideous place of the damned; Gorliana is a place for great heroes to feast and recant their deeds to the divine hosts; Devrish is the ghostly, shifting land of first death; and Ankoth is for those mortals who lost their life thread and are destined to be reborn.

Oerne is a chilling sight for any mortal, appearing either as a pale yellow jackal or a great black eagle. She was born of the void when Yam-Ar was rent apart by the old ones, and appropriately is the wife of [Bharkhamel](#). Oerne has a superior mannerism even among the gods, as she knows that all their creations are destined for her realms. She can be very stubborn to deal with, knowing that in the end she will always gain her wish.

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When the dead first arrive in the underworld they are sent to the realms of the powers that they worship. Occasionally such dead are banished from their realms and so suffer a second death in the underworld. This chthonic goddess spends much of her time standing judge over these lost souls.

It is said that the divine scribe of the underworld balances a black feather of the sacred vulture against the heart of the twice deceased to determine whether the individual led a good and honest life. Oerne sends those deemed good to nirvana, a place in the Dream Lands of eternal beauty and joy. Those deemed evil are sent to the abyss, a great pit in the Unlife where souls suffer eternal torment by demons.

Oerne is also the goddess of the spirits who stand watch over the dead. These are insubstantial beings that can appear in several forms, but usually manifest as a wraith-like winged nymph. They are found only in long established graveyards, known as a necropolis, or at the site of bloody battles or massacres. These spirits take turns tirelessly standing watch for a period of seven years. They do not care for personal combat and will attempt to neutralize their foes by beguiling them or through the use of the powers of their goddess. They also have the innate ability to summon more of their fellows for aid.

The symbol of Oerne is the Jackal and the Vulture Feather. The Vulture is seen as a sacred creature and thus must not be hunted.

Oerne possesses the *grave mace*, a +3 *speed mace of disruption* that is *bane* versus undead.

Worship

Followers make sacrifices to Oerne in the hope that she will be kind toward their loved ones while carrying the spirits to their fate. They also contribute to the church so the deceased are ritually embalmed according to sacred funerary rite, an act thought to ease the departure of the spirit into the afterworld.

Shrines to Oerne are found in graveyards. These are solemn, stone structures dug into the earth. They often include a crypt for the burial of significant individuals. The temples are often located across the town or city from the graveyard that a solemn burial march can be held through the streets. The temples include a hall of mourning, and a chamber to dress and consecrate the deceased.

The holy day of Oerne is Dradamor, the day of the dead in early winter. This is a solemn occasion meant to give respect to dead ancestors and to mourn those who have died recently. It is accompanied by the

consecration of burial places and the laying of wickerwork memorial mats on the graves of friends and relatives. Finally many bonfires are lit to warm the souls of the departed. Worshippers often fast for a day or more prior to this event.

Clerics

Priests of Oerne are known as Mortifactors. Both the priests and followers of Oerne see themselves as the guardians of the process of natural death. They will provide comfort to the dying and arrange funerals for those who can not afford one or have not been buried by another faith. They are also guardians of gravesites, seeing to it that the corpses are not disturbed or raised from the dead. They try to prevent death before its time, fight against those who unnaturally prolong existence.

Priests of the goddess Oerne often communicate with the spirit world, and serve as a link between the mortal planes and the afterlife. Their robes are simple white with a belt woven from the hair of a corpse. During sacred ceremonies their face is also painted white with chalk, and the eyes and lips are blackened by charcoal.

Mortifactors are familiar with the art of embalming and know how to keep a corpse well preserved after death. They have a strong dislike of those who attempt to cheat death through undead creation.

As the followers of [Uhl-Khoroz](#) practiced the arts of Necromancy, Oerne is the sworn enemy of this dark god. Her priests and priestesses are expected to eradicate any teachings or relics of [Uhl-Khoraz](#), and the quests of Oerne frequently involve actions taken against the followers of this god. Ironically, as the goddess of the dead Oerne may know something of the fate of this dark. Indeed the persistent enmity of her priests only serves to encourage the followers of [Uhl-Khoraz](#). After all, what would Oerne have to fear from a god who was no more?

Benefits & Strictures

- Mortifactors can only turn undead and are forbidden to rebuke them. However they gain a bonus Extra Turning feat at first level.
- Due to their prohibitions of their creed, Mortifactors are forbidden to cast any spell or use any item that can raise or animate the dead. These prohibited spells include *animate dead*, *create dead*, *create greater undead*, *raise dead*, *reincarnate*, and *resurrection*. They oppose undead and seek to keep the remains of the dead inviolate.

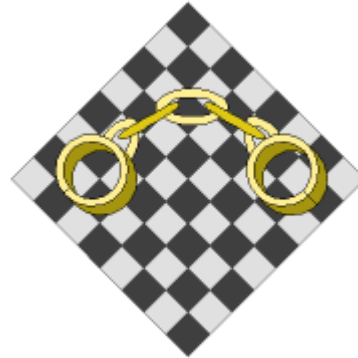
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- Mortifactors abhor necromancers that create undead, as well as vivimancers who extend life, as both upset the natural balance between life and death. The priests can gain the displeasure of the goddess by aiding and abetting such wizards. Such behavior will require a significant act of repentance, such as a spell of *atonement*.
- Permanently laying to rest any of the abominations known as undead will please the goddess. The elimination of a powerful undead may even earn the priest a significant boon. This could take the form of a scroll of *protection from undead* or even clues to the location of a weapon constructed to slay undead.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Oerne. See appendix B for details.

Settlement Feature	Modifier
Health spa	-2
Magical springs of healing	-1
Perform human sacrifice	-2
Necropolis	+3



Pip

Feather of Heaven, Hand of Fate, Lord of Providence, Master of Destiny, Sign Bringer.

Greater Deity

Symbol: Checkerboard pattern with manacles.

Alignment: Chaotic Neutral

Portfolio: Fate, divination, and comets.

Interests: Luck, fate, accidents, chance, odds, predictions, divination, second sight, signs, foreboding, and comets.

Worshippers: Nobles, gamblers, merchants, travelers, adventurers, seers, fortunetellers, diviners, and mystics.

Domains: Chaos, Knowledge, Luck.

Favored Weapon: Sling.

Allies: [Jazhara](#) and [Onuyl](#).

Foes: None.

This comedic god is the deity of luck, fate, divination, and comets. He makes his appearance as one of the fey folk, dressed in half white and half-black attire. Common lore holds that the fate delivered by Pip depends on which half delivers the fortune.

As gods go, Pip is rather humorous and jovial, although at times he can be cynical and capricious. He is very worldly in outlook, and does not join with causes, whether for good or ill. Those who know him least consider him a fool and a knave, for he has a frequent habit of performing irrational and ill-conceived acts.

Not even the gods know from whence Pip came, although it is rumored that he was born of the spirits of the old ones defeated by Yam-Ar, Ircoth, and Onyg. He rarely visits with the other gods, and can count few friends or enemies among the pantheon. It is said that Pip has the ability to determine the destiny of each man, and he sews the threads of many lives in a great tapestry in his hall.

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The appearance of a comet in the skies is said to foretell a great calamity, although only the gods can know for sure. Pip will often grant signs of such events to his followers, although in the end there is little they can do to forestall fate. In some ways the behavior of this god is incomprehensible to man, and there are those who believe he is mad. If so then perhaps his signs are merely the deranged dreams of an insane deity.

Pip carries the *luck dealer*, an *icy burst sling* that has an enhancement that is determined by rolling a 1d4+1 each round.

Worship

The worshippers of Pip care little about the future and tend to live for the moment. The temples provide many forms of immediate gratification, such as wine, dancing, games, sports, and general merriment. Indeed a temple of Pip is often more like a festival than a serious place of worship, and usually serves as the local gambling hall.

The holy day of Pip is chosen at random by the high priest at the start of each year. Ordainment day is actually the one solemn occasion of the year in the temples of Pip during the year. The day is used to contemplate the past and ponder what lies in the future.

The appearance of a comet in the heavens is a sacred event to the followers of Pip, and cause for more fervent self-gratification and neglect of the future. The comets can also cause much foreboding, however, as they are considered harbingers of tragic events. Many of the faithful experience mysterious visions at this time, and the priests consider it their duty to collect these into books of prophecy. These books are consulted from time to time in an effort to match the writings to major events, but more often than not they merely lead to much confusion.

Clerics

Priests of Pip are known as Luckbringers, although sometimes this name is ironic since they bring as much bad luck as good. Luckbringers can be discerned from the worshippers by their distinctive black and white garb.

Due to his occasionally incomprehensible and contradictory behavior, many of his followers believe that Pip is actually twin deities, a god of good luck and a god of misfortune. The priesthood has factions that worship either one or the other personas of Pip and they each have their own creed and rituals. This schizophrenic nature of the church can hardly be

considered a schism, however, and many priests will freely change from one faction to the other as their beliefs are altered by events.

It is said that Pip can know the fate of any man merely by looking at him. The priests argue that this means that the future is entirely predetermined and that there can be no such thing as free will. For this reason the priests of Pip see little reason to be concerned with the lot of others. They accept both the light and the dark side of humanity, and view the miseries of existence as an unavoidable fate.

The symbol of Pip is a checkerboard pattern of black and white, with a set of manacles to remind his followers that worship of this god recognizes a certain loss of freedom and initiative. His priests are a fatalistic lot, and are rarely motivated to intervene for the benefit or ill of mankind.

Benefits & Strictures

- A Luckbringer has his fate more predetermined than most. Roll a six-sided dice at the start of each day to determine whether his luck is going to be good or bad. On a 1 or 2 all of his saving throws receive a -1 penalty. On a 5 or 6 all of his saving throws receive a +1 bonus.
- When a Luckbringer turns undead, the effect is the same as the arcane *confusion* spell.
- Whenever a comet appears prominently in the night sky, on a successful prophecy check the Luckbringer will receive prophecies of the future in the form of vivid dreams. A prophecy check is a roll of 1d20 + cleric level + Wisdom bonus against a DC of 15. However these visions are often allegorical in nature and can be difficult to decipher. Thus this ability can be of dubious benefit and the true meaning of the vision is often only clear in retrospect.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Pip. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly lawful	-4
Astrological observatory	+1
Gambling houses	+1
Site of a famous seer	+1

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Zykhiramshad

High Arcanum, Lady of Enigma

Greater Deity

Symbol: Black bird.

Alignment: Chaotic Neutral

Portfolio: Magic, mysteries, and glades.

Interests: Mystery, secrets, enigmas, tricks, deception, disguise, magic, miracles, curiosity, imagination, enchanted places, and glades.

Worshippers: Wizards, sorcerers, con-artists, street magicians, investigators, judges, and explorers.

Domains: Chaos, Magic, Trickery.

Favored Weapon: Quarterstaff.

Allies: [Althain](#), [Te'oberon](#), [Uhl-Khoroz](#), and [Xo](#).

Foes: [Oerne](#) and [Silvera](#).

The true name and appearance of this mysterious deity (pronounced *Zik-here-ALAM-shad*) is unknown, as it is said that any that behold her true form or know her title shall have power over this god. Thus she appears in many disguises and her messages are not always straightforward or obvious.

Zykhiramshad is very curious and inquisitive deity, with an imaginative and deeply insightful mind that can comprehend mysteries that baffle the common mortal. She enjoys hearing stories, and will spread them far and wide while constantly changing their contents.

This is also a secretive and deceptive goddess, with a confident nature that can fool even the wisest of creatures. She will almost never tell the entire truth, employing vagueness, ambiguity, and exaggeration to bend the truth almost beyond recognition. As befits the unpredictable nature of raw magic, Zykhiramshad is chaotic to the core.

The task of this goddess is to spin or unravel the web of magic that pervades the land, maintaining its unpredictable and wondrous nature. Where magical energy has been perversely controlled and ordered into the form of a machine, she creates temporary

magical dead spots to purge the damage. If a magical ritual is repeated until it becomes mundane, she unravels the essence of the spell and forces fresh creativity on its practitioners. In regions devoid of wonder she strengthens the ley lines and invests wild magical surges. Where pure wonder springs forth from nothingness, she draws forth nodes of magical energies.

While her abilities would seem to give her great power, her changes are made very slowly and with great care, however, lest she unravel some vital facet of reality and bring down the wrath of the other gods. Thus her ability to manipulate magic is somewhat restrained and she favors clever, resourceful followers who seek their own path rather than relying on her guidance in magical matters.

In the lore of the region Zykhiramshad is most noted for the *Wael Brogaan*. These seven artifacts of remarkable power constantly reappear throughout the history of the land, changing their form and function with each appearance, and weaving their way into legend and myth. A powerful divine servant is bound to each of these items, and these spirits each serve a unique goal of the balance.

The creature symbol of Zykhiramshad is the black bird, and the sight of such a winged beast will sometimes give chills to those who fear magic. Her foes are convinced that she practices black magic, haunts tombs, and belongs with the gods of the vices.

Zykhiramshad carries the *weaving staff*, a +3 *spell storing quarterstaff* that also provides a spell-like ability to cast *imbue with spell ability* once per day. She wears a hooded *cloak of raven feathers* that allow her to assume the form of a raven at will.

Worship

The faith appeals to those who enjoy mysteries, whether for the purpose of keeping secrets or because they enjoy unraveling the riddle. Those who prefer honesty and a forthright nature in others find this goddess quite unappealing.

Where shrines to Zykhiramshad appear, they are constructed as conical ziggurats with an open interior. The grounds of the shrine are maintained and protected magic servants, while the interior is enchanted so as to appear different to each worshipper. Few leave such a shrine without being touched in some manner by the wonder of magic.

The dogma of Zykhiramshad is often baffling to the uninitiated, and their ceremonies are cloaked in mystery and strange rituals. These celebrations are

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often cause for the practice of cooperative magic, though to what purpose no outsiders can know. Such ceremonies are usually held in sacred glades as priests of Zykhiralamshad rarely build temples.

Wizard guilds and magical colleges are also known to contain monuments to Zykhiralamshad, although these are often for show rather than a sign of devout worship of the goddess.

Clerics

Priests of Zykhiralamshad are known as Arcanals. By tradition they shave off most of their hair, save for a long tail, and favor the garb and accoutrements of wizards. They are also notable for the eerie glyphs that cover parts of their flesh. The priests are very secretive in nature and will not share their council with those outside their clique.

The dogma of Zykhiralamshad is never to be written down and must be taught to initiates strictly by word of mouth. The divine powers of the Lady of Enigma ensure that suitable candidates will always remember her teachings, and that all others will quickly forget this knowledge. Placing this information down in written form is considered blasphemy, and her priests are expected to hunt down and suitably punish such a transgressor.

The priesthood of the Lady of Enigma does not hold public celebrations, and the dates of their holy gatherings are a carefully guarded secret. Those who reveal the secrets of the church to outsiders are shunned, and quickly find themselves banished from the priesthood.

Benefits & Strictures

- An Arcanal with a Charisma of 11 or higher gains Use Magic Device as a class skill.
- If an Arcanal with the Magic domain gains a Raven familiar as a result of multi-classing, then the class levels add for the purpose of determining the familiar's special abilities.
- The following feats are only available to devotees of Zykhiralamshad.

ARCANE EMPOWERMENT [Special]

You can pray for a limited number of arcane spells from the same school.

Prerequisites: Cleric of Zykhiralamshad, Magic Domain, Int 13+.

Benefits: You can choose any three arcane spells from a single school of magic. If you have the required experience, you can pray for these spells as Domain spells of the same level. Each of these spells requires a Divine Focus, but the material components need only be satisfied if there is an associated gp cost.

Special: You can gain this feat multiple times. Each time you take the feat the spells must be from the same school of magic as the first.

DWEOMER SENSE [General]

You have an innate sense of magical activity in the vicinity.

Prerequisites: Worshipper of Zykhiralamshad, Alertness, Knowledge (arcana) rank 6+.

Benefits: You will feel a tingling sensation whenever a spell is cast or a magic item is activated within close range (25 ft. + 5 ft./2 levels). However, this sense does not reveal the nature or location of the magic. You can also sense whenever you are within a magic dead area.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Zykhiralamshad. See appendix B for details.

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Settlement Feature	Modifier
Solid legal tradition	+1
Unforested region	-2
Use of arcane magic is persecuted	-8
Sorcery or Wizard Guild	+2
Legally sanctioned wizard's guild	+1
Strong concentration of magic	+1
Lies close to a ley line	+1
Magic dead zone	-4

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Sovereign Gods of the Vices

The gods of the vices are [Dyarx](#), [Habatwa](#), [Mor Brawg](#), [Ombrum](#), [Te'oberon](#), [Vhoux](#), and [Vilnibog](#). These gods are considered to be utterly beyond redemption, and ground cursed by them is tainted with evil. All gods of the vices have poor to bitter relations with the gods of the virtues, and often war with followers of the same. They are followers of the old one Onyg, the dark god of the gilded vices. Many mortals consider Onyg to be the source of all evil, and his worship is banned throughout the lands.

Unlike the gods of the virtues and the balance, these deities do not require worshippers in order to wield their power. Instead they thrive on negative emotions or draw their power directly from Onyg. As a result these deities need few worshippers and their temples are often concealed. Those who do follow these gods, however, can gain power out of all proportion to their numbers. All who follow this path must expect to pay a heavy toll.

As the rulers of this region have banned the worship of these deities, there are very few that dare worship the gods of the vices in the open. However, many still offer fearful prayers to these gods in the dark of night or let slip a suspect curse at difficult moments.



Dyarx

Divine Hand of Madness, Lord of the Dark Moon, Sage of Terror, Shadow Fiend, Slayer of Hope.

Intermediate Deity

Symbol: Scorpion in a web, bearded goat on a black disk, or a jagged dagger.

Alignment: Chaotic Evil

Portfolio: Fear, insanity, arachnids, and the new moon.

Interests: Terror, despair, phobias, panic, horror, cowardice, weaknesses, cruelty, extortion,

deterrence, eccentricity, insanity, dementia, spiders, scorpions, new moon, and moonless nights.

Worshippers: Tyrants, secret police, thugs, madmen, and bullies.

Domains: Chaos, Evil, Terror, Thought.

Favored Weapon: Dagger.

Allies: [Argenta](#), [Mor Brawg](#), and [Vhoux](#).

Foes: [Beshada](#), [Bretaine](#), [Jazhara](#), [La'ahl](#), [Oerne](#), [Silvera](#), and [Virac](#).

This terrible god is the deity of fear, despair, and insanity. He makes his appearance only as a horned shadow, but his mere presence is enough to send most mortals insane with terror. He is a cruel deity, who enjoys bullying all whom he can cause to tremble. His dishonest and unpredictable nature makes him feared and loathed even by the dark gods and their servants.

While he is the god of insanity, Dyarx does not himself appear to be insane. Instead he delights in destroying the minds of mortals. He has invented many cruel torments to frighten mankind, and the number of fears has grown beyond counting. If one considers the insidious and pervasive effect of this god on the mind of man, the power of Dyarx must be considered immense.

He is the offspring of [Oerne](#) and [Bharkhamel](#). During the ancient times before the mortals appeared, Dyarx was the cupbearer for [Oerne](#). Through trickery, Dyarx surprised [Oerne](#) and permanently exiled her to the world of the dead. Dyarx is the husband of [Argenta](#), although the two have no offspring. He is the bitter enemy of [Silvera](#), and also has an intense hatred of [La'ahl](#).

Dyarx is very close to the god [Vhoux](#) and the two joy in spreading terror and mayhem among the mortals. The creature symbol of Dyarx is the bearded goat, and the fetish carried by his priests is a jagged dagger.

Dyarx possesses the *bane dagger*, a +4 *unholy jagged dagger of venom*. The dagger inflicts a *poison* spell upon any creature struck by the blade.

Worship

All worshippers of this god are horribly fascinated by fear. Perhaps they worship this twisted god because terror is all they have known in their lives, or they see fear as a political tool to control the will of others. They may even worship the god for reasons no sane mind could fathom. Whatever the reason, all followers of the dread god are not quite in their right minds, and continued practice of this taboo religion

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can be expected to consume the sanity of all who hear this dark calling.

Followers of Dyarx wear a distinctive tattoo on their back, a dark brand that is ritually applied during the initiation ceremony. This tattoo takes the form of a scorpion silhouette caught in a large spider web. Followers are careful to keep this tattoo covered during the daylight hours, as the dread god is much feared by the common people.

Clerics

Lesser priests of Dyarx are known as Dreads. The grand cabal and head priest are given the honorific of Horror and Ultimate Horror respectively.

Priests can also be distinguished by their sharpened black talons and enlarged incisors. These distinctive features can cause a strong reaction in lands where this religion is prevalent, but they are relatively easy to disguise.

The unholy day of Dyarx occurs on each new moon. During temple rituals, all priests of the terror god wear blood-red robes with black trim and a bronze or wooden mask depicting a demonic spirit.

Benefits & Strictures

- Continual use of the powers of Dyarx will slowly but inexorably drive Dreads insane. At each increase in level the priest must make a Willpower saving throw against a DC equal to the cleric's level, or become permanently insane. The effect is the same as an *insanity* spell.
- Due to their constant immersion in fear, Dreads receive a +4 bonus to any saving throw against fear-based effects.
- Because of their modified teeth, Dreads suffer a -1 penalty to reaction checks by anybody who is not evil in alignment or a follower of Dyarx.
- On the three days of the new moon, Dreads cast all their spells as if they were one level of experience higher than normal. They must still be at or above the minimum level of experience needed to cast the spell.
- Dreads use a jagged dagger as a holy symbol and can also wield this as a weapon. Due to the many jagged edges the weapon gains a +1 to any damage roll, but is at -1 to attack rolls due to lack of proper balance.
- Dreads with a Charisma of 12 or greater can take Intimidate as a class skill. If they do so,

however, their rank in this skill must at least equal their level or else they must spend all of their skill points in an effort to bring the rank up to the required level.

- When a Dread casts a *summon monster* spell, the following chaotic evil-aligned vermin are summoned at these levels.

Level	Monster
1	Medium-size fiendish spider
2	Large fiendish spider
4	Huge fiendish spider
6	Huge fiendish scorpion
7	Gargantuan fiendish spider

- The following feat is only available to devotees of Dyarx.

RADIATE FEAR [General]

You can radiate an almost palpable aura of fear that will frighten anybody you approach.

Prerequisites: Worshipper of Dyarx, Intimidate skill rank 6+.

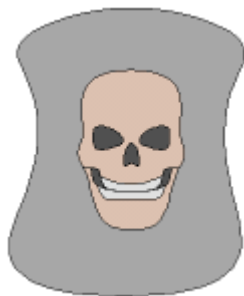
Benefits: You can use your intimidation ability to continually radiate fear in a 5-ft. radius. Anybody who enters this radius will be subject to an immediate Intimidate check. Those who fail will suffer a -2 penalty to their attack rolls due to constant trembling. They also suffer a -4 penalty to any saving throws against fear-based magic or effects. This effect continues for as long as the targets remain within the radius. Undead, constructs, and vermin are immune to this fear.

Temple Construction Modifiers

The following modifiers are used to select an unholy site for Dyarx. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly good	-10
Residents are predominantly lawful	-2
Ruler employs secret police	+2
Each cursed or haunted site	+1

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Habatwa

Berserker Mistress, Bitch Goddess, Queen of the Furies.

Greater Deity

Symbol: Human skull on a storm cloud.

Alignment: Chaotic Evil

Portfolio: Storms, thunder, anger, and misanthropy.

Interests: Wrath, vengeance, fury, anger, volatility, threats, skulls, tempests, storms, thunder, loud noises, protecting women, and misanthropy.

Worshippers: Raiders, witches, evil berserkers, seamen, feminists, shrews, spinsters, and the vengeful.

Domains: Air, Chaos, Evil, Sky.

Favored Weapon: Shortsword.

Allies: [Bharkhamel](#), [Diaderum](#), and [Erog](#).

Foes: [Althain](#), [Jazhara](#), [La'ahl](#), and [Skap'ne](#).

Habatwa is a dangerous goddess that normally appears to mortals as an indomitable woman with a piercing look and golden hair that dances in the storm in which she wraps herself. When thoroughly enraged, she reveals her true form as a four-armed hag with scaly green skin, glowing yellow eyes, and tangled black hair. Her hideous face is always smeared in blood. Habatwa wears a necklace of skulls, and floats on a dark thundercloud. She can also appear as a great, energetic storm.

True to her calling, Habatwa is a vengeful and angry goddess. She is harsh with even her faithful followers, and enthusiastic about the chaos caused by her great storms. Her loathing for all forms of vanity is boundless, and she is quick to bring hubris to those that offend her.

Legend holds that Habatwa was once a kinder and gentler goddess who was the devoted consort of [Thoshanir](#). She bore him three children, the youngest of these later becoming the avenging spirits of wrongdoing. However Habatwa's favorite was clearly her eldest son, and she doted on him so much that she neglected her husband and her duties as a goddess.

Thus Ircoth cursed Habatwa and stole away her eldest son, secretly tasking [Rhysael](#) with his concealment.

The curse that Ircoth laid upon Habatwa was indeed both ingenious and damning, for he had tasked her son with the eternal burdens of forgiveness, humility, and irony. Only when his mother would seek to redeem her past neglect and became more attentive to her duties and her husband could her son appear to her once more.

Habatwa became fated to wander the lands in winter in an eternal search for her eldest offspring. Her constant bitterness has darkened her once light heart, and she is tormented with grief for the loss of her son. Great storms result from her anger and frustration, and she can control the weather merely by weaving her hair. She has come to blame her endless search on misogynous males, and as a result she dislikes most men and especially favors independent women and feminists.

Due to her curse, once a year Habatwa is fated to enter the lands of the dead and then later to be reborn. During the summer months, Habatwa is required to attend to the underworld as a dead goddess, and so her wrath is curbed. It is said that she gathers the drowned and murdered in a great net and carries them to the halls of the dead each year. She returns to life with a vengeance, bringing great storms that strike the lands in winter.

The temper of this deity, as well as her association with extreme weather, makes her a dangerous goddess. Thus she must be propitiated with great care and appeased with numerous sacrifices. The deflowering of her favorite female followers has been known to send Habatwa into an extreme rage, and an unpleasant fate awaits any man who offends this goddess by this act.

It is believed that Habatwa was formed from the fury and despair of Yam-Ar at his defeat, and retains this primordial nature. She has been the troubled lover of [Erog](#), and the two are often drawn to each other during the winter months when Habatwa is not visiting the land of the dead. She is the archenemy of [Althain](#), and also has a strong dislike for [La'ahl](#).

Her two daughters are the revenging spirits of wrongdoing, and will pitilessly hunt down the guilty. Dreia is the spirit of the revenging tracker, while Alesso is the relentless voice of guilt. In addition to their earthly duties, these spirits also have the duty of punishing wrongdoers in the afterlife.

It is said that the daughters were born joined as Siamese twins, and were cleaved apart by their father.

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Thus each is one half of a whole, and they are fated to be forever joined yet never complete. They are horribly ugly in appearance, being malformed and twisted by their obsession.

Habatwa possesses the *wrath seeker*, a +4 *thundering keen short sword*. She also owns a *necklace of skulls* that allow her to use the *finger of death* spell-like ability three times per week.

Worship

Followers worship their goddess through well-planned acts of retribution or with wild blood dances during periods of stormy weather. They are typically capricious individuals, switching from kindness to anger and back with disturbing swiftness. Their goddess expects them to aid those who seek vengeance.

Habatwa expects her followers to perform the sacrifices she is due, and those to fail to show sufficient devotion in this manner will suffer her retribution. Thus the prayers of her followers are both fervent and fearful. They are boldly motivated to recruit others into this cult, even at significant risk to themselves.

The teachings of Habatwa are full of tales of injustice and retribution, usually with women as the victims. The message of this goddess is that all wrongs should be righted, and no injustice should go unpunished. Habatwa will reward those who take justice into their own hands, and punishes those who grant forgiveness to others by adding further misery to their lives.

Despite the support of Habatwa for sexual equality and female empowerment, many find the violent beliefs of this goddess to be quite distasteful and perhaps even vile. Many who might otherwise follow Habatwa instead prefer to worship such goddesses as [Silvera](#) and [Beshada](#).

Teine, the unholy day of Habatwa that is named after her long lost son, occurs late in winter. It is celebrated around a great mound of skulls in the wilderness. The heads of victims are mounted on spikes and subject to ritualized taunting by blood smeared priests. This is followed by the severe beating of any captives and by vows of vengeance for any perceived wrongs during the year.

Clerics

Priests of Habatwa are known as Wrathbringers. They are normally women, although a few males are allowed to join the clergy. The priests typically wear tattered green clothes, hang one or more shrunken

black skulls from their belt, and have a dark red band painted around their eyes. The high priestess carries a ceremonial staff with the top portion carved as a series of skulls facing outward.

Due to their reputation for violence and retribution, priests of Habatwa are often heavily persecuted by distrustful male authority figures. As a result the priesthood has set up a network of safe houses and hiding places throughout the lands where their clerics can hide after performing an act of vengeance. To communicate with each other in secrecy when on the run, the priests and their followers use a set of facial signals for recognition and warning. Anybody unfamiliar with the priests of Habatwa will mistake these for nervous twitches.

Temples to Habatwa are built in a circular pattern around a large ritual pit. These pits are all built to a standard pattern according to an ages-old formula. They all have the same ratio of circumference to depth, and they have four overhanging lips at different depths to prevent victims from crawling out. These lips are ringed with barbs pointing downward. The bottom of the pit is filled with a deep layer of foul water that is partially filled with past victims. The cries of victims at the bottom of the pit can fill the worship hall for hours. Worshippers can write a curse onto a piece of lead or pewter and toss it into the well during the prayer ceremonies.

The storms of Habatwa are cause for both fear and much rejoicing among the priesthood, for it is at these times that the power and wrath of Habatwa are at their greatest. The priests will pray continuously and enthusiastically during these storms, seeking to placate the vengeful goddess through sacrifices and acts of retribution. A great storm drum hung above the temple altar will match each peel of thunder. It often takes ten priests to move the striker for this drum, and the reverberating sound can carry for many miles.

Benefits & Strictures

- All Wrathbringers are intensely vindictive, and will remember any offense for a great length of time. Any individual who has offended a Wrathbringer will be identified to all members of the local clergy, and some form of retaliation will be inevitable.
- Wrathbringers are expected to retaliate against any unprovoked attack on a woman. Failure to do so will incense Habatwa and require a significant act of repentance. This will typically involve hunting down and slaying a dangerous and highly misogynous individual or group.

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- Wrathbringers are very volatile and vindictive in nature. They receive a -2 penalty to their saving throw to resist spells that targets these aspects of their personality. Thus they are highly susceptible to a *suggestion* spell that recommends an act of vengeance. They are also susceptible to hate reaction of the *emotion* spell.
- Wrathbringers receive a +2 bonus to resist *geas* and all enchantment (charm) spells. They also receive a +2 bonus to their saving throw to resist spells that would compel them to aid an individual whom they dislike.
- Wrathbringers gain a +2 bonus to any attempt to rebuke or command an undead that is seeking vengeance.
- When a Wrathbringer is slain, there is a 5% chance per level of experience that the corpse will rise as a Revenant within 1d6 hours to seek revenge.
- During the three months of summer when Habatwa is attending to the underworld, Wrathbringers are unable to pray for domain spells.
- If a Wrathbringer takes ranks in the Knowledge (Nature) skill, the Wrathbringer gains a +2 competence bonus to this skill whenever it is applied to the weather.
- Wrathbringers with a Wisdom score of 11 or higher who take the Track feat can also take the Wilderness Lore skill as a class skill.
- On a successful wisdom check against DC 10, a Wrathbringer can detect whether the surrounding weather conditions are natural or the result of magical manipulation.

Temple Construction Modifiers

The following modifiers are used to select an unholy site for Habatwa. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly good	-6
Residents are predominantly lawful	-3
Area of particularly stormy weather	+2
Located along the sea coast	+1
Matriarchical rule	+2
Exclusively primogeniture rule	-2
Barren area far from the coast	-4



Mor Brawg

Flayed One, Tormenter of Dreams.

Intermediate Deity

Symbol: Hangman's noose and a spiked ball.

Alignment: Neutral Evil

Portfolio: Pain, destruction, and nightmares.

Interests: Agony, torment, torture, woe, grief, suffering, destruction, malicious acts, atrocities, mayhem, trauma, and nightmares.

Worshippers: Kidnappers, marauders, sadists, torturers, invokers, interrogators, pyromaniacs, violent mercenaries, sappers, and assassins.

Domains: Destruction, Evil, Terror.

Favored Weapon: Morning Star.

Allies: [Dyax](#), [Ombrum](#), and [Te'oberon](#).

Foes: [Althain](#), [Arn Droue](#), and [Jazhara](#).

One of the darkest of the gods of the vices, Mor Brawg is the deity of pain, torment, and destruction. He is a violent, cruel, gleeful, and highly rude god, yet he can also be cool and calculating. However Mor Brawg has great difficulty staying his hand for very long, and the presence of peace and beauty fills him with a terrible wrath and an urge to destroy.

Mor Brawg appears as a grim faced man dressed in black, spiked armor. Instead of hair his scalp is covered with many small protruding demonic faces all grossly twisted into various extreme expressions. Mor Brawg can also appear as a stooped, tormented man wearing his own flayed skin as a garb.

Mor Brawg views his task in the world of mortals is to make things "interesting" and his actions have created some of the darkest hours in mortal history. He has few friends among the gods. It is believed that Mor Brawg was created by Onyg and [Habatwa](#), although this tale is wrapped in lies and mysteries.

While he is neutral in alignment, Mor Brawg is more chaotic in personal behavior. Indeed he attracts many followers of a chaotic nature. However he is too

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fond of the benefits of organized mayhem to be truly chaotic.

He carries as a weapon a great spear stolen from [Am Droue](#) by his daughter [Te'oberon](#) and given to Mor Brawg as a gift. The two have been companions ever since, despite having few common interests. This weapon, the *soul anvil*, is a +5 *flaming longspear* that provides a *trap the soul* spell-like ability once per day. The subject is trapped in a large piece of amber mounted at the back end of the spear. Whenever *trap the soul* is cast, any previous prisoner of the gem is immediately released.

Worship

Worshippers of this god are typically sadistic, malicious individuals who enjoy causing pain and misery in others.

Where Mor Brawg is worshipped openly, a great wagon is pulled through the street carrying new sacrificial victims to the grim temple of this god. The wheels of this wagon are studded with steel knobs, and ardent devotees of Mor Brawg have been known to throw themselves under the wheel to be crushed to death.

The unholy days of Mor Brawg are called Lyonjad and Amperfaust. The first occurs late in winter when peasant food stocks grow low and the people hungry. Gangs of flagellants celebrate Lyonjad by tormenting animals or lone farmers, burning grain stocks, and committing other atrocities.

Amperfaust occurs in fall at the time when sieges usually break through and the enemy holdings are sacked and destroyed. This is usually celebrated with a great bonfire at night along with many strange and despicable rituals.

Clerics

Priests of Mor Brawg are known as Flagellants. They are experts on inflicting measured pain, whether it be from cuts, blows, freezing cold, scalding heat, or the purely emotion wounds. They also recognize that unrelenting pain will make an enemy out of all, so they deal agony in unpredictable doses intermixed with pleasure or false benevolence.

Flagellants are also taught to endure great pain, making them exceptionally resilient individuals. They are completely inured to suffering, and their bodies are often heavily scarred from repeated wounds and abuse.

These priests are capable of inflicting much destruction through their priestly powers, but prefer

more subtle means of torment. They are stealthy, mysterious individuals that cling to the secret ways and shadows. They prefer dark garb that cloaks their form and allows them to more easily hide in the darkness.

Flagellants are compelled by their god to cause chaos and mayhem wherever they go. While dangerous individuals, these priests are susceptible to dark or malicious humor. They enjoy practical jokes and creating inconvenient accidents for others.

They favor polished black studded leather garb, both for ceremonial reasons and for protection. Their temples are usually located in secret underground sanctums or long forgotten torture chambers. A prison is usually an adjunct to the temple so the priests can lock up their victims.

Benefits & Strictures

- A Flagellant can satisfy the touch requirement of any spell by a successful attack with a scourge or whip.
- Flagellants with a Dexterity of 11 or higher can learn the Use Rope skill as a class skill.
- Flagellants can continue to function at negative hit points until they fail a Constitution check against DC 10 + points of damage below zero. (Thus at -5 hp the DC is 15.) This check is made once a round. Once the hit points drop to -10 or lower, however the Flagellant is dead.
- The following feat is only available to devotees of Mor Brawg.

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AGONIZING BLOW [General]

You are particularly good at using a melee weapon to inflict especially painful wounds.

Prerequisites: Worshipper of Mor Brawg, base attack bonus +5 or higher, Wis 13+.

Benefits: When you use the attack action or full attack action in melee, you can choose to take a penalty of at least -1 and as much as -5 on your attack. You can then add the same number (up to +5) as a pain modifier to a Fortitude check made by your foe. It forces a foe damaged by your attack to make a Fortitude saving throw (DC 10 + pain modifier + Wis modifier) in addition to dealing damage normally.

If the defender fails his saving throw he is staggered from extreme pain for one full round, up until just before your next action. The staggered opponent suffers a penalty equal to pain modifier to all attack rolls, weapon damage rolls, and saving throws. However this penalty can not exceed the total damage inflicted.



Ombrum

Grey Archlord, He Who Must Be Served, Master of Dominions, Supreme One.

Greater Deity

Symbol: Mace-like rod or a crenellated tower.

Alignment: Lawful Evil

Portfolio: Power, castles, and mountains.

Interests: Domination, power, might, invincibility, megalomania, status, influence, inheritance, ambition, ruthlessness, obedience, subjugation, submission, slavery, ownership, fortresses, castles, heights, ruggedness, and mountains.

Worshippers: Nobility, megalomaniacs, wealthy, blackmailers, merchants, jailers, slavers, guild members, and mountain dwellers.

Domains: Earth, Evil, Law, Strength.

Favored Weapon: Mace.

Allies: [Argenta](#), [Khlor](#), [Mor Brawg](#), and [Quatl](#).

Foes: [Beshada](#), [Fel'shire](#), and [Finos](#).

Temple Construction Modifiers

The following modifiers are used to select an unholy site for Mor Brawg. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly good	-10
Ruler uses torture chamber	+1
Organization of Assassins	+4
Thieves guild	+1

This sinister deity is the god of might, castes, greed, and mountains. He appears as a powerful man with a great, black beard. Ombrum is a cautious, sober god. While highly selfish, Ombrum masks his self-serving nature beneath a smooth veneer of the consummate diplomat. When his cajoling tongue and silken manners fail to sway his audience, however, his true nature emerges and he resorts to bullying threats.

By his conservative nature, Ombrum particularly favors the firstborn of each family, and believes the right of primogeniture is fundamental.

It is important to note that Ombrum is more evil than he is lawful. He is constantly scheming with the other gods to increase his personal power, making alliances and manipulating his allies. He has been known to break a written contract on occasion, but only after due consideration of the long-term consequences.

The realm of Ombrum is said to consist of an endless range of immense mountains. This range is home to tribes of Stone Giants and other powerful

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mountain beings. His immense fortress lies atop mount Dhomark, the tallest mountain ever to exist. This mountain rises far above the clouds and is covered with glaciers large enough to span a nation. Within his mountain citadel he is surrounded by a host of lackey gods and spirits that serve his every whim and scheme among each other for greater power.

Ombrum is opposed by [Fel'shire](#) who views his fortifications and schemes as a bulwark against the restoration of nature. [Finos](#) also opposes his schemes to dominate the weak and enslave his enemies.

He possesses the *fist of the master*, a +5 lawful unholy heavy mace of mighty cleaving.

Worship

The worshippers of Ombrum believe that it is the duty of the powerful to rule the weak and the task of the weak to serve their rulers. Thus Ombrum attracts those individuals who crave the reigns of power or the stability of serving the powerful.

Many ambitious nobility, wealthy and merchants worship Ombrum, as do idle rich who have nothing better to do than dabble in politics. Ruthless lords and would-be military conquerors especially favor him.

Those who worship Ombrum and follow his teachings are taught disdain for all farmers, herdsman, fishermen, and anyone who is "vulgar or poor". This obviously includes all slaves and most of the peasantry. Such individuals are forbidden from entering the temples of Ombrum or learning from his teachings.

Worship rituals to Ombrum include the rhythmic shaking of an iron rattle. Large numbers of these rattles when shaken in unison can have a most unnerving effect on a listener. Great steel bells, beaten by a large brass rod suspended from chains, often accompany these rattle chants inside the temples.

The unholy day of Ombrum is called Ironholder and occurs two days after summer solstice. Only the most powerful and influential are invited to this celebratory event, along with their servants, and the priests use the day to display their wealth and importance. The event is also used for the renewal of vows of allegiance to the church and important leaders.

Clerics

Priests of Ombrum are known as Tyrant Fists. These priests firmly believe that the means fully justify the ends, and so any ruthless act will be tolerated as long as the ultimate goal is achieved. Their entire reason

for being is the continuous accumulation of wealth and power, and they have little interest in the gentle arts of weak individuals.

These priests wear fine, elaborate robes to signify their rank and establish their station among the elite. They favor polished leather boots and an iron buckled belt. The priests carry a mace-like iron rod, the symbol of Ombrum's rule.

The priesthood of Ombrum is arranged in an ordered, rigid hierarchy and the priests must follow their orders relentlessly and to the letter. Failure to accomplish orders given by the church will result in severe punishment, up to and including execution.

In towns and cities where the priests of Ombrum are in favor, their temples are huge, elaborate structures funded by wealthy patrons and built to awe Ombrum's worshippers. No expense is spared to achieve this effect, and the priests will tolerate no other temple in the vicinity that challenges their size or status.

In areas where these priests are persecuted, they instead worship in secret halls and dream of the days when they can construct a true temple to Ombrum. At other locates where they are an accepted and tolerated minority they accept the best temple they can to avoid being destroyed or banished. However they are constantly trying to accumulate power and wealth for the day when a true temple to Ombrum can be erected.

Priests of Ombrum believe that the power of their god is drawn from the strength and majesty of the mountains and so his most sacred holy sites are in those rugged locations. The greatest of Ombrum's warrior-priests are the much-feared Anti-Paladins who train in their dark arts at Ombrum's remote mountain monasteries.

Benefits & Strictures

- All initiates to the priesthood must be the first born in their family or they will be denied entrance into the ranks. In addition neither parent can be from lower class stock. The applicant must also provide a sizeable donation in order to prove his financial worth.
- All Tyrant Fists are required to learn a secret language invented specifically to keep their knowledge hidden from these lowborn. The language is gained with the Speak Language skill, but it can only be learned from a Tyrant Fist. Anybody besides a priest caught using this language will be ruthlessly hunted down and

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slain, including those who speak it by means of a Tongues spell.

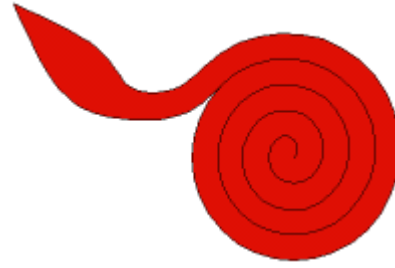
The priests constantly use this language to communicate with each other and to write all of their works. Each of the sigils in this tongue has a philosophical meaning to the priests, and certain arrangements of these are considered sacred. Such sacred sigil arrangements often appear on the garb of these priests. The sigils are written as geometric rungs across a vertical bar with a distinctive fork at the lower end, giving the writings a ladder-like appearance.

- Tyrant Fists are proficient at alpine survival, and know the techniques of staying alive in mountain lands. If they take ranks in the Wilderness Lore skill, they gain a +2 competence bonus to this skill when in the mountains.
- Tyrant Fists must never allow themselves to be governed by compassion or sympathy, especially toward the lowborn. Those who allow their principles to slip will earn the displeasure of their god. In severe cases the cleric can lose much of their power and must seek atonement.
- When a Tyrant Fist casts a *silence* spell they can choose to allow their own voice to be clearly heard. This allows them to speak to anybody within or outside the silent region and even to cast spells while inside.
- Spells in the Earth domain that are prayed for while in mountainous terrain are cast at one level higher than normal. Otherwise they are cast at one level lower than normal.

Temple Construction Modifiers

The following modifiers are used to select an unholy site for Ombrum. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly good	-10
Located in a mountainous region	+3
Large Castle or Fortress	+1
Slavery is legal	+2
Ruled by Matriarchy	-2



Te'oberon

Shadow Mistress, Trickster Goddess.

Intermediate Deity

Symbol: Blood-stained rope and a red snake.

Alignment: Neutral Evil

Portfolio: Thieves, concealment, and shadows.

Interests: Thievery, burglary, robbery, intrusion, corruption, sloth, larceny, swindling, mischief, concealment, stealth, gloom, and shadows.

Worshippers: Burglars, cutpurses, swindlers, fences, charlatans, smugglers, highwaymen, shadow mages, and the corrupt.

Domains: Evil, Knowledge, Trickery.

Favored Weapon: Longsword.

Allies: [Mor Brawg](#), [Skap'ne](#), and [Zykhiralamshad](#).

Foes: [Argenta](#), [Thoshanir](#), and [Xo](#).

The goddess of thieves, vices, and shadows, Te'oberon appears as a two-faced, shifty-eyed woman. She is known as the "Trickster" goddess, and is the reason the gods withdrew from the world. Te'oberon is by nature deceptive, cunning, immoral, and cowardly. At the same time she is annoyingly cheerful about her traits.

Te'oberon is a crafty and cunning goddess who prospers by her wits. Rarely does she need to achieve her goals through brute force when she can instead trick her victims out of their possessions or cleverly drive them away from the things she covets. A surreptitious goddess, Te'oberon is not normally given to pageantry or public celebrations.

It is said she can assume the form and manner of any being, whether it be man or beast. By innate ability she gains a profound knowledge of her victims and seems to know their innermost thoughts even before they appear.

During the god war, Te'oberon stole the magnificent *gem of discord* from [Vhoux](#). When the other gods were shown the gem, each wanted it for their own. The resulting battle nearly destroyed the world. As a result, gods were banished to the outer planes by the

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Old Ones. The gem is said to be reason wars are fought, and is especially sought by [Bharkhamel](#).

She is the offspring of [Mor Brawg](#) and [Zykhiralamshad](#). For a time [Mor Brawg](#) did not accept Te'oberon as his true daughter, but this changed when Te'oberon stole the spear of [Arn Droue](#) and gifted the weapon to her father. She is the solemn enemy of [Thoshanir](#) and [Argenta](#). Her symbols are a bloodstained rope and a red snake.

Te'oberon possesses a *gloom cloak* that allows the wearer to see normally in conditions of normal or magical darkness as a *true seeing* spell. It provides a +10 circumstance bonus to Hide checks. The wearer of the cloak is also protected from divination and scrying as a *nondetection* spell.

Her weapon of choice is *blood taster*, a +3 *keen long sword*. When in a humanoid form she wears +4 *glamered chain mail of silent moves*.

Worship

Criminals and beings of a dastardly nature worship Te'oberon. Others admire and worship her for her clever tricks and cunning ways.

Many of the tales told of this goddess are stories of ingenious plans and unexpected counterstrokes overcoming difficult adversaries. Thus even though her ways are those of a common thief, many mortals find Te'oberon appealing.

The twin unholy days of Te'oberon occur a week before the autumnal equinox. As befits this goddess, the ceremonies are held in secret, gloomy locations. On the first night of Fatea, honored guests are given exquisite gifts and certain officials receive large bribes to look the other way during the next day's activity.

The day following Fatea is the challenge of the thieves as the most skilled burglars, cutpurses, and swindlers in each city vie with each other to bring in the largest haul. Citizens and merchants dread this day and often stay home to protect their valuables. The local authorities will also be at a heightened state of vigilance, making the contest all the more challenging.

The day of Skarad follows the challenge, and the thieves gather in dark places to celebrate their successes or pity those who were caught or worse. This is a day purely for the followers of Te'oberon and many prayers are made for the success of ventures during the following year.

Clerics

Priests of Te'oberon are known as Depredators. They share the craven nature of their god, and they are never to be trusted in any dealings. The priests prefer to employ sneaky tricks from the shadows to gain their objectives, rather than by the direct means used by most other priests. In their secret ceremonies the priests are dressed in blood red robes, but otherwise they wear the drab garb of any ordinary commoner.

The priesthood is usually found in the equally dubious company of a criminal organization. Their temples are well hidden, but readily accessible from the headquarters of the local thieves' guild. Many of the local thieves will worship at the altar of Te'oberon and the priests often hold a prominent position within the guild. A high priest of Te'oberon can take over the operation of an existing guild, or build an entirely new guild.

Benefits & Strictures

- Depredators can take ranks in Decipher Script, Read Lips, and Use Magic Device as cross-class skills.
- Depredators are experts in the art of corruption and bribery. After conversing with somebody for several minutes a successful opposed Diplomacy skill check will discern what manner of bribe will gain a specific favor from that person.
- All Depredators are especially vulnerable to light-based spells. They suffer a -2 penalty to any saving throws versus such spells.
- If a Depredator has the Silent Spell feat, then while standing completely in shadow he can cast any spell without the verbal components. Such silent spells need not use a higher level slot. This ability will not function in total darkness, however, and a light source of some type is required to create this shadow.
- Depredators possess a supernatural ability to influence creatures from the demi-plane of shadows. They gain a +4 bonus to any reaction check by such beings.
- The following feat is only available to devotees of Te'oberon.

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GLOOM WEAVING [Special]

You can counter any light or darkness-based spells.

Prerequisites: Worshipper of Te'oberon, Character Level 5+.

Benefits: You can attempt to dispel any light or darkness-based spells by expending any spell of the same or higher level. The expended spell is immediately lost, even if the dispel attempt fails. This dispel attempt functions in an identical manner to a *dispel magic* spell. If the expended spell is too low in level, then the dispel attempt will automatically fail.

Temple Construction Modifiers

The following modifiers are used to select an unholy site for Te'oberon. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly good	-5
Corrupt Government	+1
Powerful Thieves Guild	+3
Reputation for thievery	+1
Smuggling port	+1



Vhoux

Cannibal of the Dead, Devourer of Souls, Wilding God.

Greater Deity

Symbol: Horned star on an orange moon.

Alignment: Chaotic Evil

Portfolio: Chaos, murder, and monstrosities.

Interests: Chaos, discord, unpredictability, turmoil, instability, strife, killing, murder, slaughter, massacres, ritual sacrifice, mutilation, ugliness, and monsters.

Worshippers: Rebels, anarchists, saboteurs, nihilists, disfigured or vengeful outcasts, cultists, cannibals, assassins, and murderers.

Domains: Chaos, Death, Evil.

Favored Weapon: Falchion.

Allies: [Bharkhamel](#), [Dyarx](#), and [Thorn](#).

Foes: [Bretaine](#), [Coeurstav](#), [Khlor](#), [La'ahl](#), [Rhysael](#), and [Virac](#).

Known as the wilding god, Vhoux is perhaps the most dangerous of the gods of the vices. He normally appears as a giant, red-fleshed satyr with a bushy, black mane. However he can also appear in the form of any hybrid creature, and can command such creatures at will.

He is a violent and most hateful deity, who is impatient and quite unpredictable. His nature is to punish those who have too much undeserved fortune, and so it is common but useless superstition to invoke his name as a ward in times of success. He particularly represents killing, violent death, and assassination.

Vhoux is known as the devourer of souls and cannibal of the dead. He earned this reputation when he murdered his sister goddess, Riane, in a fit of rage. She was the goddess of Equality, Freedom, and Immortality. Ever since that time mortals have been doomed to age and death, and now men can never be truly equal. Even the gods are no longer immune to

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aging, although magical fruit keeps them forever young.

Vhoux is the keeper of the *great horn of chaos* that will sound thrice when the end of the world is near. His *spinning table of discord* is said to slowly unravel reality itself, bringing closer the end of man and the gods. Suitably, he is the brother of [Bharkhamel](#) and lusts gleefully over his bloody battlefields. He is also closely affiliated with [Dyarx](#), and the two gods often work together. Vhoux has a fierce enmity toward both [Coeurstav](#) and [La'ahl](#).

He possesses the *fang of mayhem*, a +3 *chaotic vorpal falchion* that allows the wielder to use a *word of chaos* spell-like ability once per day.

Worship

Religious gatherings of Vhoux take place in darkened temples, often located deep underground. Torches and large flaming pits provide the only illumination to these abominable services, and wildly gyrating dancers and the beating of large drums accompany the ritual chants. The high priest leads the final, most unspeakably disgusting ritual, often culminating the services with some form of blood sacrifice. Innocent beings are preferred for these lengthy rituals, especially those of a good and pure nature.

The secret temples of Vhoux are usually arranged in a hub and spoke fashion. A central fortress is located in a desolate location, connected to lesser sites by secret ways, then in turn to hidden temples and recruiting centers usually located near decadent cities and towns. The fortress is a well-guarded retreat where initiates come to receive indoctrination. They later return to be inducted as full priests of Vhoux.

The interiors of the temples are gloomy, confusing structures that are difficult to navigate. Mosaics of various brutal forms of death are found in lighted alcoves long the corridors. Strange monstrous figures are carved into the walls near the ceiling and appear to watch those who pass below.

A large number of slaves are used to maintain the labyrinth of chambers in the fortress of Vhoux, and they also serve as fodder for the sacrifice rituals. (Being a slave in a temple of Vhoux is a most unpleasant prospect indeed.) The Vhoux clergy frequently provide support and protection for the slave traders in the region.

All manner of natural, unnatural, and man-made hazards and barriers, hosts of evil allies, and scores of forsaken beasts guard the fortress of Vhoux. The evil

abominations performed at the temple gradually scar the surrounding lands, darkening and twisting the trees and plants into bizarre forms, and radiating a sensation of pure evil that is evident to anyone with a good and decent nature. Even if the fortress of Vhoux is later abandoned or destroyed, the evil will not be cleansed from the surrounding land for many generations.

There are three unholy days of Vhoux during the course of the year. Wilding Day occurs in early spring and is cause for strong drink, riots, brawls, random beatings, and mutilation of domesticated animals. Brouxal comes late in the fall and requires a lengthy ritual service to Vhoux followed by multiple sacrifices. Finally, in the dark of winter comes the Torifarg when random targets are murdered by ceremonially robed priests.

Clerics

The priests of Vhoux are collectively known as Doom Lords. They favor a coarse brown hooded robe, with long, loose sleeves, and an orange inner lining.

Priests of Vhoux sponsor many brotherhoods of assassins throughout the lands, especially in the more lawless areas. These assassins form the militant cult arm of the church and are responsible for spreading the fear of Vhoux through the land. Many of these assassins are drawn from the ranks of the followers of Vhoux, and vice versa.

Powerful divine power is made available to these priests when a suitable being is ritually sacrificed at an altar of Vhoux. The being must have an intelligence of 8 or more, and must be pure of heart and a devoted follower of a god of the virtues. The power is gained when the heart of the victim is consumed. The priest must still be at a level sufficient to use the power and have a definite need.

Benefits & Strictures

- Praying for spells from Vhoux requires a piece of raw, bloody meat.
- Doom Lords can take Intimidation as a class skill. However they are forbidden from ever learning Diplomacy, even as a multi-class skill.
- Due to their blood pact with Vhoux, a Doom Lord has a 20% chance per level to gain some form of physical handicap. (He automatically gains a handicap every five levels if he has not already done so.) To determine the type of handicap, roll on the following table:

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1d100

Roll	Physical Handicap
01-07	Priest is addicted to an unpleasant substance costing 10gp/week.
08-14	One leg becomes withered and unusable, halving movement.
15-21	One arm becomes withered and unusable.
22-25	Bent body reduces Dexterity by one point.
26-30	Permanently blind in one eye.
31-35	Permanently deaf in one ear.
36-42	Priest can be turned as undead with same number of hit dice.
43-48	Lose 1hp per round while on holy ground blessed by a god of virtue.
49-55	The hit point damage from silver weapons is doubled.
56-64	Weak sight cause -1 penalty to hit roll while in daylight.
65-79	Priest will take 1d8hp damage from flasks of holy water.
80-94	Horrible scars reduce Charisma by one point.
95-00	An unusual mark on the face makes priest noticed and easy to identify.

- Due to their blood pact, when a Doom Lord ritually sacrifices a living being in the name of Vhoux, he receives a temporary bonus of 1d6hp + 1hp/level lasting for one week. The sacrificed being must be good aligned with an intelligence of 8 or greater. Any damage suffered by the priest is first taken from this bonus.

Because of this sacrifice the priest will also receive a boon in the form of a single Domain spell one level higher than normally allowed. This spell can be cast at any time during the following week, and is cast at the current level of the Priest.

Performing the ritual sacrifice requires a full hour to complete and can only be performed once per month for each physical handicap suffered because of the blood pact with Vhoux.

- Doom Lords are completely immune to the non-magical diseases normally caused by ingesting rotting flesh. However they are not immune to the diseased touch of a mummy.
- Doom Lords with the Alertness feat can also instinctively sense whenever a being of good alignment is within 30 ft. This supernatural sense will function much like the creature scent ability, and can be disrupted if the being is downwind from the priest, separated by an impermeable barrier, or masked by stronger odors.
- Spells cast by Doom Lords that target only magical beasts or monstrous humanoids add +2 to the Difficulty Class of the saving throws.
- Beasts with an intelligence of four or less that are a hybrid of two or more animals will instinctively fear and respect a Doom Lord. They will not attack the priest unless compelled or provoked. These beasts include the Griffin, Chimera, and Cockatrice.

Temple Construction Modifiers

The following modifiers are used to select an unholy site for Vhoux. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly good	-8
Residents are predominantly lawful	-6
Site of an infamous massacre	+2
Frequent coup attempts	+1
High rate of murder	+1
Slavery tolerated	+1

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Vilnibog

Prince of Rot, Worm Lord.

Lesser Deity

Symbol: Worm totem on a web.

Alignment: Neutral Evil

Portfolio: Decay, pestilence, and weakness.

Interests: Deterioration, rot, decay, filth, corruption, fermentation, pests, parasites, vermin, aging, weakness, disease, epidemics, malodor, and fragility.

Worshippers: Wererats, lepers, impoverished, outcasts, cultists, scavengers, cheese makers, brewers, fermenters, farmers, and druids.

Domains: Decay, Destruction, Evil.

Favored Weapon: Spear.

Allies: [Fel'shire](#), [Oerne](#), and [Onuyl](#).

Foes: [Ar-Talath](#), [Chalerva](#), [Silvera](#), and [Thoshanir](#).

The disgusting god of decay, pestilence, and weakness, Vilnibog is a powerful demon who assumed the mantle of a deity. He appears to mortals as an old, withered man with horns.

Vilnibog is filthy beyond measure, and is a secretive, thoughtless miser who thrives on weakness and deterioration. It is said that his merest sigh spreads epidemics across the land. His breath is rotted with consumption and a host of other ills. His bow fires arrows of sickness. Towns have fallen into ruin merely at the mention of his name, so out of superstition this god is never mentioned in urban areas.

Despite his corrupting nature, Vilnibog is also known to be beneficial to man. He enriches the fields that lie fallow, curdles milk to produce cheese, and ferments the alcoholic beverages that so many enjoy. He also turns corpses and the wastes of animals to soil, renewing the cycle of creation. In this aspect he represents creation through destruction, thus he is considered more neutral than he is evil.

The symbol of Vilnibog is the worm totem on a circular web. Vilnibog is a bitter enemy of the virtuous gods [Thoshanir](#) and [Silvera](#). He also has a love-hate relationship with [Ar-Talath](#), as each represents a portion of the cycle of life and decay.

Vilnibog possesses the *rot worm*, a +3 *short bow* that inflicts a *bestow disease* spell-like effect on each target it strikes. He also carries a +4 *unholy short spear* that can be transformed into a bronze worm that wraps around the arm.

Worship

The true worshippers of Vilnibog are few in numbers. His association with the plague and fever has scared away most civilized people, and eventually kills off his few loyal followers.

Superstitious farmers are known to make sacrifices to Vilnibog, and a macabre festival is held late each autumn in order to placate the demon lord. Some druids who see decay as a natural part of the life cycle also support him. Brewers can also secretly worship him, as his powers create alcoholic beverages. However Vilnibog is hated by most city folk, especially the artisans and artists who treasure creation.

The followers of Vilnibog are subject to lycanthropy, and this is the means by which many recruits are brought into the cult. Usually these victims are wererats, but they can also be any lycanthrope of evil alignment. Packs of followers roam the streets at night in Wererat form, looking for hapless victims to rob, torment, and infect. Such activities peak during the full moon.

Clerics

Priests of Vilnabog are known as Wormservants. They wear heavily worn, pale-yellow hooded robes, with a dark-brown, spiralling worm symbol centered on the back. Worm-shaped, intertwined rings around each oversized sleeve indicate rank within the clergy. Naturally the priests have a strong dislike of cleanliness, and enjoy lingering over corpses.

A temple of Vilnibog is usually located in a secret site within a decaying area of a city, usually in a garbage dump, the sewers, or inside an abandoned building. Since priests of Vilnibog are almost inevitably hunted down ruthlessly by authorities, much care is taken to conceal and protect the places of worship.

The priests will often gain their food and other goods from the garbage thrown out by others, and will often linger by the midden mounds looking for recent

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additions. They will often recruit new initiates from among the street urchins who scavenge through the trash.

Benefits & Strictures

- All Wormservants loathe the feel of new materials or the taste of freshly cooked food. They will only use old and decaying garb, weapons, armor, and shields. As a result such equipment is frequently in poor shape and more vulnerable to breakage. Any food besides fermented beverages must be exposed for at least a day before it will be eaten.
- Due to their intense familiarity with the rotting process, Wormservants automatically gain a Skill Focus feat in the Profession (Brewer) skill. This is in addition to their normal allotment of feats.
- Wormservants are especially resistant to disease and decay. They gain a +4 bonus to any saving throw versus disease, the toxins from rotting food, or the effects of alcohol.
- All Wormservants to emit a constant odor of decay which grows stronger with level. This will cause a -2 penalty to the reaction checks of non-followers. Creatures with the scent feat can detect the Wormservant at double the normal distance, and the tracking DC is reduced by -4. However most predators will avoid the priest if he plays dead.
- The following feat is only available to devotees of Vilnibog.

RODENT EMPHY [Special]

You are on very good terms with rats and rat-like creatures.

Prerequisites: Worshipper of Vilnabog, Cha 11+.

Benefits: Rats, dire rats, and other rat-like animals will instinctively avoid attacking you, and any in the vicinity will come to your defense when you being attacked. You also gain a +4 bonus to the reaction roll of a Wererat.

If you befriend a normal rat with the *animal friendship* spell, it will serve as your scout and spy with exceptional loyalty assuming you can communicate your wishes.

Temple Construction Modifiers

The following modifiers are used to select an unholy site for Vilnibog. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly good	-7
Clean, efficient sewers	-2
Good hygiene practiced	-3
Dry, barren region	-1
Delapidated with many ruins	+1
Population of wererats	+2
Reputation for fermented goods	+2
Agricultural area	+1

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Preeminent Gods

There are other, lesser deities in the pantheon, but none of these possess the power of the sovereign gods described above. A few such gods were created during the great rent of Yam-Ar, while most were formed when the gods mated with each other or with other divine beings. The exception is Onuyl who was formed spontaneously upon the death of Riane. The most notable of these preeminent gods are [Chalerva](#), [Fel'shire](#), [Khlor](#), [Onuyl](#), [Shizle](#), [Skap'ne](#), [Subyalus](#), [Thorn](#), and [Uhl-Khoroz](#).

Many of the preeminent gods are little known or worshipped in the region, despite the important roles they often play. Others are worshipped solely in the temples of their parents, being viewed more as blood representatives of the sovereign gods rather than independent deities. Examples of such closely linked offspring include Teine, Dreia, and Alesso, the children of Habatwa and Thoshanir. However such gods may become true powers in their own right during a future age.



Chalerva

Breath of Creation, Lady of Eloquent Grace, Light Twin, She of the Honeyed Voice, Sublime Patron, Virgin Goddess.

Lesser Deity

Symbol: Fountain or a pair of masks.

Alignment: Chaotic Good

Portfolio: Artistry, drama, monuments, and pools.

Interests: Art, performance, grace, drama, plays, audiences, eloquence, speeches, appreciation, entertainment, acting, poetry, tales, eloquence, painting, carving, sculpting, statues, architecture, monuments, fountains, pools, and humanity.

Worshippers: Artists, architects, bards, patrons of the arts, thespians, performers, illuminators, and architects.

Domains: Chaos, Emotion, Good, Water.

Favored Weapon: Rapier.

Allies: [Eptielle](#), [Erog](#), and [Pip](#).

Foes: [Fel'shire](#) and [Vilnibog](#).

This calm, graceful goddess appears as a tall, willowy woman with long, flowing red hair and a silken dress. She wears a cloak spun from pure gold and has a sparkling diamond tiara upon her head. Chalerva is constantly surrounded by a blue glow of light and her whispering voice carries clearly over the loudest roars.

Chalerva is the protectress of culture and the achievements of civilized life. She is a pacifist god who works to promote peace and stability through beauty and expression. Her goal is not so much the creation of lasting works of art as the emotional involvement and attachment of the audience. By this means she raises man above the squalor and baseness of his nature and teaches him to reach for higher goals. She is not intrinsically opposed to battle or war, but does abhor their effects.

Still a relatively young goddess, she has followers only among those possessing an artistic nature. Yet

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her influence has spread widely throughout the lands, and many cities now sport grandiose monuments, decorative pools, fine art, and lively theater. Bards especially favor Chalerva and carry her message of peace and beauty wherever they journey.

This goddess leans more toward being good in nature than she is chaotic, and favors personal liberty primarily because of her interest in expanding creativity and freedom of expression. Chalerva has no interest in promoting a lawless society, as such tends to have a deleterious effect on civilization.

Chalerva and her sister [Subyalus](#) are the twin daughters of [Am Droue](#) and [Eptielle](#). By temperament, however, Chalerva more closely favors her grandfather [Ar-Talath](#). While Chalerva represents the finer achievements of humanity and civilization, her darker sister [Subyalus](#) fosters the more seedy and immoral side of civilized life. The twins have been close since birth and neither really dislikes the other, but the two rarely see eye to eye on matters. Chalerva has few enemies among the gods, and is a particular friend of [Pip](#) and [Erog](#).

The Lillend are the divine agents of Chalerva, and they defend and protect the art she treasures.

She possesses the *grace blade*, a +4 *keen rapier*. For her main gauche she wields a +3 *defending dagger*. Her golden cloak is a magical repository of artistic lore, and provides a +10 competence bonus to any bardic knowledge checks.

Worship

The worshippers of Chalerva can come from all walks of life, and those that grow to love her can constantly sense her joyous presence. However, she particularly favors those who are artistically gifted, or receive great joy from beauty. Her signs take the form of a wondrous sight or a marvelous experience, yet most non-believers will deem these hallucinations.

Temples and shrines of Chalerva are architectural monuments to their creators and often set the standard by which other structures are judged. They are often located near the local amphitheater or sites frequented by performers. A reflecting pool surrounds the temples, giving the site the appearance of an island. The interior is adorned with statues and monuments of all types, and any devout worshippers will soon find their name on a plaque somewhere within the local shrine.

The holy period of Chalerva is the four-day festival of Ensalot, following shortly after the summer solstice. This is celebrated with displays of artistry,

dramatic plays, poetry readings, street performers, elegant banquets, and the unveiling of new monuments or fine buildings. Collections of artwork are opened to the public during this time and wealthy patrons are encouraged to donate to the arts.

Clerics

The priests of Chalerva are known as Artwrights. They wear no particular attire, although they favor colorful, stylish garb. They are not especially noted for being proficient in the warrior arts, but some practice these skills for use in dramatic plays. They prefer flashier weapons, rather than those designed mostly for efficiency.

The priests generally prefer cities where benevolent patrons are willing to fund the arts. Temples to Chalerva are artistic wonders, with beautiful architecture, reflective pools, and many fine fountains and statues.

Benefits & Strictures

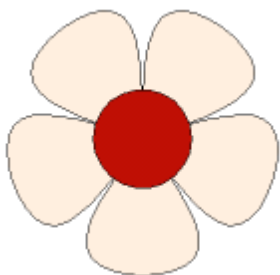
- Artwrights with a Charisma of 11 or higher gains the Perform skill as a class skill.
- Artwrights must always have at least one Craft skill at least equal in rank to their class level. They must spend their skill points on this craft skill first before studying any other skills.
- By tradition Artwrights will only wear display armor that is crafted by a master artisan. Such armor will cost at least 25% more than normal to account for its fine, artistic design work.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Chalerva. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly evil	-6
Beautiful architecture	+3
Many monuments and fountains	+1
Prominent theaters	+1
Wealthy patrons of the arts	+2

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Fel'shire

Caretaker of the Sleeping One, Flower Empress, Lady of Blossoms, Silent Hand.

Intermediate Deity

Symbol: Five-sided wild flower or a vine wreath.

Alignment: Neutral

Portfolio: Flora, growth, and burrows.

Interests: Plants, leaves, berries, nuts, fruits, seeds, flowers, wilds, growth, recovery, resilience, persistence, renewal, spreading, gardening, spring, loam, roots, and burrowing.

Worshippers: Hermits, rangers, woodsmen, herbalists, gardeners, and druids.

Domains: Passage, Plant, Sun.

Favored Weapon: Club.

Allies: [Diaderum](#), [Erog](#), [Oerne](#), and [Vilnabog](#).

Foes: [Argenta](#), [Arn Droue](#), [Chalerva](#), and [Ombrum](#).

Fel'shire is a hermit goddess that rules over the wild fringes of civilization. She is sometimes called the silent hand, a reference to the quiet way she works her will. She normally appears as a raccoon, a perpetually blooming flower, or a nature spirit similar to a nymph-like leafed growth.

This goddess rarely interacts directly with intelligent beings, especially those that dwell in the settled lands. Instead she sends small creatures or other natural apparitions to give signs to those who sense her work and promote her will. She is a kind and gentle goddess who is rarely enraged. Fel'shire works her plan gradually without resorting to desperate measures or sacrificing her true beliefs.

Fel'shire is the goddess of healing the defiled earth, and her compact is to gently restore nature to a pristine, primordial condition. She is responsible for repairing the damage done to the lands by the great conflicts between the gods. Indeed Fel'shire is the goddess most responsible for healing Yam-Ar and so she is viewed as the caretaker of the sleeping one.

The rise of civilization and the cultivation of plants and trees is an affront to Fel'shire, especially the

farming of food crops and the unnatural use of cut lumber. She does, however, tolerate gardening as a step along the road to a proper balance with nature. Fel'shire works steadily and relentlessly to restore natural balance to the world. In this she has a close ally in Erog, and the two often work closely together.

Nobody knows quite from where this goddess sprang, although tales persist of her being a daughter of [Beshada](#) born under unusual circumstances. Her closest friends among the gods are those with natural portfolios, while she bitterly opposes the work of the so-called civilized gods, especially [Argenta](#), [Chalerva](#), [Ombrum](#), and [Arn Droue](#).

She possesses the *bark fist*, a +3 *returning greatclub* that can cast *summon monster VII* once per day to magically summon a treant. From her shoulder hangs *Fel'shire's seed bag*. Each time it is emptied this bag fills with the seeds of randomly selected plants that are native to the region. It also allows the owner to cast *entangle* and *wall of thorns* once per day.

Worship

Many of the followers of Fel'shire in the civilized lands are gardeners who attempt to soften the hard structures with floral growths and the bounty of nature. True followers can be distinguished from common farmers because they do not use their gardens to grow vegetables. Instead they favor elegant arrangements of different plants, shrubs, and small trees to beautify their surroundings.

Among the wilds, the worshippers of Fel'shire seek to live in harmony with nature and attempt to minimize the disrupting influence of civilization. Any construction is of a limited nature and uses only natural materials. If wood is used then it is drawn from newly fallen trees, usually following a storm.

Locations of particular natural beauty are often held as places sacred to Fel'shire, and they often attract one or more dedicated worshippers to serve as caretakers. These wards will often fanatically guard their sacred trust, but will allow others to enjoy the locale for short periods.

Clerics

Priests of Fel'shire are known as Herbwatchers. They have much in common with druids, but gain their divine powers from their goddess rather than nature. They wear rough clothing or leather garments. They paint the area around their eyes black like a raccoon and decorate their hair with beads, feathers, and garlands of flowers.

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Herbwatchers are expected to live off the bounty of the land, and the use of sawed lumber or consumption of most plant parts is an affront to Fel'shire. Unless they are starving, the only plant or fungus products that Herbwatchers are allowed to consume are berries, nuts, and fruits. Consuming other plant parts, whether in their wild state or processed as in bread, will earn the displeasure of their goddess and they will need to make an act of repentance. This will typically involve a period spent spreading wild seeds and pollinating wild plants in settled areas, or some other service to nature.

While the goddess tolerates the use of domesticated animals, she would prefer that her priests associate with wild creatures instead. Thus Herbwatchers will normally be unfamiliar with the Handle Animal or Ride skills. Such skills can be learned, but usually only for use with such enchanted creatures as a Pegasus.

These priests consider themselves protectors of nature, and they abhor the harm that civilization has done to the wilds. They are avid collectors of wild seeds and carry a pouch of such to spread wherever they tread. In doing so they hope to hasten the day that nature will ultimately triumph over mankind.

Temples and shrines of Fel'shire are modest structures, consisting of concealed burrows in the side of hills. The temple walls are reinforced by roots strengthened by magic, and the altar is an Ashri bush, the sacred flower of Fel'shire. It is very unusual for such a temple or even a priest of Fel'shire to appear in the vicinity of a heavily settled place, such as a town or city.

Benefits & Strictures

- Herbwatchers can take ranks in Animal Empathy as a cross-class skill.
- Herbwatchers can not use the Handle Animal or Ride skills on normal animals. They may only be employed with such enchanted creatures as a Pegasus or Griffin.
- Consuming parts of a live plant or tree other than the berries, nuts, or fruits will displease the goddess and require atonement.
- When the target or effect of a spell is a burrowing animal, such as a badger, you cast the spell at one level higher than normal.
- The following feat is only available to devotees of Fel'shire.

FLORA WARD [General]

You are intimately familiar with the ways of the wilds.

Prerequisites: Worshipper of Fel'shire, Wis 13+.

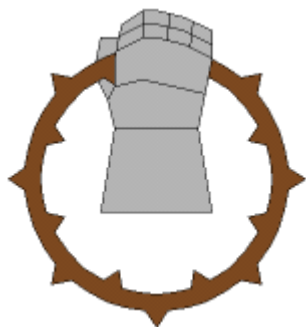
Benefits: You can take the Knowledge (nature), and Wilderness Lore skills as class skills for all classes. You gain a +1 bonus to the Profession (herbalist) skill.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Fel'shire. See appendix B for details.

Settlement Feature	Modifier
Located in a long-settled region	-6
Agricultural center	-4
Extensive lumber operations	-2
Barren or desert area	-2
Rocky ground	-1
Close to extensive wilderness	+4

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Khlor

Ash Knight, Dread Tyrant, Exhalted Orator, Jade Eye, Lord of Iron Rings, Toothgrinder.

Lesser Deity

Symbol: A jade eye or a steel gauntlet grasping a circlet of thorns.

Alignment: Lawful Evil

Portfolio: Oppression, intolerance, and order.

Interests: Brutality, discipline, force, order, solidarity, exhortation, zeal, bigotry, insecurity, xenophobia, oppression, organization, and tight supervision.

Followers: Tyrants, demagogues, ruthless lords, warriors, merchants, bigots, agitators, inquisitors, and fanatics.

Domains: Evil, Law, Terror, War.

Favored Weapon: Longsword.

Allies: [Bharkhamel](#), [Ombrum](#), and [Xo](#).

Foes: [Althain](#), [Jazhara](#), [Rhysael](#), and [Vhoux](#).

A newcomer among the pantheon, Khlor normally manifests as a tall, powerful being dressed in a gleaming suit of white armor. His long gray serpentine hair dances casually in the air as if blown about by a breeze. Khlor has a white goatee and his cold eyes are pure jade in hue with no pupils. When he speaks his voice fills rooms and reverberates off the walls. His only physical flaw is a set of unusually large, misaligned fangs that earned him the nickname Toothgrinder. He can also appear as a great white panther or a deep, booming disembodied voice.

This dark god represents oppressive order, solidarity, and intolerance to change through the application of brutal force, exhortation, and tight supervision. The will of the individual is to be subsumed to the goals of the group, and criticism is not to be tolerated. Khlor expects a group to speak with one voice, and that voice must be the leader. It is said that any group that he leads can never be broken and he can command any mortal with but a word.

Unlike his cohort [Ombrum](#), Khlor is more lawful than evil. Only his oppressive methods and bigotry swing the alignment away from the neutral. Those who can overlook such unfortunate details have no difficulty finding Khlor a worthy god. As he also represents the insecurity of those threatened by outsiders, he has gained a surprising number of followers in the oft-invaded region. Indeed there are many that do not view him as a god of the vices, despite his harsh methods.

Khlor is the son of [Bharkhamel](#) and [Oerne](#), and still remains close to his father. He has a friendly rivalry with [Ombrum](#) as both vie for control of the lands. Ironically, despite his evil nature, he is a bitter foe of [Vhoux](#) who he views as a destabilizing god. While most gods of the virtues find his methods distasteful, there are some that think his goals of cohesion and stability quite agreeable, especially in the case of [Silvera](#).

He wears a suit of +4 *plate armor of invulnerability* and wields *rabble striker*, a +3 *lawful long sword of speed*. On his right hand is the *gauntlet of domination*, a magical item that can cast *Bigby's grasping hand* and *dominate monster* once per day.

Worship

Many worshippers of Khlor are noted for their bigotry and intolerance of changes or new ideas. They believe in traditional roles, primogeniture, fiefdom, and class-based systems.

Those who follow Khlor gain a sense of security from a rigid, overbearing form of government. Chaos and turmoil is to be feared and avoided at all costs. They believe that the principles under which they live are well understood by all, and that any transgressors should be severely punished and made into an example. Thus extremely harsh forms of punishment are welcomed in the name of order, and little sympathy is shed for those violators who suffer torture, imprisonment, and gruesome deaths. Failure to wholeheartedly support the legal rulers is tantamount to treason, and deserves only a slow, painful death.

In regions where the worship of Khlor is tolerated and even encouraged, his followers will actively harass other races or beings from foreign lands. In other parts of the region their actions are subtler, consisting of steady refusal to trade or associate with those they find objectionable.

All ceremonies of Khlor are accompanied by the steady, rhythmic beat of drums and marching feet. Rigid uniformity is a constant theme of these events,

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using carefully coordinated events that follow a predetermined script. Variation from the traditional procedures is almost tantamount to rebellion, and openly flouting the procedures will result severe punishment. Indeed such punishments are often included as part of the ceremony so that the followers may be reminded of the principles that they worship.

The holy day of Khlor occurs at the start of summer on the day of Zlagh Nor. Following a half-day of prayer, the worshippers perform an orderly march through the streets in the evening. Afterward comes the traditional prayer ring ceremony of Khlor. This consists of concentric rings of chanting followers, each rotating in an alternate direction and carrying weapons aloft. At the heart of the rings is a great fire in which the priests, protected by magic, immolate themselves.

Clerics

The priests of Khlor are known as White Fists. They work with an excessive zeal to execute the will of Khlor. The priests are trained to a high level of discipline and are extremely tough and resilient in a fight.

For ceremonial services these priests favor a loose fitting white martial outfit with a black leather belt and silver chains hanging from the lapels. The symbol of power of the high priest is a tapered rod with the head of a great cat at the top. The eyes of this cat are fitted with jade, and they glow threateningly when the high priest begins a tirade. When the priests ride into battle they wear white armor and carry a kite shield bearing the symbol of Khlor.

The priesthood of Khlor is organized in military fashion with the rank based on seniority and dedication. Disloyalty and disobedience in the priesthood is not tolerated, especially at the lower ranks, and harsh punishments are meted out for even minor infractions. As a result of their skills, the priests of Khlor are experts on instilling discipline in a military force.

In places where the worship Khlor is allowed, his temples are laid out according to an exacting plan with few superfluous artistic touches. They are massive, solid structures built about a circular inner hall. The hall is covered with a great white marble dome with the holy symbol of Khlor emblazoned on the interior. There are few outer windows or openings on the exterior of the temple, allowing the structure to double as a fortress. All of the sleeping chambers have dimensions based on the rank of the priests, while the high priests are allowed an elegantly

decorated private office. (Rank has its privileges after all.)

Benefits & Strictures

- All White Fists are expected to take the Leadership feat as they can rise in rank through the clergy. They will not be able to pray for domain spells above 5th level until this feat is taken.
- White Fists can take the Intimidation skill as a class skill. They can only take Diplomacy as a cross-class skill.

Temple Construction Modifiers

The following modifiers are used to select an unholy site for Khlor. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly chaotic	-8
Residents are predominantly good	-2
Military garrison or base	+1
History of tyranny	+2
Intolerance of outsiders	+4

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Onuyl

Devourer, Hand of Oblivion, Illuminator of Myriads, Unrelenting One.

Greater Deity

Symbol: Obelisk or a bowl of stars.

Alignment: Neutral

Portfolio: Time, stars, calamities, and ruins.

Interests: Time, old age, ancient history, remembrance, nostalgia, passage, stages, patience, inevitability, futility, misfortune, natural disasters, earthquakes, stars, heavens, deterioration, remains, eradication, and dust.

Worshippers: Historians, astrologers, diviners, doom sayers, elders, explorers, navigators, and travelers.

Domains: Knowledge, Luck, Travel.

Favored Weapon: Pick.

Allies: [Oerne](#), [Pip](#), and [Vilnibog](#).

Foes: [Arn Droue](#), [Beshada](#), and [Eptielle](#).

Before the birth of this deity, time in the universe had a decidedly fluid nature. The deities were free to alter the world to suit their whims and they lived almost completely outside the bounds of time. Upon the death of Riane, however, this freedom came to an abrupt end as the lamentations of the gods gave birth to Onuyl the Devourer. He appeared from the corpse of Riane as a great mass of darkness and descended upon the world to rend apart the creation of gods in an act of vengeance.

Deities like [Arn Droue](#) and [Beshada](#) desperately fought against the great destruction wrought by this new god and managed to permanently bind him to the heavens with their interwoven hair. Denied the immediate fulfillment of his purpose, Onuyl instead slakes his desire for vengeance by manufacturing time on his great mill. This immense device slowly grinds down the works of both god and mortal alike. All of the gods save Ircoth and Onyg can only escape his mill by linking their fates to his through the stars and planets scattered across the heavens.

Onuyl (pronounced Oh-NOY-ul) is a patient and resolute god, as he knows that his will be the ultimate victory. Onuyl has few friends among the gods, as all fear his ultimate power. He shows neither mercy nor malice towards mortals, however, and is for the most part a benign god. While he is a greater deity, Onuyl has few followers. In the short term he neither seeks to harm or to help mortals, and little interest in their parochial affairs.

When he does manifest himself, Onuyl appears as an utterly black, masculine profile wearing a silvery robe and carrying a gnarly walking staff. In dim lighting the stars of the gods can be faintly seen in the darkness of his form. Onuyl can alter the flow of time at will, so that days can seem like minutes while at other moments time stands absolutely still.

The silvery *robe of fate* worn by Onuyl allows the wearer to activate the spell-like abilities of *expeditious retreat*, *haste*, *slow* at will once per day. If either *temporal stasis* or *time stop* is cast upon the wearer, there is a 75% chance the spell will be reflected back upon the caster.

Worship

The nihilistic nature of this god tends to dissuade most from seeking his favor. So he has only a small following even among those who might be drawn to the portfolio of this deity.

Officially there are no holy days of Onuyl, although his followers often rejoice at unusual alignments of the planets. His followers are a fatalistic lot, recognizing the inevitable futility of all their efforts but comforted that it will most likely occur well after they are dead. These tend to be gloomy, fatalistic individuals who are equally drawn to Dholemtrix.

Clerics

The priests of Onuyl are known as Venerators. They wear deep blue velvet robes with silver trim. Their symbol of office is a silver cane inscribed with the constellations of the heavens. The priests worship Onuyl by exploring the ancient ruins to better understand how those civilizations fell. They also track the flow of time and predict astronomical events in their great temples.

The exploratory efforts of the priests of Onuyl receive some support from wealthy patrons seeking valuable long lost treasures or powerful magic items. In exchange the priests gain the funds to hire guards, excavators, pack animals, and other support.

Venerators understand the inevitability of ultimate ruin he will bring and fully believe that Onuyl is the

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most powerful of the gods. They worship his crede by glorifying the past among the ancient ruins created by his great mill of time.

Elders will be honored on their birthdays at the temples of Onuyl. The priests will voluntarily record the story of their life. This is regardless of how banal the tale may prove. They will also provide gratuitous funerary services and a burial plot for anyone who lives to reach old age.

Benefits & Strictures

- Venerators with an Int of 11 or higher can take Knowledge (history) as a class skill.
- Due to their ability to sense of the flow of time wrought by Onuyl's grinding wheel, Venerators gain a +1 bonus to any saving throws to resist spells that modify or stop the flow of time. These spells include *haste*, *slow*, *temporal stasis*, and *time stop*.
- Venerators are forbidden from casting any spell that slows the aging or rejuvenates a life form or object, such as *oil of timelessness*. However they can use age reducing magic on themselves.
- Any Venerator who takes the Extend Spell feat can make a spell last much longer by using up a higher spell slot. For every doubling of the additional levels at which the spell slot is used, the spell will last another multiple of the duration. Thus the spell can be made three times as long by using up a spell slot two levels higher than normal. The spell duration will be four times as long if the spell slot if four levels higher.
- Venerators can only take general class feats that are time-related, or have a prerequisite that is time-related. Thus they must take feats such as Combat Reflexes, Endurance, Improved Initiative, Lightning Reflexes, Mobility, Quick Draw, Run, and Spring Attack. This does not apply to the extra class-related feats.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Onuyl. See appendix B for details.

Settlement Feature	Modifier
Located near ruins	+4
Settlement less than a century old	-6
Settlement is in decline	+1
Site of a famous natural disaster	+1
Astrological Observatory	+2



Shizle

Daughter of Might, Divine Splendor, Her Rising Glory, High Champion, Mistress of Challenges, Protector of the Heavens.

Lesser Deity

Symbol: Sunrise on a beam and columns or a discus.

Alignment: Lawful Neutral

Portfolio: Strength, glory, and obstacles.

Interests: Strength, feats, vigor, potency, athletics, practice, rivalry, competition, triumph, victory, heroics, glory, splendor, legends, goals, barriers, and obstacles.

Worshippers: Athletes, laborers, adventurers, warriors, amazons, berserkers, generals, and heroes.

Domains: Law, Passage, Strength.

Favored Weapon: Two-handed Sword.

Allies: [Ar-Talath](#), [Ies'lorn](#), and [Subyalus](#).

Foes: None.

With her great strength Shizle is tasked to be the eternal buttress that keeps Onuyl and the heavens forever divided from the lands, thus ensuring that the powers of the gods do not destroy the mortals. Her home is the infinite horizon, and her father Ar-Talath glorifies her for this thankless duty with each sunrise or sunset.

She is an exuberant goddess who is normally blunt and forthright. Shizle does not suffer fools gladly, and will readily put an insufferable person in their place. Shizle places an emphasis on athletic prowess and despises trickery and those who seek an unfair advantage.

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She usually appears as a tall, bronze-fleshed athletic female with short hair, although she can also appear as a rust-hued dragon. Shizle wears a segmented leather tunic and wields a two-handed crystal sword. While she enjoys all forms of athletic prowess, she particularly favors individuals who apply their physical abilities to heroic endeavors.

Shizle is the daughter of [Diaderum](#) and the younger sister of [Eptielle](#) by [Ar-Talath](#), but whereas [Eptielle](#) chose the path of romantic love and beauty, Shizle favors physical perfection and athletic ability. Due to her eternal duty she is almost always neutral toward the major gods, although she remains close to her father [Ar-Talath](#).

Although she has no true enemies among the pantheon, she does loath [Vilnibog](#) and scorns her sister [Eptielle](#). She also dislikes [Thorn](#) for his dishonorable tactics and [Te'oberon](#) for her trickster ways.

Among the tales said of Shizle is that she will not bed any mortal who has not bested her in combat. Those foolish enough to try are inevitably slain. Still there are those tempted to make the attempt; especially arrogant male warriors who believe no females are worthy to enter battle.

The sacred animal of Shizle is the Boar, who represents the power and determination of this goddess.

Shizle possesses *glory champion*, a crystalline +3 *greatsword of mighty cleaving*. This weapon allows the wielder to activate the spell-like ability of *bull's strength* once per day. She also wears +4 *leather armor of arrow deflection*.

Worship

The worshippers of Shizle are eager individuals who enjoy overcoming all obstacles, matching or surpassing any competition, and achieving new heights of glory. They live hard, fast lives and rarely live to old age.

Korinador, the annual holy day of Shizle, occurs in late spring immediately after planting season. Her followers gather for a day of athletic activities, capped by feats of strength and speed. The victors are honored with a great feast served by the priests.

Every seventh year the priests of Shizle host the celebration of Orcle, a gathering of the best athletes, warriors, and heroes in the land. This is traditionally held in an open field outside the capitol. Although there are sporting events and various forms of

entertainment, the main purpose is to honor Shizle and those who dedicate themselves to her principles.

Clerics

The priests of Shizle are known as Glorychampions. Initiation into the priesthood of Shizle requires various physical tests and ordeals, culminating with a symbolic burial and rebirth of the initiate. The recruit is placed within a stone box at dusk that is covered in a layer of dirt. At dawn the box is unearthed and the initiate is welcomed into the ranks of the priesthood. Needless to say not many can pass the rigors of these initiation trials, and as a result there are few priests or temples to Shizle.

During holy ceremonies Glorychampions wear ornate leather tunics dyed in the hues of sunrise. The priests celebrate the glory of their goddess with athletic events or valiant acts of individual heroism. Many cities dedicate the opening of their sporting events to this goddess.

Benefits & Strictures

- Ceremonies to Shizle are performed during the hour of sunrise or sunset, and it is only at these times that spells seeking divine guidance can be cast. These restricted spells include *augury*, *divination*, and *commune*.
- Glorychampions are forbidden from casting any spell or using any magic item that magically holds, paralyzes, or otherwise physically restrains a living being.
- Glorychampions gain a +2 bonus to any saving throw versus magic, toxins, or attacks that drain strength, dexterity, or constitution.
- The following feat is only available to devotees of Shizle.

ATHLETIC [General]

You are trained in the physical skills used in sporting competitions.

Prerequisites: Worshipper of Shizle, Str 13+, Dex 13+.

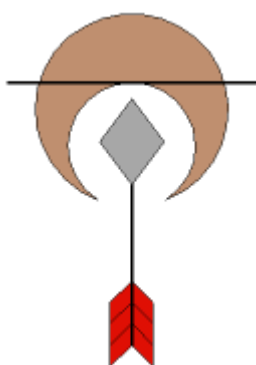
Benefits: You can take the Balance, Climb, Jump, Swim, and Tumble skills as class skills for all classes. You gain a +1 bonus to these skills.

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Temple Construction Modifiers

The following modifiers are used to select a holy site for Shizle. See appendix B for details.

Settlement Feature	Modifier
Settlement is predominantly chaotic	-4
Host for regular sporting events	+2
Home for a mercenary company	+1
Military base	+1
Located near a frontier	+1



Skap'ne

Beast of the Hills, Dark Scavenger, Headless Ghul, Lord of Envy, Smoldering Serpent, Stalking God.

Lesser Deity

Symbol: Triangular rack frame or a taloned hill enveloping a diamond arrow.

Alignment: Chaotic Evil

Portfolio: Savagery, envy, plunder, and hills.

Interests: Cruelty, brutality, ferocity, barbarity, violation, rapine, vandalism, vulgarity, desire, envy, jealousy, selfishness, possession, raids, looting, banditry, scavenging, mounds, promontories, ridges, and hills.

Worshippers: Bandits, brigands, pirates, raiders, pillagers, rapists, grave robbers, camp followers, head hunters, and savages.

Domains: Chaos, Destruction, Earth, Evil.

Favored Weapon: Short Bow.

Allies: [Te'oberon](#).

Foes: [Eptielle](#), [Habatwa](#), [Jazhara](#), [La'ahl](#), [Quatl](#), and [Rhysael](#).

This brutish, primeval god normally appears as a gray-fleshed, stooped humanoid of terrible aspect carrying his head in his arm, although he can also appear as a snake of fire. He is a god who lacks the

remotest sense of decency or consideration for others, and simply acts on his desires without thought of the consequences.

Skap'ne is a parasitic god who feasts on the mayhem spread by the gods of vices, trailing in their path of destruction like a hungry dog. He revels in the wake of slaughter and routed enemies, looting, plundering, and cruelly enjoying the women.

The sacred animal of Skap'ne is the hyena, a cunning creature that has much in common with this god and his followers.

This is also a god who is easily aroused by physical beauty, and will take any mortal female he finds desirable. While he jealously guards his possessions, Skap'ne is especially envious of the other gods and is never satisfied with his own powers or treasures. His general antipathy and envy of the other gods has left Skap'ne with few friends in the pantheon. [Habatwa](#) especially hates him for his ill treatment of women.

Skap'ne possesses the *gut ripper*, a +3 *short bow of wounding*. Arrows fired from this bow scream across the sky, producing a horrifying sound. Three times per day while an arrow is in flight, the wielder can activate a *scare* spell-like ability as a free action.

Worship

The depraved followers of Skap'ne believe that life is intended to be nasty, brutish and short, so a person should take whatever they desire and live only for the moment without consideration for the future.

Worshippers of Skap'ne are scavengers by nature, stealing from those foolish enough to labor for their needs and betray those who are no longer useful. Their leader rules by group consensus, and is chosen based on his cunning and success at pirating the possessions of others.

Skap'ne is one of the few gods of this pantheon known to be worshiped by a large contingent of non-humans. Among his followers are many ugly humanoid beasts that dwell in the hills and descend into the lowlands to loot, pillage, and burn.

The holy day of Skap'ne is Ravnar in mid fall. A great feast is served during which the followers of Skap'ne show off their wealth and brag of their accomplishments. Any loot gathered during the year is distributed to the followers of Skap'ne at this time, and cruel games are played with slaves and captive. In the evening sacrifices are made to Skap'ne, followed by wild dancing around fires and demonstrations of ferocity and toughness.

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Clerics

Priests of Skap'ne are known as Ravishites. Many of these priests are drawn from the ranks of bandit bands, and have lived previous careers as thieves or warriors.

Ravishites always wear a tan kilt, wide leather belt, fur boots, and a leather hood. When on a raid or on ceremonial occasions the bare arms and legs are covered with soot or a black paint. When the weather turns inclement the priests wear a warm, quilted leather cloak. They also carry a long curved knife known as the Arm of Skap'ne.

His places of worship are located among the hills, and the temple complexes are cleverly disguised caves dug out of the earth. There are often secret passages in these temples where the loot of this god is concealed. This loot is only brought out on ceremonial occasions under heavy guard.

Benefits & Strictures

- Ravishites can choose any one Warrior skill to be a class skill. They must have a score of 11 or higher in the key ability.
- Ravishites automatically command the respect of any group of bandits or brigands, and gain a +2 bonus to their reaction roll when interacting with such.
- The following feat is only available to devotees of Skap'ne.

PLUNDER [General]

You are trained to be particularly efficient at the brute force techniques of looting and pillaging.

Prerequisites: Worshipper of Skap'ne, Wis 13+.

Benefits: You can take the Appraise, Disable Device, and Search skills as class skills for all classes for all classes. You gain a +1 bonus with these skills.

Temple Construction Modifiers

The following modifiers are used to select an unholy site for Skap'ne. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly good	-7
Residents are predominantly lawful	-7
Located in hilly or rough terrain	+2
Area subject to banditry or piracy	+1
In an unsettled region	+2
Sacked by enemies in the past	+1



Subyalus

Dark Twin, Guardian of Cats, Lady of Seduction, Mistress of Many Pleasures, Princess of Passions, She of Deceptive Paths.

Lesser Deity

Symbol: Red winged half-mask or a sphinx.

Alignment: Chaotic Neutral

Portfolio: Pleasure, indulgence, delusion, and felines.

Interests: Narcissism, stimulation, comfort, ecstasy, sensuality, passion, promiscuity, lust, lewdness, libertine, habit, individuality, gluttony, intoxication, irresponsible gaiety, delusion, self-deception, cats, and feline creatures.

Worshippers: Bawds, prostitutes, rakes, adulterers, perverts, freaks, gluttons, bored nobles, self-indulgent wealthy, addicts, and alcoholics.

Domains: Chaos, Emotion, Trickery.

Favored Weapon: Glaive.

Allies: [Beshada](#), [Jazhara](#), and [Shizle](#).

Foes: [Dholemtrix](#), [Eptielle](#), [Finos](#), [Lashar](#), and [Virac](#).

This goddess, the dark twin sister of Chalerva, represents all that is depraved and unwholesome about human civilization. She normally appears as a particularly alluring cat-headed woman and is always accompanied by two large hunting cats. Subyalus can take whatever form a person finds most desirable, and can make any man forget that which is most dear to him with a seductive look.

Subyalus lives only for the moment and indulges herself in any pleasure she fancies. She is remarkably fickle and quickly focuses on whatever strikes her

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interest at the moment. She seeks only amusement and pleasure, and has no interest in serious matters or the long-term effects of her actions.

Like her sister, she is a young goddess and is slowly building a following. Her worshippers can come from any walk of life, ranging from the seediest elements of society to those who live to enjoy whatever life has to offer. Those who worship this goddess seem to follow an inevitable descent into depravity that is difficult to escape.

Many of the gods of the sacred virtues strongly disapprove of Subyalus, particularly [La'ahl](#) and [Thoshanir](#). They view her creed as unhealthy and ultimately destructive. Yet they also find something about her worthy of hope. So they attempt to contain her excesses and turn her toward the path of virtue.

She is the daughter of [Arn Droue](#) and [Eptielle](#), and has developed a love-hate relationship with her mother. In part this is because the beauty and allure of Subyalus rivals that of [Eptielle](#), but also because Subyalus has the power to ruin any romance.

A number of those aided by the priests of [Finos](#) are the end result of this creed of depravity. This god views Subyalus as beneath contempt and attempts to oppose her activities wherever possible. [Dholemtrix](#) also strongly dislikes Subyalus, as her allure can readily tempt his followers away from an ascetic lifestyle.

Her symbol is the red mask commonly worn by her priests, and her sacred creature is the sphinx. She protects and commands all cats and feline creatures.

Subyalus possesses the *cat's claw*, a +2 *glaiive of speed* that allows the spell-like *jump* ability to be used at will.

Worship

The followers of Subyalus believe that life must be experienced to the fullest and that any type of behavior that does not cause harm to others is permissible. They hold that without stimulation of the senses and physical ecstasy there is no point in living. Thus they indulge themselves in types of behavior that would shock the prudish.

Subyalus expects her followers to admire beauty in all its forms, to crave it like a thirst, and to appear as beautiful as nature will allow. Thus her worshippers enjoy revealing clothing, eye-catching adornments, and the application of face paints and other bodily embellishments.

Worshippers of Subyalus often engage in the art of body piercing, and their bodies are adorned with one or more small metal ornaments. They also favor long nails, clean-shaven bodies, exotic jewelry, painted faces, and other unusual forms of bodily decoration.

The three holy days of Subyalus are the Inirrol, Talsis, and Divida. The great feast of Inirrol occurs in the second week of summer. The guests are invited to indulge in a great variety of recipes and delicious foods imported from many parts of the world. The finest available wines and beverages are served. The guests sealed inside the temple and are not permitted to leave until they have fully sated their palate.

The Talsis in late spring is a costumed event in which the followers of Subyalus wear exotic attire, elaborate masks, and body paint. The celebration is accompanied by many unusual pleasures, and the event often spills over onto the streets in a carnival atmosphere.

The Divida in late winter is perhaps one of the most bizarre holy days of any deity, as the priests and their most trusted followers delve into many forbidden pleasures and deviant behaviors. The rulers have banned the celebration of Divida, although a number of important nobles and wealthy merchants are counted among its secret participants. This event is held at a hidden location, usually the mansion of a prominent worshipper of Subyalus.

Clerics

A priest of Subyalus is known as an Intoxitrix. These priests are highly knowledgeable about the techniques of sensory stimulation. They are often skilled in the crafts of comfort, such as cooking, tailoring, brewing, cobbling, and leatherworking. They expect the highest quality garb, and will accept only the finest and most striking in appearance. Even their armor is built to be very comfortable, and these priests will not accept used armor until it has been properly fitted.

The arts of these priests can be extremely seductive and habit forming. Many followers become addicted to the pleasures they provide, which only serves to draw them deeper into the faith. At times the ceremonies of Subyalus can devolve into drunken debauchery, although only the most faithful are accepted into these indulgent rituals.

Virgins are not accepted into the priesthood of Subyalus. Indeed, virginity and chastity among adults are viewed as unnatural, immature conditions, and the priests of Subyalus think those who practice such a state are quite perverse. (As a result the followers of

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Coeurstav are subject to much ribald humor in the temples of Subyalus.) On the other hand, devotion to one particular partner is quite acceptable as long as the chase is not too lengthy.

During the ceremonies of Subyalus, the priests wear bright, eye catching garb made in a rainbow of colors. The food served is both stimulating and diverse, and the pleasurable ceremonies make heavy use of incense, warm baths, and body oils. The inner sanctum of the temples is a picture of luxury, with fur rugs, padded furniture, feather pillows, warm fires, and servants providing beverages and other needs.

These priests believe cats embody the sensory extremes and independent spirit of Subyalus, and so revere them as a sacred animal. Their temples are home to a variety of felines, ranging from the many house cats that wander the grounds to the great hunting cats the ward the inner sanctums against intruders.

Benefits & Strictures

- Save for the worshippers of Beshada, any priest or follower of a god of the virtues will have a –1 penalty to their reaction roll when interacting with a known worshipper of Subyalus. These priests will often admonish a follower of Subyalus for their beliefs and will try to convert them to their own creed.
- An Intoxitrix can pray for the *Cat's Grace* spell as a 2nd level spell. However they do not have access to the *Bull's Strength* spell.
- When an Intoxitrix casts a *summon monster* spell, the following neutral-aligned creatures are summoned at these levels.

Level	Monster
1	Cat (animal)
2	Hyena (animal)
3	Cheetah (animal)
4	Lion (animal)
5	Tiger (animal)
6	Dragonne
7	Dire Tiger

Temple Construction Modifiers

The following modifiers are used to select a holy site for Subyalus. See appendix B for details.

Settlement Feature	Modifier
Settlement is predominantly lawful	-8
Prohibition against alcohol	-1
Decadent city	+2
Prostitution is legal	+4
Noted for bawdiness	+1



Thorn

Agent of Venom, Dragon Bane, Lurker in Shadows, Prince of Lies, Sand Lord.

Lesser Deity

Symbol: Hook or two crescent moons in a triangle.

Alignment: Chaotic Evil

Portfolio: Subterfuge, poisons, and deserts.

Interests: Disguises, subterfuge, schemes, treachery, mendacity, lies, deceit, betrayal, dishonorable, poison, toxins, assassination, wasteland, deserts, and nomads.

Worshippers: Assassins, traitors, spies, rebels, outlaws, saboteurs, ambitious men, jealous spouses, alchemists, rat poisoners, herbalists, and nomads.

Domains: Chaos, Evil, Sun, Trickery.

Favored Weapon: Metal Hook.

Allies: [Argenta](#) and [Vhoux](#).

Foes: [Ar'Talath](#), [Bretaine](#), [Diaderum](#), [La'ahl](#), and [Thoshanir](#).

On the infrequent occasions when he is seen in his true form, he appears as a thin, one-eyed old man. More often, however, he manifests as a horrid dwarven being almost completely covered in a multi-layered gray cloak. This cloak conceals a sickly yellow flesh and forked, segmented tail, each tip ending with a poisonous barb. His arms end in gleaming metallic hooks and his hairy feet are cloven like a goat. The beady eyes of Thorn glow with a dull red light that flashes a toxic golden yellow when he is angered.

This deceitful deity can poison anyone with a dark glance and he can silently pass through any barrier.

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Any water he touches turns to toxin and he can poison an entire river merely by bathing. He is said to roam the deserts of the world looking for fresh victims for his grim ploys. His lies are so clever and believable that many do not realize until too late how truly evil he can be. Only the craftiest of individuals can survive his cunning schemes.

He embodies a dark necessity of cunning and threat against a world of powerful foes. Both subterfuge and poisons are necessary advantages in a harsh environment where the desperate know no limits. He views life as ultimately a hard choice between survival or death, and the decadent ways of civilization as merely a cloak of finery covering the harsh reality of the true struggle that lies just beneath the surface.

Thorn is the offspring of [Ombrum](#) and [Zykhiralamshad](#), and often plots against his father to gain followers. He has a fierce dislike of both [Thoshanir](#) and [La'ahl](#), both of whom can provide defenses against his toxins. From time to time Thorn has been the consort of [Te'oberon](#) although neither trusts the other to any great degree.

During the great proxy war between the gods it is said that Thorn lured many of the divine dragons to their deaths. For this reason most dragons instinctively fear and distrust Thorn and his followers, and only desert dwelling wyrms will serve this god.

Thorn's *gray cloak* allows *blink* to be cast once per day and provides a continual *protection from elements* spell-like protection against fire.

Worship

The followers of Thorn often dwell in or near the desert, and live by their wits. There is little trust among these worshippers, and prayers are often held in private at personal shrines.

When the followers of Thorn cooperate at all, it is usually in dire circumstances or under the command of a strong and deadly leader whose abilities are unquestioned. These followers are highly secretive about their faith, and they will be reluctant even to be identified as worshippers except to the priests of Thorn.

A less malevolent sect of Thorn known somewhat derisively as the Hedgers forms a distinct cult within the church. These followers see the nature of their god not as an embodiment of evil and deceit, but as a nature god of a particularly harsh environment. Hedgers are more likely to dwell in settlements, working a useful trade such as Alchemists, Rat

Poisoners, or Herbalists. Often, however, they are forced to serve as an unwitting front for the darker elements of the church.

Clerics

Priests of Thorn are known as Blackhooks. Their garb is a dull-hued cloak worn over the armor, the later worn almost constantly as protection against the poison needles of assassins. The holy symbol of Thorn is either a polished steel hook or two crescent moons in a gray triangle.

There are no holy days or temples to Thorn and large groups rarely gather to worship him. Instead desert nomads and a secret network of priests maintain his creed. Priests of Thorn usually disguise themselves as herbalists and apothecaries to infiltrate civilized areas, then sell poisons and practice their ambitious schemes among the unsuspecting populace.

The priesthood of Thorn is organized in a loose hierarchy, with the most cunning priests serving as the leaders. As the most common means of ascent through the ranks is by assassination, the leaders are highly distrustful of those under their immediate command. Out of necessity, many priests of Thorn study to be an Assassin when their deception skills are sufficiently proficient.

Benefits & Strictures

- Blackhooks are proficient at desert survival, and know the techniques of staying alive in barren lands. If they take any ranks in the Wilderness Lore skill, they gain a +2 competence bonus to this skill when in a desert.
- Blackhooks are proficient with the use of a metal hook as a simple weapon. This weapon does 1d4 points of piercing damage with a critical of x2 (19-20) and a weight of 2 lb. It can not be thrown. The hook will add +2 to any unaided Climb skill check.
- Blackhooks with an Int of 11 or higher gain Alchemy as a class skill.
- Blackhooks are always looking over their shoulder watching for deceit or betrayal. They are unable to trust underlings and thus can never take the Leadership feat.
- The following feat is only available to devotees of Thorn.

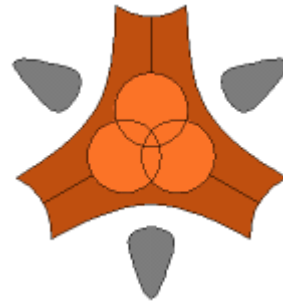
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SNEAKINESS [General]

You are trained to be adept at the subtle arts of deception.

Prerequisites: Worshipper of Thorn, Cha 13+, Dex 13+.

Benefits: You can take the Bluff, Disguise, Hide, and Move Silently skills as class skills for all classes. You gain a +1 bonus with these skills.



Temple Construction Modifiers

The following modifiers are used to select an unholy site for Talon. See appendix B for details.

Settlement Feature	Modifier
Settlement is predominantly good	-6
Settlement is predominantly lawful	-2
Located in a desert or barren region	+4
Located in a fertile land	-2
Neutral city between nations	+1
Frequent bouts of rebellion	+1

Uhl-Khoroz

Bringer of Misfortune, Demon Master, Dread Whisperer, Dying God, Lord of Mires, The Ravager.

Intermediate Deity

Symbol: Three overlapping circles on a three-armed shape or a candle dripping blood.

Alignment: Neutral Evil

Portfolio: Occult, superstition, and swamps.

Interests: Superstition, omens, occult, arcane lore, dread secrets, dark arts, witchcraft, true names, demons, ravagers, necromancy, nemeses, damned spirits, marshes, and swamps.

Worshippers: Witches, seers, necromancers, grave robbers, diabolists, sorcerers, sages, and swamp dwellers.

Domains: Death, Evil, Magic.

Favored Weapon: Quarterstaff.

Allies: [Zykhiralamshad](#).

Foes: [Althain](#), [Ies'lorn](#), and [Orne](#).

Uhl-Khoroz is the god of demons and damned souls, the master of the dark arts, and the keeper of secrets which man was not meant to know. He also personifies evil performed with the eye. His name is whispered in dread and his worship is punished by lingering execution.

He normally manifests as a cold, white-fleshed winged man with six arms, although he can also appear as an oozing brown serpent or an immense multi-headed being. A mere whisper of his dread secrets can render most mortals' catatonic or insane.

During the wars between the gods Uhl-Khoroz rose to the pinnacle of his power and appeared to be gaining final victory for Onyx and the gods of the vices. However his following was almost completely eradicated by a surprise alliance between [Orne](#) and the gods of the virtues. As a result he has steadily declined in power ever since to the point where he is no longer a member of the Sovereign gods. Indeed there are those who believe he is a dying god or perhaps already dead.

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Those knowledgeable about such matters believe that Uhl-Khoroz was born from the dread instrument of power that created the great rent of Yam-Ar, or possibly he may have sprung from the wound itself. Thus it is thought that Uhl-Khoroz may possess the ultimate knowledge of how to destroy a deity.

Despite his mixed origins Onyx is his sole patron deity, and it is believed that an opposing power must have emerged from the same wound to serve Ircoth. What this power may be remains unknown, however.

Since his decline from power the portfolio of Uhl-Khoroz has been considerably reduced. Zykhiralamshad lay claim to most of his knowledge of magic, while Vilnabog now controls the portfolio of decay. As he has not stepped forward to reclaim his full portfolio, this is perhaps a further indication that he may indeed be dead.

His symbol consists of three intersecting circles within a three-armed triangular shape, in turn surrounded by three gray figures. The circles are symbolic of the three primordial gods whose energies merged to form Uhl-Khoroz. The true purpose of the gray figures is unknown, although some speculate that they represent the demons, undead, and dread beasts that serve Uhl-Khoroz.

Uhl-Khoroz possessed the *dread staff*, a +2 *unholy quarterstaff* that can inflict a *ghoul touch* once per minute on a successful strike.

Worship

Despite the decline of Uhl-Khoroz there are those desperate enough for power that they still seek out his dark secrets and forgotten lore. As there are so very few worshippers of Uhl-Khoroz in these lands many are not even aware of each other's presence. They have no means to pass along the lore of this dark creed, and so it is instead rediscovered from ancient and fragile tomes unearthed from ruins or crypts. Somehow the old tomes of Uhl-Khoroz continue to be unearthed from time to time, and they show a surprising resilience despite their fragile appearance.

Some dread the rebirth of this god and so relentlessly hunt down these worshippers and eradicate his temples. Thus out of fear of persecution the cultists of Uhl-Khoroz are highly secretive, and make strenuous efforts to hide their faith and places of worship. Misleading information, arcane language, and magical powers protect these priests and their worshippers. Their followers are bound by dark oaths of secrecy and any that betray their vows are hunted down and horribly slain by the priests.

Currently there are no holy days of Uhl-Khoroz as the cultists are waiting the day when their god will be reborn and once more ascend to sit among the sovereign deities. Instead he is celebrated by promoting the spread of superstition throughout the region. Many are not even aware of the connection between their superstitions and this god, and so keep his memory and power alive without meaning to do so. Most know little of this god, and instead believe a famous legend that he was actually a great dragon slain in the past by a hero of the lands.

Clerics

Priests of Uhl-Khoroz are known as Dreadweres. The ancient robes worn by the priests of Uhl-Khoroz were dark orange in hue with a gray hood and an orange sash covered in red runes. However the knowledge of the ceremonial rituals and attire of those ancient days has been lost. So the priests of this faith usually wear the guise of a sage or a practitioner of magic. But perhaps some day the discovery of an ancient mosaic among the ruins will reveal more of the practices of these priests and the faith will be fully reborn.

The temples of Uhl-Khoroz are pitiful structures hidden in the darkest corners of swamps and marshes. The safe trail to these temples is a closely held secret of the priests and their followers, and the path is trapped and warded by foul beasts.

Because this god is believed dead, it is not clear who provides his priests with spells. However some whisper with dread that Uhl-Khoroz may in fact now be a manifestation of Onyx. The truth of the matter may be impossible to determine, however, unless Uhl-Khoroz once more becomes active in the pantheon.

Benefits & Strictures

- Dreadweres are proficient at swamp survival, and know the techniques of staying alive in marshlands. If they take any ranks in the Wilderness Lore skill, they gain a +2 competence bonus to this skill when in the swamps.
- Dreadweres are currently unable to use divination spells that provide direct guidance from their deity. These spells include *augury*, *divination*, and *commune*.
- Dreadweres with an Intelligence of 11 or greater gain Knowledge (the planes) as a class skill.

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- Dreadweres gain a +1 bonus to any saving throws against the negative consequences from reading a tome. If a saving throw is not normally allowed, Dreadweres can make an unmodified saving throw to avoid the effect.

Temple Construction Modifiers

The following modifiers are used to select an unholy site for Uhl-Khoroz. See appendix B for details.

Settlement Feature	Modifier
Few of the inhabitants are evil	-12
Located in a swamp or marsh	+2
Prominent Lich or Necromancer	+1
Cultists are tolerated	+2
Mysterious ruins or a crypt	+1
Haunted or cursed area	+1

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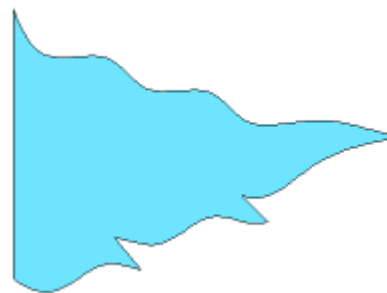
Ascendant Gods

These sacred beings were originally created to serve specific needs of the sovereign gods, but have since ascended to divine status. Some have even gained their own portfolios. These deities include a number of patron gods of individual towns and cities, as well as various household gods. There are also four surviving divine dragons that command certain aspects of the elements.

The ascendant deities also include various servant, physician, and guardian gods that attend to the lesser duties of the pantheon. These minor gods are little known among mortals, save in myth and lore, and they have no priests or temples. Their powers are provided by the gods that they serve, and they lack a true portfolio.

Among these attendant gods are the thirteen Lunars who represent the individual monthly periods of the year. Other servants include the astral deities, celestial bureaucrats, the god of the inaccessible, he who embodies perfection, guardians of the underworld, and the sacred forms of the male and female aspect. There is also an eternal scribe of prayer and devotion, a dread enforcer of contracts, a warder of meetings, and a wandering spirit of apostasy.

The priests of the ascendant gods have greater difficulty attracting followers to their god and they have fewer resources on which to draw. The portfolio of these gods is usually more limited in scope, and they have fewer worshippers than the sovereign or preeminent gods. Nevertheless these are full-fledged gods and should not be casually dismissed except by the foolish.



Argoeth

Dragon of the Sky, He Who Sows the Winds, Rider of the Clouds.

Demigod

Symbol: Light blue triangular banner or a staff of feathers.

Alignment: Chaotic Good

Portfolio: Sky, air, birds, and freedom.

Interests: Sky, heavens, breezes, the four winds, respiration, lightness, sails, banners, birds, flying insects, flight, floating, drifting, acrobatics, optimism, liberty, self-defense, and freedom.

Worshippers: Acrobats, air elementalists, sailors, escaped slaves, and freedom fighters.

Domains: Air, Chaos, Good.

Favored Weapon: Short Bow.

Allies: [Beshada](#).

Foes: [Dholemtrix](#), [Ombrum](#), and [Quatl](#).

Argoeth is one of the last surviving divine dragons. He is the god of the open skies, and has domain over fresh air, light winds, and flying creatures. He also represents freedom and liberation, a portfolio he inherited from the dead goddess Riane.

He appears physically as a great silvery-blue dragon with immense wings that are constantly in motion. More often, however, Argoeth manifests as a light touch of wind, such as an afternoon breeze or a swirling in the air. Argoeth never sets foot upon the earth and when not on the elemental plane of air he spends most of his time winging his way through the sky. Flights of birds, dragon companions, or other groups of flying creatures often accompany him.

As a divine dragon Argoeth is a minor god with few priests or followers. He is a servant of the sovereign gods of the virtues and will do their bidding when the need is great. For the most part, however, he is left to attend to his godly duties.

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Worship

Temples of Argoeth are a rare sight, although shrines can be found in particularly windy locations such as coastlines, mountain passes, and river gorges. Worship to Argoeth involves actions that cause air movements or are spread through the air, such as burning incense, rising steam or smoke, releasing flocks of birds, the wafting of large fans, or the playing of wind instruments.

The holy day of Argoeth is Aeriwan when modest celebrations of freedom and the open skies are held in breezy locations. The worshippers also note windy days with special ceremonies, including the release of injured birds that have been healed.

Clerics

Priests of Argoeth are known as Windseekers. These priests favor light cloth robes that stir in the weakest of breezes. These robes are usually light blue in hue with a white cord belt and dark blue trim. Their staff is adorned with the feathers of many birds. They are particularly fond of cloth devices that catch the winds, including banners, kites, and sails.

Many priests of Argoeth are avid bird watchers and travel far to view a rare species. Some of the best pigeon or hawk trainers in the lands are priests of Argoeth. To worship their god, priests of Argoeth also study the use of a musical instrument requiring a source of wind, such as pipes or horns.

By tradition priests of Argoeth abstain from consuming the eggs or flesh of birds. However there is no specific prohibition against eating such food, and the priests simply choose to do so to honor their god.

Travelling carnivals often include a light blue tent dedicated to Argoeth. The priests of Argoeth are active in efforts to free slaves and often use travelling carnivals to smuggle a limited number to safe havens.

As a minor god Argoeth can only provide limited aid to his priests. However, Argoeth is more likely than most gods to provide direct aid. This aid will usually take the form of a magical boon, such as a *fly* or *gaseous form* potion, or the ability to summon a servant for a specific service.

Benefits & Strictures

- Windseekers can not pray for their domain spells while underground, in a closed room, or on the elemental plane of earth.

- Windseekers gain a +1 bonus to their Reflex saving throw versus the harmful effects of any attacks that rely on wind, cloud, or gaseous effects. This includes certain gaseous breath weapons, but not spells that cause damage through sound.
- Windseekers are particularly adept with birds. If they take any ranks in the Handle Animal or Knowledge (nature) skills, they gain a +2 competence bonus to these skills when dealing with birds. They can also apply the Heal skill to birds.
- Windseekers with a Dex of 11 or higher gain Tumble as a class skill.
- Whenever a Windseekers casts a *summon monster* spell, the following monster types are conjured.

Level	Monster
1	Celestial Hawk (animal)
2	Celestial Eagle (animal)
3	Small Air Elemental
4	Celestial Giant Eagle
5	Celestial Pegasus
6	Large Air Elemental
7	Djinni
8	Greater Air Elemental
9	Elder Air Elemental

Temple Construction Modifiers

The following modifiers are used to select a holy site for Argoeth. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly evil	-8
Residents are predominantly lawful	-6
Located along a coast	+1
Located in a windy area	+2
Close to wetlands	+1

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Bretaine

All Wisdom, Averness, He Who Guides, Islerna, Tail Biter.

Demigod

Symbol: Trefoil on a golden onion dome.

Alignment: Neutral Good

Portfolio: Serenity, cycles, integrity, and guidance.

Interests: Balance, equilibrium, repetition, adaptation, tolerance, reincarnation, patience, calm, acceptance, contentment, harmony, truth, honesty, trust, wisdom, counseling, and planning.

Worshippers: Pacifists, monks, sages, farmers, elders, and counselors.

Domains: Good, Knowledge, Thought.

Favored Weapon: Sling.

Allies: [Althain](#), [Ar-Talath](#), and [Silvera](#).

Foes: [Bharkhamel](#), [Dyarx](#), [Thorn](#), and [Vhoux](#).

Bretaine appears as a great, twin-headed dragon with a transparent crystalline body, two powerful legs, and a long, sinuous tail. Its body slowly changes in hue and transparency in a complicated rhythm that is incomprehensible to the unenlightened.

The left head of Bretaine is known as Averness, and it represents serenity, cycles, and balance. The head on the right is called Islerna, and it attends to integrity, trust, and guidance. Together they represent the eternal quest for higher wisdom. The heads will never disagree as each bows to the superior wisdom of the other where appropriate.

This ascendant goddess is said to be the protector of the great tree of life, an immense growth that binds together all living forms. It is thought by some that this tree cradles the living spirit of Yam-Ar, and as long as it survives he may awaken and rise once again. Its fruit consist of glowing pearls, each of which is said to bear a seed of pure wisdom. Those who eat of the fruit will know all that will happen and all that may happen.

In the presence of Bretaine only the truth can be spoken, and he holds the power to calm any being and

to bring hope where none exists. Even [Habatwa](#) finds she can summon no anger in his presence and so she avoids this sacred dragon.

Bretaine quietly serves the gods of the sacred virtues but is beholden to none. However he does have close ties to [Althain](#) and the two often aid each other. He holds neither hatred nor ire toward any being, whether a mortal or god. But he does work to oppose the activities of many malevolent and dishonest entities.

Despite his pacifist nature, Bretaine believes that as long as there are those who pursue violence there will be a need for the martial skills. However, only peace and tolerance can bring wisdom. There are violent deities such as [Bharkhamel](#) and [Vhoux](#) who find his serene countenance repugnant, but most see his influence as highly beneficial.

Worship

Currently the following of Bretaine is a small one, as the nations were built with military might and there is little room for the beliefs of this religion. Yet the message of peace and tolerance holds a powerful sway among those who live far from the dangerous borders.

The worshippers of Bretaine are also possibly the most diverse group of any god of this pantheon, welcoming all races and cultures equally. Thus this faith is making steady penetration among long conquered lands.

The most devout followers of Bretaine choose a life free from the contamination of worldly possessions, and dedicate themselves almost exclusively to the teachings of their god. The only significant possession of these devotees is the scroll of tenets, a book of teachings of this god. They also carry a small, unlit lamp so that they can show the path of wisdom to others. Choosing this lifestyle is said to be “Following the Path”, and most priests of Bretaine spend part of their life on this road.

Shrines to Bretaine contain prayer wheels that are spun by worshippers and priests during their ceremonies. These rituals consist of rhythmic chants accompanied by the rattle of small bells. These symbolize the guiding spirits of Bretaine that direct his worshippers along the road to peace, wisdom, and integrity.

The followers of Bretaine celebrate cyclical astronomical events, especially those involving conjunctions and unusual alignments of the planets. These are quiet affairs commonly given over to meditation, contemplation, and relaxation.

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Clerics

Priests of Bretaine are known as Harmonists. They wear only the most essential clothing, usually a simple yellow shift tied at the waist with a length of cord. They will allow themselves a hood in sunny climes, but will usually forego footwear.

To the priests of Bretaine taking any action to break the serenity of the moment is considered impious, and so they are forbidden to make excessive noise. It is also considered improper to frolic, celebrate boisterously, carouse, or otherwise display excess exuberance. For this reason the priests usually abstain from drinking spirits or attending lively celebrations. Indeed, some sects of this god go so far as to isolate themselves from worldly life altogether in order to achieve greater enlightenment.

The highest goal of the Harmonists is the attainment of complete enlightenment, a state of unity with the universe in which all of wisdom is revealed. However many postpone this state in order to relieve the sufferings of mankind. They do so through the sharing of difficulties, patient counseling born of spiritual insight, and aiding those along the path to redemption.

Harmonists are forbidden to lie at any time, even if it seems like a benevolent act. Nor can they exaggerate or make deliberately misleading statements. They are expected to fulfill any vows or contracts to which they agree without duress. A significant breach of honesty will call the integrity of the priest into question and bring him under the close scrutiny of Bretaine and the priesthood. An *atonement* spell or some comparable deed is required to rectify such an ethical violation.

By long tradition Harmonists have spent their time at the pottery wheel, learning patience and self-discipline while shaping the clay and contemplating the spinning form.

Benefits & Strictures

- Harmonists must take the Craft (pottery) skill at a rank at least equal to half their cleric level to remain among the orthodox priesthood.
- Harmonists consider the use of magic items that create excessive noise as an affront to their principles and their deity. They are not allowed to employ loud musical instruments such as drums or horns, and they can not use noisy magic items such as the *rod of thunder and lightning*.
- Because they consider these skills to be incompatible with their creed, Harmonists can

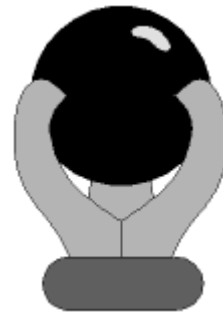
not study or advance in rank in the cross-class skills Bluff, Disguise, or Forgery.

- Due to their calm, contemplative mental state, Harmonists gain a +2 competence bonus to any Concentration skill check.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Bretaine. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly evil	-12
Site of a military base	-4
Located along a troubled border	-2



Dholemtrix

Dragon of Darkness, Eater of Dreams, Gloom Tyrant, Lady of Lethargy and Sloth, She Who Rules the Night.

Demigod

Symbol: Black sphere in a silver claw or a dark blindfold.

Alignment: Lawful Evil

Portfolio: Night, sleep, deprivation, and meteors.

Interests: Night, darkness, gloom, slumber, lethargy, inaction, apathy, dreams, suicide, solitude, silence, numbness, isolation, tedium, deprivation, hunger, fasting, famine, thirst, drought, sparks, and meteors.

Worshippers: Mages, ascetics, eccentrics, gloomy individuals, cynics, nihilists, recluses, some thieves, the suicidal, and insomniacs.

Domains: Deprival, Evil, Law.

Favored Weapon: Ranseur.

Allies: [Mor Brawg](#), [Quatl](#), and [Te'oberon](#).

Foes: [Argoeth](#), [Ar-Talath](#), [Silvera](#), and [Subyalus](#).

This goddess was one of the few divine dragons to survive the great proxy war of the gods. She represents deprivation brought on by hunger, thirst,

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isolation, inaction, and darkness. In addition she supports and guides those who force an ascetic idle lifestyle upon others. Thus while she acts lawful neutral in behavior, she has surreptitious evil beliefs and an inexorably debilitating creed.

Dholemtrix has few followers and even fewer priests, as her creed is harsh and joyless. Instead she draws most of her divine powers from the lucid dreams of people as they sleep. She is seen as the goddess of the lethargy and sloth that cause men to neglect their religious duties.

She manifests as the ghostly black outline of an immense dragon and is all but invisible at night. Her presence brings deep gloom and all but masks the night sky for hundreds of yards. Her numbing black breath can place any mortal in a deep sleep for many hours, and she can destroy virtually any structure by summoning fiery stones from the sky.

Dholemtrix was raised to a minor goddess from her previous status as a divine being when Onyx required a counteragent to the activities of [Argoeth](#). She prefers the company of her followers and has few friends and allies among the pantheon. As a result she will only follow the orders of gods of the vices when commanded to do so by Onyx. Mortals rarely see her as she hides from the sunlight and will only perform her activities at night.

Worship

The creed of this deity is one of the strangest in the pantheon. The followers of this god find meaning in their lives by engaging in various forms of self-deprivation. They typically have a gloomy personality and low self-esteem, but find solace in their mutual suffering. Together they achieve a type of communal dismal aura that is almost palpable.

The members of this cult see little need for material possessions in this world and they live a very spartan existence. Much of the money and goods they acquire, beyond the minimum needed for survival, is spent either to promote the faith or to build structures to further isolate themselves from any unnecessary sensory stimulation. Indeed the ultimate act of devotion to Dholemtrix is the lengthy rite of fasting until death.

The unholy night of Dholemtrix occurs on winter solstice, the longest night of the year. For a week prior to this day the followers must fast from dawn to dusk. At midnight the priests perform their holiest rituals in the cold of night, then move underground to a specially prepared chamber of darkness and silence. There the priests let their blood slowly drip into a

bowl until they feel faint. The remainder of the night consists of a period of meditation, contemplation, and prayer. Finally at dawn all are allowed to break their fast with a simple meal.

Clerics

Priests of Dholemtrix are known as Nighthaunts. They dress from head to toe in uniform black garb, thus preventing exposure of their body and spirit to sunlight. During ritual ceremonies the priests don a transparent black blindfold and worship the goddess with genuflection and meditation. Prayer is completely silent, with complex bowing rituals performed in unison.

While the priests and followers of Dholemtrix do not deliberately seek to physically injure others, they do believe that deprivation and misery is a person's general lot in life and that everybody should come to accept this. Because of their philosophy, they will not stretch out a hand to help any non-believers in difficulty. Indeed they will often willfully deprive selected individuals of their good fortune in order to guide them along the correct path of fulfillment. They do not consider such acts stealing, and the money or goods are spent only to promote the church.

These priests ritually bathe in the underground pools of caves. With their body numb from the cold and their other senses all but useless, they can contemplate their inner darkness and explore the haunting extremes that only true deprivation can bring.

The gloomy temples of Dholemix are built underground to keep out noise, sunlight, and other distractions. Usually a large chunk of meteor is displayed in a place of honor upon the black stone altar. The holy symbol of this cult is a black sphere suspended in a silver claw from a necklace. A rare black pearl is the preferred stone for this symbol, and the purchase of such a precious stone is considered an act of promoting the faith.

Benefits & Strictures

- Nighthaunts have an innate ability to sense when a dead being took its own life. They are forbidden to restore such suicide victims to life through magic or other means.
- Nighthaunts are acclimated to a life of deprivation and will appear thin and gaunt, weighing 20% less than normal for a person their size. They will ignore all forms of luxury and use only plain, functional items. Save for an allowance for the basic essentials and funds for training, they are expected to donate most of the

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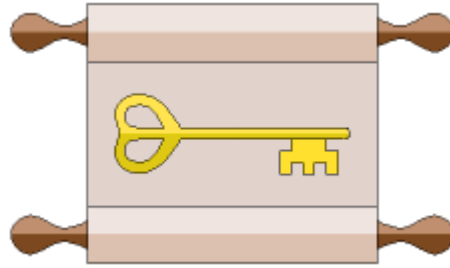
money and non-magical treasure they acquire to their church in order to promote the faith.

- Nighthaunts are unable to pray for spells that provide light and must rely on lamps, torches, or other lighting equipment. They are also unable to use magic items that are intended to provide lighting, such as a *wand of light*.
- Any spells cast by Nighthaunts between dawn and dusk in an area illuminated by natural lighting are cast at one level of experience lower than normal.

Temple Construction Modifiers

The following modifiers are used to select an unholy site for Dholemtrix. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly chaotic	-8
Residents are predominantly good	-4
Remote location	+1
Located near natural caverns	+2



Gnoshara

Patron of the Nation, Queen Goddess.

Demigod

Symbol: Open scroll showing a golden key.

Alignment: Lawful Good

Portfolio: Rule, citizenry and community.

Interests: Government, rulership, leadership, legislation, pomp, bureaucracy, enforcement, sentencing, service, patronage, status, responsibility, righteous obedience, unity, identity, belonging, and communal symbols.

Worshippers: City guards, officials, legislators, judges, barristers, counselors, patriots, and residents of the capitol.

Domains: Good, Law, Protection.

Favored Weapon: Spear.

Allies: [Thoshanir](#).

Foes: [Ies'lorn](#) and [Skap'ne](#).

Gnoshara was once the warrior wife of a mighty king. When her husband was slain and her people scattered by their enemies, she gathered them together and led them to sanctuary on the banks of a distant river. There she founded a new state that in time grew to become a powerful nation.

Eventually Gnoshara was elevated to the status of a goddess by the ruler and she became associated with continuity of rulership and a sense of unity of the nation and her people. She is now the patron deity of the capitol. As such she is the most powerful of the patron deities in the pantheon and has risen in power to become an ascendant god.

It is said that the eldest son of Gnoshara mated with [Silvera](#), and in time their only child came to rule the land after many heroic adventures. (One tale oft told is a tragedy that has the divine son returning home to mistakenly slay his father and take the crown.) Thus the emperors are believed to be directly descended from the gods.

While she has only one modest temple to her name, her stone figurine sits in many small shrines throughout the capitol. Gnoshara sometimes

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communicates with her followers through dreams, providing insight and guidance where needed. She will also perform an occasional miracle for the benefit of the city, or to increase the credibility of his presence. She still has little power beyond the cultivated lands that surround the city, however, and rarely takes an interest in the affairs of the outside world. This may change with time.

Gnoshara never manifests in person but appears in dreams as a powerful, heavy-set woman with golden-hued flesh and short, curly red hair. In her left hand is a great shield with which she protects the city. In the right hand is an endless scroll that contains the wisdom of rulership and governance. Gnoshara can also appear as a wandering dog or a large stone face in a wall.

She carries the large *ring of endless keys* on her belt, an item that will cast *knock* or *arcane lock* at will as a 15th level Sorcerer.

Worship

They are typically drawn from the ranks of those that rule and administer the city. Known lawbreakers are not welcomed into these ranks, and it requires a holy pardon to atone for any significant legal infraction.

The residents of the capital use the name of Gnoshara to bless the start of any gathering or public event. Her name is also invoked to ward against treason and treachery. She is associated with any communal public works, such as baths, wells, aqueducts, laundry areas, and sewers. The followers of Gnoshara bathe together in the sacred river, purifying themselves in the process and washing away any evil forces that threaten the community.

The creed of Gnoshara is heavily linked with the practice of rulership, and her sacred writings contain many sayings and observations on the proper roles of the leader and the subjects. The most important of these works are the thirteen volumes of Artoa. These are elaborate volumes written on velum and wrapped in gazelle leather. Together they form the legal basis of the nation and their sacred laws.

There are those who view Gnoshara as a queen among the ascendant gods and in some sense a leader of the pantheon in their dealings with the nation. This group forms a rather small sect within the following of Gnoshara, however, and they worship her in secret as the Queen Goddess. She is certainly the high goddess of the lineage of the emperors.

The holy day of Gnoshara is Founding day in late winter. This is the annual celebration of the arrival of Gnoshara and the first settlers at the location of the capitol. Performers hold a dramatic re-enactment of this event. This is followed by gatherings of friends and the sharing of bread with neighbors. This is also a day when new citizens are sworn into the nation, and the ceremonial leaders and honorary personages for the coming year are selected.

Clerics

Priests of Gnoshara are known as Keyholders. They are familiar with many details about the history of the capital city. They also know many key families and contacts within the city, and are intimately familiar with the streets and layout of the capital. Hence they can readily navigate their way to any location within the city. Finally they are expected to be highly familiar with the law and the legal code of the city and the land.

Keyholders favor the traditional attire of their ancient forefathers, with multi-layered robes, the four-cornered headdress, open-toed sandals, and the thrice-wrapped belt cord. The robes include the color of mud for the river, red for the bloody escape from their enemies, and gold for the good fortune of the city.

A highly organized priesthood of Keyholders runs the Temple of Gnoshara. All temple duties are specifically assigned to particular individuals, with the importance of the duty determined by rank. Variation from the required duties is not sanctioned without the specific permission of the high priest. Entry into this priesthood is considered a great honor that is reserved solely for city leaders and their offspring.

Few Keyholders attain a level of religious knowledge deemed necessary to become a high priest, and indeed many are more noted as community leaders. Thus the church does not have access to the higher divine powers and abilities of the other temples. Instead the priests of Gnoshara have become proficient at collaborating to achieve the goals of their goddess.

Only once in a generation does a priest of Gnoshara rise to a significantly high level. These favored few are called upon as the holy advisor to the emperor.

Benefits & Strictures

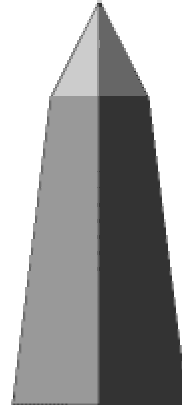
- Beyond the rural outskirts of the capital Gnoshara grows weak in power. Keyholders can not pray for domain spells when they travel beyond this geographic region.

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- Due to their familiarity with the laws, important personages, and history of the nation, Keyholders can take ranks in any Knowledge skill related to the Capitol or the Nation as a class skill.
- Keyholders are trusted agents of the nation and if they can positively identify themselves they will automatically receive a +4 bonus to any Charisma check to influence the attitude of an officer or official of the emperor.

Temple Construction Modifiers

There is only one temple to Gnoshara at this time and it is located in the capitol of the nation.



Ies'lor

Guide of Travelers, Promise of Yam-Ar, Wandering Spirits.

Lesser Deity

Symbol: A staff circled by six serpents forming a helix, or a travel obelisk.

Alignment: Neutral

Portfolio: Transitions, destinations, and roads.

Interests: Doors, gateways, portals, discovery, exploration, openings, bridges, stairs, ladders, lifts, changes, beginnings, departures, arrivals, movement, travel, scenery, vistas, wandering, locations, shelter, experiences, paths, trails, and roads.

Worshippers: Travelers, wanderers, guides, scouts, traders, and cartographers. They are also worshipped by those who crave constant change, including the promiscuous and polygamous.

Domains: Knowledge, Protection, Travel.

Favored Weapon: Quarterstaff.

Allies: [Argenta](#), [Eptielle](#), [Shizle](#), and [Silvera](#).

Foes: [Gnoshara](#), [Skap'ne](#), and [Uhl-Khoroz](#).

When Yam-Ar was torn asunder, six questing spirits sprang forth from his blood and ichor and were empowered by the potent merged energy of the two surviving gods. These supernatural beings represent the quest for places long lost and vistas not yet seen. They also represent the lifeblood that will one day restore Yam-Ar to full ascendancy. Hence a number of the gods in the pantheon have an unnatural fear and loathing of these divine spirits.

Although they are separate spirits, they exist as one communal entity. Their combined will has become so closely linked together that they think and act as one, becoming far greater than the sum of their parts. This combination of unity and division has raised the

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Ies'lor'n to the status of a deity, even though individually the spirits do not merit such stature.

These spirits represents the open road and the spirit of those who wander from place to place. They despise those who have settled in one place, such as city dwellers, and so represent a certain freedom from responsibility. They also represent the stages of life and the transitions between these stages. Thus they consider the coming of age as part of their domain, and try to guide and protect those who go through this uncomfortable time.

Ies'lor'n can manifest as a great, six-headed hydra with an immense tail and no limbs. They can also appear as six separate individuals, each with the body of a giant snake and the head of a lion. These spirits are constantly bending and intertwining with each other, so that it is almost impossible to determine which of the spirits is speaking at any one time. Only under the most extreme circumstances will the individual spirits of Ies'lor'n travel apart, as in this form they are much more vulnerable.

The Ies'lor'n are the bitter and determined enemy of [Uhl-Khoroz](#), and they will often aids those who would be effected by the magic of this dark god and tell them how to avoid it.

Worship

Caravan masters also regularly worship the Ies'lor'n and their shrines often appear in centers of caravan trade. These usually consist of a ring of six pillars; each carved in a spiral pattern and covered in pictogram tales of distant places. Their names are invoked before any important undertakings.

The mysterious communal nature of the Ies'lor'n is beyond the understanding and knowledge of most mortals, and so they are commonly worshipped as six separate minor deities. Each is taken to represent an aspect of travel, and so there is are gods of beginnings, progress, discoveries, memories, seclusion, and success. Each of these aspects of the Ies'lor'n is worshipped at the appropriate moment in the hopes of an auspicious stage of the journey and a safe arrival at the destination.

The hold day of Ies'lor'n is Trimbul in early spring when the mountain passes are finally free from snow and the mud dries sufficiently to allow passage. This day is celebrated by a caravan of decorated wagons, or several ships decked out in banners. These bearing gifts of good will, as well as food and drink for a feast. This is also a day of parting in which friends bid each other good journeys and set forth on their journeys.

Clerics

The priests of the Ies'lor'n are known as Longlegs. Their favored garb is a simple gray robe with a wide brimmed hat, comfortable leather boots, and a walking staff. They normally hold no place as home and suffer from constant wanderlust. Thus there are no temples to these spirits, and instead the priests collectively maintain a network of shrines and holy places. They also care not for the settled life of marriage and children, unless it is in the back of a gypsy wagon with an understanding spouse.

Priests of Ies'lor'n are expected to be familiar with the customs and manners of the lands through which they travel. They are often well versed in several foreign languages, and constantly strive to make friends and contacts. Longlegs usually maintain elegant journals of their travels, replete with detailed maps and illustrations. Many of these books find their way into libraries of cities and nobles to be perused for information on foreign lands.

Because they often travel alone or spend time with people they scarcely know many Longlegs keep a faithful pet dog to keep them company on the road. The priests are strongly attached to these faithful companions and will not willingly part until the animal is no longer capable of travel.

It is rare to find more than a handful of Longlegs travelling together, and they are individualists by nature and prefer to choose their own path. Nevertheless they will readily cooperate and aid each other, particularly when engaged in exploring a newfound land or in clearing a road of a hazard. They will also work together to organize road or bridge building teams, or to arrange for a ferry to start running across a water obstacle. Longlegs have a particular dislike of tolls, and will work to sabotage any such attempt to charge for travel.

Benefits & Strictures

- Longlegs with an Int of 11 or higher can take Knowledge (geography) skill as a class skill. Those who do so, however, must maintain a skill rank at least equal to their level or spend all of their skill points in an effort to do so.
- Longlegs are trained to keep a watchful eye out for hazards on the road. While walking or riding along a path or road, Longlegs gains a +2 bonus to any Spot skill check to notice an ambush.
- Longlegs suffer from a constant wanderlust that makes it difficult to remain in any one location

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for longer than a few seasons. Those who put down roots in a particular area by buying or building a permanent residence will be lost to the Ies'lorn and will be unable to pray for their domain spells. Only if the Longleg abandons the residence and takes up the life of a wanderer for at least a year can atone for their neglect of the god.

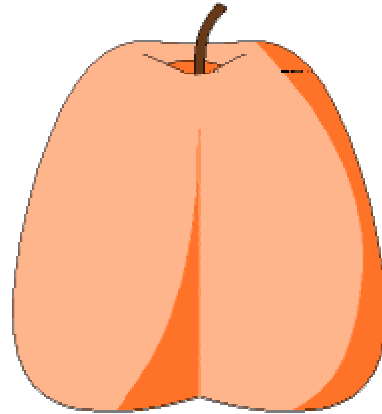
- The following feat is only available to devotees of the Ies'lorn.

TRAVELER [General]

You are adept at various modes of travel.

Prerequisites: Worshipper of the Ies'lorn, Str 13+.

Benefit: You can take the Handle Animal, Profession (Sailor), Ride, and Swim skills as class skills for all classes. You gain a +1 bonus with these skills.



Jazhara

Dancing Goddess, Enchanted Hand, Gentle Watcher, Shepherd of the Reborn, The Dead God, White Redeemer.

Lesser Deity

Symbol: Double-lobed fruit or a tassel of ribbons.

Alignment: Chaotic Good

Portfolio: Joy, imaginings, dancing, and festivity.

Interests: Optimism, enthusiasm, humor, amusement, mirth, pranks, innocence, sharing, frolicking, revelries, daydreams, fancies, illusions, dreams, fantasies, fiction, myths, costumes, wine, festivals, and celebrations.

Worshippers: Dancers, entertainers, illusionists, poets, storytellers, fiction writers, revelers, and jesters.

Domains: Chaos, Emotion, Fantasy, Good.

Favored Weapon: Scimitar.

Allies: [Erog](#), [La'ahl](#), [Pip](#), and [Subyalus](#).

Foes: [Dyarx](#), [Habatwa](#), [Khlor](#), [Lashar](#), [Mor Brawg](#), and [Skap'ne](#).

At one time Jazhara was one of the Sovereign Gods, and her portfolio consisted of hope, miracles, rebirth, and white magic. During the third age Jazhara was cleverly tricked by [Te'oberon](#) into joining the cause of Onyx, a betrayal for which Jazhara was utterly destroyed by Ircoth. Her temples were brought down, her idols shattered, and her servants compelled never again to speak her name.

Yet the magic of the world did not die, and in the place of the old Jazhara arose a new, purer spirit from the land. This spirit assumed the mantle of Jazhara, taking the pitiful remnants from the portfolio of the dead god and adding to it the positive aspects of pleasant emotions and good spirits. The new Jazhara no longer commanded the raw magical abilities of [Zykhiralamshad](#) or the powerful rituals of [Uhl-](#)

Temple Construction Modifiers

The following modifiers are used to select a holy site for the Ies'lorn. See appendix B for details.

Settlement Feature	Modifier
Settlement is a busy port	+2
Frequent caravan stop	+4
Tolls required to cross bridge	-1
Long settled area	-2

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[Khoroz](#). Yet her gift of positive spirits had a subtle strength all its own and Jazhara gradually attracted a dedicated following.

Whether this is a new god or a rebirth of the old betrayer in a new guise remains unknown, yet Ircoth and his creations continue to permit the new Jazhara to dwell within the pantheon. The priests of Jazhara now teach the tale of the rebirth of their god as a parable of hope that any being can ultimately be redeemed.

Jazhara is a youthful, uplifting goddess who is reckless, confident, and reacts with spontaneous quickness. When she manifests herself to humans Jazhara radiates an optimistic enthusiasm and a childlike sense of wonder at everything around her. Like her friend [Pip](#), Jazhara is given to a certain degree of mischief and particularly enjoys playing pranks on stern people. However, unlike [Pip](#) she does this out of a sense of light heartedness rather than cynicism.

Jazhara is much given to elaborate displays and excess, an aspect often reflected in her priests and worshippers. She joys in the dance, and will appear in disguise just to join any group that is engaged in particularly lively dancing.

She has many friends among the pantheon, but is on particularly good terms with [Erog](#) and [Pip](#). She is also on good terms with [Subyalus](#), but also recognizes her shortcomings. Jazhara can not abide anyone who revels in negative emotions, and so she works to combat many of the gods of the vices who feast on dark passions. Among these she is on particularly bad terms with [Dyarx](#), [Habatwa](#), and [Mor Brawg](#).

The sacred sign of Jazhara is the double-lobed fruit, and finding such is considered a good omen. Jazhara possesses *blade dancer*, a +3 *dancing scimitar*.

Worship

Her followers are often very interesting individuals who considerable energy and enjoy many types of adventure. She particularly despises dull or depressing people and those who like to bully others, and will not accept such among her followers.

The worshippers of Jazhara often practice their faith through the use of dancing, and many styles have been developed for different holy occasions. The more stylish, formulaic styles are used to dramatize the teachings of Jazhara in a type of elaborate skit. Free form dances include lay participants, drawing the audience into the liberating beat of the music. These

types of dances can be intoxicating, and are often held in the midst of a feast.

Temples of Jazhara often consist of little more than a large structure with a single main chamber. This room has a wide, shallow circular pit in which the dancing festivities of the goddess are held. The walls are artfully covered in a variety of sumptuous hangings, usually made of cloth or other material, and dyed in brilliant hues. Priests quarters are separated by many curtains. Stained glass windows are commonplace, allowing in plenty of light and portraying various scenes of hope and good will.

The holy day of Jazhara is the Birthfeast, the date when she supposedly arose from the land to bring joy to the people. This day is celebrated with festivities, dancing, and many forms of entertainment. However almost any event is a cause for celebration with the followers of Jazhara, and they can be seen enjoying themselves on just about any anniversary of significance.

Clerics

Priests of Jazhara are known as Levitars. They favor loose fitting garb, usually consisting of a kilt or cloth skirt and baggy leggings with a sleeveless tunic. Many go barefoot or wear soft leather shoes. They have little interest in the martial skills, although they can profess a considerable ability with certain weapons employed in their dances.

The Levitars are optimistic, outgoing individuals who feel it is their duty to lighten everybody's life just a little. Due to their constant uplifted spirits, they inspire good morale in those they join. They will start dancing at the drop of a hat, and will often accompany priests of [Erog](#) just so they can dance to their music.

Unlike the other priests of this pantheon, those who follow Jazhara are promised a return to life after a period of redemption in the land of the dead. The priests believe that there is a magic of symbolism that carries through to the afterlife, and so their burial chambers are decorated with all types of illustrated comforts. Their funerals are little more than celebrations of the expected rebirth, and are scenes of much joy and mirth.

The interiors of their stone sarcophagi are carved in a detailed bas-relief image of the interior of a fine dwelling, thus ensuring a comfortable stay in the land of the dead. It is thought that to bury a man in an unmarked grave is tantamount to a sentence of banishment, and cremation will ensure naught but miserable torment.

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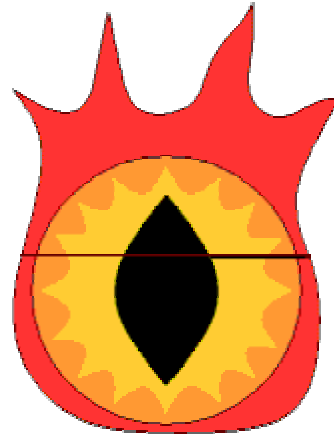
Benefits & Strictures

- Levitars with a Charisma of 11 or higher can take Perform as a class skill. However they must spend the first rank to learn dance.
- Due to their joyous natures, Levitars receive a +2 morale bonus on saving throws to resist fear effects. However if the spell is not resisted successfully they suffer an additional -1 morale penalty on attack rolls, weapon damage rolls, and saving throws.
- Levitars can never spend any of their skill points to learn or improve their rank in the Intimidate skill. An act of intimidation will upset the goddess and require some form of compensation to the victim as atonement.
- Levitars can never willingly use a magic item that inflicts fear effects. In addition, praying for spells with fear effects, or invoking such spells, is forbidden. Casting a spell that causes a negative emotion will strongly displease the goddess.
- Levitars can be successfully brought back to life after twice the normally allowed period. Thus a Levitar can be brought back to life by means of a *raise dead* spell if the priest has been dead no longer than two days per level of the caster.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Jazhara. See appendix B for details.

Settlement Feature	Modifier
Settlement is predominantly evil	-12
Settlement is predominantly lawful	-2
Site of a major annual festival	+1
Brutal, oppressive ruler	-4



Lashar

Black Goddess, Burning Orb, Queen of Bats, Two-faced Goddess.

Lesser Deity

Symbol: A flaming orange orb or the profile of a bat.

Alignment: Lawful Evil

Portfolio: Evil, hate, conquest, and bats.

Interests: Retreat, misery, loss, bitterness, cruelty, hatred, offence, callousness, rape, hazing, hordes, invasions, and subjugation.

Worshippers: Despots, rapists, murderers, demon worshippers, cultists, and the nasty and brutish.

Domains: Emotion, Evil, Law, War.

Favored Weapon: Flail.

Allies: None.

Foes: [Eptielle](#), [Jazhara](#), [Silvera](#), and [Subyalus](#).

Lashar hates all other gods and has no friends among the pantheon. She does have reluctant allies, however, who see fit to work with her toward their own dark ends. But in the end all such alliances are doomed to inevitable failure as Lashar seeks to co-opt the power of her allies through chicanery or outright force. The gods of the vices are aware of this propensity and thus will only trust Lashar when they hold the upper hand.

In many ways Lashar is a very primal being, appearing as a vaguely female manifestation with one side horribly scarred and the other beautiful. It constantly circles about, looking for lives to crush and souls to devour. Lashar joys in the breaking of dreams, the crushing of affections, and the loss of all that is held dear. She particularly enjoys luring mortals with thoughts of wealth, fame, and love, then dashing their hopes when a fatal mistake is made.

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It might seem that Lashar is a highly chaotic and unpredictable being, but nothing could be further from the truth. Her plans and desires are simply too viscous and unspeakably vile for most to even comprehend. There is a definite structure to her methods and an order to her plans. She also treats most of her followers surprisingly well, knowing that their own dark desires will loyally serve her ends without need for the further motivation of fear.

Lashar is especially enthralled by the prospect of conquest and subjugation of her enemies. She is well aware that her faith is most effectively spread when it is inflicted upon others, and so her actions are aimed entirely at this end. Short-term goals can not be allowed to divert her armies of conquest, unless by so doing the will of the enemy to resist can be weakened or crushed. Unfortunately this proves to be her constant blind spot, for she is incapable of understanding how effectively the will to resist is incited through atrocities.

She takes the greatest amount of her own peculiar twisted brand of pleasure by inflicting cruelty upon those who are motivated by enjoyment and happiness. Thus she ruthlessly preys upon the priests and followers of [Eptielle](#) and [Subyalus](#), and delights in making examples of these decadent weaklings. She also has a particular hatred for [Silvera](#), who through her resilience and defenses has frustrated Lashar's dark designs of conquest many times.

The sinister agent and spy of Lashar is the bat, whom she considers a particularly delightful creature. Bats are the unwitting agents of Lashar and are compelled to serve as her eyes and ears upon the world. Only bats that serve as the direct agents of magic practitioners can escape her powerful control.

It is even rumored by some that Lashar is responsible for the curse of vampirism, a state of endless living death in which victims are added by draining them of blood. However this is unlikely considering the uncontrollable nature of those beasts.

Lashar possesses the *black whip*, a +3 *flaming unholy flail*. This weapon can cast *circle of doom* once per day at will.

Worship

Those malevolent individuals who worship Lashar are ruled entirely by the dark, corrupt thoughts and feelings that most civilized beings keep safely buried. They are driven not by pragmatic desires for luxury and power, but by hatred, sadism, and ruthlessness.

The holy places of Lashar are built on high places where they can overlook and dominate their surroundings. The temple is built beneath the ground on these sites, and must be entered by passing through a stone opening decorated in some horrific manner.

The interior of the temple is a nightmarish scene almost reminiscent of a demonic plane. Priestly overseers drive the fearful worshippers in a circle about the central altar. Ghastly demonic figures protrude from every surface, forming complex pictographs of a dark, sinister nature. Fires burning in great pits illuminate the inner temple in its entirety, giving the entire scene a ghastly, flickering look.

Located within every temple of Lashar is a dire chamber known to the worshippers as the Abyss of Shadow. These are magically enchanted rooms that are used as places of sacrifice to the goddess. It is also said that they can also be used as gates or portals between the temples of Lashar, or even to the home plane of this goddess.

The hold day of Lashar is Direwaek in late winter. This day is celebrated by drinking fermented blood and consuming living creatures. The banners of conquest are unfolded at this time and the speeches of the priests whip the worshippers into a frenzy of hatred and loathing. Finally the enemies of this cult are burned in effigy in great fires of bone and rendered animal fats.

Clerics

The priests of Lashar are known as Direfangs. They live to spread malicious hatred throughout the lands. Direfangs never cease searching for means to conquer others and to inflict endless misery on those they hate. They are highly organized for this purpose and will employ any means to inflict their brand of villainy, no matter how vile or costly.

The priests and followers of Lashar revel in petty acts of cruelty and callousness toward others. They have great difficulty concealing their malicious nature and so do not fit in well in a civilized society. Instead they seek situations where they can dominate and practice their cruel desires.

Initiation into the ranks of priesthood is an especially taxing period, as the candidates are subject to many severe forms of hazing. Those who succeed know full well that they will be able to return the favor to future initiates, and gleefully join in the rites.

Once in the priesthood, however, the Direfangs recognize the similarity of their dark natures and function together in a highly cooperative manner.

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Discord in the priesthood is surprisingly low, and there is almost a bond of brotherhood between the Direfangs. This blood bond is quite strong and loyal, for the priests know they will find few friends or allies in the outside world.

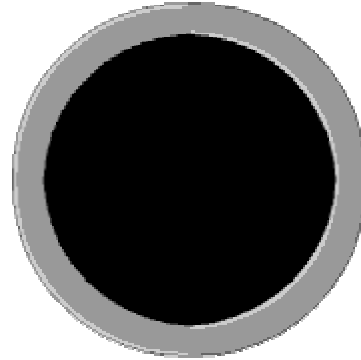
Benefits & Strictures

- The constant malevolent hatred of a Direfang provides a strong resistance to any mind-affecting charm spells. The priests gain a +2 bonus to any saving throw to resist enchantment (charm) magic.
- Direfangs are particularly susceptible to divine magic of the gods of the virtues. They suffer a –1 penalty to their resistance rolls against spells cast by priests of these gods.
- Direfangs have a particular affinity for bats. They cast spells at one level higher than normal when a bat is the target or effect.

Temple Construction Modifiers

The following modifiers are used to select an unholy site for Lashar. See appendix B for details.

Settlement Feature	Modifier
Settlement is predominantly good	-10
Settlement is predominantly chaotic	-4
Pacifistic rulers	-2
Large population of bats	+1
Reputation for militancy	+1
Strong hatred of another land	+2
Conquered lands by military force	+1



Quatl

Gem Master, Lord of the Darkunder, Undermountain Dweller, Warren Crawler.

Lesser Deity

Symbol: A stone cube with a runic symbol cut on each face, or a granite ring with a black center.

Alignment: Lawful Neutral

Portfolio: Stone, mining, caves, and the subterranean.

Interests: Depths, caves, mining, strata, rock, ore, minerals, gems, gem cutting, coal, wells, passages, descent, digging, extraction, and the subterranean.

Worshippers: Ore miners, gem cutters, spelunkers, stone masons, quarry diggers, tunnel excavators, sculptors, cave dwellers, earth elementalists, smiths, sappers, and beings that dwell beneath the earth.

Domains: Earth, Law, Passage.

Favored Weapon: Pick.

Allies: [Ar-Talath](#), [Dholemtrix](#), [Ombrum](#).

Foes: [Argenta](#), [Argoeth](#), [Skap'ne](#).

One of the last surviving and most powerful of the divine dragons, Quatl is a chthonic god whose vast domains are the depths of the earth. He appears as a huge, flightless dragon with sparkling stone scales, powerful gleaming claws, and a wide, tapered body. Quatl is a blunt, forthright deity who rarely intervenes in the affairs of others. He is also the ward of the passages by which [Ar-Talath](#) returns to the surface each day, and is envious of the time the sun god spends above the ground.

Quatl is associated with the earth in all its aspects. These include earth, stone, magma, gems, and ore. He represents resiliency, respect for old ways, harboring of knowledge, and reluctance to change. Quatl cares little for the affairs of surface dwellers, save for those who delve for the riches of the earth.

He is also the primordial god of unfinished creatures and things. Quatl is said to be the source of the formless beings that slither forth from beneath the

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earth and turn into the beasts of nature. Of course [Erog](#) would dispute this, as he claims domain over all the creatures of the wilds. But there is little doubt that Quatl holds a powerful sway over the beings that dwell beneath the earth.

This god has a deep dislike of open areas and the surface of the world. In these places his powers are diminished and thus the surface is constantly being worn away by the combined elements of air and water. He has a strong loathing of [Argoeth](#) and has forbidden the rider of the clouds from ever entering his realm. He also dislikes [Argenta](#) and [Skap'ne](#) for their often ruthless and unrequited plundering and exploitation of the riches of the earth.

Worship

Typically the worshippers of Quatl are stubborn individuals who accept all but the greatest difficulties in a stoic and resilient manner.

Quatl's followers much prefer being indoors and are discomforted or perhaps even afraid of wide-open spaces. Indeed no being suffering from fear of closed places or the darkness will ever be truly accepted among the faithful of this god. His followers do not like the sensation of flight and would rather maintain contact with the earth at all times.

The massive temples of Quatl are always built underground, often within the solid bedrock. Excavating the passages and chambers of such a temple is a long, arduous task often requiring generations to complete. But once finished the temples will remain useful long after a surface structure would have crumbled to dust. Many of the temples of Quatl were built in ancient times, and hold a wealth of details of interest to historians.

Due to his chthonic nature Quatl has little or no sense of time, and thus there are no holy days dedicated to him. Instead a sign from the earth, such as an earthquake or an eruption, are always interpreted as a call to the faithful. These are occasions of fervent prayer and sacrifice to Quatl, both as a sign of deep faith and in the hope of placating his wrath.

Clerics

The priests of Quatl are known as Stonehands. They like to wear objects made of metal and gems, favoring precious jewelry and bits and pieces of metal armor or symbols. They would prefer to go completely naked rather than only wear such surface animal product as cloth or leather. Indeed many go with very little

covering and instead adorn themselves with large amounts of artfully crafted metal jewelry.

Initiation into the priesthood requires a lengthy stay within a sealed cavern or shaft that is as free as possible of contamination from the surface world. The initiate will be completely alone during this period, and will spend much of his time contemplating in total darkness. During this time of exposure to the depths the initiate is expected to discover whether their calling is true, and to experience the deep inner core of their faith. Many who undertake this test fail at this stage, and not a few have gone mad in the endless darkness.

Stonehands are toughened to the hazards and difficulties of a life underground, and they are unaffected by the fear of enclosed spaces or darkness. Indeed they prefer such conditions and have a difficult time of it on the brightly-lit surface.

The priests of Quatl may take and use any materials they can obtain from beneath the ground as long as they thank Quatl for his gifts. Many priests will join groups of miners for the purpose of leading prayers to Quatl and thanking him for his endless bounty. These will accept the same risks as the miners, seeing to their needs and tending to any that suffer accidents in the depths.

Priests of Quatl will often study a craft associated with the earth or stone, and many become expert stone masons, sculptors, smiths, and jewelers. They will always blend the runic marks of their god into clever locations on their works, thus praising Quatl and revealing his hand only to those who carefully look for it.

Benefits & Strictures

- Knowledge of the ancient runic language used to mark the passages beneath the earth is taught and passed down to members of the priesthood. Trained Stonehands can recognize and interpret these old signs, as well as the meaning of all true rune stones. Learning this language requires a Speak Language skill.
- While on the prime material plane Stonehands must be underground or in a closed room and in contact with the earth in order to pray for their domain spells.
- Stonehands that take ranks in the Intuit Direction skill gain a +2 competence bonus when underground.
- Stonehands have a strong dislike of flying and may never voluntarily use an item or spell for

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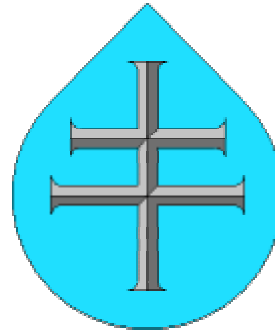
such a purpose. An exception to this would be standing on a flying rock of some kind. They can also levitate, but must maintain some contact with the earth for the duration of the spell. They will also never voluntarily travel to the elemental plane of air or the other gaseous planes.

- While underground Stonehands receive a +2 bonus to any saving throws versus fear. Above the surface, Stonehands suffer a -2 penalty to any saving throws against fear.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Quatl. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly chaotic	-8
Frequent winds	-3
Plains or steppes	-6
Coastal settlement	-2
Catacombs beneath settlement	+1
Active mining or quarrying	+3
Extensive subterranean caverns	+1
Nearby volcanic cone	+1
Frequent earthquakes	+1



Rhysael

Goddess who always weeps, Our Lady of Mercy, Tears of Riane, Valley Spirit.

Lesser Deity

Symbol: Dual-barred cross on a tear drop shape.

Alignment: Neutral Good.

Portfolio: Intuition, altruism, mercy, and valleys.

Interests: Guesswork, empathy, feelings, gentle emotions, munificence, generosity, benevolence, compassion, sympathy, clemency, forgiveness, selflessness, seclusion, canyons, gullies, and valleys.

Worshippers: Patrons, philanthropists, hermits, caretakers, healers, and counselors.

Domains: Emotion, Good, Healing.

Favored Weapon: Sap.

Allies: [Coeurstav](#), [Finos](#), and [Silvera](#).

Foes: [Khlor](#), [Skap'ne](#), and [Vhoux](#).

This goddess usually appears as a bereaved young woman whom no amount of comforting can console. Her eyes are swollen shut and her dark hair is torn and knotted. She is most often seen in a secluded location along the banks of a stream, weeping quietly.

Rhysael is the daughter of Riane, a goddess who was slain by [Vhoux](#). It is said that upon hearing the news of her mother's death, the tears of Rhysael fell upon the earth creating the great gorges where rivers now run. In Riane's memory Rhysael devotes her time to countering the villainous deeds of [Vhoux](#) in the only way she knows how, through acts of love and compassion.

When she is not performing her duties upon the lands, Rhysael is said to wander the afterlife looking for souls to redeem.

Closely linked to Rhysael is a mysterious entity known only as the God of the Lake. It is unclear to her faithful whether this is merely a manifestation of Rhysael, or a sacred spirit that does her bidding. There appear to be more than one such spirit, and certain water bodies are particularly noted for

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manifestations of the God of the Lake. This water-dwelling spirit rarely intervenes in the affairs of man, however, and then only at propitious moments.

In fact the god of the lake is actually Teine, the lost son of [Habatwa](#) and [Thoshanir](#). Long ago Ircoth tasked Rhysael with hiding this god from his mother until the terms of [Habatwa](#)'s curse were satisfied. She agreed to this duty, and Teine now hides within her many sacred tears. For performing this duty Rhysael was elevated to the status of an ascendant god and now enjoys Ircoth's full confidence.

Worship

Those who lack an empathic or selfless nature are unlikely to worship Rhysael, although such individuals are most in need of her blessed guidance.

Those who worship Rhysael are said to follow the Path. This Path calls for the followers to promote three higher goals in their life, and in so doing effectively worship Rhysael and attract new adherents. These goals must be selected in secrecy by the followers, but advice from the priests of Rhysael may be asked.

There are no holy days associated with Rhysael, as festivities are not thought appropriate while cruelty and suffering still prevails throughout much of the world. However the local anniversaries of particularly notable acts of charity or mercy are noted, usually with an honorary service in the temple or by the distribution of extra bread and wine to the poor.

Clerics

Priests of Rhysael are known as Teargivers. They are truly compassionate individuals who spend their time aiding victims and begging for clemency for others. They are often on hand at funerals, sharing the grief of the relatives through their compassion.

Teargivers find the military arts necessary but unpleasant and will strive to resolve disputes through diplomacy whenever possible. They must always give quarter to an intelligent enemy, regardless of whether it is asked for or not.

However they are not so foolish as to expect that a wrongdoer will suddenly become repentant, and will usually attempt to find a suitable penance that will lead the individual to the righteous path. Those who are beyond redemption will be slain in the most painless and merciful manner possible.

Unlike the priests of the other gods in this pantheon, Teargivers neither proselytize their faith nor build great religious edifices to their goddess. Indeed the

priesthood of Rhysael is a highly secretive organization that hides its membership from the outside world.

Outsiders who are familiar with the goddess believe that the Teargivers remain secretive so that those of an evil intent may not exploit their good will, and indeed there is something to this reasoning. However the primary goal of this creed is to perform selfless deeds without the appearance of promoting their goddess. In addition by remaining secretive the priests can more readily lead others by example, and thus identify those who truly live according to their teachings.

Benefits & Strictures

- Teargivers gain the Sense Motive skill as a class skill.
- Teargivers are expected to donate most of their earnings to the unfortunates of society. They may keep only 25% of the non-magical treasure they find.
- Teargivers who kill a subdued opponent without just cause will earn the disdain of their goddess. A significant act of selfless service is required to atone for the deed.
- The power of Rhysael is greatest in the river valleys. While on the flood plain of such a valley, Teargivers cast spells at one level higher than normal. However, when they are in an area that receives very little rain, such as a desert or frozen tundra, they cast spells at one level lower than normal.
- When a Teargiver selflessly performs a courageous or difficult task at the behest of another, they may receive a boon from Rhysael. This boon will usually take the form of a healing potion or some timely aid from an unexpected source.
- The following feat is only available to devotees of Rhysael.

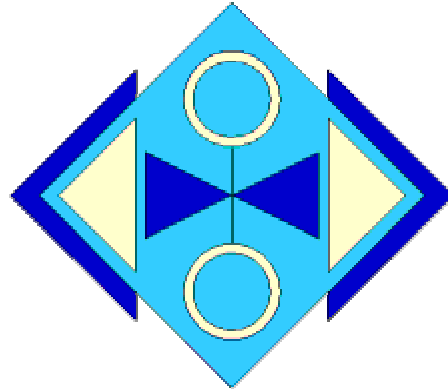
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INTUITION [General]

You have an uncanny ability to make the right choice when there is little information on which to base a decision.

Prerequisites: Worshipper of Rhysael, Wis 13+.

Benefits: You gain a +1 bonus to your Reflex saving throws. You also gain a +1 bonus to any Listen or Spot checks for the purpose of determining surprise. Finally you also gain a +1 bonus to your initiative score.



Temple Construction Modifiers

The following modifiers are used to select a holy site for Rhysael. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly evil	-12
Execution is common punishment	-2
Not located near a valley	-4

Virac

Exalted Thinker, He of many Hidden Depths, The Contemplative.

Lesser Deity

Symbol: A hand with the thumb and index finger bent at an angle, or complex geometric tile patterns.

Alignment: Lawful Neutral

Portfolio: Thought, will, talent, and perfection.

Interests: Mind, intellect, mental mastery, psionics, focus, steadiness, resistance, principles, mathematics, geometry, numbers, symmetry, order, quality, precision, excellence, and superiority.

Followers: Architects, mathematicians, scholars, mind mages, psionicians, philosophers, and writers.

Domains: Knowledge, Law, Thought.

Favored Weapon: Rapier.

Allies: [Althain](#), [Arn Droue](#), and [Khlor](#).

Foes: [Dyarx](#), [Subyalus](#), and [Vhoux](#).

On the unusual occasions this god of mental prowess manifests himself, it is in the presence of learned and exceptionally intelligent individuals or a group. He appears as a thin, elderly man who is completely bald and sports a long, speckled gray beard. Virac dressed in simple robes that seem to constantly stir even in the absence of wind. His unblinking eyes are a piercing gray with keyhole-shaped pupils, and he can communicate or wield his will with his piercing glance.

His domain is that of the mind, and he considers all of existence to be merely a primal thought of the original gods. He fully believes that mental prowess is the only true divine path and all else is merely a fiction of existence. As demonstration and proof of this fact, his most promising followers are taught the secrets of mental control over matter. Virac favors the sentient races and will have no brook with brutish creatures or the less intelligent species.

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The relations of Virac with the other gods are determined by deeply considered philosophical arguments, and will rarely vary. He dislikes individualistic gods, and considers chaos an anathema to the development of mental growth, as it interferes with orderly thought and learning. Thus he is the unrelenting foe of [Vhoux](#), and holds [Dyarx](#) in very low regard. He also strongly dislikes [Subyalus](#) for her frivolous and ultimately deceptive ways.

Of the higher gods Virac is thought closest to [Althain](#), although he is most admiring of the order and discipline of [Khlor](#). He also appreciates the inventiveness and fine crafting skills of [Am Droue](#), but he considers most of the inventions frivolous when compared to the ultimate pursuit of mental perfection.

Worship

Due to the stringent demands of his creed, the calling of Virac is difficult road to follow and as a result he has few followers among the general populace. Those who enjoy material possessions or a pleasurable life are considered unsuitable devotees, as are those with an overly emotional character.

Most common folk find the ideas of Virac and his followers to be a nuisance at best and more often than not incomprehensible. Those who follow those god are sometimes treated with a certain disdain and misunderstanding by the ignorant, often being unaware of the true power and potential of this god. His worshippers in turn openly flaunt their faith and merely view the uncouth and irrational comments as further proof of the wisdom in choosing this calling.

The worshippers of Virac are taught to cast aside all worldly trappings and become the complete master of their own destiny. They are to expend their mental prowess whenever possible and be true themselves. Luxurious material possessions represent a crutch to the development of the self, and are to be dispensed.

The true followers of Virac live a simple life with few needs beyond satisfying the basic requirements for survival and providing any tools needed for clear thought. They prefer an orderly environment with everything well thought out and arranged with mathematical precision. They will employ magical objects, but eschew the crutch provided by mind-enhancing enchantments.

The holy days of Virac fall not on an annual basis, but are called on infrequent occasions due to a precise formula they consider sacred. These events last for precisely eight days, and each of the days has a different significance.

Clerics

Priests of Virac are known as Orrods. They commonly wear deep blue robes with pronounced triangular shoulder pads. The edges of the robe are trimmed with white bands decorated in multiple mathematical symbols of deep significance to the priesthood.

Many Orrods dedicate themselves to the elimination of mental ills in society. They counsel troubled individuals and seek to heal anybody who has lost their mind. Orrods also preach about the value of a healthy emotional state, and the dangers of excessively abusing impressionable youths. They also try to patch together discordant relationships, and provide impartial arbitrators where needed.

Geometry and logic are sacred to Virac, and his temples are built according to precise mathematical expressions, with perfect circles, polygons, patterns, and regular spirals visible throughout the structure. These patterns are frequently employed in the somatic components of the spells of Orrods.

Orrods show a certain amount of disdain for the natural order, believing that any life that is incapable of higher reason is unworthy. Thus they will tolerate animals that are capable of training and domestication, but abhor mindless beasts of the wilderness. They extol the virtues of geometrically ordered and carefully organized settlements that are free from the random clutter of vegetation. Farms are to be arranged in precise, geometric shapes and crops are to be planted in as straight a line as possible.

A faction among the Orrods, known only as the One, is obsessed with mathematical reasoning and diversions. This cult relies on numerology for all divinations, and they believe that numbers underlie everything of importance. They are experts at reading the signs and omens that have an association with numbers.

Benefits & Strictures

- Orrods with an Int of 11 or higher can learn the Knowledge (psionics) skill as a class skill.
- Due to their exceptional mental focus, when they are not in combat Orrods can add their Int modifier to any Concentration checks.
- Because they are considered a crutch, Orrods can not employ any items that artificially enhance the intellect of the owner. However items that will permanently increase the Intelligence score are allowed.

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- Because of their philosophical beliefs, Orrods live a spartan lifestyle that is free from frivolous or debauched activities. Engaging in such selfish pastimes can earn an Orrod the disdain of his god, and if done to excess will need to be atoned.
- The following feat is only available to devotees of Virac.

TALENT [General]

You have discovered an exceptional ability in a non-physical skill.

Prerequisites: Worshipper of Virac, Skill Focus, Key Ability 15+.

Benefit: Choose an Int, Wis, or Cha-based skill. This skill is now a class skill for all classes. In addition you gain a +1 bonus to your skill rank with this skill. Your maximum rank in this skill is always your level plus 4.

Special: You can gain this feat multiple times. Each time you take the feat, it applies to a new skill.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Virac. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly chaotic	-10
Restricted access to learning	-4
Significant reputation for a craft	+2



Xo

Cunning One, Lady of Perception, Omen of Threes, Rune Hand, Silent Eye, Sly Watcher.

Demigod

Symbol: Three-sided talisman.

Alignment: Lawful Neutral

Portfolio: Inquiry, discovery, spying, and runes.

Interests: Investigation, puzzles, reconnaissance, identification, espionage, evasion, surprise, deviousness, misdirection, and engraving.

Worshippers: Investigators, explorers, researchers, stage magicians, historians, map makers, scouts, and spies.

Domains: Knowledge, Law, Trickery.

Favored Weapon: Short Sword.

Allies: [Althain](#), [Khlor](#), and [Zykhiralamshad](#).

Foes: [Bharkhamel](#), [Silvera](#), and [Te'oberon](#).

Xo is a very curious and inquisitive goddess. Originally the spirit of religious devotion, she expanded her activities to include discovering impious behavior and lapses of faith. Soon her manifestations were to be found peering and spying into every facet of the lives of mortals. When her inquiring ways grew bothersome even to the other gods, she was stripped of her responsibilities and forbidden to spy any further on the faithful. Instead she was only allowed to devote herself to those individuals who investigate and spy on others.

Three has always been a sacred number to Xo and her followers. She is often portrayed as a three-faced goddess, or appears as a group of three secretive individuals. Likewise her omens always appear in a pattern of three, and she has only three friends among the gods. How this number came to be sacred to Xo is unknown and is not explained in any of the teachings of this goddess.

When she appears at all, it is never in the same forms and it is often difficult to discern that a goddess is even present. It is said that she can undetectably duplicate the form of any other three beings

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simultaneously, including that of another god. She can also read any writing, and create runes that are only intelligible to those to whom the message is intended. Any such message is impenetrable even to those who are masters at deciphering scripts.

Her sacred animal is the fox, although she also favors any creature with natural camouflage.

Worship

Those who worship Xo often prefer not to be the focus of significant attention, and so their rituals are often held in great secrecy. Temples and shrines of Xo are often mistaken for ordinary buildings of another purpose, or hidden in an unexpected location.

Many of the teachings of Xo are formed into mnemonic triads, making them both easy to master and recall. Some of the better known triads are the three torches that illuminate; the three keys that unlock secrets; and the three gates through which deception walks. The actual number of triads is considerable, however, and the three holy works of Xo are replete with these insights.

The holy day of Xo is the Trishall, which falls on the third day of the third lunar of each year. On this day her worshippers don masks and cavort openly on the street in colorful garb, mocking others with hints of private secrets learned and generally teasing all would-be gossips. Curiously due to the novelty of this event, the Trishall has actually grown to the point where large numbers of non-followers now participate, adding much confusion to the event.

Clerics

When they are not wearing garb suitable to their role, Priests of Xo favor nondescript gray robes with a large hood and wide sleeves in which objects can be quickly hidden. Their favored weapon is the short sword, a weapon that can easily be slipped into their robes or carried under a cape.

A triad of high priests normally rules the priesthood of Xo, with each the head of one of the sacred three branches of the clergy. These branches specialize in investigation, exploration, and espionage respectively. Collectively, however, the priests of Xo are called Watchers, regardless of the branch to which they belong.

Watchers have a deep fascination with gadgets and tricks, and many actually practice a trade of prestidigitation or spend their time contriving sophisticated pranks or spoofs. They also enjoy building mechanical contraptions designed to fool the senses. Their temples are often a nest of hidden

passages, secret chambers, cunningly concealed doors, and nuisance traps or deceptions.

When an expedition to explore a newly discovered region is announced, it will often include a Watcher scout or mapmaker among the crew. Watchers also serve as criminal investigators for the local watch. They can also be found trying to decipher ancient writings or secret codes.

Benefits & Strictures

- Because of their generally heightened sense of distrust, Watchers can never voluntarily give up a saving throw and accept a spell's results.
- The following feat is only available to devotees of Xo.

DIVINE INQUIRY [Special]

You are particularly skilled at gathering information from various sources.

Prerequisites: Worshipper of Xo, Alertness, Cha 13+, Int 13+.

Benefits: You can take the Read Lips, Gather Information, and Decipher Script skills as class skills for all classes. You gain a +1 bonus with these skills.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Xo. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly chaotic	-5
Settlement smaller than a city	-4
Settlement has many foreign visitors	+3
Near a mysterious area	+2

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Appendices

Appendix A. Domains

One or more deities of this pantheon grant the following spell domains. The unique spells are described in [Appendix B](#).

Decay Domain

Granted Power: You can use a withering touch once per day. Your withering touch is a spell-like ability that will cause any non-living organic matter to rapidly decay into dirt. The materials effected include food, most drinks, wood, leather, bone, and fat. Up to 1 cu. ft. can be effected in this manner per level per day. Undead are not effected by this power, however, although it may be possible to ruin their leather armor with a successful touch attack.

Decay Domain Spells

1. **Ray of Enfeeblement.** Weaken target.
2. **Warp Wood.** Cause wood to bend and warp.
3. **Hasten Rot.** Accelerate decay of dead matter.
4. **Pyosis.** Cause wounds to fester.
5. **Insect Plague.** Summon swarm of pests.
6. **Harm.** Place target in poor health.
7. **Disintegrate.** Destroy one creature or object.
8. **Creeping Doom.** Mass of viscous insects.
9. **Shambler.** Summon a creature made of rotting vegetation.

Deprivation Domain

Granted Power: You may use a crippling jab once per day. Your crippling jab is a spell-like ability that is mind-affecting. The crippling jab requires a successful melee touch attack against a living creature. When you touch, your opponent must make a Fortitude saving throw or be entangled for one round per level of the cleric. He can still move, but is subject to all other penalties of an entanglement.

Deprivation Domain Spells

1. **Sleep.** Cause targets to slumber.
2. **Hold Person.** Inflict paralysis in target.
3. **Blindness/Deafness.** Target loses a sense.
4. **Fasting.** Unable to take nourishment.
5. **Dimensional Anchor.** Block extra-dimensional movement.
6. **Feeblemind.** Turn into a mindless vegetable.
7. **Eyebite.** Inflict one of four negative effects.
8. **Antimagic Field.** Negate magic in area.
9. **Imprisonment.** Trap beneath the earth.

Emotion Domain

Granted Power: Once a day you can perform an empathic appeal. This supernatural ability adds an enhancement bonus to your Charisma equal to your level. This power can be activated as a free action.

Emotion Domain Spells

1. **Remove Fear.** Calm a panicked being.
2. **Calm Emotions.** Remove negative emotions.
3. **Suggestion.** Implant an idea.
4. **Emotion.** Evoke an emotion in the target.
5. **Break Enchantment.** Dispel enchanted state.
6. **Mass Suggestion.** Suggestion to a group.
7. **Symbol.** Magical sign inflicts various effects.
8. **Demand.** Send a suggestion to a creature.
9. **Sympathy.** Attract selected creatures.

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Fantasy Domain

Granted Power: You cast fantasy domain spells at +1 caster level.

Fantasy Domain Spells

1. **Ghost Sound.** Create an auditory effect.
2. **Silent Illusion.** Craft an imaginary image.
3. **Minor Image.** Create an image with sounds.
4. **Major Image.** Image effects many senses.
5. **Illusory Wall.** Realistic image of a wall.
6. **Persistent Image.** Image follows a script.
7. **Programmed Image.** Triggered image.
8. **Permanent Image.** Illusion that never expires.
9. **Screen.** Disguise an area from observation.

Moonlight Domain

Granted Power: You cast moonlight spells at +2 caster levels when the moon is visible.

Moonlight Domain Spells

1. **Moon's Heart.** Know position and phase of the moon.
2. **Darkvision.** See normally in darkness.
3. **Emotion.** Sway the emotions.
4. **Mind Fog.** Mists that cloud the mind.
5. **Dream.** Send a message to sleeping target.
6. **Pass Month.** Time travel one month.
7. **Insanity.** Cause target to lose their mind.
8. **Shapechange.** Change into animal form.
9. **Astral Projection.** Travel the astral plane.

Mortality Domain

Granted Power: Whenever you deliver the deathblow to any creature, it can not be restored to life by a *raise dead* spell. Nor can the corpse be animated as an undead. For the purpose of determining if the undead are destroyed, you also turn undead at two levels higher than normal.

Mortality Domain Spells

1. **Deathwatch.** Determine the condition of creatures near death.
2. **Chill Touch.** Disrupt the life force.
3. **Speak with Dead.** Ask questions of a spirit.
4. **Inflict Critical Wounds.** Cause severe wound.
5. **Slay Living.** Touch kills one living creature.
6. **Harm.** Touch brings target near death.
7. **Circle of Death.** Snuff life force of creatures.
8. **Finger of Death.** Slay one creature in range.
9. **Wail of the Banshee.** Scream kills all that hear it.

Passage Domain

Granted Powers: Intuit Direction is a class skill. For a total of one minute per your cleric level per day, you can *reduce* your size to half your normal height as per the arcane spell. This will allow you to pass through openings that are normally too small.

Passage Domain Spells

1. **Spider Climb.** Climb walls and ceilings.
2. **Knock.** Open locked doors.
3. **Helping Hand.** Guide creature to you.
4. **Freedom of Movement.** Ignore certain impediments.
5. **Passwall.** Move through wall.
6. **Find the Path.** Shortest route.
7. **Phase Door.** Pass through barriers.
8. **Maze.** Trap creature in maze.
9. **Freedom.** Release from imprisonment.

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Purity Domain

Granted Powers: You gain a +2 bonus to any saving throws versus toxins or disease. You also gain a +2 bonus to any saving throws versus the special attacks of undead.

Purity Domain Spells

1. **Detect Undead.** Sense aura of undead.
2. **Consecrate.** Fill area with positive energy.
3. **Remove Disease.** Cure all diseases.
4. **Neutralize Poison.** Detoxify any venom.
5. **Resist Poison.** Reduce effectiveness of toxins.
6. **Banishment.** Force extraplanar creatures out of this plane.
7. **Stone to Flesh.** Restore petrified being.
8. **Antipathy.** Repel certain creatures.
9. **Soul Bind.** Prevent dead from being restored.

Sky Domain

Granted Power: You can see clearly through any obscuring weather, including such conditions as heavy fog, driving rain, blizzards, or thick clouds. You can also see double the normal distance through magical clouds, such as a *fog cloud*, *cloudkill*, or *obscuring mist*.

Sky Domain Spells

1. **Shocking Grasp.** Electrical touch.
2. **Fog Cloud.** Dense cloud of fog.
3. **Call Lightning.** Evoke lightning from storm.
4. **Sleet Storm.** Sleet hinders sight and movement.
5. **Ice Storm.** Pound area with hailstones.
6. **Chain Lightning.** Forking electrical discharge.
7. **Control Weather.** Modify weather in area.
8. **Whirlwind.** Create a powerful cyclone.
9. **Storm of Vengeance.** Violent storm.

Terror Domain

Granted Power: You cast terror domain spells at +1 caster level.

Terror Domain Spells

1. **Cause Fear.** Target becomes frightened.
2. **Hold Person.** Paralyze target.
3. **Scare.** Cause a more intense fear.
4. **Phantasmal Killer.** Attack with a fearsome illusion that can kill with terror.
5. **Gnawing Pain.** Inflict pain on creatures.
6. **Nightmare.** Damage and fatigue from dream.
7. **Insanity.** Continuous state of confusion.
8. **Power Word, Stun.** Target is stunned.
9. **Weird.** Phantasmal horror attacks targets.

Thought Domain

Granted Powers: You gain a +2 bonus to saves against mind-affecting magic. You automatically receive a saving throw with no bonus versus mind-affecting spells that normally do not allow such.

Thought Domain Spells

1. **Secret Confidence.** Protect against prying.
2. **Zone of Truth.** Subjects cannot lie.
3. **Dominate Animal.** Mind control animal.
4. **Discern Lies.** Reveal deceptions.
5. **Dominate Person.** Mind control person.
6. **Psychic Backlash.** Retaliate against mind-affecting spells or psionic attacks.
7. **Insanity.** Continuous state of confusion.
8. **Mind Blank.** Protect from mental powers.
9. **Dominate Monster.** Mental control of a monster.

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Appendix B. Spells

The following spells are needed for the domains listed in Appendix A above. These spells and many more are available in a separate document called "[Spells of the Gadrwyn Waeth](#)".

Fasting

Enhancement (Compulsion)

Level: Brd 4, Clr 4, Deprival 4, Drd 4, Sor/Wiz 4

Components: V, S, M

Casting Time: 1 full round

Range: Touch

Target: One creature

Duration: 1 week + 1 day/level

Saving Throw: Will negates

Spell Resistance: Yes

Upon touching the target, this spell will inflict a continual state of fasting. The victim must make a Willpower saving throw or be incapable of taking nourishment from any food he eats. Even the tastiest meal will seem very bland and the target is unable to enjoy any food he is given.

The target will slowly begin to grow weak and unhealthy from lack of nutrition. He or she will suffer the full mental and physical effects of starvation. However once the spell expires the victim can begin to slowly recuperate through rest and the consumption of food.

Focus: An empty bowl.

Gnawing Pain

Enchantment (Compulsion)

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

Components: V, S, M/DF

Casting Time: 1 action

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

Area: 15-ft. radius circle

Duration: 3 rounds + 1 round/level

Saving Throw: Will negates

Spell Resistance: Yes

Upon casting this spell, any creatures within the spell area must make a Willpower saving throw or suffer a gnawing pain that slowly spreads throughout their body.

During the first round the victims will feel a dull pain that causes a cold sweat. Casting any spells during this round requires a concentration skill roll. On the second round this pain becomes a sharp agony and the target is effectively *shaken*. By the third round the searing pain has reached its maximum intensity and the victim is *nauseated*.

Each round thereafter the victims must make a Fortitude saving throw or become wracked with convulsions. They are now completely *incapacitated* and helpless to defend themselves.

The effects of this spell linger in the mind of the victims even after the duration has expired. The targets will feel unnerved for 1d6+1 hours, resulting in a -1 penalty to any Willpower rolls. They will suffer disturbing nightmares during the following 1d4 weeks, making sleeping difficult and reducing the rate of natural healing by one half.

Material Component: A branch of nettles with which the caster swats his bared arms or legs.

Hasten Rot

Necromancy

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

Components: V, S, M, DF

Casting Time: 1 action

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

Target: One corpse or 1 cu. ft./level object

Duration: Instantaneous

Saving Throw: Fort resists

Spell Resistance: No

This spell will create a yellow-green ray that accelerates the rotting of dead flesh or organic matter. Tiny scavenger organisms in the target area have their life force greatly sped up. As a result, any dead matter within the beam will rapidly decay into fine dust unless a saving throw is made.

This spell will operate on any dead animal or plant matter, including wood, bone, or leather. However it will not further decay already rotted matter such as dirt. The spell has absolutely no effect on living matter, including freshly cut wood and seriously ill but still living creatures. It will also fail to operate in a sterile environment, such as a pure vacuum.

If an undead entity with a corporeal body is the spell target, it must make a saving throw versus spells or suffer 2d6 hit points of damage plus 1 point per level of the caster. If the saving throw is successful, then the damage is halved.

Material Component: A handful of mulch.

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Moon's Heart

Divination

Level: Clr 1, Moonlight 1

Components: V, S, DF

Casting Time: 1 minute

Range: Personal

Target: You

Duration: 1 hour/level

This spell has several beneficial effects for the caster. First, it allows the caster to know the direction and current phase of the moon. With this information the caster can orient himself and determine the approximate date and time. In addition, the caster can see in any level of moonlight as if he had the low-light vision of an elf.

This spell can only be used on the astral or prime material plane on a world with a moon. It will fail to function during the three days of the new moon.

Pass Month

Transmutation

Level: Drd 6, Clr 6, Moonlight 6

Components: V, S, M, DF

Casting Time: 1 minute

Range: Personal

Target: You

Duration: Instantaneous

When this spell is cast, the caster and all his possessions are wrapped in a silvery light and instantly transported forward in time to the start of the next new moon. This moon can be any visible planetary body orbiting this world, but must be selected at the time the spell is cast. No time passes for the caster and he arrives in the same condition in which he departed. To anybody watching the caster it appears as if he vanished without a trace.

If a solid object weighing more than 50# occupies the location of the time traveling spell caster, he will be trapped on the astral plane and must remain there until he finds a means to escape.

Material Component: A handful of silver dust worth 20gp. This spell will only function in moonlight.

Psychic Backlash

Evocation [mind-affecting]

Level: Sor/Wiz 5, Thought 6

Components: V, S

Casting Time: 1 action

Range: Personal

Effect: See text

Duration: 1 minute/level

Saving Throw: Partial

Spell Resistance: Yes

The caster can choose to activate this power as retaliation against the use of most psionic attacks or mind-affecting spell. Each use of an enchantment (compulsion) or illusion (phantasm) spell against the spell caster will activate it. Whenever this spell is triggered by such a mental attack, a blast of mental energy is unleashed in retaliation. If the attacker fails a Willpower saving throw, he will be stunned for a full round then shaken for the following 1d8 rounds. In addition, any psionic use or spells cast for the next minute will require a successful Concentration skill check against DC 10 + spell level. Targets who make their saving throw are merely shaken for 1d4 rounds.

Pyosis

Necromancy

Level: Clr 4, Decay 4, Sor/Wiz 4

Components: V, S, M/DF

Casting Time: 1 action

Range: Touch

Target: One creature

Duration: 1 day/level

Saving Throw: Fort negates

Spell Resistance: Yes

With this spell the caster can cause the wounds of a target to fester - swelling painfully and filling with pus. This will leave a victim feeling tired and sickly for several days. However this spell will only effect a target that has received some form of physical damage.

If a Fortitude saving throw is failed, the strength rating of the target is temporarily reduced by 1d6 points. These points are recovered at the rate of one point per day. In addition, any healing is reduced in effectiveness by one half. Thus any spells of healing only recover half their normal amount, with fractions rounded down. The rate of natural healing requires double the normal time.

Undead, oozes, and outsider creatures are completely immune to this spell. The *pyosis* is immediately negated by a *remove disease* spell.

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Arcane Material Component: A live maggot.

Resist Poison

Abjuration

Level: Clr 5, Drd 5, Purity 5

Components: V, S, DF

Casting Time: 1 action

Range: Touch

Target: One creature

Duration: 10 minutes/level

Saving Throw: None

Spell Resistance: No

For the duration of this spell the target receives a +4 bonus to any Fortitude saving throw against

poison. In addition, the target automatically succeeds on any Fortitude saving throw against plant or animal toxins from creatures with fewer HD than half the caster's level. Finally, any initial and secondary damage from toxins is reduced by one point for every five levels of experience of the caster.

This spell will also function against alcohol and other chemicals that negatively effect the health of the body or abilities of the mind. However it has no effect on magical potions.

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Appendix C. Summary of the Deities

<i>Name</i>	<i>Align</i>	<i>Sex</i>	<i>Portfolio</i>
<u>Althain</u>	NG	M	Reason, knowledge, and forests.
<u>Argenta</u>	CN	F	Trade, wealth, security, and rivers.
<u>Argoeth</u>	CG	M	Sky, air, birds, and freedom.
<u>Arn Droue</u>	LN	M	Craft, invention, labor, and fire.
<u>Ar-Talath</u>	LG	M	Sun, agriculture, rainbows, and plains.
<u>Beshada</u>	CG	F	Light moon, fertility, moods, and hunting.
<u>Bharkhamel</u>	N	M	War, battle, gaming, and lightning.
<u>Bretaine</u>	NG	M	Serenity, cycles, integrity, and guidance.
<u>Chalerva</u>	CG	F	Artistry, drama, monuments, and pools.
<u>Coeurstav</u>	LG	M	Honor, virtue, equestrianism, and martial skill.
<u>Diaderum</u>	CN	F	Oceans, clouds, and sea creatures.
<u>Dholemtrix</u>	LE	F	Night, sleep, deprivation, and meteors.
<u>Dyarx</u>	CE	M	Fear, insanity, arachnids, and the new moon.
<u>Eptielle</u>	CN	F	Love, beauty, courting, and mirrors.
<u>Erog</u>	N	M	Beasts, winter, cold, and music.
<u>Fel'shire</u>	N	F	Flora, growth, and burrows.
<u>Finos</u>	N	M	Victims, obscurity, and observation.
<u>Gnoshara</u>	LG	F	Rule, citizenry and community.
<u>Habatwa</u>	CE	F	Storms, thunder, anger, and misanthropy.
<u>Ies'lorn</u>	N	M/F	Transitions, destinations, and roads.
<u>Jazhara</u>	CG	F	Joy, imaginings, dancing, and festivity.
<u>Khlor</u>	LE	M	Oppression, intolerance, and order.
<u>La'ahl</u>	LG	F	Comradery, marriage, healing, and serpents.
<u>Lashar</u>	LE	F	Evil, hate, conquest, and bats.
<u>Mor Brawg</u>	NE	M	Pain, destruction, and nightmares.
<u>Oerne</u>	LN	F	Death, sterility, and afterlife.
<u>Onbrum</u>	LE	M	Power, castles, and mountains.
<u>Onuyl</u>	N	M	Time, stars, calamities, and ruins.
<u>Pip</u>	CN	M	Fate, divination, and comets.
<u>Quatl</u>	LN	M	Stone, mining, caves, and the subterranean.
<u>Rhysael</u>	NG	F	Intuition, altruism, mercy, and valleys.
<u>Shizle</u>	LN	F	Strength, glory, and obstacles.
<u>Silvera</u>	NG	F	Sanctuary, vigilance, defense, and charity.
<u>Skap'ne</u>	CE	M	Savagery, envy, plunder, and hills.
<u>Subyalus</u>	CN	F	Pleasure, indulgence, delusion, and felines.
<u>Te'oberon</u>	NE	F	Thieves, concealment, and shadows.
<u>Thorn</u>	CE	M	Subterfuge, poisons, and deserts.
<u>Thoshanir</u>	LG	M	Purity, health, sacrifice, and justice.
<u>Uhl-Khoroz</u>	NE	M	Occult, superstition, and swamps.
<u>Vhoux</u>	CE	M	Chaos, murder, and monstrosities.
<u>Vilnibog</u>	NE	M	Decay, pestilence, and weakness.
<u>Virac</u>	LN	M	Thought, will, talent, and perfection.
<u>Xo</u>	LN	F	Inquiry, discovery, spying, and runes.
<u>Zykhiralamshad</u>	CN	F	Magic, mysteries, and glades.

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Appendix D. Temple Construction

The following tables can be used to determine the temples and other holy sites in a typical settlement with at least 5,000 residents. Roll the appropriate number and type of dice shown on the table below to determine the number of significant religious sites within the settlement.

<i>Type of Settlement</i>	<i>Population</i>	<i>Number of Sites</i>
Major City	60,000	3d6
Minor City	25,000	2d6
Large Town	10,000	2d4
Small Town	5,000	1d6

Certain deities are predominantly worshipped in specific geographic areas. Check each row of the following table to check whether this settlement has a holy site that is devoted to such a deity. If the settlement satisfies the prerequisites then roll percentage dice to determine if a site exists.

<i>Deity</i>	<i>Terrain Prerequisites</i>	<i>Chance for Success</i>
Althain	Non-evil settlement besides a forested region.	18%
Ar-Talath	Non-evil farming community in an area of plains.	33%
Diaderum	Non-lawful port town or city.	25%
Erog	Arctic or frontier settlement.	21%
Ombrum	Non-good settlement in a mountainous area.	16%
Quatl	Underground or cave settlement.	25%
Rhysael	Good settlement in a river valley.	5%
Skap'ne	Evil settlement in a hilly area.	12%
Uhl-Khoroz	Evil settlement located within a swampy region.	7%

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For each remaining religious site, use the following table to determine the alignment of the deity worshipped at that location. Select the column that corresponds to the predominant alignment of the local population, or roll a twenty-sided dice and see the top row for a random population alignment typical of these lands. Next roll three six-sided dice and consult the lower part of the table to determine the alignment of the particular deity represented by the religious site. Note that in cases where the alignment differs significantly between the deity and the population the religious site is often a concealed place of worship.

1d20 Roll	1-4	5-6	7-8	9-12	13-14	15-16	17-18	19	20
Population Alignment	<i>Lawful Good</i>	<i>Neutral Good</i>	<i>Chaotic Good</i>	<i>Lawful Neutral</i>	<i>Neutral</i>	<i>Chaotic Neutral</i>	<i>Lawful Evil</i>	<i>Neutral Evil</i>	<i>Chaotic Evil</i>
3d6 Roll	Alignment of the deity worshipped at the religious site								
3	CE	LE	LE	CE	LG	LG	CG	CG	LG
4	CN	LE	LN	CE	LN	LG	CN	CG	LN
5	CN	LG	LN	LE	CG	CG	CN	CE	LN
6	N	NE	N	CN	CG	LN	N	NG	N
7	NG	N	NG	N	LG	N	NE	N	NE
8	CG	LN	LG	NE	N	NG	CE	CN	LE
9	NG	LG	NG	LE	LN	CG	NE	CE	NE
10	LG	NG	CG	LN	NG	CN	LE	NE	CE
11	LG	NG	CG	LN	NE	CN	LE	NE	CE
12	LN	CG	CN	LG	CN	CE	LN	LE	CN
13	LE	CN	CE	NG	N	NE	LG	LN	CG
14	LN	N	CN	N	CE	N	LN	N	CN
15	N	NE	N	CN	LE	LN	N	NG	N
16	NE	CG	NE	LG	LE	CE	NG	LE	NG
17	NE	CE	NE	CG	CN	LE	NG	LG	NG
18	CE	CE	LE	CG	CE	LE	CG	LG	LG

Once the alignment of the deity is determined, roll a twenty-sided dice and consult the appropriate alignment table below for a random deity, or choose a deity of the selected alignment that is appropriate for the geography, culture, economy, history, and political situation of the settlement.

1d20	<i>Lawful Good Site</i>
1-6	Ar-Talath
7-10	Coeurstav
11-16	La'ahl
17-20	Thoshanir

1d20	<i>Neutral Good Site</i>
1-7	Althain
8-10	Bretaine
11	Rhysael
12-20	Silvera

1d20	<i>Chaotic Good Site</i>
1-2	Argoeth
3-13	Beshada
14-17	Chalerva
18-20	Jazhara

1d20	<i>Lawful Neutral Site</i>
1-7	Arn Droue
8-11	Oerne
12-13	Quatl
14-17	Shizle
18	Virac
19-20	Xo

1d20	<i>Neutral Site</i>
1-9	Bharkhamel
10-13	Erog
14-15	Fel'shire
16	Finos
17-19	Ies'lorn
20	Onuyl

1d20	<i>Chaotic Neutral Site</i>
1-6	Argenta
7-8	Diaderum
9-12	Eptielle
13-15	Pip
16-18	Subyalus
19-20	Zykhiralamshad

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<i>1d20</i>	<i>Lawful Evil Site</i>
1-2	Dholemtrix
3-8	Khlor
9-11	Lashar
12-20	Ombrum

<i>1d20</i>	<i>Neutral Evil Site</i>
1-6	Mor Brawg
7-15	Te'oberon
16	Uhl-Khoroz
17-20	Vilnibog

<i>1d20</i>	<i>Chaotic Evil Site</i>
1-4	Dyarx
5-8	Habatwa
9-13	Skap'ne
14-15	Thorn
16-20	Vhoux

Determine the temple construction modifiers for the chosen deity, then add the total to a 1d20 roll. Add +1 to the roll for every 10,000 inhabitants in the settlement. Check the temple construction modifiers for the particular deity and add any that apply. Using the final adjusted roll consult the following table to determine the type of religious site, the total number of priests, the level of the high priest (if any), and the number of followers. Note that these numbers represent guidelines only and should be adjusted based on the particulars of the settlement.

<i>Modified 1d20 Roll</i>	<i>Type of Sacred Site</i>	<i>Number of Priests</i>	<i>Level of the High Priest</i>	<i>Number of Followers</i>
Up to 5	Ruins	5% chance of one	1d3	None
6	Monument	10% chance of one	1d4	None
7-14	Shrine	35% chance of 1d2	1d6	None
15	House of Worship	1d4	1d8	1d10
16-17	Chapel	1d8	6+1d6	2d12
18-22	Temple	2d12	7+2d6	4+2d20
23 or more	Major Temple	4d12	7+2d8	8+3d20

There are, of course, places of worship outside the settlements of the region. In particular some of the gods are worshipped in isolated sanctuaries and monasteries. The locations and details of these places are left to the reader.

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Revision History

<i>Version</i>	<i>Date</i>	<i>Changes</i>
3	11/16/1999	Converted document to be compatible with the 2 nd edition system. Changed from HTML to a Word document.
4	06/01/2000	Changed document to improved format. Included areas of interest for each deity. Additional details included for many gods. Extensive editing. Added the gods Argoeth and Khlor.
5	06/18/2000	I'd like to extend a special thanks to Thatotherguy for his extensive critique and useful revisions for revision 4 of this Pantheon. Expanded the introduction. Included titles and preferred weapons for each god. Added the gods Bretaine, Dholemtrix, Gnoshara, Skap'ne, Subyalus, and Uhl-Khoroz. Appendix added for temple construction. Also included many minor revisions, enhancements and additional spells. Split into two files for easier transmission.
6	01/15/2001	Converted to 3 rd edition. Many additions and some minor corrections. Moved most of the spells to a separate document. Enhancements to the creation myth. Inserted appendices of the new domains and spells. Added the gods Ies'lorn, Jazhara, Lashar, Quatl, Rhysael, Virac, and Xo.
7	02/14/2001	Some minor corrections. Removed extra graphics to fit 1.4 Mb download limit.
8	05/31/2002	Pantheon name change. Modified text colors. Removed any reference to an "empire". Reformat deity stat blocks. Various fixes. Added deity weapons. Placed the document under the OGL terms and conditions.

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