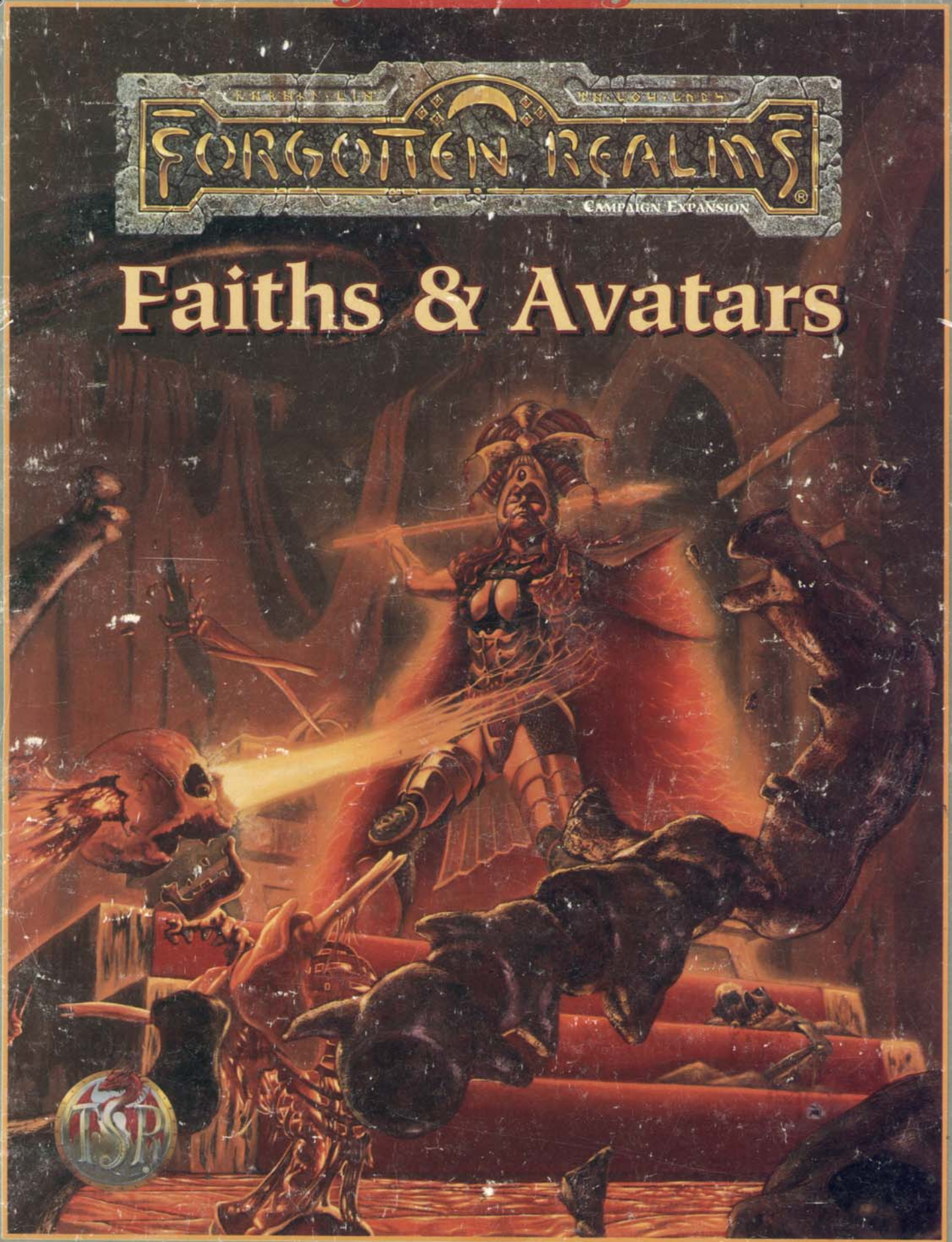
Advanced Dungeons & Dragons®

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FORGOTTEN REALMS®

CAMPAIGN EXPANSION

Faiths & Avatars



FAITHS & AVATARS

By Julia Martin with Eric L. Boyd

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POWERS OF THE REALMS

In the Forgotten Realms, the gods and goddesses of the Realms are referred to as *powers*. This usage is followed throughout *Faiths & Avatars*. The revised FORGOTTEN REALMS® *Campaign Setting* box categorizes all the Realms' powers as greater powers, intermediate powers, lesser powers, dead powers, quasi-powers, over-powers, nonhuman powers, and alien powers. *Faiths & Avatars* dispenses with the quasi-power category and places all powers previously ranked as quasi-powers somewhere within the categories of greater, intermediate, lesser, and demipowers. (The functions of demipowers are described here, but the demipowers themselves will be dealt with in another work.) Dead powers also are rated within this system according to their former statuses. The function of the over-power, Ao, is described within this introductory chapter, but a brief discussion of Ao as a power and his cult is also included in the Faerûnian Pantheon chapter.

The nonhuman powers of the Realms—the elf, dwarf, gnome, halfling, drow, orc, and other nonhuman pantheons—are not dealt with in *Faiths & Avatars*. For information on those deities and their specialty priesthoods, consult *Monster Mythology*, *Drow of the Underdark*, *Dwarves' Deep*, *Elves of Evermeet*, *Giantcraft*, the *Draconomicon* and other FORGOTTEN REALMS setting products, as well as the numerous PLANESCAPE® campaign setting products detailing the different planes of existence in the AD&D® game. (Future sourcebooks on the deities of the Realms will deal with these popular nonhuman powers.)

The alien powers present a problem in that many deities now considered "native" Faerûnian powers were once alien powers. They traveled to the Realms through many transdimensional migrations that have occurred on Abeir-Toril over the millennia. The powers dealt with in *Faiths & Avatars* are those that are worshiped in Faerûn, the region of Abeir-Toril that is generally considered to encompass everything from Evermeet in the northwest and the jungles of Chult in the southwest to the lands of the Shining South in the south and the Great Glacier in the north and to be bordered by Kara-Tur in the east and Zakhara in the far southeast. The pantheons of Maztica, Zakhara, and Kara-Tur are not covered in this work, and though Chult and Mulhorand are generally considered to be part of Faerûn, their pantheons are significantly different from that of the bulk of Faerûn and are not described in this work (though they may be detailed in future accessories of this type).

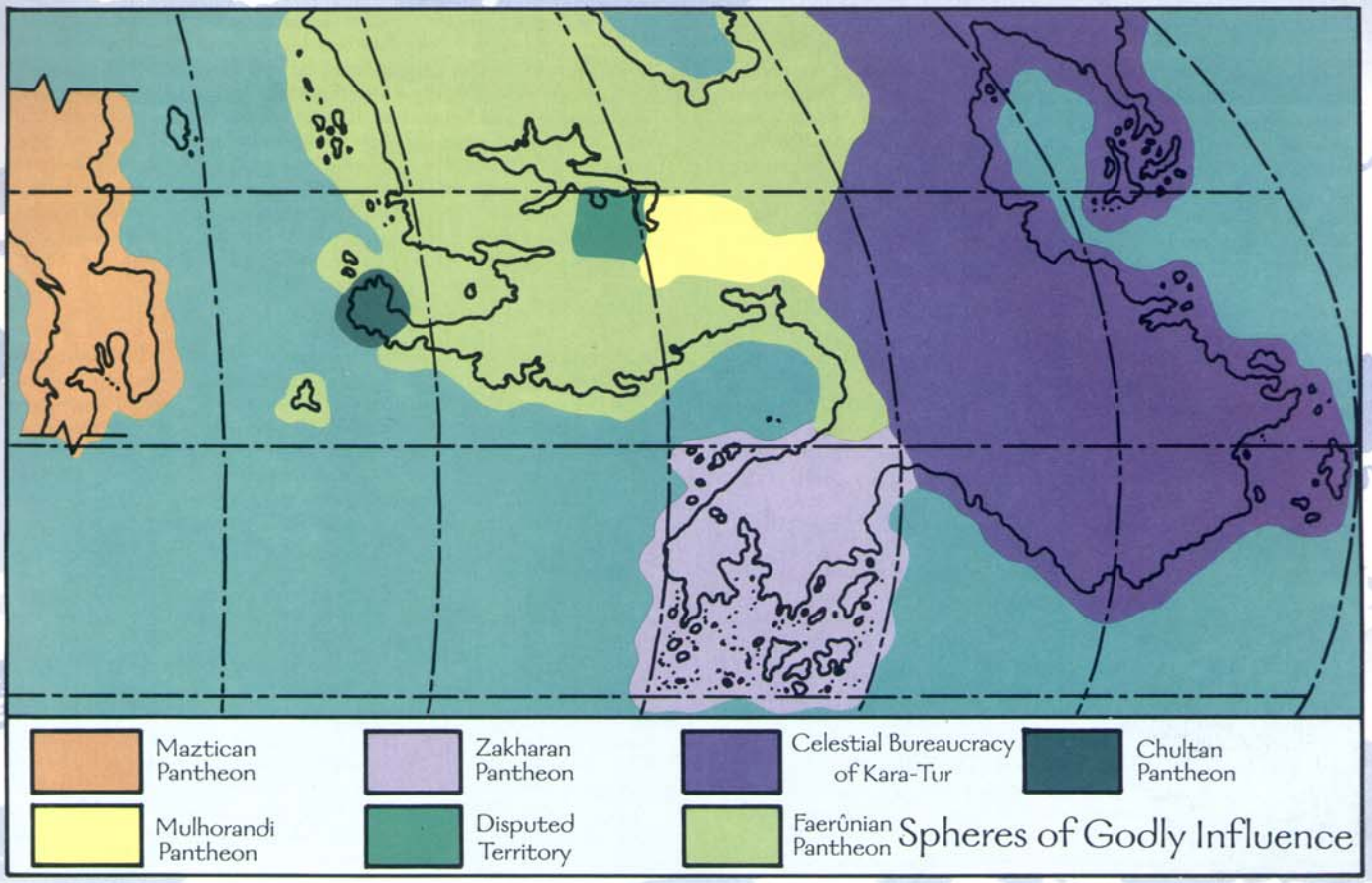
Worship in the Realms

The religions of the Forgotten Realms are not monotheistic. They are polytheistic. This is difficult for many role-playing game players to understand, as most real-world nonoriental religions of the modern era are monotheistic. In polytheistic religions, multiple deities are worshiped, usually in groups called *pantheons* (meaning all the gods of a people). In the Realms, the religion of Mulhorand involves the worship of a family of deities. The religion practiced over most of Faerûn involves the worship of a collection of powers who are not generally related by blood. The religion practiced in Chult is the worship of but two deities and a collection of ancestral, place, and animal spirits, along with a regard for the force of nature. The philosophy of the Shining Lands of Durpar, Var the Golden, and Estagund sees all things in the world as connected and part of a single creation spirit, the Adama or the One; all the many powers of the Realms are different aspects of the One, and consequently the Shining Lands are some of the most religiously tolerant in the Realms, with literally all deities being reverenced here (although the Faerûnian pantheon holds the Shining Lands within its sphere of influence—see below). All of these religions involve the worship of multiple powers within a pantheon, although not necessarily multiple pantheons. This is the normal state of affairs in the Realms.

Thus, in abstract it is really ridiculous to think of one deity of the Realms becoming angry at a worshiper just for worshiping another deity. What matters to a particular Realms power is not that a follower worships someone else—most everyone in the Realms worships several someone elses—but rather which other powers are venerated and which are appeased, and how serious a person's offerings and worship are to other deities. Some pantheons even do not care if their worshipers also venerate deities from other pantheons.

It is also rather silly to think of a particular temple having a congregation that is exclusive only to it, except in special cases. The folk of the Realms worship in many places, and they worship the powers both by venerating them and by placating them. If a person has a high regard for knowledge or is a singer or bard in most of Faerûn, she or he worships Oghma. But if that same person is planning an ocean voyage in winter, she or he also worships Auril and Umberlee by placating them with offerings to persuade them to allow the trip to proceed safely.

Most folk have a handful of powers that they regularly venerate, only appeasing an unpleasant power when they are entering or engaged in a situation where that deity holds sway. Most people in the Realms also eventually settle on a sort of patron deity who they are most comfortable venerating and who they hold in the greatest reverence. A person's patron deity is the power that eventually escorts that person's spirit from the Fugue Plain, the place where spirits go right after people die, to its afterlife as a petitioner in the Outer Planes in the realm (or at least the plane) of its patron deity. (Those who



firmly deny any faith or have only given lip service most of their lives and never truly believed are known as the Faithless after death. They are formed into a living wall around the City of Strife—Kelemvor, the new lord of the dead, may soon rename it—in the realm of the dead in Oinos in the Gray Waste and left there until they dissolve. The unearthly greenish mold that holds the wall together eventually destroys them. The False, those who intentionally betrayed a faith they believed in and to which they made a personal commitment, are relegated to eternal punishment in the City of Strife after their case is ruled upon by Kelemvor in the Crystal Spire (Kelemvor's abode in the City of Strife).

Some folk of Faerûn choose to devote their lives to a particular god. Most often these people are priests; others belong to other classes, such as paladins or mages. These folk are expected to be loyal to their faith because of the commitment they have personally sworn to a power, although they may respect the faiths of other deities who their deity serves or is allied to.

Worship and Divine Power

The powers of the Forgotten Realms setting are divided into different categories: greater, lesser, intermediate, and demipower. The ranking (and relative power) of a deity in the Realms is determined by the number and devotion of a power's followers. Without worship, powers wither, declining in deific rank and ability, and can even perish.

Exactly how much worship and how many followers it takes for powers to rise (or sink) within the ranks is unknown. It is evident that some sort of divine formula for the rating of deific ability has been enacted by Ao, but he has never revealed it even to the powers themselves. The divine mechanism for powers to rise and fall in rank operates smoothly and without anyone to control it. It accounts for the worship of followers devoted to only one deity and the more casual worship of the average inhabitant of the Realms of several or many powers. It may be influenced temporarily by the use of powerful worship ceremonies or artifacts (such as the ceremony that allowed Iyachtu Xvim to suddenly rise from demipower to lesser power), but such "spiking" of the system must be reinforced by stable, long-term worship or the quickly gained power leaches away within a few months or a year. The mechanism is totally transparent to mortals, and while the powers can guess roughly how it works, they cannot discern its precise nature or its quirks so as to exploit any divine loopholes.

With the powers in competition for worship, scholarly folk have occasionally wondered why strong deities do not simply kill the weaker ones, thus thinning the field of competition, and why any deity would choose to serve another. Learned and philosophical priests and monks have developed a theory that explains this. Weaker deities sometimes serve deities higher than they are in rank because the stronger powers have promised to protect them from the divine predations of other deities. In exchange, the weaker deities provide more hands for the greater power to use toward its ends. Often, especially among evil deities, there seems to be an almost extortionistic aspect to this relationship. Perhaps, scholars speculate, weaker powers sometimes pay some amount of their divine power to stronger powers to strengthen this arrangement, or perhaps stronger powers who are receiving a lot of worship threaten to "squeeze out" weaker powers or outright destroy them if the weaker deities do not swear to serve them and provide a tithe of divine power. If this is true, it would seem to provide an explanation as to why powers whose portfolios seem to overlap tend toward this arrangement. Presumably only similar divine energy can be shared or passed on willingly from power to power. The hierarchies of the gods of fury, with Talos ruling over Auril, Malar, and Umberlee; many of the gods of nature, with Silvanus ranking over Eldath and Mielikki; the gods of justice and duty, with Tyr leading Ilmater and Torm; and the gods of bardic knowledge, with Oghma leading Deneir, Lliira, and Milil, are revealed as pragmatic and possibly less than benevolent when viewed in the light of this theory. Presumably the beneficent or extortionistic qualities of such arrangements are established by the moral inclinations of the powers involved.

Spheres of Godly Influence

The powers active on Abeir-Toril have broken the surface of the world up into different areas over which they have spheres of influence. Different pantheon groups, for want of a better term, have dominion over different areas of the globe. As can be seen on the Spheres of Influence (found earlier in this chapter) map, the Maztican pantheon rules Maztica, the Zakharan pantheon has dominion over Zakhara, the Celestial Bureaucracy of Kara-Tur rules Kara-Tur, the Faerûnian pantheon has dominion over the majority of Faerûn, and the Chultan pantheon holds sway in Chult. The Mulhorandi pantheon holds ultimate power in Mulhorand and Murghom and holds equal power with the Faerûnian pantheon in Unther (a land that has undergone the most volatile recent divine restructuring), Chessenta, and the desert of Raurin.

A pantheon holds ultimate sway within its own sphere of influence (if it is uncontested). Priests from other pantheons may cross into its sphere of influence, receive spells, and remain relatively unnoticed and unmolested by the deities whose sphere of influence they are in provided they do not attempt to convert the inhabitants of the region, set up a temple, or engage in a holy war. Any of these last activities provokes a pantheon to act in its own self-interest. At this point, most powers have their priesthoods or knightly/military orders take action to eject the foreign influence (most good and neutral deities) or expunge it (most evil powers).

Disputes between pantheons and even between members of a particular pantheon are usually settled by meetings of the Circle of Powers in the Pavilion of Cynosure on a demiplane floating somewhere in the Ethereal Plane, which is held as neutral ground by all powers active in the Realms and provides an open forum for all parties involved in a dispute. A fundamental principle upheld by all pantheons active in the Realms is the essential sovereignty of a pantheon within its sphere of influence and, consequently, its right to act when threatened by agents of another sphere of influence.

The Faerûnian and Mulhorandi pantheons hold codominion over Unther, Chessenta, and the desert of Raurin at the moment. It is yet to be seen who will gain ultimate sovereignty in Unther, as until recently its borders defined the sphere of influence of the now-defunct Untheric pantheon. At the moment, the two pantheons remain distantly cordial with each other and are taking a "wait-and-see" attitude toward the situation. The sleeping powers of Mulhorand, so long content to remain within its ancient borders, have been roused by the Godswar to a more active role and are trying for the first time in centuries to actually gain more worshipers. The Faerûnian pantheon is the more vigorous one at the moment in acquiring new worshipers in Unther, but the Mulhorandi pantheon has a substantial established base of the faithful since Ishtar, superficially a power of Unther, was actually an alias under which Isis, a Mulhorandi power, worked for centuries in Unther.

Divine Immigrants

When Abeir-Toril was young, the human deities of the Realms were not so formal about their spheres of influence because their worshipers were not so crowded together on the sphere of Toril as to likely ever encounter one another. For a long time, a human pantheon would simply stake out a claim on a continent or large geographic area uncontested. Entire human pantheons or subsets of pantheons from other crystal spheres found homes on the continents of Toril in this way. They did not worry about other human pantheons with deities who claimed similar portfolios living a whole continent away.

Eventually, though, pantheons started to see intermixture between their worshipers as various groups wandered across the face of Toril, and they began to worry about how to deal with the threat to their power base that such immigrations caused. As a solution to this, they agreed on the formation of the spheres of influence discussed above. Within these spheres of influence, while more than one deity may have similar portfolios, no more than one of such parallel powers can ascend in deific stature to a higher rank than demipower.

If a wave of transpheric immigration occurred (most often brought on by a *gate* opening), the mortals who emigrated to the Realms continued worshiping their old deities. If the Realms sphere of influence those people immigrated to already had powers who possessed the same portfolios as the immigrants' old powers, one of two things would normally happen: either the worship of the immigrants would go to the already-established Realms powers or the immigrant powers would cross to the new crystal sphere and battle with the old Realms' deities for control of the contested portfolio. In the first case, the power now receiving new worship would eventually inform his or her new clergy and worshipers of the appropriate changes to make in their behavior, dress, or theology to accommodate the new crystal sphere they found themselves in. In the second case, a divine struggle for dominance ensued, and one power won (usually after a short and spectacular battle, but sometimes after years of manipulation and divine intrigue). The loser either was banished from the Realms or was reduced to the level of a demipower and lingered on. If, however, the Realms sphere of influence in the crystal sphere the new immigrants moved to lacked any deity with the portfolio of a deity worshiped by these immigrants, the immigrant deity was free to cross over to this new crystal sphere and sphere of influence uncontested, and in most cases did so. Such immigration-induced flux was common within the Faerûnian pantheon, which had many waves of immigrants after the spheres of influence were formalized.

The Birth of Powers

Powers can come into existence in a number of ways. In the Realms, although some powers are described as being the children of other powers, these births seem to be more a convenient way to describe the relationships among deities than an actual method for new powers to come into existence. At least, no power is believed to have ever directly given birth to another while mortals were in existence. One power, Tyche, split into two deities, Beshaba and Tymora, and this occurrence has had precedent. When necessary, powers seem to be able to carve themselves into at least two separate pieces, with at least one of the parts becoming an entirely different being.

Long before the Time of Troubles, Ao evidently created some of the powers of the Realms, as well as the crystal sphere of Realmspace. However, he left the Realms powers to change and evolve for millennia untold before deciding that he needed to readjust the balance of the Realms and set in motion the events of the Time of Troubles.

During those millennia, the powers split themselves, gave birth, killed each other, raised sufficiently powerful mortals to godhood, and welcomed wave upon wave of emigrant powers, brought by waves of mortal emigration from other spheres, into their ranks. They were unchecked in their proliferation and self-destruction. Only after the Time of Troubles did Ao take an active part in the generation of new powers, the resurrection of dead Realms powers, and permission or denial of the emigration of multispheric powers into the Realms.

After the Time of Troubles, in order for a candidate for divinity to attain godhood, Ao must give his consent. He does this either formally in a presentation ceremony carried out beyond the eyes of mortals or informally by allowing a being to become a deity in the Realms. Usually a mortal attempts to become a deity through the accumulation of power, the use of arcane rituals, the use of artifacts, the sponsorship of an already-established power, or some combination of these. At some point in the process, Ao makes a decision. If that decision is "no," the candidate does not become a deity.

Often in attempts to attain divine status through powerful rituals or the use of artifacts, failure (in the form of a tacit "no" from Ao) results in the mortal becoming a lich, being transformed into some other form of odd undead creature, or being totally destroyed. Usually if a divine power is involved in some sort of sponsorship of a candidate before Ao, a rejection means that the mortal either continues on in life, hoping to overcome whatever the cause of Ao's rejection was and to be given a second chance, or passes on into the afterlife to become a powerful servant of the sponsoring deity in the Outer Planes. Ao is never obliged to explain his decisions.

In game terms, in order to even attempt an ascent into godhood, a mortal in the FORGOTTEN REALMS setting should have achieved at least level 25, have one attribute score of 21 or above, and have another attribute score of at least 19. She or he must then spend a great deal of time researching methods to attain divinity, come up with a plan for doing so, and confront great peril in order to execute that plan. The plan must always involve at least two of these three things: the performance of a specially researched ceremony or spell of elaborate complexity, great cost, and great personal danger; the use of an artifact; or the sponsorship of a deity.

If all of these conditions are met, the DM may, at his option, allow Ao to smile upon the attempt and elect to invest the character with demipower status. Characters granted such status become part of the culture's pantheon. If they are player characters, they *are removed from play* and treated as a demipower from that point on.

The Death of Powers

Powers can die. They have done so numerous times in the history of the Realms. Dead powers have also returned from the dead numerous times in the Realms. So how can a power die?



Priest of Amaunator

Minister of Ao

Priest of Azuth

Priest of Auril

Priest of Kossuth


Priest of Akadi
Priest of Helm
Priest of Beshaba
Priest of Bhaal
Priest of Eldath



Priest of Ibrandul

Priest of Moander

Priest of Ilmater

Priest of Kelemvor

Priest of Istishia


Priest of Lliira
Priest of Oghma
Priest of Mielikki
Priest of Iyachtu Xvim
Priest of Shaundakul


Priest of Tymora
Priest of Umberlee
Priest of Tyr
Priest of Shar
Priest of Selûne


Priest of Milil
Priest of Deneir
Priest of Lathander
Priest of Sune
Priest of Torm
Priest of Chauntea


Priest of Mask
Priest of Cyric
Priest of Talona
Priest of Talos
Priest of Loviatar
Priest of Malar



Priest of Waukeen

Priest of Tempus

Priest of Gond

Priest of Mystra

Priest of Silvanus

Priest of Leira



Priest of Myrkul

Priest of Bane

Dwarven Priest of Clangeddin Silverbeard

Priest of Grumbar

Elven Priest of Corellon Larethian

Beholder Cult Leader (Shaman)

Place of Destruction: Usually, barring the intervention of strange conditions (such as the Time of Troubles) or the use of artifacts, the only place that a deity can be truly destroyed is on its home plane of existence—or at the very least in the Outer Planes. Because of this, it is very hard to destroy a deity, as deities are strongest in abilities on their home planes. In addition, a power's home plane is usually inhabited by extremely powerful extraplanar beings who serve the power and serves in part as a storehouse for the items of power a deity has picked up or created over its existence.

Deity Kills Deity: In general, barring the intervention of strange conditions such as the Time of Troubles, only a greater power can kill another greater power. Within the lesser ranks of deities, some flexibility exists as to what rank of power can destroy another, but most deities, given enough time, resources, and personal accumulation of power, can destroy those of lesser rank than themselves in outright battle and can try to destroy those of equal rank with some sort of assistance from other powers, high-powered mortals, specially designed ceremonies/spells, artifacts, or a combination of the above. Of course, most powers have divine allies that they will call to aid them if they are directly assaulted. In addition, powers may willingly yield parts of their portfolio or their divine energy to others to prevent their destruction. This is how deities who came to blows over a portfolio, such as Garagos and Tempus, have both survived.

Mortal Kills Deity: The only powers that mortals can normally hope to destroy are demipowers. Demipowers in the Realms are rather vulnerable as deities, as in most cases their home plane of existence is the Prime Material plane and their personal domains are intimately connected to the surface of Abeir-Toril. Thus, demipowers are much easier targets than other powers because it is generally easier to get at their essential selves than those of the powers who dwell in the Outer Planes.

Demipowers can employ only one avatar at a time, and it takes them a long time (a year) to make another. So it is easier for mortals to fight their way through the defenses of a demipower than any other sort of power since they only have to go through one avatar.

Then, the mortals must force the deity to meet them face-to-face, a difficult feat when a deity is already suspecting the intentions of visitors because they have just destroyed the deity's avatar. Getting a power to manifest in such circumstances usually requires elaborate trickery, the help of another power, the use of an artifact, or research into some special spell or circumstance to which the power is vulnerable.

If forced into circumstances that require them to manifest under such conditions, most demipowers would simply leave. Unfortunately, demipowers find it difficult to travel from plane to plane; they must rely on magical spells or items to do so, rather than using an innate ability as all other powers can. This difficulty with transplanar travel is one reason that most demipowers in the FORGOTTEN REALMS setting make their home plane the Prime Material Plane, and it also means that demipowers are much more vulnerable to items or spells that might trap them on a single plane, thus cutting off their escape routes. So, by application of sufficient brute physical and magical force in the exact right place at the exact right time, with clever strategies, adequate preparation, a few dirty tricks, and maybe a minor artifact, it is *possible* for a mortal to destroy a demipower. Just.

Deity Dies of Neglect: Deities need the power provided them by worship to exist. One way for a power to die is for it to have no more worshipers. To intentionally cause a power's death through this method is difficult even for most greater powers. Basically, all the worshipers of a deity have to die, or the power has to gradually lose worshipers so slowly that it does not realize its inevitable fate until it can do little to stop it. Powers can hang on as demipowers as long as they have even *one* worshiper. And even after they lose that worshiper, it takes them awhile to wither away while they wring the last bits of deific sustenance from the use of their name, their sovereignty over the principles and ideals in their portfolio, and even the awe inspired by tales told about them as myths or parables. During this time they would make every effort to get *anyone* to worship them. To effectively ensure the death of such a deity, in all likelihood it would have to be imprisoned on its home plane and rendered unable to communicate with any mortal being. Eventually, then, it would die.

Multispheric Powers, or Is Tiamat Dead or Not?

Some powers of the Realms share the same names as powers generally considered to be from other spheres of existence. These powers include Oghma, Tyr, Mielikki, Loviatar, Silvanus, and most of the Mulhorandi pantheon. For purpose of travel to other crystal spheres and other planes, these Realms powers are the same deities as those not associated with the Realms. Deities are multidimensional beings and have interests in many crystal spheres on the Prime Material Plane, of which Realmspace is but one. However, such deities are presented in *Faiths & Avatars* in the way that they are known in the Realms. In other crystal spheres, they are perceived differently, depending on their influence, their concerns, and the natures of those spheres. Incidents that occur on one crystal sphere are not relevant to the dealings of that deity on another. Only incidents that affect a deity on its home plane of existence (usually in the Outer Planes) affect the power in all crystal spheres, and even then one has to be careful not to assume too much. So, beings who are multispheric who die in the Realms have merely involuntarily or voluntarily severed their divine connection to Realmspace. They are not dead, but they might as well be as far as the inhabitants of the Realms are concerned.

Many rumors of deific tragedies and triumphs have made their way to the Realms via the crews of spelljamming vessels and the tales of travelers through Toril's many transplanar and transpheric (crossing different crystal spheres) *gates*. It is difficult to determine from these rumors when a *particular* power is actually being discussed. Many powers use aliases in other planes and crystal spheres to try to subvert the loyal worshipers of one deity to themselves or to cover for the fact that there has been a change in the divine hierarchy that would disturb conservative worshipers. Other deities have simply chosen similar names, manifestations, or avatars by chance or because a certain form seems to consistently invoke awe, respect, or terror in the natives of many different spheres or planes. Just because rumors have it that a deity or being that has some similarity to a Realms power dies in some other sphere of existence does not mean that the Realms powers are affected one bit. In fact, many Realms beings claim to be powers who are not, and sometimes it is difficult to tell whether or not a being is what it claims to be.

Perhaps an example would serve to illustrate this. In a far-off crystal sphere a power of evil who manifests herself as a multiheaded chromatic dragon has recently been rumored to have died. She was known to the natives of the sphere as Takhisis. A group of powerful adventurers from the Bloodstone Lands in the Realms met and killed a powerful multiheaded, chromatic dragonlike creature on one of the lower planes some years ago. It was known as Tiamat. It may have been a manifestation of a deity, or it may just have been an extremely powerful planar being. In the land of Unther, also in the Realms, until very recently the majority of the populace belonged to the Cult of Tiamat. Tiamat's avatar died during the Time of Troubles at the hands of Gilgeam, god-king of Unther, who himself died recently.

The being called Takhisis on one crystal sphere may or may not be Tiamat, and in any case her rumored demise had no effect on events in the Realms. From this we can assume that either Takhisis is Tiamat, has a presence on multiple crystal spheres, and is thus not dead—or she *is* dead and is thus not the Tiamat known in the Realms.

The creature killed in the lower planes may or may not have been a deity. (If it was, in all likelihood, it was only an avatar of the deity, not the true deity.) It was most assuredly thought to be dead on its home turf after the heroes of the Bloodstone Lands dealt with it. If it were the true form of a greater power, they could not have killed it because only a greater power can destroy a greater power on its home turf permanently. In other cases, the power disperses and reassembles after a given time (laying aside the Time of Troubles, which by its nature violates most general rules about deities). Therefore, either this creature is dead and was not truly a deity but rather a deity's avatar or extremely powerful mortal being, or the creature was a deity and reassembled long after the heroes left. If it was a power, it still may or may not be the same one that was until recently worshiped in Unther.

The power known as Tiamat in Unther, in any case, was forced to manifest as an avatar during the Time of Troubles, as were all the powers of Faerûn. During the Godswar, she was struck down by Gilgeam, the very jealous head of the Untheric pantheon. At this point, the deific essence of Tiamat was splintered into three pieces, one of which came to inhabit Tchazzar, a red dragon in Chessenta that had long been attempting to become a deity. Tchazzar finally achieved his wish and became a demipower, but felt compelled to gather the other pieces of Tiamat's essence into himself to increase his power. Little did he know that he was merely providing an avatar host for Tiamat. When Tchazzar slew and ate the last dragon who housed part of Tiamat's essence, he was totally subsumed by Tiamat's divine power. He underwent an abrupt final transformation, and Tiamat was once more manifest in the Realms. Unfortunately, the first thing she did was to try to even the score with Gilgeam, who had suffered a great loss in status in the wake of the "revaluation" of the powers by Ao at the end of the Godswar. Both Tiamat's avatar and Gilgeam's avatar died a messy death that ranged over several of the Outer Planes and ended in the obliteration of most of the decrepit city of Unthalass. Tiamat was evidently extremely weakened by this encounter and has not manifested another avatar in the Realms. In addition, she has ceased granting spells to any of her Realms priests (who

mainly hail from Unther and Chessenta). This leads most Realms scholars to conclude that this deity known as Tiamat has withdrawn herself from interaction with the Realms as one of its powers.

This does not mean that another power with the avatar form of a multiheaded, chromatic dragon that calls itself "Tiamat" cannot become a power in the Realms. In fact, since the Tiamat of Unther is multispheric, if Ao decided to once again allow her a divine connection to Realmspace because worshipers demanded her presence, then she could return to the Realms once more as a deity. Because she is currently dead in the Realms does not mean she died completely; it merely means all divine connections between her and the crystal sphere of Realmspace are currently severed.

The Time of Troubles

The Time of Troubles was an exception to many of the normal rules for how deities work in the Realms. During the Time of Troubles, the powers of the Realms were forced to either place all of their divine power in one mortal avatar or, if they exist on multiple planes, were forced to create avatars upon whose existence their entire future divine connections to the Realms were staked. Since the powers of the Realms were forced to stake so much on their avatars, these avatars were acutely vulnerable. While the death of an avatar did not mean the death of the power (Bane and Bhaal, at least, went through multiple avatars in succession before finally dying), powers could only maintain themselves in one avatar form and could not connect with their homes and power bases in the Outer Planes (if they had them).

However, during the Time of Troubles, the general rule that only a deity can kill anything other than a demipower was not violated. Bhaal was killed by Cyric using the sword *Godsbane* at Boareskyr Bridge. *Godsbane* was Mask in sword form (evidently an avatar form of Mask). Thus, a power killed a power.

Midnight used a *disintegrate* spell to kill Myrkul in Waterdeep and then used a *dimension door* to move the dead avatar's body over the Sea of Swords. At the time Midnight held within her some of Mystra's divine essence, transferred to her through a pendant in the form of Mystra's symbol that merged with Midnight's flesh during her travels. So, once again, although through a slightly circuitous path, a power killed a power.

Mystra died at Helm's hand on the Celestial Staircase, trying to gain access to her home plane. Before she battled Helm, she had transferred a great deal of her power into her Chosen, Azuth, the Magister, and Elminster. As she died, she gave Midnight the pendant with some of her essence and spread the remainder of her power into the magical weave that surrounds and permeates Realmspace. Elminster was able to call back a ghost of her presence as a sort of magic elemental to kill one avatar of Bane's, but it was not strong enough to permanently destroy him, and his essence was able to be gathered together by Myrkul and then transferred to a new avatar. Ultimately, Torm killed Bane in Tantras. Again, in the cases of Mystra and Bane, one power killed another.

Gods who were dead at the end of the Godswar were dead in the Realms unless at the end of the Time of Troubles Ao reinstated them himself, as he did for Torm. However, only deities whose only worship ties throughout the many crystal spheres were to Realmspace could have completely died. Any deity who had ties to other crystal spheres would not have ceased to exist. Ao has influence over the powers of the Realms, not the panspheric and multidimensional universe. Rather, all divine ties between that power and the Realms would have been severed. The power itself would not have been dead, but might as well have been for any inhabitant of Realmspace.

Being Dead

When a power (not just an avatar) dies, it is transported mystically to the Astral Plane to float for all eternity, moldering away slowly. The power itself drifts helplessly in the silver void of the astral, occasionally stirring as if in slumber, but never reawakening unless special actions are taken to reinvest it with the power to act.

Some powers are separated from their divine natures upon death; that is, their personalities and memories are separated from their powers, abilities, and true form. This phenomenon is usually caused by the interaction of a magical item of artifact or relic strength and extremely strenuous and turbulent magical forces in the region of the power when it dies. The artifact, intentionally or unintentionally, acts as a magnet and draws in the personality of the deity and entraps it. Such entrapped powers remember everything they did while they were alive, but cannot use any of their godly powers anymore (although they can sometimes twist the powers of the item they are trapped in if they can convince a mortal to activate its powers). They are also extremely uncomfortable in their entrapped state as they cannot either reinvest themselves as deities or pass on to whatever afterlife the spirits of deities may have. This generally leads to a continuous struggle on the part of the personality to escape its prison. Such imprisoned powers are cunning manipulators, treacherous liars, and devious foes.

While a power is dead, priests and any other beings (such as paladins and rangers) who relied on the power to grant them spells receive no new spells. Pray all they might, they get not a one. Dead powers learn nothing new, are unaware of activities in the Realms or elsewhere, can use none of their former divine powers, cannot move themselves from plane to plane, and, in short, are about as conscious and useful as a rock. The only thing a dead power can sense, under special circumstances, is the speaking of its name during a ceremony attempting to restore it to life.

The portfolio a dead deity ruled over in life is usually passed on to its destroyer. If that being is incapable of carrying out the duties because of moral and/or ethical differences or the inability to deal with such huge amounts of power, the portfolio is split up among the next most suitable candidates who are already deities in the dead power's pantheon. This second procedure is also followed if a deity dies of worship starvation.

If a demipower who shares a portfolio with a higher-ranked power is destroyed and the destroyer cannot hold the power, the power of the demipower automatically goes to the higher-ranking owner of the portfolio in the same pantheon. Thus, if Garagos the Reaver were killed, his portfolio would pass on to Tempus if his killer were not a being who could become a demipower of war.

Back From the Dead

Death has been shown to by no means be a career-ending proposition for powers of the Realms. Powers can and do return from the dead. In order to live again as a deity, a power must be worshiped and cannot have been utterly destroyed (something which is *theoretically* possible, the sages assure us, but which would involve massive destructive efforts on the Astral Plane after the location and identification of the proper divine corpse-island). Then something must be done to suddenly and massively direct a great deal of worship power into the deity. This involves a prolonged ritual in which the dead power's name is repeatedly invoked. Often massive quantities of offerings of the type most favored by the power are also made, and sometimes artifacts are used to somehow direct the power generated by the ceremony more efficiently to the deity. Finally, Ao must decide to let the dead power reestablish a connection with the Realms. Without the tacit consent of Ao, even the most precisely and fervently executed ritual is all for naught.

When a resurrected deity returns to the Realms, it is as a demipower. The power must work its way back up through the divine ranks to its old status if it once held a higher rank. Resurrected deities receive the essential, core portfolios of their previous divine existence when they return to life. This often means that they have much of their previous portfolio stripped away on their return.

Divine Abilities

No statistics for the powers and abilities of true deities are listed anywhere in this book. The power of deities is impossible to quantify. Statistics quite simply become meaningless when dealing with the powers of the Realms.

Nevertheless, some deities are more powerful than others. In the FORGOTTEN REALMS setting, the powers are divided into several different statures: greater, intermediate, lesser, and demipowers. Outside of this ranking system lies Ao, the over-power, also discussed below. Each class of deity possesses certain abilities and powers, which are outlined below. These are applicable to the deities, not their avatars. Avatars are discussed in their own section.

Ao, the Over-Power

Ao is the only over-power. He has dominion over all of Abeir-Toril's pantheons, human or nonhuman, in all spheres of influence. However, he has only been seen in the bounds of Faerûn during the Time of Troubles, and he apparently is much more circumspect in his dealings in other regions of Abeir-Toril, as most other regions have never heard of him.

Ao lies beyond the bounds of the rankings of deities' powers in any way. He is considered to be more powerful than other powers in that he was able to consign almost all the Forgotten Realms deities to the surface of Faerûn during the Time of Troubles, and he is also considered to be outside the ranking system, in the same way that teachers are outside the rankings of the grading systems they use to rate the performance of their students. Ao has little concern for day-to-day mortal life, but he regards the powers of the Realms as his creations. Ao requires no worshipers and grants no spells to mortals. It is doubtful that he even listens to their prayers or pleas. He serves as a watcher and a guardian over the Realms from outside of its cosmos.

Aside from his function during the Time of Troubles, the only responsibility that Ao continues to perform in relation to the Realms pertains only to its deities. Since the Time of Troubles, Ao decides who is a power and who is not. (See The Birth of Powers.) He decides which powers who have died or otherwise lost their divine connection to the Realms in other ways are allowed to return to the Realms as deities. He also decides which of the many deities worshiped by the beings who emigrate to the Realms are allowed to establish a divine connection with Realmspace to serve their worshipers. Finally, this involves promoting mortal beings to the status of gods. Ao may promote any mortal, sentient creature to any stature of godhood (greater power through demipower) instantly if it accepts the responsibilities and duties of that state, but he has only exercised that ability to elevate mortals to other than demipower rank during the Time of Troubles.

All Forgotten Realms® Setting Deities

All Forgotten Realms setting deities, from greater powers to demipowers, have the powers described in this section. Although these are powerful abilities, they are taken for granted by deities.

Portfolios: Every power has certain topics, things, ideas, or emotions over which it has dominion, power, and control. Powers are intimately concerned about and involved in their portfolios. Deities usually are strongest in power when acting within the bounds of their portfolios. However, the portfolios of deities can change if they die and are resurrected, another deity in their pantheon dies, they undergo radical character shifts (Cyric going insane), or they ascend or drop in divine stature. Portfolios of an entire pantheon can undergo changes if there is a major shake-up in the pantheon—such as one or more deities of importance dying—or a great period of divine turmoil, like the Time of Troubles.

Within a pantheon of deities, it is important to note that more than one deity may share identical portfolio items or even identical portfolios. However, in such cases, no more than one power can ascend in stature to a higher rank than demipower.

Greater or intermediate powers can create exact imitations of the avatars of deities whom they have subsumed (usually by killing the deity they intend to masquerade as). When a power uses a puppet avatar to appear as another deity, the avatar must behave in all of its abilities (though not necessarily its intent and mentality) as if it really were that of the deity being imitated. In addition, a power's normal avatar form cannot use the abilities of a subsumed deity's avatar itself. Avatars must act with the capabilities they were originally formed to use; if a power wants to make a new avatar with the combined abilities, it may do so, but the differences are obvious to both its own worshipers and the old worshipers of any deity it might be imitating.

Immortality: All deities are immortal and do not age. The only way for a power to die is through special circumstances. The usual way that deities die is that they are destroyed by powers of higher stature in magical or physical combat. However, deities can and do return from the dead in the Forgotten Realms setting, and mortals in very extreme circumstances have become powers. (See the Becoming a Power and Dead Powers sections of this chapter.) As a general rule in normal campaign play, any deity suffering an attack that should destroy it simply disperses and reassembles later. (Roll percentile dice to determine the number of days.) So, for example, a power which is seemingly torn apart by a powerful artifact would simply be dispersed, only to reassemble later.

Teleportation: Deities possess the innate ability to instantly teleport to any point on the same plane. They can do this at will and without any chance of error.

Initiative: When dealing with mortals, all powers automatically receive the initiative. Of course, they can choose to simply wait and see what the mortals opt to do, but they may always act first if they desire.

Communication: All deities understand and can speak any language. It is assumed that this includes written and spoken languages as well as other more unusual forms of communication such as the scent language of saurials. All powers can speak directly and secretly to any being across any void and through any physical or mystical barrier. This power transcends the bounds of space and planes, but not (as a rule) time.

Magic Use: All deities may use any spell of any level. This includes the spells of priests or wizards and does not require the use of spellbooks, prayers, or material, verbal, or somatic components. In short, invoking such powers requires the slightest act of will on the part of these incredible beings. They may also invent new spells or try to improvise spell variations at the blink of an eye.

Immunities: It takes a +1 or better magical weapon to be able to damage a demipower or lesser power, a +2 or better magical weapon to be able to damage an intermediate power, and a +3 or better magical weapon to be able to damage a greater power. All powers are immune to any sort of magic that would automatically kill them if they fail a saving throw (such as when a saving throw vs. death magic or die or other saving throws to the same effect is required), that would instantly kill them with no saving throw, that would disintegrate them, or that would drain energy or life levels. They are immune to the powers of all *glyphs* and *symbols*, which do nothing to them except attract their attention. They are also immune to all psionic abilities not practiced by a divine being, and even then they are immune to psionic abilities used by deities of lower rank than themselves.

Granted Abilities: Powers can grant any ability or spell of any level to their priests that does not exceed their own capabilities. It is through this ability that deities give priests, paladins, and rangers their magical powers and spells. Note that only powers and other creatures of quasidivine status (such as tanar'ri lords) can grant spells.

Greater Powers

In addition to the abilities detailed above, greater powers can do practically anything. They stand at the top of the pyramid of deific power, and their resources are nearly limitless. Some of their additional abilities include:

Shapeshifting: Greater powers can transform themselves into any object, animate or inanimate, of any size. In some cases, beings of this stature have been known to assume planetary proportions.

Magic Resistance: Greater powers are 100% resistant to mortal magics, 75% resistant to the magic of deities of lesser ranks, and 50% resistant to the spells of other greater powers.

Saving Throws: All greater powers are assumed to automatically make all saving throws required of them. This is a reflection of their great abilities, mental powers, and physical stamina.

Planar Travel: Just as they can *teleport* across space without error, so too can they travel between the various planes of existence at will. These powerful beings cannot, however, travel to the Prime Material Plane.

Sensing Ability: These beings are practically omniscient. They always know what is happening on the entire plane they inhabit and the planes that any of their or their allies' worshipers or holy objects are currently on. They also know what is happening on the plane that anyone or anything that speaks one of their names or titles is on for a year after the name is spoken. In many cases, they can accurately predict the precise actions of mortals and other deities based on their vast knowledge. Unfortunately, this sensing ability can be blocked by the conscious effort of powers of equal stature.

Creation: Greater powers can create any object, animate or inanimate, they can think of. This process is draining, however, since they are converting their own energy stores into physical objects. Therefore, the deity must rest for one turn per ton of mass she or he wishes to manifest. Thus, the creation of a 10-ton stone statue would require that the deity rest for 10 turns (100 minutes) afterward.

Life and Death: Greater powers can kill any living mortal creature with but a thought. Likewise, they can bestow life upon any slain mortal being anywhere. Of course, another greater god can reverse this effect immediately if so desired.

Multitasks: Greater powers can perform any number of tasks at once. Of course, natural limitations based on their current physical form may apply, but there is never a penalty on their actions due to complexity.

Avatars: Greater powers can employ up to 10 avatars at a time, moving them between planes at will. If one is destroyed, they require one day to make another.

Intermediate Powers

Intermediate powers wield a great deal of power, but are by no means as powerful as greater powers. They often serve greater powers or are ambitious deities trying to work their way up to the status of greater power. Their powers include:

Shapeshifting: Intermediate powers can change into any object, animate or inanimate. The limitations on their powers prevent the object from being bigger than the largest natural or enchanted item of its size already in existence. Thus, an intermediate power could assume the shape of a huge bull elephant, but not one larger than the largest ones found in nature.

Magic Resistance: Intermediate powers are 95% resistant to mortal magic, 70% resistant to the magic of deities of lesser stature, 50% resistant to the magic of other intermediate powers, and 25% resistant to the magic of greater powers.

Saving Throws: Intermediate powers have a saving throw of 2 in all categories. Thus, they only fail on a natural roll of 1.

Planar Travel: Intermediate powers have the same ability to travel between planes as greater powers. They are unable to enter the Prime Material Plane, but always arrive exactly where they wish with no chance for error.

Sensing Ability: Intermediate powers always know what is happening within 100 miles of their current position. In addition, they can extend their senses and learn what is happening within 100 miles of any of their or their allies' worshipers or their or their allies' holy objects. They can also extend their senses to know what is happening within 100 miles of where anyone or anything that speaks one of their names or titles currently is for a month after the name is spoken. The sensing ability can be blocked by the conscious effort of powers of equal or greater stature.

Creation: While they cannot create objects out of nothing, intermediate powers can summon or create a duplicate of any object they hold, providing suitable materials are available on the same plane. This is a tiring process, however, and they must rest one turn for every 100 pounds of the object's weight.

Life and Death: Intermediate powers, while unable to directly cause the death of a living creature, can arrange accidents that can kill any mortal being anywhere. They can raise any previously living being from the dead at will (with automatic success), regardless of the time that has passed since that being died or the current location or condition of the body.

Multitasks: Intermediate powers can perform up to 100 tasks at once without suffering any penalties of any sort. Obviously, there may be physical limitations imposed on this based on the current physical form of the deity.

Avatars: Intermediate powers can use up to five avatars at a time, moving them between planes at will. If one is destroyed, an intermediate power requires seven days to make another.

Lesser Powers

Lesser powers often serve other powers in the capacity of helpers. They are the least powerful of the upper echelons of divinity, in that they are entitled to exclusivity in their portfolios among all other deities of their rank and above. Their powers are mighty, but in no way equal those of greater or intermediate powers.

Shapeshifting: Lesser powers can change into any animate object they desire. Their power is restricted, however, so that their new form is an average example of the creature (with the addition of some superficial deific "special effects," perhaps). Thus, if a lesser power wished to become a stallion, it would look much like any other stallion.

Magic Resistance: Lesser powers are 90% resistant to mortal magic, 60% resistant to magic wielded by powers of lesser ranks, 45% resistant to the magic of powers of same stature, and 20% resistant to the magic of powers of higher stature.

Saving Throws: Lesser powers have a saving throw of 3 in all categories. Thus, they only fail their saving throws on natural rolls of 1 or 2 unless their avatars' saving throws are better.

Planar Travel: Like greater and intermediate powers, lesser powers can travel between planes at will. No physical or material barrier can hinder such transit, and they have no chance to arrive anywhere other than exactly where they intended. They are unable to enter the Prime Material Plane.

Sensing Ability: Lesser powers always know what is happening within 10 miles of themselves. They can extend their senses to include knowledge of all that is transpiring within 10 miles of any of their worshipers or any of their holy objects They can also extend their senses to know what is happening within 10 miles of where anyone or anything that speaks one of their names or titles currently is for a day after the name is spoken. This sensing ability can be blocked by the conscious effort of powers of equal stature or the unconscious desires of those of greater stature.

Creation: Lesser powers cannot create or duplicate any object out of nothing. But they know where to find any object that they desire that already exists. If they desire an object that does not exist, they can sense the location of those who can manufacture it. Often lesser powers have alliances with intermediate or greater powers that allow them to rely on their more powerful friends for assistance with the creation of objects.

Life and Death: Lesser powers share the ability to raise any previously living mortal being from the dead. They can do this at will and across any distance or barrier no matter what the current condition of the body.

Multitasks: Lesser powers can perform up to five tasks at once without penalties of any sort. Obviously, in some forms they may encounter physical limitations to the number of actions that can be attempted.

Avatars: Lesser powers can only use two avatars at a time, moving them throughout the planes at will. If one is destroyed, it requires one month to make another.

Demipowers

Demipowers are the least powerful deities of any pantheon. Deities hold the rank of demipower when they first are elevated to divine status, when they have just returned from the dead, when they share a portfolio or an element of their portfolio with a power of the upper echelons of divine rank, and when they simply do not have a large enough following to gain greater stature. Frequently, demipowers are mortals who have earned divine status or powers who are very strong among only a small group of people (Uthgar among the Uthgardt barbarians) or in only a small region (Shiallia in the High Forest). They have the following powers:

Shapeshifting: Demipowers can change only into animate objects appropriate to their nature and portfolios. Their new form is an average example of the creature (with the addition of some superficial deific "special effects," perhaps).

Magic Resistance: Demipowers are 70% resistant to mortal magic, 40% resistant to the magic of other demipowers, and 20% resistant to the magic of powers of greater stature.

Saving Throws: Demipowers have a base saving throw of 4 in all categories. Thus, they fail their saving throw only on a natural roll of 3 or less unless their avatar's saving throws are better.

Planar Travel: Unlike other powers, demipowers can travel between planes only via magical spells and devices. Because of this limitation, they tend to remain on one plane more than any of the other types of powers.

Sensing Ability: Demipowers have the ability to know what is happening within one mile of themselves, any of their own worshipers, or any of their holy objects. They can also extend their senses to know what is happening within one mile of where anyone or anything that speaks one of their names or titles currently is for an hour after the name is spoken. This sensing ability can be blocked by the conscious effort of powers of equal stature or the unconscious desires of those of greater stature.

Creation: Demipowers also cannot create or duplicate any object out of nothing. They must rely on information that they gather through their sensing abilities to try and find any object that they desire that already exists, or use their own time and effort to create it from raw materials or to find a being that can do so for them. Often demipowers have alliances with intermediate or greater powers that allow them to rely on their more powerful friends for assistance with the creation of objects.

Life and Death: Demipowers share the ability to raise any previously living mortal being from the dead. They can do this at will no matter what the current condition of the body but must have either an avatar or a holy relic present in the location of the body to raise it.

Multitasks: Demipowers can perform any two tasks at once without penalty. In rare cases, the physical form they select may limit this further, but that is seldom the case.

Avatars: Most demipowers can use but one avatar at a time. If this avatar is destroyed, they require one full year to fashion another. Some demipowers are unable to employ avatars or choose not to do so.

Avatars

When powers have vital business upon the Prime Material Plane, they must send avatars to act for them. An avatar is simply a manifestation of a deity upon the Prime Material Plane. This manifestation is not nearly as powerful as a power and is merely a projection of a deity's power to the Prime Material Plane. An almost infinitely vast gulf of power lies between the god and the avatar. The avatar embodies just a small portion of the god's power. However, avatars share many of the abilities of powers. They have the same teleportation abilities, initiative advantage, communication abilities, and immunities as all deities do (discussed earlier in the All Forgotten Realms Setting Deities subsection of the Divine Abilities section).

Unlike a power, an avatar can be destroyed. This is never looked upon kindly by the true god, and often results in divine retribution. Although avatars may take many different forms, the number that can be created and the frequency with which they may be replaced depend upon a power's stature (explained previously). The statistics for a deity's avatar given in *Faiths & Avatars* are for the most common avatar form or forms the power uses. Dungeon Masters are free to have the deities they use manifest in avatars of appropriate might and form for the flavor of campaign they run and for the instance in which the avatar is encountered.

Magical Items: Often, avatars possess magical items of incredible power. Unless stated otherwise, these items always teleport back to the deity when the avatar is destroyed. Deities may intentionally lend their avatars' magical items to beings who are doing them a great service or for their own inscrutable purposes, but an avatar's weapon cannot be stolen

away from it by a mortal, nor can it be lost or destroyed without the intervention of another divine force.

Class Limits and Statistic Bonuses: Avatars are unaffected by many restrictions that apply to normal characters. For example, they often have attribute scores over 18 (with their attendant bonuses and immunities), magic resistance, can be of any class without regard to alignment, dual-, or multiclass restrictions, and can even possess a character class while in animal form. They receive the Constitution bonuses that warriors receive even if one of their classes is not a warrior class. They receive a damage (but not a THAC0) bonus for Strengths of over 18.

THAC0s: Always use the listed THAC0 for an avatar. They do not receive any THAC0 bonuses for Strength or magical weapons. They do not receive any penalties for nonproficiency in certain weapons, nor do they receive any attack bonuses for specialization. (Consult the Extended Calculated THAC0s table at the end of this chapter for THAC0 scores through level 40.) Note that THAC0 scores in the FORGOTTEN REALMS setting can never exceed –10 for beings rated with character classes; certain monsters may exceed this.

Armor Class: Avatar armor is only for show (though it may be magical if loaned to a mortal) and does not contribute to an avatar's Armor Class. While some avatars manifest wearing armor and some do not, the toughness of an avatar is integral to its divine nature, and its clothing is but a colorful picture for the minds of mortals. Note that Armor Classes in the FORGOTTEN REALMS setting can never exceed –12.

Character Classes: Avatars' statistics are primarily derived from the character class levels with which they are rated. When they belong to multiple classes, they receive the best possible calculation from *any* class to which they belong. For instance, if an avatar is a 35th-level fighter and a 25th-level cleric, it receives a weapon specialization bonus for number of attacks, the hit points of a fighter, a cleric's spells, the ability to turn undead, and saving throws from whichever class is most beneficial. Specific information in an avatar entry always has precedence over implicit abilities given to a character class.

Thief Skills and Nonweapon Proficiencies: Avatars whose class ratings give them thief skills (pick pockets, open locks, find/remove traps, move silently, hide in shadows, detect noise, climb walls, read languages) automatically succeed at any use of those skills, so specific percentages are not listed. Likewise, avatars whose class ratings give them nonweapon proficiencies, such as tracking, automatically succeed at the use of those proficiencies if conditions would at all allow success. In general, avatars always succeed at any nonweapon proficiency or ability check except on a roll of 20, and they succeed no matter what if the ability lies within the purview of their deity's portfolio (subject to the DM's interpretation of the breadth of what a portfolio encompasses). Avatars are assumed to be proficient in all nonweapon proficiencies that are suggested, required, given as bonuses, or implied in the duties of any members of their clergy.

Damage: Many avatars use weapons in combat. When they use one weapon, the weapon's damage is listed, followed by the weapon's name and the avatar's Strength bonus in parentheses, along with a notation about any weapon specialization damage bonus the avatar may have. If more than two different weapons can be employed by an avatar, "weapon" plus the avatar's Strength bonus and any specialization bonus are noted, and information about the weapons are given in the "Special Attacks/Defenses" paragraph that follows an avatar's statistics. If attacks are made unarmed, then only Strength bonuses are noted. Unarmed damage for an avatar's fist is 1d10 points of damage, but avatars rated with warrior classes do not receive multiple attacks with their fists per round. They only receive these attacks with a weapon.

Regardless of the weapon bonus normally required to hit a creature or the level of enchantment of the weapon an avatar is using, an avatar can damage any creature that it successfully attacks. For instance, an unarmed avatar could still successfully attack and damage a greater mummy that a mortal would have to use a +1 magical weapon to injure. The divine nature of the avatar far exceeds the potency of even a +5 magical weapon for these purposes.

Movement: Most avatars have the ability to move only over land. However, some can also fly, swim, or burrow, often at the same rate that the avatar moves over land. In these cases, the additional movement mode is indicated by an abbreviation following the movement rate, like this: MV 15, Sw 15. Flying avatars are always maneuverability class A.

Special Abilities: Often, avatars have special abilities in addition to their normal class abilities. These are described in the individual entries under "Special Att/Def."

Spellcasting and Spells: Many avatars have the ability to cast spells. Such avatars can cast spells while in any form, even that of an animal, unless otherwise specified. They do not need to make any gestures, speak any words, or use any material components. When they decide to cast a spell, it simply goes off. All avatars with spellcasting ability can cast one spell per round *in addition to* their normal physical attacks. If they do not attack physically, they can cast two spells in a round.

The spheres or schools to which avatars have access are listed in their descriptions. Avatars always have access to any spell in the school or sphere, providing they are of sufficient character level rating to access it. This means that they do not have to have memorized or prayed for particular spells like characters must; they can pick from the whole breadth of spells they have access to on demand.

Avatars can only cast the same number of spells of a given level that a wizard or priest of comparable rank would be able to cast. For example, an avatar with the abilities of a 17th-level mage and access to the illusion/phantasm school of magic could cast five illusion/phantasm spells each from spell levels one through five, three illusion/phantasm spells each from spell levels six and seven, and any two illusion/phantasm spells of level eight. (Consult the Extended Wizard Spell Progression, Extended Priest Spell Progression, and Extended Bard Spell Progression tables at the end of this chapter for spell progression up through level 40. Paladins achieve maximum spell progression at 20th level, and rangers achieve maximum spell progression at 16th level, as indicated in the *Player's Handbook*.) A Wisdom score normally insufficient to allow a mortal access to 6th- or 7th-level priest spells does not prevent an avatar from using them. Avatars with Wisdom scores of 16 or less can still access 6th- and 7th-level spells provided that they are rated as priests of sufficient level to cast them.

If avatars have multiple character classes in one character class group, they receive the number of spells for the class with the highest level only. For example, if an avatar is rated as a 23rd-level cleric and a 16th-level druid, the avatar would receive the number of priest spells due to a 23rd-level cleric.

If avatars have classes from two different character class groups that would give them access to the same kind of spells, they again receive the number of spells for the class with the highest level only. For example, if an avatar is rated as a 19th-level mage and a 17th-level bard, the avatar would receive the number of wizard spells due a 19th-level mage.

Members of the Clergy

In the Realms, most deities have both clerics and some sort of specialty priest among their clergy. Quite a few churches also have members of other priest classes and even classes from other character groups than the priest group among their clergy. Other churches have fighting orders that are not technically part of the church hierarchy but serve the church nonetheless. These are often led by or composed of paladins, rangers, crusaders, or militant specialty priests such as those of Tempus. (In addition, a religion can have lay members of the clergy who have no character class. They are treated as 1st-level fighters unless otherwise specified.)

This state of affairs may seem confusing at first. Basically, what players in the FORGOTTEN REALMS setting need to remember is that the character class of a player character does not necessarily preclude him or her from being a member of the clergy—that is, from being part of a church's hierarchy. Sister Loriel who tends to the faithful of a shrine of Mielikki *could* be a ranger, and Brother Morgan Starfox who ministers in the afternoon to those worshiping at the Tower of Balance, Mystra's temple in Silverymoon, is as likely to be a mage as he is a cleric, specialty priest of Mystra, or even bard. To put it plainly, the terms *priest*, *cleric*, *specialty priest*, and *clergy members* are used with specific meanings in this text. Priest is a character class group. Clerics, crusaders, druids, specialty priests, mystics, monks, and shamans are types of priests. Clergy members (or clergy, or members of the clergy) can be of any character class, including priests. When a condition applies to all priests of a deity, it does not necessarily, therefore, apply to all clergy members.

Characters whose class comes from the priest character class group *must* be members of the clergy and *must* serve a particular faith. They gain certain benefits from their deities directly, such as spells, and in return they have the most serious responsibilities of all members of the clergy.

Members of other classes do no have to be members of the clergy. In fact, it is recommended that only nonplayer characters of other character class groups than the priest group be members of the clergy to avoid player confusion over a character's function in the AD&D game. If a player character of other than the priest character class group chooses to be a member of the clergy, that character must hold to the duties and responsibilities of members of the clergy given below, but does not gain the character class abilities of a priest of the faith.

Because not all members of the clergy in the Realms have the abilities of the priest character class group, all ceremonies and rituals of a church that carry with them direct magical manifestations of a deity's power must be carried out by members of a faith who are priests. While this may seem artificial in game terms, it is not viewed as such within the world view of the Realms. Clergy members know, based on the talents and skills they have learned in life and the blessings that their deity has bestowed upon them, what they are capable of doing. They would not dream of performing a sacred ritual they were not duly suited to enact in a binding and appropriate way.

Most powers expect a great deal of service from their clergy. First and foremost among the many obligations of members of the clergy is the duty to work toward their deities' goals. Second, they must behave in a manner exemplary of their faiths' teachings. Even when conducting everyday business, the clergy must stand out as shining examples of the values their patron powers advocate.

Another important duty is the obligation members of the clergy have to expand the influence of their faiths. No matter where they are, they should miss no opportunity to explain the teachings of their religions to the uninitiated, taking special care to emphasize the rewards worshiping their deities can bestow. In accordance with this duty, members of the clergy must always conduct themselves in a manner that reflects properly upon their deities.

Members of the clergy in the Realms are generally divided into two groups within their faith's organization, though members of one group easily and often cross into the other group. *Hierarchy-bound clergy* are those who are usually tied down to a specific location, such as a temple, shrine, grove, or abbey. They work primarily to the good of that location, the church, and the community, though not necessarily in the order. *Mission clergy* (often referred to as adventuring clergy) are at-large agents entrusted to wander the length and breadth of the Realms spreading the basic tenets and beliefs of their faith.

Most members of the clergy who are not of the priest character class group are hierarchy-bound clergy. Clergy members found in adventuring parties, working alongside merchants, or in mercenary companies are mission clergy. However, the line is a fuzzy one, such that a specialty priest who has spent his life in the hierarchy may suddenly decide, for the good of his order, to engage in a quest for an artifact, gather a group of like-minded adventurers, and set off as a mission clergy. Similarly, a cleric who has spent her life in adventuring companies, tithing a large part of her earnings to setting up shrines for the power she follows, may determine to retire to a temple to use the experience she has gained to teach others, and enter the church hierarchy in that fashion. Most faiths are fairly loose with such restrictions, requiring only that a member of the clergy get the approval of a superior (or the power being venerated, if the clergy member is the head of his or her own temple or faith) before joining or leaving the hierarchy.

All members of the clergy, especially mission clergy, are expected to support their orders. Usually, this takes the form of tithing—giving part or all of the treasure they find or earn to their orders. The typical tithe for a member of the clergy is 10%. Some orders may demand more or require less of their clergy. Clergy members may also be asked by their superiors to undertake dangerous missions on their orders' behalves, and except under dire circumstances, they are expected to accept such missions and perform them promptly.

Clergy Who Change Deities: Members of the clergy who are neither priests nor receive spells directly from their deities may occasionally fall away from service to their deities or even decide to no longer worship their deities. This results in them leaving the church and no longer being members of the church hierarchy. All special benefits that such clergy members might have gained due to their positions are lost. In general, they will be treated with pity, indifference, or scorn by most faiths, but will not be either hunted down or helped so long as they do not join another church. At this point, they are treated more as if they had changed their job than as if they had changed their deity. Simply leaving the clergy carries no experience point penalty if the clergy member does not receive spells directly from his or her deity. (Any character class who receives spells directly from a deity—such as rangers and paladins—is treated under the rules for priests, given below.)

If they actually attempt to join another church, the behavior of their former fellows will change. Depending on the tone of their former faith and the new church that the ex-clergy member has joined, other members of the clergy will treat them as tragically misguided and attempt to redeem them, as hopeless transgressors and ignore them, or as outright heretics and attempt to kill them. They may be cast out from their churches permanently, without hope of rejoining them, or they may be otherwise censured.

If a clergy member tries to transfer his or her service to another deity and has been a worthy servant of the first, there is a 60% chance that the church hierarchy accepts the character into the clergy. Such a transfer is always accompanied by a loss of enough experience points to place the clergy member in the midrange of the level below his or her current level. This chance of acceptance is worse than for that of a priest who changes deities because these new clergy members are being judged on their performance and loyalty as servants of a faith. They have already proven by their actions that their commitment to such a life-task may not be the highest, and they can exhibit no direct outward manifestations of a true dedication to and acceptance by their new deity such as a priest could by being able to cast priest spells or not (thus directly showing divine favor or disfavor). The chances of their being taken at their word are thus much lower.

Transgressions and Penance: Behavior violations of alignment codes, neglecting to perform the proper rituals (among those a clergy member is qualified to perform), or failing to strive toward fulfilling the deity's goals are examples of transgressions. These transgressions by a member of the clergy who does not receive spells directly from a deity are punished by the head of a temple, shrine, or faith by assigning to the transgressor an act of penance to be completed, such as fasting, meditation, the gift of an amount of money to the order, an offering of another type preferred by the power, the gift of at least one moderately powerful magical item to the faith (never to be used by the transgressor again), and/or the performance of some dangerous quest on the deity's behalf. Such infractions are also punished by loss of status within a church until the penance is completed, during which time transgressors are only assigned to perform menial tasks as their duties within the faith. Transgressions caused by involuntary alignment changes may be atoned for through the casting of an *atonement* spell upon the transgressor, and true repentance for a serious willful transgression is sealed by the successful casting of an *atonement* upon a transgressor.

Members of the clergy who commit heresy or willfully disobey or ignore their deities are cast from the church. They cannot join the clergy of another faith because of the reputations they carry. Penance, if their faiths allow it, must be accompanied by a complete sacrifice of all possessions save one set of normal clothing and one nonmagical weapon, the performance of whatever difficult, humiliating, or costly task the church sets before such transgressors, and the humble receipt of an *atonement* upon the task's completion. (Tasks that are literally impossible are not assigned as penance.) At this point, the church considers the act expunged, but it is not obliged to accept the transgressor into the clergy again, although she or he is again treated as one of the faithful.

Priests and Deities

As one might expect, the relationship between priests and their deities is of the utmost importance. It is through their deities that priests receive their special powers and the ability to cast spells.

These blessings have their price, however. Priests are expected to observe all the requirements of being members of the clergy, and priests are expected to perform certain rituals, duties, and services not necessarily required of other members of their faith's clergy, depending on their religion. Many of these are discussed in the individual deity entries through this book, but DMs are free to add to, reduce, or revise these rituals and responsibilities of the priesthood as they see fit.

Because priests have such a personal relationship with their deity, rather than just a personal relationship with their faith or church, as is required of other members of the clergy, they also face more stringent penalties for failing in the performance of their duties, turning from their religion, or failing their deity.

Changing Deities: Priests may occasionally fall away from the worship and service of their deities. This always results in a loss of powers and spells, at least temporarily. If a priest transfers his or her worship to another deity and has been a worthy follower of the first, there is a 75% chance that the second deity accepts the character as a priest. Such a transfer is always accompanied by a loss of enough experience points to place the priest in the midrange of the level below his or her current level. These same rules for deity change apply to other members of a deity's clergy who receive spells and powers directly from their deities who change deities, such as paladins and rangers.

Transgressions and Penance: Of course, priests and others who have a direct relationship with their deities (such as paladins and rangers) can anger their powers in many ways other than a change of loyalties. Behavior violations of alignment codes are usually considered at least minor transgressions and are punished by the temporary loss of low-level spells. Minor transgressions can usually be corrected by an act of penance, such as fasting, meditation, the gift of a minor amount of money to the order, or an offering of another type preferred by the power.

Neglecting to perform the proper rituals or failing to strive toward fulfilling the deity's goals are examples of moderate transgressions. Such infractions are punished by the loss of granted powers and high-level spells and can only be rectified through major penance. In addition to a period of fasting or meditation, such priests must each give at least one moderately powerful magical item to their order (never to be used by them again), and/or undertake some dangerous quest on their deity's behalf.

Priests who commit heresy, a second moderate transgression, or who willfully disobey or ignore their deities have committed a major transgression. Such transgressions are always punished by an immediate and total loss of all priestly powers and spells. If the deity is a neutral or evil one and the offense serious enough, major transgressions may even be punished by death in whatever form the deity has the power to arrange. Penance, if the deity allows it, must be accompanied by a complete sacrifice of all possessions save one set of normal clothing and one nonmagical weapon. Then such errant priests must undertake a seemingly impossible quest involving a high risk of death and donate all treasure recovered, including magical items, to their deities' orders.

Fortunately, the path for most priests is a narrow but well-marked one. For a true and faithful priest, the commission of even a minor transgression should be a rare thing. By and large, the majority of priests should never have to make penance for anything worse than a minor transgression.

Nonhuman Clergy, Priests, & Followers

The powers presented in *Faiths & Avatars* serve primarily humans or have significant human followings. Some human powers allow nonhumans to join their clergy, their priesthoods, or otherwise call upon them for spells. Two such faiths are those of Tymora and Gond, which permit halflings and gnomes, respectively, into the priesthood.

Most faiths allow nonhuman worshipers, although the nonhuman deities often frown upon members of what they consider "their" people worshiping outside their pantheon. This divine disapproval is usually communicated downward into a nonhuman pantheon's followers, resulting in a negative attitude ranging from disdain and disapproval to outright scorn and hostility that members of a nonhuman race have toward those of their people who worship "foreign powers." Because of the social battles they face among their own, such nonhuman followers are relatively few. Obviously, half-elves are free to choose their faith from either the human pantheons or the elf pantheon—or, where appropriate, the drow pantheon.

If nonhuman members of the priesthood, the clergy in general, or orders affiliated with a church are allowed, the fact is mentioned in the entries for each deity given throughout this book. If a particular deity is not mentioned as accepting nonhuman priests, clergy, or other servants, then Dungeon Masters should use their best judgment about allowing a nonhuman player character to follow a particular power. In general, if it would make the game more enjoyable for the person involved, a rationale for such characters worshiping a particular deity can be worked out between a DM and his or her player, and the player character can be allowed to serve the power the player wishes. This makes the player happy and provides a unique history for the player's character that a DM can use as an adventure hook later in the campaign. The DM is never obligated to do so, however.

Running Realms Powers

Many Realms novels have depicted the powers of the Realms as being involved in all sorts of intimate details of Realms life. These are the behaviors of *characters in novels*. They are supposed to be dramatic, bold, and bigger than life. Novels need to bring the reader in close to the inner workings of their characters' minds so that readers can identify with the novels' leading characters. They need to accomplish their storytelling task with a limited cast of characters to keep the experience of the story intimate and coherent for a reader. That does not mean that the powers of the Realms need to talk routinely to anyone face-to-face in a DM's own campaign. Just because the novels about the Realms have often spotlighted the powers does not mean AD&D game campaign play has to.

The most important principle in having deities in a fantasy role-playing campaign is to use them judiciously and sparingly in one's campaign play. It is certainly possible to run a high-level role-playing game in which deities commonly appear for the purpose of helping player characters. But such a campaign usually stops being fun for the characters very quickly. The AD&D game is designed for a more mortal level of play. The player characters are heroic not because of the tremendous powers they might or might not accumulate, but because of the terrible risks they take in the face of imminent death. To use a power to save characters from those risks time and time again is to sully the heart of the game.

The powers of the Realms do tend, however, to be more active in the business of mortals than the powers of many crystal spheres. They are a nosy and roisterous bunch, sometimes wandering about the Realms in disguise or in avatar form for their purposes. They are prying and aloof, petty and noble, lusty and pure, proud and humble, foolish and wise, loyal and treacherous, ambitious and self-sacrificing, contentious and placid, merciful and strict, greedy and generous, loving and hate-filled, sane and insane, violent and pacifistic. In many ways, they are like the powers depicted in classical Greek mythology in their all-too-human foibles and contradictory behavior. In general, a good working rule of thumb for the behavior of deities in the Realms is to imagine the actions of powers from all of the myths—Greek, Roman, Egyptian, Indian, Finnish, Norse, Sumerian, Babylonian, Chinese, Japanese, African, and others. If a deity from any myth is spoken of as having once behaved in a similar way, it is appropriate to base a Realms power's actions and behavior in a similar fashion—within the bounds of good taste.

Format of Deity Entries

The entries for the powers detailed in *Faiths & Avatars* follow a standard format. Notes on that format are given here in a format mimicking that used in the text:

Name of Deity

(Common Title and Epithets)

Power Ranking of Plane Name, Alignment

Alignment abbreviations used throughout each deity's entry are: LG=lawful good, NG=neutral good, CG=chaotic good, LN=lawful neutral, CN=chaotic neutral, N=true neutral, LE=lawful evil, NE=neutral evil, CE=chaotic evil.

PORTFOLIO: These are the topics, things, ideas, or emotions over which the deity has dominion, power, and control and about which the deity is concerned.

ALIASES: Other names the power is known by are given here. These may be "puppet gods" the deity has wholly subsumed, regional names, older names, or simply alternate names.

DOMAIN NAME: The layer of the plane the deity's domain is found on is listed here, followed by the domain's name. If the plane the domain is on is undivided, the plane name is repeated. (Note that some planes also have layers with the same name as the plane they are part of.)

SUPERIOR: If the deity takes orders from another power, that power is listed here.

ALLIES: Traditional allies are given here.

FOES: Traditional foes are given here. Powers the god rivals or competes with are not foes. These are discussed in the text, not here.

SYMBOL: A brief description of the deity's symbol is given here.

WOR. ALIGN.: The alignments required of dedicated worshipers of the deity are given here. Powers generally try to be as liberal as possible to attract as much worship as they can.

This introductory paragraph describes the way a power is generally depicted (or actually looks) if it is different from the deity's avatar form. It details additional titles and epithets the power is known by, common worshipers of the power, and the qualities attributed to the deity, such as its general demeanor, bearing, and personality. It also discusses any relations between the power and other powers not covered by the "Allies" and "Foes" entries above.

Deity's Avatar (Character classes and levels)

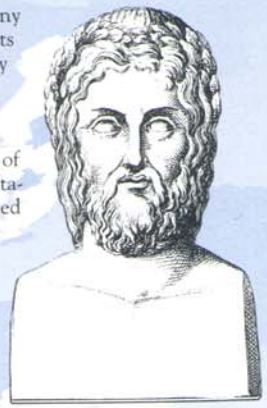
This paragraph describes the avatar's appearance and the schools or spheres of magic from which it may draw spells. When discussed in this avatar section, a deity's avatar is spoken of as the deity, not as "the avatar of so-and-so," to economize on space. The avatar's statistics use this format and these abbreviations:

AC Armor Class; MV movement rate, Fl flying (maneuverability class is assumed to always be A), Sw swimming, Br burrowing; HP hit points; THAC0 To hit Armor Class 0; #AT number of attacks per round

Dmg typical damage done per attack (weapon, if one is used, Strength bonus notation, weapon specialization notation)

MR magic resistance; SZ Size notation (size in feet)
STR Strength score, DEX Dexterity score, CON Constitution score, INT Intelligence score, WIS Wisdom score, CHA Charisma score
Spells P: number of priest spells per spell level including Wisdom spell bonuses, W: number of wizard spells per spell level
Saves (saving throws) PPDM poison, paralyzation, or death magic saving throw; RSW rod, staff, or wand saving throw; PP petrification or polymorph saving throw; BW breath weapon saving throw; Sp spell saving throw

Special Att/Def: This entry discusses any special attacks or defenses the avatar has, its magical items of note, and any particularly distinctive tactics it tends to use.



Other Manifestations

This section discusses other manifestations of a power aside from its avatar. These manifestations are much more commonly encountered than the actual avatar of a deity. They often convey benefits to the faithful or indicate favor, direction, danger, agreement, or disagreement by the deity. Sometimes they are merely used to comfort and assure their worshipers that they are aware of a situation or appreciate their followers' devotion.

The Church

In the headings in this section, the following abbreviations are used for character classes: C=cleric, Cru=crusader, D=druid, SP=specialty priest, Mon=monk, Mys=mystic, Sha=shaman, F=fighter, Pal=paladin, R=ranger, W=all wizard classes, M=mage, Abj=abjurer, Con=conjurer, Div=diviner, Enc=enchanter, Ill=illusionist, Inv=invoker, Nec=necromancer, Tra=transmuter, Spell=spellsinger, T=thief, B=bard. Note that the spellsinger wizard character class is described in *Wizards and Rogues of the Realms*.

CLERGY: The different character classes open to members of the clergy are listed here. Always remember that a religion can have lay members of the clergy who have no character class. They are treated as 1st-level fighters unless otherwise specified.

CLERGY'S ALIGN.: Members of any class who belong to the clergy must be one of these alignments (within the constraints of the alignments to which the class is restricted). The allowed alignments of specialty priests are specifically noted in that section.

TURN UNDEAD: Abbreviations for all character classes of clergy and whether they can turn undead

CMND. UNDEAD: Abbreviations for all character classes of clergy and whether they can command undead

Bonus proficiencies or other game-relevant material applicable to all priestly members of the religion's clergy are presented in this introductory paragraph.

Following paragraphs in this overview of the church discuss the regard of the public for the religion, typical details of temple or shrine construction, names different forms of the clergy call themselves by, distribution breakdowns of kinds of character classes within the clergy, church hierarchy, and titles of different ranks of clergy. Further information on the church is broken down into subheadings:

Dogma: Here are detailed the beliefs, tenets, doctrines and sayings of the religion.



Day-to-Day Activities: Typical activities of the church are described here. This entry covers what the church does, as opposed to what the religion believes. This entry also discusses what believers and priests of the religion are expected to tithe or donate to the church or sacrifice to the deity.

Important Ceremonies/Holy Days: Important ceremonies and major holy days in the religion are discussed in this entry.

Major Centers of Worship: This entry describes major centers of the deity's worship. These may be the largest temples of the god, those with the most far-reaching influence in the religion, or those of historical importance in the religion.

Affiliated Orders: Knightly and military orders affiliated with the church are briefly discussed in this entry. They are named and the character classes their members belong to are mentioned. The functions and duties of these orders and other information pertaining to their relationship to the church are also touched on briefly.

Priestly Vestments: This entry describes the ceremonial vestments of priests of the deity and any differences between the vestments of different kinds of priests who serve the deity. Differences in garb according to rank or in different regions are also discussed here. Typical coloration or construction materials of symbols and holy symbols of the god are mentioned here if they are important.

Adventuring Garb: This entry describes the typical priest's adventuring garb. It also discusses any differences between the adventuring garb of different kinds of priests who serve the deity.

Specialty Priests (Class name, if applicable)

The experience progression table for all priest types is found in Appendix 1: Priest Classes.

REQUIREMENTS: Minimum ability requirements for this type of specialty priest

PRIME REQ.: Abilities that must have a score of 16 or above for the character to receive a 10% experience point bonus

ALIGNMENT: Specialty priests must be the same alignment as their god, unless specifically noted differently here.

WEAPONS: Types of weapons specialty priests are allowed to use

ARMOR: Types of armor specialty priests are allowed to use

MAJOR SPHERESS: Spheres of priest spells to which specialty priests have major access

MINOR SPHERES: Spheres of priest spells to which specialty priests have minor access

MAGICAL ITEMS: The kinds of magical items specialty priests are allowed to use

REQ. PROFS: Nonweapon or weapon proficiencies specialty priests must purchase with proficiency slots at 1st level

BONUS PROFS: Nonweapon or weapon proficiencies specialty priests receive without spending a proficiency slot. Specialty priests may spend additional slots as normal to improve their skill.

- If any races other than human are commonly allowed as specialty priests by the power, a bullet point in this section notes this.
- This section contains a list of special granted powers given to specialty priests of this god. Clerics do not receive these abilities unless that fact is specially noted. (Usually changes to other priest classes of a deity are noted earlier in the first text paragraph of the description of the church.)
- Spell-like abilities are often expressed in terms of the spells they are similar to. When specialty priests receive such an ability—often expressed in terms such as "the priest is able to cast *light* (as the 1st-level priest spell) once a day"—it is usable *in addition* to their normal spell complements. It should not be read as a restriction on the number of times that the priest can cast the comparable spell per day or per tenday. Such spell-like abilities require no verbal, somatic, or material components to use, and function as innate abilities in combat (discussed in the Innate Abilities subsection of the Special Attacks section of the Combat chapter of the DUNGEON MASTER® *Guide*). They have an initiative modifier of +3, no matter what the casting time of the spell they resemble is.

Spells

Here are listed the religion-specific spells of a faith. Unless the Dungeon Master makes an exception or an exception is noted, only priests of the religion where the spell is listed are allowed to cast these spells. Priests (clerics, specialty priests, druids, mystics, crusaders, or shamans) of a particular religion can always cast these religion-specific spells, even if the spells do not fall within their normally allowed spheres of access. Note that when used as a material component, holy symbols are never consumed in the casting of a spell.



Extended Calculated THAC0s

	Level																			
Group	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**	**11**	**12**	**13**	**14**	**15**	**16**	**17**	**18**	**19**	**20**
Priest	20	20	20	18	18	18	16	16	16	14	14	14	12	12	12	10	10	10	8	8
Rogue	20	20	19	19	18	18	17	17	16	16	15	15	14	14	13	13	12	12	11	11
Warrior	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1
Wizard	20	20	20	19	19	19	18	18	18	17	17	17	16	16	16	15	15	15	14	14

Group	**21**	**22**	**23**	**24**	**25**	**26**	**27**	**28**	**29**	**30**	**31**	**32**	**33**	**34**	**35**	**36**	**37**	**38**	**39**	**40**
Priest	8	6	6	6	4	4	4	2	2	2	0	0	0	–2	–2	–2	–4	–4	–4	–6
Rogue	10	10	9	9	8	8	7	7	6	6	5	5	4	4	3	3	2	2	1	1
Warrior	0	–1	–2	–3	–4	–5	–6	–7	–8	–9	–10	–10	–10	–10	–10	–10	–10	–10	–10	–10
Wizard	14	13	13	13	12	12	12	11	11	11	10	10	10	9	9	9	8	8	8	7

Extended Priest Spell Progression

	Spell Levels						
Level	**1**	**2**	**3**	**4**	**5**	**6***	**7****
1	1	—	—	—	—	—	—
2	2	—	—	—	—	—	—
3	2	1	—	—	—	—	—
4	3	2	—	—	—	—	—
5	3	3	1	—	—	—	—
6	3	3	2	—	—	—	—
7	3	3	2	1	—	—	—
8	3	3	3	2	—	—	—
9	4	4	3	2	1	—	—
10	4	4	3	3	2	—	—
11	5	4	4	3	2	1	—
12	6	5	5	3	2	2	—
13	6	6	6	4	2	2	—
14	6	6	6	5	3	2	1
15	6	6	6	6	4	2	1
16	7	7	7	6	4	3	1
17	7	7	7	7	5	3	2
18	8	8	8	8	6	4	2
19	9	9	8	8	6	4	2
20	9	9	9	8	7	5	2
21	9	9	9	9	8	6	2
22	9	9	9	9	9	6	3
23	9	9	9	9	9	7	3
24	9	9	9	9	9	8	3
25	9	9	9	9	9	8	4
26	9	9	9	9	9	9	4
27	9	9	9	9	9	9	5
28	9	9	9	9	9	9	6
29	9	9	9	9	9	9	7
30	9	9	9	9	9	9	8
31	10	10	9	9	9	9	8
32	10	10	10	9	9	9	8
33	10	10	10	10	9	9	9
34	11	11	10	10	9	9	9
35	11	11	10	10	10	10	9
36	11	11	11	11	10	10	10
37	12	12	11	11	10	10	10
38	12	12	11	11	11	11	10
39	12	12	12	12	11	11	11
40	13	13	13	12	12	11	11

Extended Wizard Spell Progression

	Spell Levels								
Level	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**
1	1	—	—	—	—	—	—	—	—
2	2	—	—	—	—	—	—	—	—
3	2	1	—	—	—	—	—	—	—
4	3	2	—	—	—	—	—	—	—
5	4	2	1	—	—	—	—	—	—
6	4	2	2	—	—	—	—	—	—
7	4	3	2	1	—	—	—	—	—
8	4	3	3	2	—	—	—	—	—
9	4	3	3	2	1	—	—	—	—
10	4	4	3	2	2	—	—	—	—
11	4	4	4	3	3	—	—	—	—
12	4	4	4	4	4	1	—	—	—
13	5	5	5	4	4	2	—	—	—
14	5	5	5	4	4	2	1	—	—
15	5	5	5	5	5	2	1	—	—
16	5	5	5	5	5	3	2	1	—
17	5	5	5	5	5	3	3	2	—
18	5	5	5	5	5	3	3	2	1
19	5	5	5	5	5	3	3	3	1
20	5	5	5	5	5	4	3	3	2
21	5	5	5	5	5	4	4	4	2
22	5	5	5	5	5	5	4	4	3
23	5	5	5	5	5	5	5	5	3
24	5	5	5	5	5	5	5	5	4
25	5	5	5	5	5	5	5	5	4
26	6	6	6	6	6	5	5	5	5
27	6	6	6	6	6	6	6	5	5
28	6	6	6	6	6	6	6	6	6
29	7	7	7	7	7	6	6	6	6
30	7	7	7	7	7	7	7	6	6
31	7	7	7	7	7	7	7	7	7
32	7	7	7	7	7	7	7	7	7
33	7	7	7	7	7	7	7	7	7
34	8	8	8	8	8	7	7	7	7
35	8	8	8	8	8	8	8	7	7
36	8	8	8	8	8	8	8	8	8
37	8	8	8	8	8	8	8	8	8
38	8	8	8	8	8	8	8	8	8
39	9	9	9	9	9	9	8	8	8
40	9	9	9	9	9	9	9	8	8

Expanded Bard Spell Progression

	Spell Level						
Level	**1**	**2**	**3**	**4**	**5**	**6**	**7**
1	—	—	—	—	—	—	—
2	1	—	—	—	—	—	—
3	2	—	—	—	—	—	—
4	2	1	—	—	—	—	—
5	3	1	—	—	—	—	—
6	3	2	—	—	—	—	—
7	3	2	1	—	—	—	—
8	3	3	1	—	—	—	—
9	3	3	2	—	—	—	—
10	3	3	2	1	—	—	—
11	3	3	3	1	—	—	—
12	3	3	3	2	—	—	—
13	3	3	3	2	1	—	—
14	3	3	3	3	1	—	—
15	3	3	3	3	2	—	—
16	4	3	3	3	2	1	—
17	4	4	3	3	3	1	—
18	4	4	4	3	3	2	—
19	4	4	4	4	3	2	—
20	4	4	4	4	4	3	—
21	5	4	4	4	4	3	—
22	5	5	4	4	4	3	—
23	5	5	5	4	4	4	—
24	5	5	5	5	4	4	—
25	5	5	5	5	4	4	1
26	5	5	5	5	5	4	1
27	5	5	5	5	5	5	1
28	6	5	5	5	5	5	1
29	6	6	5	5	5	5	1
30	6	6	6	5	5	5	1
31	6	6	6	5	5	5	2
32	6	6	6	6	5	5	2
33	6	6	6	6	6	5	2
34	6	6	6	6	6	6	2
35	6	6	6	6	6	6	2
36	7	6	6	6	6	6	2
37	7	7	6	6	6	6	2
38	7	7	6	6	6	6	3
39	7	7	7	6	6	6	3
40	7	7	7	7	6	6	3

* Usable only by priests with 17 or greater Wisdom.
** Usable only by priests with 18 or greater Wisdom.

FAERÛNIAN PANTHEON

The Faerûnian pantheon is an amalgamation of native deities that date to the pre-history of the Realms, representatives of various pantheons brought into the Realms by waves of immigrants from other worlds over the millennia, and numerous new powers who have arisen from the ranks of mortals in Faerûn. Although primarily focused on humankind in only Faerûn, the geographic and racial spheres of influence of the Faerûnian pantheon are always expanding (along with the raw number of deities in the pantheon increasing), often at the expense of the other pantheons of the Realms.

Unlike the Chultan, Kara-Turan, Maztican, Mulhorandi, Untheric, and demihuman pantheons, no primary power rules the Faerûnian pantheon. Rather, the Faerûnian pantheon is a fractious assembly of sometimes cooperative but more often antagonistic powers who perceive each other and the Realms solely through the lens of their own portfolios. Sages speculate that the Faerûnian pantheon's predilection for infighting and disunity allows it to evolve and respond to change far quicker than more rigidly structured pantheons, accounting for the relative "success" of the Faerûnian pantheon in dominating a large portion of Abeir-Toril.

The Faerûnian pantheon is loosely governed by an oligarchy known as the Circle of Greater Powers who meet in the Pavilion of Cynosure, which is located on a special demiplane in the Ethereal Plane, and who are responsible for maintaining the Balance (as defined by the guidelines left to the powers by Ao) and policing transgressions by members of their pantheon. This divine assembly meets only rarely and acts only with great deliberation. Its slow reaction time to on-going events is more a function of the difficulty of reaching compromise between diametrically opposed greater powers than an indicator of the assemblage's level of divine wisdom.

The Faerûnian pantheon, and every other pantheon in the Realms, is overseen by Lord Ao, the Over-power of Realmspace. Lord Ao holds himself aloof, an eternal observer who only rarely interferes, if at all, and then only to maintain the Balance, ratify or deny the ascension of beings to godhood, and ensure that the gods remain responsive to their worshipers.

The Faerûnian pantheon was recently hurled from the heavens to the Realms by Ao after two greater powers, Myrkul and Bane, stole the *Tablets of Fate* that delineated each power's responsibilities. It was not the theft of the tablets but the abdication of responsibility by the members of the pantheon that caused Ao to induce the Fall of the Gods. The period of strife that followed, known alternatively as the Time of Troubles, the Avatar Crisis, or the Godswar, was marked by the powers being forced to assume weakened avatar forms scarcely more powerful than the most powerful mortals walking the Realms, being forced to walk the surface of Abeir-Toril among mortals, being banned (and forcibly blockaded) from returning to their outer planar realms, and leaving havoc in the wake of their travels on Toril. Magic went wild and mortals throughout Faerûn suffered at the cruel hands of deities out of touch with their flocks. The Time of Troubles concluded when a handful of brave mortals returned the tablets to Ao. Ao then reinstated the powers to the Outer Planes and replaced those who had perished, but he bound their strength tightly to the number and faith of their worshipers.

The Time of Troubles was hardly the first time numerous avatars have stalked the Realms, leaving destruction and magical chaos in their wake, and is probably not the last. The Dawn Cataclysm, known to have occurred after the fall of Netheril, is believed to have heralded the fall of Myth Drannor. This Godswar is believed to have been sparked by a naive attempt by the then-youthful deity Lathander to remake the Realms from scratch with all that was evil or old eliminated from mortal affairs and a pantheon of new deities under his benevolent patriarchal guidance running the Realms's divine affairs.

Today the members of the Faerûnian pantheon are more intimately attuned to their worshipers and more attentive to their responsibilities and portfolios. The powers continue to bicker and scheme, however, while their ranks and geographic sphere of influence continue to grow.

Akadi

(Queen of Air, the Lady of Air, Lady of the Winds, Queen of Air Elementals)

Greater Power of the Elemental Plane of Air, N

PORTFOLIO:	Elemental air, air elementalists, movement, speed, flying creatures
ALIASES:	Teylas (Hordelands)
DOMAIN NAME:	Elemental Plane of Air/The Great Funnel
SUPERIOR:	None
ALLIES:	Aerdrie Faenya, Quorlin, Remnis, Shaundakul, Stillsong, Stronmaus, Syranita
FOES:	Grumbar
SYMBOL:	A white cloud, often upon a blue background
WOR. ALIGN:	Any



Akadi (Ah-KAH-dee) is the whispering wind and the blinding gale storm, her form changing from season to season. Her kiss might be moist and sweet or bitter and cold. Uncaring, she carries sounds and scents along on her journey, but she never pauses to impress upon a traveler the importance of her travels. In religious art she is often portrayed as a huge, translucent blue woman with gigantic feathery wings that trail away into clouds. Her wings are said to toss the winds about the surface of Faerûn.

Like all the elemental lords, Akadi is relatively uncaring of her followers on Abeir-Toril. Her reactions are difficult to gauge, and she seems almost an alien being in her responses to most mortals not native to the Elemental Plane of Air. The relative inaction of Akadi and the other elemental lords has led to their being viewed as only lesser powers in the Realms and their followers being classed as cultists. Akadi is known as Teylas in the Hordelands, a god of the Elemental Plane of Air. The distinction between a female and male form of the Lady of the Winds makes no difference to the faith.

Akadi does seem to have some small affection for her followers, but most often displays that affection when they make large offerings to her by burning precious incenses that waft to her on the winds—so it could be argued that she only cares when she is bribed to do so. While appeals to Akadi to change or still the winds, provide good flying currents, or bring gentle rains meet with her approval, she grants no prayers to raise or quell harsh storms, as storms lie within the purview of Talos and Umberlee (though she occasionally manages a whirlwind of brief duration but stunning force). During the Time of Troubles, she was not spotted in the Realms.

Akadi's Avatar (30-HD Air Elemental, Cleric 30, Mage 30)

Akadi has only been seen twice in written record in avatar form on Abeir-Toril. The Queen of Air normally appears as a huge column of swirling winds resembling an immense tornado that towers from the earth into the clouds above (although it only does tornadolike damage when she forms a whirlwind—see below). Her voice can range from the whisper of the slightest breeze through the trees to an insistent roar that can be heard for miles in every direction. She casts spells from the elemental air, healing, and weather spheres and the elemental air school.

AC –4; MV Fl 64; HP 296; THAC0 –9; #AT 2
Dmg 6d10
MR 50%; SZ G (160 feet)
Str 21, Dex 24, Con 22, Int 19, Wis 19, Cha 15
Spells P: 12/11/11/10/9/9/8, W: 7/7/7/7/7/7/7/6/6
Saves PPDM 2, RSW 3, PP 4, BW 4, Sp 4

Special Att/Def: Akadi normally attacks with focused blasts of air and casts spells. So long as there is air for her to move through, Akadi is considered a native of the Prime Material Plane in any crystal sphere she appears in. This makes her immune to the adverse effects of such spells as *anti-magic shell*, *protection from evil/good*, and *holy word* on creatures from other planes. Akadi's avatar may form a whirlwind for three rounds once per turn. As a whirlwind she is up to 160 feet tall, with a 10-foot bottom diameter and a 90-foot top diameter (if she reaches her full height). The height Akadi can reach has no effect on the damage she does in whirlwind form; however, if she can reach only half her maximum height, her top diameter is only 45 feet, and if she can reach only one-quarter of her maximum height, her top diameter is 25 feet. The incredible winds of Akadi's whirlwind instantly slay creatures of fewer than 6 Hit Dice within 360 feet of her. Creatures from between 7 and 9 Hit Dice are struck unconscious for 1d4 turns, and creatures with 10 or more Hit Dice are stunned for 1d4 rounds. Those who survive this attack suffer 4d8 points of damage.

Flying creatures are instantly grounded by the appearance of Akadi's avatar form unless the Queen of Air Elementals makes her winds subside to allow them to fly. She often does this, as being struck on the ground is an insult to all flying creatures (including herself). Creatures struck down in mid-flight suffer normal falling damage unless Akadi cushions their fall.

Akadi may leave a field of battle or the Prime Material Plane at any time by spending two rounds merging with the air, whereupon she dissipates into misty clouds.

Other Manifestations

Akadi has sent manifestations to the Realms more frequently than she has sent an avatar, but even these appearances are extremely rare compared to the frequency with which other powers manifest. The Lady of Air has appeared in the form of almost any normal flying creature, and her voice has been heard as a gentle whisper upon the breeze. She frequently sends an aerial servant to deliver private messages (or demands) to those she deems worthy or useful. A rising breeze or a change in the wind is usually seen as a sign of her favor.

The Church

CLERGY: Specialty priests, crusaders, mystics, shamans
CLERGY'S ALIGN.: NG, CG, N, CN, NE, CE
TURN UNDEAD: SP: No, Cru: No, Mys: No, Sha: Yes, if good
CMND. UNDEAD: SP: No, Cru: No, Mys: No, Sha: Yes, if neutral or evil

All specialty priests, crusaders, mystics, and shamans of Akadi receive religion (Faerûnian) as a bonus nonweapon proficiency. Akadian priests are strongly encouraged to learn weather sense and to acquire skill in playing a musical instrument that involves blowing air through it to produce sound (such as woodwind instruments, brass instruments, organs, and bagpipes) in addition to their required proficiencies. All shamans of Akadi receive elemental air as one of their major spheres in addition to their normal spheres of magic.

Before the Time of Troubles, all of the elemental cults had clerics in their ranks. Now, only specialty priests remain. Why Akadi decided to gradually convert her clerics to specialty priests is unknown. Since the Godswar, the Akadian church has added a small order of mystics and an order of crusaders to the church to round out the capabilities of the priesthood. In primitive or nomadic societies (such as those of the Tuigan), Akadi is served by shamans.

Few priests of Akadi ever settle down in one place, so few communities feel threatened or benefited by the appearance of an Akadian priest. Akadian priests blow into a town or village upon the morning breeze and are typically gone by the time the sun sets. A philosophy of incessant movement and wanderlust has ingrained itself into the church of Akadi, and few temples exist to the Lady of the Winds. Those that do are most often open-air circles of wooden poles adorned with feathers and streamers that flutter in the slightest breeze. Priests of the faith travel across Faerûn, spreading the word of Akadi at each opportunity. They often lecture on the joys that the freedom of Akadi brings, but seldom stop to argue semantics or principles with those who would them, choosing instead to sew the seeds of the Queen of Air and then continue along to "wherever the winds take them." This tendency to spout high-sounding verbiage has led to more than one Akadian priest being called a "windbag" in several senses of the word.

The priests of Akadi are divided up between the Whisper and the Roar. These are not rankings within the church or even a division between those clergy members with parish territories and those of an adventuring bent. Rather, these are distinctions in philosophy of action. Those who follow the Whisper typically work behind the scenes, seldom showing themselves to be a member of the church of Akadi. Members of the Roar are much more direct about their involvement in the affairs of Faerûn. The disparate and unfocused nature of the activities of the church of Akadi as a whole has left few in Faerûn viewing it as any sort of threat, although personally ambitious members of the church can sometimes wreak havoc in a particular region.

Akadi's priests are organized mostly into "churches" formed of small cliques who follow a particularly charismatic Akadian. These cliques shift and flow over time as the group politics lead to some members rising in status, others falling, and others leaving in disgust or empowered by the inspiring message of their leader to begin a new church in a far-off land. This sort of organization is very fluid and often very confusing to those outside the faith, as such folk are never sure who will be in charge in a tenday and therefore who to hold responsible for living up to agreements and contracts. Most Akadians have a reputation for being untrustworthy because of this very problem in their faith's organization. When time comes due for an Akadian to live up to a promise, frequently the answer received is: "I'm so sorry, that's not my job anymore"—if one can find the Akadian the deal was struck with in the first place!

Novice Akadians are referred to as Fledglings. Upon undergoing a personally designed rite of empowerment supervised by at least two senior clergy (and usually involving flying), they become full priests. In ascending order of rank, the titles in general use by the priesthood are: Winged One (full priest), Air of the Goddess, Breeze of Light, Zephyr (senior priest), Mistral, Sirocco (leader of a large "church"), and Whirlwind (leader of a very large church or priest of great experience). A priest who has slain or soundly defeated an enemy of the church (usually a high-ranking priest of Grumbar or an earth-based creature of power) may add the honorific "High" to the beginning of his or her title. Specialty priests of Akadi are known as airwalkers.

Dogma: The teachings of the Akadian church amount to a doctrine of finding one's own enlightenment. The church feels that one can only find truth in what one is interested in and as soon as interest fails, all chance of finding further spiritual growth has left an activity or place. Therefore, the

faithful must move from activity to activity, from place to place, pursuing a personal dream or series of interests and growing through the changing experiences each new day brings. The church pays little attention to resistance to its doctrine; such obstacles will be worn down over time. Few matters are ever deemed so important that the church feels the need to commit itself to a particular cause. The only stance that the Akadian faith takes adamantly is that its members and its priests should not be fettered or imprisoned; such a condition rapidly leads to the onset of depression among the faithful and a languishing death.

Novices in the Akadian faith are charged as follows: "The eternal Akadi is change personified. Each new day reveals to us a new side of her. Strive to be as flexible as she is. Pursue everything that interests you in turn. Look at problems from as many viewpoints as possible to achieve the most creative answer. View life as an art form to create anew around you each day to your benefit and that of Akadi. The freedom to move about and to soar on the breeze of life is one of the inherent rights of every living thing. Fly forth and spread the word of Akadi and show through your works the fresh new life she brings."

Day-to-Day Activities: Listening to the wind, traveling beneath the stars of Faerûn, pursuing personal interests of the moment, and speaking to others of the glories of Akadi dominate most priests' lives. Spelljamming is looked upon favorably by the faith, since it spreads the word of Akadi to distant places. Some priests become almost obsessively involved in "life experiments" of a practical or esoteric nature. For instance, some may become deeply involved in breeding faster and sleeker hawks or running hounds, others may decide to see how orcs adapt to fierce and freakish windstorms, and yet others may spend endless hours trying to develop artificial wings for cats. Yet, once any project is no longer fun or interesting, Akadian priests drop it like a lead weight and move on to something new no matter how much time they have already invested in the activity.

Holy Days/Important Ceremonies: Each day is an important event in the eyes of an Akadian. The faithful typically rise before the sun emerges to whisper their prayers on the morning breeze and stay up to watch the moon rise over Faerûn or glide the dying thermals of the waning day and joyfully speak their evening prayers.

The Fellowship of Flight is the ceremony that Akadian specialty priests undergo that celebrates their ability, upon reaching a certain level of skill, to summon an air elemental from the Elemental Plane of Air. The ceremony is preceded by an hour of solemn prayer, after which the elemental is summoned. When it answers, it is wafted with sweet-smelling incense, sung songs, sprinkled with flower petals, and given poems praising Akadi to carry back to her realm.

On Midsummer, the church holds its only calendar festival. To attend this festival, all of the faithful who are able to travel do so for tendays before Midsummer. They gather in the Shaar at the ruins of Blaskaltar, which contain the site of the first known shrine to Akadi in Faerûn, now obliterated by the hand of time and seasons of wind and rain. Here the chant of the heroes of the faith is recited by all present and new names are added to the roll commemorating those who have passed on during the past year.

Major Centers of Worship: Few permanent temples to Akadi have been erected. Many of her shrines are tended by a rotating cycle of priests as they travel the countryside, leaving the shrine when their replacement arrives. The holiest site of the Akadian faith is the mound of the First Shrine of the Queen of Air in the ruins of Blaskaltar in the Shaar. The structure is long gone through ages of neglect; however, the faithful gather here yearly to remember the history of their church and its great members so that they do not lose their past and thus become doomed to repeat it.

Affiliated Orders: The order of Akadian crusaders is known as the Knights of the Wind's Four Quarters. Its members tend to pursue personal quests and errands for church elders or carry out the ongoing vendetta against the church of Grumbar. Mystics of the faith belong to the Companions of the Summer Wind, who tend to be good-aligned, the Disciples of Spring's Breeze, who are mainly neutral, or the Alliance of Midwinter's Teeth, who are evil.

Priestly Vestments: Priests of Akadi dress for rituals in robes of white, light gray, and light blue, representing the many faces of their goddess. Silk is a preferred material in vestments, as its flowing nature pleases the goddess, and rare silks dyed in flowing or rippling patterns of blue or white are highly prized. Many priests wear jewelry of milky opal, crystal quartz, augelite, turquoise, beryllonite, blue spinel, or sapphire, and these are the stones from which Akadian holy symbols are constructed. Air elementals blow fine grit over one of these gemstones, thereby inscribing Akadi's symbol; the stone is set into a piece of jewelry, forming a holy symbol.

Adventuring Garb: Adventuring priests and Akadian clergy members on the road dress practically, though they favor clothes or accessories of white, light gray, and light blue. They recognize that traveling through the countryside on the enemy element of earth requires heavier clothing to shield oneself from that harsh element. They typically confine their use of silk to a scarf or decorative vest and pack their ceremonial vestments carefully to protect them.

Specialty Priests (Airwalkers)

Requirements:	Constitution 12, Wisdom 12
Prime Req:	Constitution, Wisdom
Alignment:	CG, N, CN, CE
Weapons:	Any one melee weapon; all other weapons must be missile or thrown weapons (no arquebuses or other firearms). A nonweapon proficiency penalty is enforced against the use of a thrown weapon in melee unless it is the sole chosen melee weapon.
Armor:	All armor types up to and including chain mail and shield
Major Spheres:	All, Astral, elemental air, healing, protection, travelers, weather
Minor Spheres:	Combat, divination, elemental fire, elemental water, necromantic
Magical Items:	Same as clerics, except forbidden from using magical items with earth-based effects (*ring of spell storing* with the *stoneskin* spell in it, *ring of elemental earth command*, etc.)
Req. Profs.	Riding, airborne (pick one mount)
Bonus Profs.	Tightrope walking, direction sense

- Kenkus and aaracokra may be airwalkers.
- Airwalkers may cast wizard spells from the elemental air school in addition to priest spells. These spells are cast as if the airwalker were a mage of the same level. For example, a 3rd-level airwalker casts wizard spells as a 3rd-level mage. Airwalkers pray for their wizard spells instead of studying to memorize them, and chosen wizard spells replace priest spells potentially available for use that day. (In other words, the wizard spell occupies a priest spell slot.) Airwalkers gain access to 8th-level wizard spells at 16th level and 9th-level wizard spells at 18th level. An airwalker must have a Wisdom of 18 or higher and an Intelligence of 16 to gain access to the 8th level spells, and a Wisdom of 18 or higher and an Intelligence of 18 to gain access to the 9th-level spells. If an airwalker is able to gain high-level wizard spells, every 8th-level spell prayed for occupies a 6th-level priest spell slot and every 9th-level spell prayed for occupies a 7th-level priest spell slot. Airwalkers are always able to read elemental air spells on scrolls or in wizard spellbooks as if they knew *read magic* (but studying spells from a spellbook is useless to them). No more than three-quarters of an airwalker's total number of spells available (round down) can be taken as wizard spells.
- All airwalkers gain a +2 bonus to saving throws vs. the harmful effects of air- or wind-related spells or cloudlike or gaseous breath weapons.
- Airwalkers are never injured from a fall so long as the distance of the fall does not exceed 10 feet per level of the airwalker. In game terms, this translates an ability to *feather fall* at will (and even when unconscious) for up to this distance limit.
- At 5th level, airwalkers gain the ability assume a *wraithform* (as the 3rd-level wizard spell) once per day.
- At 5th level, airwalkers can summon one 8-HD air elemental once a day. This elemental remains under the control of the airwalker for one hour and cannot be taken control of by another creature. If the summoner is killed or struck unconscious, the summoned elemental goes on a rampage, attacking everyone in sight except its summoner until its one-hour time limit upon the Prime Material has elapsed. It is important to note that the elemental summoned is not a servant of the airwalker, but rather is looked upon as an agent of Akadi that is to be respected. The ability to summon an elemental is granted once each day when airwalkers receive their normal complement of spells.
- At 7th level, airwalkers gain the ability to *fly* (as the 3rd-level wizard spell) once per day.
- At 9th level, airwalkers gain the ability to cast *cloudkill* (as the 5th-level wizard spell) once per day.
- At 9th level, airwalkers can summon one 12-HD air elemental once a tenday. All the same conditions apply as for summoning an 8-HD air elemental.
- At 13th level, airwalkers can summon one 16-HD air elemental once a tenday. All the same conditions apply as for summoning an 8-HD air elemental.

- At 15th level, airwalkers can move through the Elemental Plane of Air without need for food or water.
- Airwalkers who work together can summon an elemental of greater Hit Dice than they would otherwise be able to alone. For example, a 5th- and 9th-level priest could summon a 16-HD elemental. As long as both summoners remain alive, the elemental remains under their control for one full hour. If one of the summoners is killed or struck unconscious, the summoned elemental goes on a rampage, attacking everyone in sight until its one-hour time limit upon the Prime Material has elapsed. It then returns to the Elemental Plane of Air. The participants in such a combined summoning attempt must abide by time restrictions for further elemental summoning apportioned by their levels. In the above case, the 5th-level priest would have summoned his 8-HD elemental for the day and the 9th-level priest would have summoned her 12-HD elemental for the tenday.

Akadian Spells

3rd Level

Windbearer (Invocation/Evocation)
Sphere: Elemental Air
Range: 10 yards/level
Components: V, M
Duration: 1 turn+1 round/level
Casting Time: 6
Area of Effect: Special
Saving Throw: Special
This spell creates a pillar of air 5 feet in diameter and up to 5 feet tall per level of the caster. The vertical dimension is decided at the time of casting. The pillar of air exerts an upward force of 40 pounds per level of the caster. If this is sufficient to counter the weight of an object or creature entering the area, such an object or creature rises vertically to the top of the column in a single round. Unwilling creatures are allowed a saving throw vs. spell to avoid the effect. The caster can vary the height of the pillar from the possible maximum to a minimum of 5 feet by concentrating for one round.

The material component for this spell is the priest's holy symbol.

4th Level

Calm Winds (Invocation/Evocation)
Sphere: Elemental Air
Range: 0
Components: V, M
Duration: 1 turn+1 round/level
Casting Time: 7
Area of Effect: 20-foot-radius globe
Saving Throw: Special
This spell creates an area in which the air remains perfectly calm. *Calm winds* negates the effects of whirlwinds and spells such as *dust devil* and *gust of wind* within the protected area, although such spells are not ended. Creatures from the Elemental Plane of Air and wind-based creatures such as vortices and windwalkers shun and seek to leave the area at the earliest opportunity. This calmed area is mobile with the caster and lasts as long as the caster concentrates undisturbed or until the spell duration expires. The caster can move at up to half his or her movement rate and maintain concentration, but no other strenuous actions are allowed.

The material component for this spell is the priest's holy symbol.

Clear Air (Invocation/Evocation)
Sphere: Elemental Air
Range: Touch
Components: V, M
Duration: 1 turn+1 round/level
Casting Time: 7
Area of Effect: 20-foot-radius globe
Saving Throw: Special
This spell creates an area in which the air remains perfectly clear. *Clear air* banishes smoke, gas, fog, and instantly settles particles such as blowing sand, soot, or grit. Creatures in gaseous form are immediately expelled from its confines, and they cannot enter the area while the spell is in effect. The spell affects the area surrounding the creature touched, and it is mobile with that creature.

The material component for this spell is the priest's holy symbol.

Winds of Akadi (Alteration, Invocation/Evocation)
Sphere: Elemental Air
Range: 100 yards
Components: V, S
Duration: 1 turn
Casting Time: 7
Area of Effect: Special
Saving Throw: ½
When this spell is cast, a 30-foot-diameter sphere of whirling air comes into existence at a point indicated by the caster. Creatures in the area of effect when the spell is cast (or those entering the area of effect while the spell is in effect) must make a saving throw vs. spell or suffer 1d4 points of damage.

On the second round of the spell, the priest can cause a *lightning bolt* to issue forth from the storm at any target within range, inflicting 1d6 points of damage per level of the caster to a maximum of 10d6 points. Bolts fired from the cloud behave in the same way as those created by the *lightning bolt* 3rd-level wizard spell, and all affected creatures are entitled to a saving throw vs. spell for half damage. Creatures within the cloud in a round when a *lightning bolt* is projected make their saving throws with a –4 penalty.

Every other round, the cloud releases one *lightning bolt* in a manner and at targets selected by the caster. The cloud produces a total of five *lightning bolts* before the spell expires. In the intermediary rounds between *lightning bolts*, the casting priest is free to perform other actions, including melee attacks and spellcasting. At the start of each even-numbered round, however, the priest directs the *lightning bolt* to its target and thus loses his or her normal action for that round.

7th Level

Akadi's Vortex (Alteration, Invocation/Evocation)
Sphere: Elemental Air
Range: 100 yards
Components: V, S
Duration: 1 turn
Casting Time: 1 round
Area of Effect: Special
Saving Throw: ½
This spell is exactly like the *winds of Akadi* spell in effect except that the lightning that issues forth from the cloud behaves like that produced by the 6th-level wizard spell *chain lightning*. A *chain lightning* stroke inflicts 1d6 points of damage per level of the caster to a maximum of 12d6 points and loses one die of damage each time it arcs to a new target. The cloud issues forth *chain lightning* on the third round after it is created, the sixth round, and the ninth round. On the tenth round, the spell expires abruptly in a normal *lightning bolt* (1d6 points of damage per level of the caster to a maximum of 10d6 points).

Conjure Air Elemental (Conjuration/Summoning) Reversible
Sphere: Elemental Air, Summoning
Range: 40 yards
Components: V, S
Duration: 1 turn/level
Casting Time: 1 turn
Area of Effect: Special
Saving Throw: None
A caster who performs this spell summons an air elemental to do his or her bidding. The elemental is 60% likely to have 12 Hit Dice, 35% likely to have 16 Hit Dice, and 5% likely to have 21 to 24 Hit Dice (20+1d4). Furthermore, the caster needs but to command it, and it does as she or he desires, for the elemental regards the caster as a friend to be obeyed. The elemental remains until destroyed, dispelled, sent away by a *dismissal* or *holy word* spell (see the 6th-level priest spell *conjure fire elemental*), or the spell duration expires.

Whirlwind (Invocation/Evocation)
Sphere: Elemental Air
Range: 120 yards
Components: V, M
Duration: 3+1d4 rounds
Casting Time: 1 turn
Area of Effect: A 270-foot-high cone with an apex 30 feet in diameter and a 10-foot-diameter base
Saving Throw: Special
This spell creates damaging, gale-force winds capable of destroying structures of less than the sturdiest stone construction. On land, the *whirlwind* appears as a tornado; at sea, it appears as a hurricane. The *whirlwind* can be created only where there is room for it to fully form, and its formation require a full turn. It automatically scatters unprotected creatures with up to 3 Hit

Dice, who must make a successful saving throw vs. death magic or be killed. It grounds all flying creatures, who must make a successful saving throw vs. death magic or crash, taking falling damage. Unprotected creatures with 4 or more Hit Dice take 3d6 points of damage per round of exposure from buffeting, flying debris, etc. and cannot move into the wind (in other words, toward the caster). The *whirlwind* has the same effect as an *earthquake* (see the 7th-level priest spell of that name) on all structures except those made of solidly constructed stone.

The *whirlwind* moves at a rate of 30 to 60 yards per round according to the desire of the caster, and the caster can vary its direction by up to 60 degrees per round. The caster must concentrate on the whirlwind for a full round to change its speed or direction.

The material components for this spell are the priest's holy symbol and a piece of straw.

Amaunator (Dead)

(The Yellow God, the Keeper of the Eternal Sun)

Greater Power (later Lesser Power) of Mechanus, LN

Portfolio:	Bureaucracy, contracts, law, order, the sun, rulership
Aliases:	At'ar the Merciless (Anauroch, among the Bedine)
Domain Name:	Mechanus/Keep of the Eternal Sun
Superior:	None
Allies:	Kossuth
Foes:	Shar
Symbol:	Sun with a face on the solar disk
Wor. Align.:	LG, NG, LN, N, LE, NE



Most of Faerûn venerates the moon goddess, Selûne, but not a sun-based deity. The Bedine tribesmen of Anauroch, though they have no priests, are an exception. They respect and fear At'ar the Merciless, the Yellow Goddess. Symbolizing the heat of the desert sun, At'ar is seen as a spiteful and faithless woman whose fury in the full day strikes fear into the bravest hearts. She is a harlot who betrays her lawful husband Kozah every day to sleep with N'asr, god of night and the dead. The cautious regard the Bedine have for At'ar has never brought them any answer to their prayers, however, because At'ar does not exist. She is but a twisted memory of Amaunator, the ancient Netherese god of law and the sun, derived from tales that the migrant ancestors of the nomadic Bedine were told by the survivors of the fall of Netheril.

Amaunator (Ah-MAWN-ah-tor) was revered as the patron of law and the keeper of time. His justice was fair but harsh. He was revered by many rulers, soldiers, and powerful mages. A very careful god, Amaunator made certain that everything was written down, contracted, signed, sealed, and notarized—much like the Celestial Bureaucracy of Kara-Tur in the modern Realms. An extremely lawful god, he followed the letter of law, not necessarily the spirit of it—unless the spirit was a *great* deal more to his liking. He expected the same from his servitors. He was also occasionally revered as the keeper of time along with the other aspects of his portfolio. This artificial "addition" to his portfolio was due to a mispunctuation in a contract between himself and another deity which stating: ". . . Amaunator shall be responsible for all time. any misrepresentation of his or his followers, If so deemed the fault of Amaunator . . . ." This unnoticed punctuational snarl of commas and periods led to Amaunator considering himself to be in charge of "all time." Fortunately, he never officially acted to take over took the portfolio, since he was not willing to step upon the toes of Mystryl, who was the unofficial keeper of the timestream.

When Netheril fell, the people of the middle and lower classes who were not killed by the fall of the enclaves (the only living worshipers of the god) turned their backs on Amaunator, believing he did nothing to stop the disasters affecting their civilization. His followers were right, but contractually, his hands were tied. Magic in all forms was under exclusive control of Mystryl, and Amaunator had no lawful right to interfere in any way, even when a magical catastrophe, such as Netheril's fall, was in the process of occurring.

Over the centuries, many theories have been put forward by later scholars as to what ultimate fate Amaunator met. Some believe he was either absorbed into or became Lathander, others that he turned bitter and became At'ar, and yet others assert that he turned his back on Faerûn and entered the pantheon of the lands of Kara-Tur or simply moved on to other crystal spheres. The truth is that with the loss of nearly all his followers in Netheril after its fall, Amaunator began the long, arduous, and painful process of dying of neglect. After about a millennium, he did not have enough power left to maintain the Keep of the Eternal Sun on Mechanus and was ruthlessly exiled to the Astral Plane. His corpse now drifts with the endless astral tides, awaiting a day when some ambitious spirit may help him regain his once-proud heritage.

Amaunator's Avatar (Cleric 38, Mage 35)

Amaunator appeared as a lanky man with silver-white hair, a short, tenday growth of white beard, and skin that glowed constantly with a quiet golden radiance. He carried a scepter in one hand and a large legal tome in the other, and wore the dress of a magistrate: a long, flowing, black or purple gown trimmed in silver or gold. To be in his presence was to feel the awesome power of true law. He could use spells from any sphere or school, but favored using spells from the spheres of sun or law.

AC –5; MV 15; HP 202; THAC0 –4; #AT 1
Dmg 2d6+3 (scepter of the eternal sun, +1 Str)
MR 80%; SZ L (10 feet)
Str 17, Dex 16, Con 24, Int 25, Wis 22, Cha 20
Spells P: 15/15/14/14/13/11/10, W: 8/8/8/8/8/8/8/7/7
Saves PPDM 2, RSW 3, PP 5, BW 7, Sp 4

Special Att/Def: Amaunator recognized thieves and lawbreakers for what they are on sight. He could also see invisible objects or people, *know alignment*, *memory read*, and enforce *legal thoughts* at will. When he attacked physically, which he only did with great provocation, he used the *scepter of the eternal sun*, which inflicted 2d6+2 points of damage on a successful attack and worked as a +5 weapon for purpose of damaging creatures struck only by magical weapons. The *scepter of the eternal sun* did double damage to chaotic-aligned creatures and quadruple damage to chaotic-aligned extraplanar creatures, along with automatically sending such creatures back to their plane of origin on a successful attack. It could function as a double-strength *rod of rulership* whenever Amaunator wished it to, and it destroyed golems it struck on a natural roll of 18, 19, or 20.

Amaunator's touch automatically destroyed all undead creatures affected by sunlight. Whenever he wished, Amaunator could create light equal to sunlight over an area 10 miles in diameter for up to an hour, a feat he could not repeat until two hours had passed. Every other round, in addition to his normal attacks and spells, he could emit either a *sunray* or a *flame strike* from his eyes.

Amaunator automatically dispelled all magical darkness that he touches in any way. He could also dispel all magical darkness within 120 yards with a thought. Because of his dominion over the sun, light- heat-, and fire-based attacks could not harm him. He was also immune to all illusion/phantasm spells and magical effects, any sort of *fear* or emotion-control magic and cold-, darkness-, or shadow-based spells, spell-like abilities, magical items, or breath weapons.

Other Manifestations

Amaunator often appeared as a glowing woman dressed in a flowing opalescent dress bearing a balance of the purest gold—an almost translucent gold. It was said that if the scales tipped toward the right, the one seeing the apparition had met with disfavor. She or he could expect to lose of all profits and to bear the weight of seven years of poverty, debt, and servitude. If the balance tipped to the left, the viewer had met with favor. She or he could expect rewards and contractual pledges to fill his or her pockets with the profits of the world. Those who saw an apparition with perfectly balanced scales were said to be met with the greatest of favor: to be invited to join Amaunator's priesthood. The clergy were probably notified by Amaunator himself of such favored folk since they always approached such people within a tenday to take them to Amaunator's temple in Unity (now long dust) for rigorous study and instruction.

Amaunator brought revenge to those who deserved it, righted wrongs, punished the wicked, and avenged those who could not avenge themselves. He did this by sending a group of 13 giant hyenas with maximum hit points and a Morale of 20 that appeared from thin air to rip and tear at the flesh of the condemned until his or her body was spread over an acre of land.

Finally, Amaunator sometimes acted or showed his favor or disfavor through emerald dragons, sapphire dragons, steel dragons, golems, takos, birds of prey (especially sunfalcons), sunflowers, yellow-eyed daisies, golden lilies, topazes, fire-colored or red gemstones of all sorts, tan dogs, cream-colored cats, pure white wolves, and white stallions.

The Church

Clergy:	Clerics, specialty priests, monks
Clergy's Align.:	LG, LN, LE
Turn Undead:	C: Yes, SP: Yes, beginning at 2nd level, Mon: No
Cmnd. Undead:	C: No, SP: No, Mon: No

All clerics, specialty priests, and monks of Amaunator receive religion (Faerûnian) as a bonus nonweapon proficiency.

Priests of Amaunator were powerful political figures at the height of the Netherese empire. Many served as regional rulers and political advisors. Despite the clergy members' efforts to halt the creeping desert, Anauroch approached relentlessly after the magical catastrophe brought on by Karse's pride. When the population rose up in revolt after seven years of bad harvests, the priests of Amaunator responded without mercy to suppress the uprising. This slide towards tyranny led to the overthrow of the political and religious authority of Amaunator's clergy.

Amaunator's clergy were extremely hierarchical and rulebound. Each Righteous Potentate (high priest of a temple, called a "Court") oversaw all aspects of church functions. No one could perform or be relieved of their duties without the consent of the Righteous Potentate or one of his seven Monastic Abbots. Under each of the seven Monastic Abbots, there were an additional seven High Jurists (priests) who served relentlessly, performing whatever duties were assigned to them. Lower ranks of clergy members served beneath the High Jurists, but their titles are lost in the mists of time. Specialty priests of Amaunator were known as sunlords and sunladies.

The Righteous Potentate was in charge of teaching the masses of people who flocked to the temple on a regular basis and overseeing the preparation of Court members (novices) to move into positions of power in the church. The seven Monastic Abbots each tended to a different supplemental duty, including the upkeep of the grounds and temple farms, upkeep of the church interior, upkeep of the church exterior, procurement of the necessities of the spirit, procurement of the necessities of the flesh (food, supplies, etc.), upkeep and expansion of the law library, and cultivation and supervision of itinerant monk missionaries who walked the world, preaching the peace that could be found in the understanding of law. These monks of Amaunator were the only clergy members not tied intimately to temple duties at least part of the time, though they were required to report to the temple or shrine they were assigned to at least once a year.

Dogma: Amaunatori were taught that the law was the law. The law kept order in society, and without it civilization would unravel and chaos would reign. Amaunator represented the sure function of the law, for just as certainly as the sun would rise in the morning, the law could deal fairly with any dispute and any crime.

Novice Amaunatori were charged as follows: "Learn the law and live it; obey its every letter and clause, for in knowledge of the intricacies of law lies freedom to act with righteous impunity. Keep track of the decisions of your superiors so that the body of precedent continues to grow and the unity of purpose of the rulings of Amaunator is made manifest to all. Serve your superiors faithfully, and they will reward you faithfully; shirk your duty and find the harsh hand of reproof."

Day-to-Day Activities: All clergy members had to learn, understand, and know how to reap the benefits from (exploit) the laws of the land, the city, and the province they lived in. In order to completely understand the nuances of law and legislature, the clergy constantly drilled each other, practiced law in court whenever possible, and rehearsed law in practice courtrooms. They could not resist investigating the scene of a crime or taking part in the construction of new laws in their locale, and did so with great intensity and fervor.

Amaunatori served often in court as judges, to present cases, and to hear legal arguments and disputes. They were paid well to settle merchant disputes over contracts, agreements, and trade practices and made a comfortable living for themselves and their church as arbitrators of all sorts of commercial and personal claims not worthy of the attention of figures of power in ultimate authority.

Holy Days/Important Ceremonies: The holiest of days in the church of Amaunator was the celebration of the anniversary of the signing of the Pantheon Contour, an agreement between the powers adjudicated by Amaunator. This was celebrated on the third full moon of the year. The festivities were marked by Amaunator's followers donning magisterial regalia and parading the holy symbol of Amaunator before every court and through the streets.

The longest day of the year, the summer solstice, was another important holiday. The followers of Amaunator spent the day relaxing, sunbathing, and praying to their god, thanking him for the gift of sunlight he shed on the world. Amaunatori believed that if this day was not properly celebrated, Amaunator would withhold sunlight from the face of Toril for a year.

Every time a devout follower of Amaunator was able to take advantage of someone in a contract, successfully debate his or her case in court, or effectively pass a new law, the priest of Amaunator gave thanks to the Keeper of the Sun by burning magically preserved oak leaves and incense in his honor.

Major Centers of Worship: Unity, a sizable Netherese enclave, was the home of the largest temple to Amaunator, the Forested Enclave of the Face on the Sun. The steeple of this monstrous three-story pentagonal, hemispherically roofed building thrust 17 stories above the landscape, allowing the solar disk of Amaunator to be seen far above the surrounding trees.

Throughout the temple's history, the Righteous Potentates overseeing the temple had an affinity for casting *continual light* on the cropped hair of their scalps. Like hair bleaching or coloring, though, this incantation had to be reapplied monthly to affect new hair growth. As side effect to this practice, gnolls from the enveloping Facile Forest made monthly pilgrimages to the temple of Amaunator to worship the "lightened one." This encouraged the gnolls to focus their raiding on other parts of the forest.

Affiliated Orders: The church of Amaunator had several affiliated orders with representatives that could be found in most Netherese communities. The first was an association of bonded scribes called the Most Transcendent Affiliation of Paradisiacal Pens. These aloof and arrogant individuals traveled the world preaching the holiness of law and order. Their mission in life was to build amphitheater-sized buildings dedicated to the preservation of law. These huge, stone-walled monstrosities contained books and scrolls detailing the laws of every land and every city that the followers of Amaunator encountered.

The Syndicate of Celestial and Righteous Lawmakers was a group of 70 warriors and paladins (mainly paladins) who worshiped Amaunator because of his love of law. These women and men taught the lawful side of Amaunator, interpreting his somewhat nongood tendencies as deific recommendations that could be safely ignored or softened to a more humanitarian tone. These warriors branded the business side of their shields with extremely potent variants of *continual light* spells to blind the lawlessness they encountered. This gave them a lasting light source in darkness and a bonus in some strategic situations where they could nearly blind their foes with the intensity of light coming from their shields.

The monks of Amaunator belonged to the Brotherhood of the Sun, an association of itinerant monks who served the faithful in the field, bringing the comforting words of Amaunator to the peasants and common folk and preserving order throughout the land. Their symbol was a sunburst.

Priestly Vestments: Priests of Amaunator dressed in bright, long-sleeved, ornate robes of yellow, red, and orange that were covered with sewn-on arcane symbols for the sun or depicted the sun through embroidery, artful dying, or gold decorations and gemstone encrustations placed to form a sun face. Those priests with their own temples had their robes worked of cloth-of-gold. A sunburst headpiece completed the ceremonial garb. Holy symbols of Amaunator were always made of gold, gold-plated metal, or gold-painted wood.

Adventuring Garb: Adventuring clerics usually wore utilitarian garb, but preferred reds and oranges for cloaks, tabards, and accessories that were not part of their armor. When possible, they wore armor that had been washed or plated with gold.

Specialty Priests (Sunlords/Sunladies)

Requirements:	Constitution 11, Intelligence 12, Wisdom 15, Charisma 12
Prime Req.:	Wisdom, Charisma
Alignment:	LN, LE
Weapons:	All bludgeoning (wholly Type B) weapons
Armor:	Any
Major Spheress:	All, charm, creation, elemental fire, elemental air, law, summoning, sun, time
Minor Spheres:	Divination, elemental earth, healing, necromantic, numbers, protection, thought
Magical Items:	Same as clerics
Req. Profs:	Reading/writing
Bonus Profs:	Etiquette, reading lips

- When used in an Arcane Age™ Forgotten Realms campaign setting such as that presented in the *Netheril* boxed set, sunlords and sunladies should be adapted to the rules presented in that boxed set.
- Sunlords and sunladies cast all sun, law, and elemental fire sphere spells as if they had an additional three levels of experience.
- Sunlords and sunladies know the laws and legal codes of the land, the city, and the province they live in and the land, the city, and the province they were raised in (which may be two different places). They automatically know all commonly known and uncommonly known information within that body of law and its attendant procedures. If asked to call to mind an incredibly obscure point of the law of their homeland or native land, they

may make an ability check against their Wisdom or Intelligence, whichever is higher, to recall the point in question. They must make a similar ability check to know the common laws of other lands; to recall the uncommon legal practices or obscure legal points of order of foreign lands, this ability check is at a –3 penalty or a –6 penalty, respectively.

- Sunlords and sunladies are able to *detect lie* once per day. They are able to do so an additional time per day for every four levels of experience they gain beyond 1st level (twice at 5th level, three times at 9th level, etc.).
- At 2nd level, sunlords and sunladies gain the ability to turn undead creatures. They affect undead creatures as a cleric of half their actual level (round down) throughout the rest of their careers. In other words, at 3rd level they turn undead creatures as 1st-level clerics. Lawful evil sunlords and sunladies, as well as those of lawful neutral alignment, may never command undead creatures because of a combination of the aversion to the sunlight represented by their deity that most undead creatures have and the fact that undead creatures violate the "laws of nature"—something legal-minded Amaunator dislikes intensely.
- At 3rd level, sunlords and sunladies are able to impose *rigid thinking* (as the 3rd-level priest spell) on another once a day.
- At 5th level, sunlords and sunladies are able to cast *compulsive order* (as the 4th-level priest spell) once a day and *impeding permission* (as the 5th-level priest spell) once every three days.
- At 7th level, sunlords and sunladies are able to impose *legal thoughts* (as the 6th-level priest spell) once a day.
- At 10th level, sunlords and sunladies are able to cast *Sol's searing orb* (as the 6th-level spell) once a day.
- At 13th-level, sunlords and sunladies instinctively can tell the ethical component (lawful, chaotic, or neutral) of the alignment of anyone they view whenever they invoke this ability. (They cannot do so constantly, but this ability does not cost them an action in combat.)
- At 15th level, sunlords and sunladies are able to cast *sunray* (as the 7th-level priest spell) twice a day.

Amaunatori Spells

2nd Level

Amaunator's Uncertainty (Enchantment/Charm)

Sphere: Law
Range: 30 yards
Components: V, M
Duration: 1 round/level
Casting Time: 1
Area of Effect: 40-foot sphere
Saving Throw: Neg.

Creatures affected by this spell pause in uncertainty before executing their intended actions. In a combat situation, this equates to an initiative penalty equal to one-third the spellcaster's level (rounded down). This reaction penalty begins the round after the spell is cast. In a noncombative situation, the victim pauses one-third of a round (about 20 seconds) per level of the caster before executing an action.

The spell affects 2d4 plus one-half the caster's level in Hit Dice or levels of creatures within the area of effect. All possible victims are allowed a saving throw vs. spell to completely negate the effects. If affected victims leave the area of effect, they still suffer the spell's effects until the spell expires.

The material component of the spell is a fragment of a turtle's shell.

4th Level

Advanced Sunshine (Alteration)

Sphere: Sun
Range: 5 yards/level
Components: V, M
Duration: Special
Casting Time: 7
Area of Effect: 15 feet/level
Saving Throw: Special

This spell is a multiuse incantation that can be cast in one of three forms. Unfortunately, the casting of this spell borrows the sunshine for the day it is cast (or the next day if cast at night) to render these effects. This spell is very unpopular among farmers and ranchers, who see it as a miscarriage of divine intervention.

- *Light: Advanced sunshine* can be used to borrow sunlight from later in the day (or the next day if at night) to create *light* now. This is useful in caverns or at night. This form of the spell is treated as a *light* spell lasting one turn per level of the caster, but it shortens the day's sunshine by one minute per level.
- *Fireball:* A piece of the sun's energy can be converted into a *fireball* as though cast by a mage of the casting priest's level. This lowers the temperature within a 90-mile radius by 1 degree Fahrenheit for a tenday each time it is cast. This aspect of the spell cannot be cast at night or during cloudy days.
- *Illumination:* This version of *advanced sunshine* can be used to borrow sunlight from later in the day (or the next day if at night) to cast *continual light* at double the range and effect for the caster's level. This shortens the day's sunshine by one hour.

5th Level

Illumination (Alteration, Divination)

Sphere: Sun, Thought
Range: 0
Components: V, M
Duration: Special
Casting Time: 8
Area of Effect: The caster
Saving Throw: None

By means of an *illumination* spell, the priest in effect alters the flow of time with regard to himself or herself. While the spell is in effect, the caster is enveloped in a golden radiance and is immune to all attacks except those caused by cold-, darkness-, or shadow-based spells, spell-like abilities, magical items, or breath weapons. While but one round of time passes for those not affected by the spell, the priest is able to spend two rounds, plus one round per level (to a maximum 1 turn total), in contact with his or her deity. Thus, a 5th-level priest can seek illumination for seven rounds while one round passes for all others. The priest can request information in the form of questions that can be answered by a simple "yes" or "no." The priest is allowed one such question per phantom round. Optionally, the DM may give a single short answer of five words or less rather than answering "yes" or "no." The answers given are correct within the limits of the entity's knowledge. ("I don't know" is a legitimate answer.) The spell will, at best, provide information to aid character decisions, and the deity contacted structures its answers to further its own purposes.

While affected by the *illumination* spell, rather than ask a question during a round, the caster can request that the power contacted bestow *a cure light wounds, cure blindness or deafness, cure disease, prayer,* or *free action* spell upon him or her. The casting of any of these spells other than *cure light wounds,* which may be granted up to four times, ends the spell, and no further questions are answered by the deity contacted. The caster cannot cast spells on others while affected by an illuminate spell, nor can she or he move, become invisible, or engage in any other action other than those described above.

The material components of this spell are the priest's holy symbol and holy water.

6th Level

Sun Scepter (Enchantment/Charm, Conjuration/Summoning)

Sphere: Sun, Law
Range: Touch
Components: V, M
Duration: 1 turn
Casting Time: 9
Area of Effect: Special
Saving Throw: Special

The casting of this spell borrows an hour of daytime from the day it is cast (or the next day if cast at night) to render its effects. *Sun scepter* temporarily enchants a solid gold scepter or mace that the caster touches into a magical item of some potency. When *sun scepter* is cast, the golden scepter glows with the same brightness and illumination as a *continual light* spell. The individual holding the scepter when the spell is cast can immediately command the obedience and fealty of creatures within 120 feet of his or her location when the spell is completed. From 200 to 500 Hit Dice (or levels of experience) can be ruled, but creatures with 15 or greater Intelligence and 12 or more Hit Dice/ levels are entitled to a saving throw vs. spell. If they succeed, this power is negated for them.

Ruled creatures obey the wielder of the *sun scepter* as if she or he were their absolute sovereign. Still, if the wielder gives a command that is absolutely contrary to the nature of the creatures commanded, the rulership power is broken.

While the rulership power is only effective upon the creatures within 120 feet of the *sun scepter* wielder when the spell is cast, the *sun scepter* can also be wielded as a magical weapon that inflicts 1d8+3 points of damage until the spell expires. Against golems, the *sun scepter* causes 2d8+6 points of

damage. If a natural 20 is rolled on the attack roll, the *sun scepter* completely destroys the golem but is itself destroyed in the process. Against creatures of the Outer Planes, the *sun scepter* inflicts 1d8+3 points of damage. If the attack roll is a natural 20, the *scepter* causes triple damage, but the spell is also immediately ended (though the golden scepter is not destroyed).

The material component of this spell is a solid gold scepter or mace worth at least 2,500 gp. It is not consumed in the casting of the spell except under the conditions described above.

Ao

(Lord Ao, the Hidden One)

Over-power of the Cosmos and Realmspace

PORTFOLIO: Creation of deities, maintenance of cosmic balance
ALIASES: None
DOMAIN NAME: Unknown (if he even has one)
SUPERIOR: A luminous being
SYMBOL: None
WOR. ALIGN.: Any

Before the Time of Troubles, the question of who the gods answered to was a philosophical conundrum better suited to sages than priests. During the coming of the Avatars, however, it was revealed that the powers themselves had a deity, or at least a more powerful power who had the ability to chasten and punish them for their actions. This entity is Ao (AY-oh). He was present during the Time of Troubles, yet since that time has retreated to his home plane, dimension, or existence, and has not responded to mortal entreaties since (though one paladin claims to have seen him in a vision). While the inhabitants of the Realms are aware of Ao's existence, there is little reason for them to call on him or seek his words of wisdom, which would be unforthcoming in any case.

Ao is the only over-power in Realmspace. Ao lies beyond the bounds of the rankings of deities' powers in any way. He is considered to be more powerful than any other power and all powers combined. Ao has little concern for day-to-day mortal life, but he regards the powers of the Realms as his creations. He requires no worshipers and grants no spells to mortals. It is doubtful that he even listens to mortal prayers or pleas. He serves as a watcher and a guardian over the Realms from outside of its cosmos.

Ao's Avatar and Other Manifestations

Ao, when he appears (as he's only done once), takes a form that is 12 feet tall. His face is ageless, neither young nor old. His visage is neither handsome nor ugly, and has even, symmetrical, and unremarkable features. His hair and beard are white. He wears a robe that appears to be made of celestial cloth. The robe is black and dotted by millions of stars and thousands of moons, all arranged in a pattern that is not quite perceptible, but which gives the whole robe a beautiful, harmonious feel.

Theoretically, Ao's avatar can do anything. Normally he acts only upon deities, not mortals. Ao may promote any sentient being to any stature of godhood instantly if it accepts the responsibilities and duties of the divine state, and he may also demote a deity at will.

The Church

CLERGY: Ministers, who may be of any class except those of the priest group
CLERGY'S ALIGN.: Any, but most are neutral

Immediately following the Time of Troubles, cults grew up that worshiped Ao directly. These cults appeared suddenly and then evaporated just as quickly when it became clear that Ao did not answer prayers, offer protection, or grant spells to faithful priests. Direct worship of Ao has subsided, save for a cult in Waterdeep itself and a cult in Ao's name in Zazesspur in Tethyr which turned out to be backed by Cyric, not Ao. The group in Waterdeep tends to behave more like a debating society than a church, and its members act in accordance with the tenets they believe Ao espoused by seeking to maintain the balance among the various deities and their faiths.

The established faiths of Faerûn do not see any reason to speak out against or act against the cult of Ao, because they do not fear it. Their high priests have been informed by their deities that Ao does not interact with mortals.

Cult members and ministers receive no spells or special powers at all from Ao. The cult of Ao has no priests. Cults of Ao which do receive spells or special powers are not truly cults of Ao, and their abilities are being supplied by another deity (such as Cyric) or through the clever use of magical items.

Dogma: Most doctrinal discussions of the Waterdhavian cult of Ao are partially or totally phrased as questions. These include: Ao is the over-power, but what does that mean, really? Does Ao worship someone? What would that being's function be? If Ao did not create the Realms, only the powers of the Realms, then who did—if anyone? Some cults of Ao are more activist and feel that it is their responsibility to ensure that all faiths in the Realms actively support the assigned portfolios of their deities.

Day-to-Day Activities: Most of the activities of the cult center around debating the meaning of Ao's nature, what he said during his sole appearance during the Time of Troubles, and whether he serves another over-over-power himself.

Holy Days/Important Ceremonies: On Gods' Day, a Waterdhavian holiday on the 15th day of Marpenoth celebrating the anniversary of the end of the Godswar (and the day when Lord Ao appeared on Mount Waterdeep), a day-long party is sponsored by the cult of Ao in the Cynosure in Waterdeep. The celebration is followed by a solemn evening prayer service.

Major Centers of Worship: Ao's cult raised a temple to Ao in Waterdeep called the Temple of the Overgod Ao, but when Ao continued to prove indifferent to worshipers, the building was renamed the Cynosure. It now serves as a public forum and rental hall.

Affiliated Orders: None.

Priestly Vestments: The ceremonial garb of the ministers (not priests) of Ao is black trousers and shirt over which is worn a long, flowing robe of black dotted with either white spots or jeweled spangles. Ao has no holy symbol.

Adventuring Garb: Ministers of Ao wear whatever is currently in fashion, appropriate for the weather, or suited to their profession when they are not holding services.

Auril

(Frostmaiden, Icedawn, the Cold Goddess, Lady Frostkiss)

Lesser Power of Pandemonium, NE

PORTFOLIO: Cold, winter
ALIASES: Saukuruk (among the peoples of the Great Glacier)
DOMAIN NAME: Pandesmos/Winter's Hall
SUPERIOR: Talos
ALLIES: Talos, Umberlee, Malar
FOES: At'ar (Amaunator—now dead), Moander (now dead), Sune, Chauntea, Shiallia, Uthgar
SYMBOL: A white snowflake on a gray diamond (a heraldic lozenge) with a white border
WOR. ALIGN.: LN, N, CN, LE, NE, CE



Auril (AWE-ril) is most powerful in those regions that are affected by deep winters or crouch at the edges of the Great Glacier. She is worshiped primarily out of fear. She serves Talos and is one of the Gods of Fury, and much of her ethos is similar to that of the god of nature's destruction. She has seen much of her personal power eroded by Talos, and as a result, the winters have grown colder in the past decade to remind the northerners who still controls the power of cold. While she can call on the other Gods of Fury for aid, she only does so with Umberlee with any confidence; Talos usually responds but then directs all the glory and worship to himself, and Malar despises her. The feeling is mutual.

When portrayed, Auril appears similar to her Frostmaiden avatar (see below). She is a fickle, vain, and evil creature whose cold divine heart remains untouched by any hint of true love, noble feeling, or honor. She often toys with those who offend her, trapping them in snow storms and then driving them insane by tantalizing them with visions of warmth and the comforts of home before she freezes them to death. Her eternal beauty is cold and deadly, the flower of womanhood preserved forever in a slab of arctic ice—with sensibilities to match the ice.

Auril's Avatar (Mage 27, Fighter 20, Cleric 15)

Auril appears most often in one of two avatar forms: the Frostmaiden or Icedawn. The Frostmaiden is a lithe, furious figure of action and is the most often seen avatar of Auril in all regions of Faerûn except the south and east. Her skin is blue, her hair is long, free-flowing, and white, and a fine gown of white lawn thickly furred with frost swirls about her. The Frostmaiden can cast spells from all schools except elemental fire and all spheres except elemental fire. She can only cast spells that have a negative effect on plants and animals, such as to cause them to rot or be held, except in the case of animal summoning spells, which always bring arctic creatures to her aid. She casts only reversed (darkness) spells from the Sun sphere. All cold spells she casts are at triple normal damage and a –3 penalty to any applicable saving throws.

Icedawn is a silent, gliding apparition of icy hauteur, an impassive figure in an ornate crown and hooked, spurred armor of opaque, light blue ice. She casts no spells.

AC –2; MV 15 (Frostmaiden) or Fl 15 (Icedawn); HP 201; THAC0 1; #AT 5/2
Dmg 1d6+6 or +9 (ice axe +3, frost brand, +6 vs. fire-using/dwelling creatures, +1 Str, +2 spec. bonus in ice axe)
MR 60%; SZ L (10 feet)
Str 16, Dex 18, Con 25, Int 23, Wis 16, Cha 23
Spells P: 8/8/6/6/4/2/1, W: 6/6/6/6/6/6/5/5
Saves PPDM 3, RSW 3, PP 4, BW 4, Sp 4

Special Att/Def: The Frostmaiden tends to hurl *Otiluke's freezing spheres, ice storms, walls of ice*, and *cones of cold* with swift anger. She casts those spells as a magical ability, but still receives the bonuses noted above once. She may use this ice magic ability once per round in addition to her other actions. The touch of her gown or her hand leaves the *frost brand*, a permanent blue, translucent scar that marks through flesh, wood, and stone alike. She carries an *ice axe +3, frost brand*, but prefers to use spells. (Attackers of the Frostmaiden must make a saving throw vs. spell each round they are within melee range of her or be marked by the *frost brand*, which also causes 2d8 points of cold damage the first time it marks a person or thing.)

Icedawn can at will turn all priest and wizard magics of 6th level or less back at their sources. Her appearance always costs the life of any Aurilian priests who are present, freezing them internally. (If they are not shattered, they can later be raised from the dead.) She does not hurl spells or bandy words, but simply drifts about, trailing a thick rime of ice that coats everything in her wake. Her passage freezes everything within 20 feet of where she passes that is not protected by magic solid. Plants are automatically killed unless they are sentient, in which case they may attempt a saving throw vs. death magic to be merely forced into hibernation instead. All other living things must make a successful saving throw vs. death magic every round they are within 20 feet of her or die. In addition, living beings in contact with a substantial amount of metal (armored, for instance) take 2d4 points of cold damage each round they remain within 20 feet of Icedawn. Liquids within 20 feet of her freeze solid automatically, and this forces potions within range to make a successful saving throw vs. cold or be destroyed. Metals and stone within 20 feet of her become chilled and brittle; they shatter 20% of the time if dropped or struck with a successful attack roll. Magical items or constructs may make a saving throw vs. crushing blow if the percentile roll indicates they shatter to avoid this.

Other Manifestations

Auril usually manifests as icy breath accompanied by a cold, ruthless chuckling and a blue-white radiance that leaves a thin line of frost to mark its passage. She also appears as a blank-eyed face of frost with long, wind-whipped white hair that radiates intense cold. Auril uses this latter manifestation if she wants to speak, slay, or confer items of power upon worshipers. She slays with her life-chilling kiss and confers boons by breathing them out of the face's mouth. Her victims must make a successful saving throw vs. death magic to survive the face's kiss.

Auril also indicates her favor or disfavor or sends aid through the presence or actions of water elementals, ice para-elementals, undead, winter wolves, frost giants, and other arctic creatures.

The Church

CLERGY: Clerics, specialty priests, shamans
CLERGY'S ALIGN.: LE, NE, CE
TURN UNDEAD: C: No, SP: No, Sha: No
CMND. UNDEAD: C: Yes, SP: No, Sha: Yes

All clerics, specialty priests, and shamans of Auril receive religion (Faerûnian) as a bonus nonweapon proficiency. Upon being Embraced by the goddess, clerics of Auril become immune to natural cold damage and the effects of exposure.

Auril is feared and worshiped in order to hold off the depredations of the harsh winters with which she threatens Faerûn. Trappers, miners, and settlers in the North, some barbarians and inhabitants of the Great Glacier, and residents of the lands crouching at any glacier's edge revere her and honor her in attempts to placate her cold fury come winter time. In recent years, winters have been getting longer and colder, and more and more folk have been making the prayers to Auril that her clergy urge be done. A few clans of frost giants are led by shamans in her service.

Priestesses of Auril roam the lands of Faerûn, especially in the North, though her clergy are now being seen more often in the Heartlands. Auril's church has a few males within its ranks, but most clergy of the Frostmaiden are female. Specialty priests of Auril, called icepriestesses and icepriests, make up one-third Auril's priesthood. The relationship between the specialty priests and the clerics of Auril is very good. The entire church is very loosely and informally organized, and clergy members wander and are largely independent. Most priests of Auril use only the honorific "Hand of Auril" or "Icebreath," but at temples such as the House of Auril's Breath at Glister the clergy use formal titles. In ascending order, these are: Postulant, Votre, Icewind, Storm Sister/Storm Brother (a title given to the great bulk of priests between 3rd level and 8th), Frosttouch, Lady/Lord Cold), Lady/Lord Deep Winter, Lady/Lord Cold Circle, and High Hand of Ice.

Because of their immunity to natural cold, priestesses of Auril are often seen scampering lightly through the snows in summer-weight clothing or bathing in frigid river waters in the depths of winter to no apparent ill effect. They need much less food than other beings because of this ability, and often roam the northlands energetically when blizzards have forced other folk to hole up against the weather. Many priestesses of Auril make a handsome living delivering medicines, messages, and needed supplies throughout the northlands in winter.

Dogma: Auril charges her clergy to: "Cover all the lands with ice. Quench fire wherever it is found. Let in the winds and the cold; cut down windbreaks and chop holes in walls and roofs that my breath may come in. Work darknesses to hide the cursed sun so that the chill I bring may slay. Take the life of an arctic creature only in great need, but slay all others at will. Make all Faerûn fear me."

Auril's clergy are commanded to revere her and sing her praises into any chill breeze or winter wind. They are to make all creatures fear or worship her and to bring down her cold power against all so that all may know her and quake before her. They are not to raise their hands against any other priest of Auril.

Day-to-Day Activities: Clergy of Auril seek to make all folk fear their goddess and her clergy (to cut down on the attacks they face) through the fury of the winter weather. They also try to make themselves personally wealthy and influential by carrying out tasks that others cannot in the worst winter weather and by magically protecting those who pay or obey from the worst winter conditions. Clergy members make offerings to the goddess of some of the wealth they amass by scattering it in falling snow during a storm or throwing it through cracks in river ice or glacial crevasses during the winter.

In the cold months, Auril expects each of her priests to force or persuade someone to pray to her in the approved manner by beseeching Auril for mercy and praising her for the "cold cleansing" she brings. This prayer must last for the length of time it takes a piece of ice larger than the "supplicant's" hand to melt against his or her bared flesh. It must be done out of doors and preferably at night. During the winter, Aurilian clergy are also expected to slay at least one creature by cold. This is often done so as to provide worshipers or potential worshipers of the goddess with food or to slay a personal foe of the priestess or priest.

Holy Days/Important Ceremonies: Midwinter Night is the most holy time of the year to clergy of Auril. It is a festival of ice-dancing that lasts the whole night through, during which the goddess desires her clergy both to enjoy themselves and to lure as many folk as possible into her service.

Postulants are instructed in the ways of the goddess, and must undergo the most sacred ritual of Auril to gain admittance into her clergy: the Embracing. This personal ritual may occur at any time of year, but if it is in summer, the postulant must journey to arctic or high mountain regions in order to find a blizzard. The Embracing consists of running through a blizzard all night long dressed in only boots (though they may be thigh-high), a thin shift, and body paint depicting symbols sacred to Auril. Celebrants either perish of exposure or are accepted by the goddess by being rescued from the pain and shivering by Her Embrace.

Thereafter, clergy members usually pray in private, by lying out in the snow all night long in prayer vigil. In summer, her clergy usually immerse themselves (except for their heads) in the coldest water they can find, typically by lying down in a fast-flowing stream. Auril answers their queries and gives them directions and missions through mind visions.

Two informal but enthusiastically celebrated rituals are the Coming Storm and the Last Storm—howling ice storms called up by clergy working *en masse* with all the cold magic they can muster. Together they bring fierce weather down upon a town or region to mark the onset of winter or its last gasp as spring begins.

Major Centers of Worship: The House of Auril's Breath in Glister, north of the Moonsea, is the largest and most influential temple to the cold goddess, boasting a congregation of over 1,600 gathering around the fires for nightly Fire and Ice rituals (all of them miners and fur trappers too afraid *not*



to venerate Auril). High Hand of Ice (high priest) Malakhar Rhenta leads the Storm Circle of 14 or so senior priestesses in running the temple and planning the weather magic they work. The House of Auril's breath is known more commonly to those not of the faith as "the Cold House" or, more bitterly, "Cold Comfort Towers."

Affiliated Orders: Auril's church has no affiliated military or knightly orders. She is just not of a mind to sponsor prolonged martial actions; she would rather send a blizzard down on those who offend her than troops. An odd assortment of cults and fellowships have grown up around or become attached to her worship, though. These groups include the Cult of Frost, whose driving goal is the acquisition of the artifact known as the *Ring of Winter*; a group of wizards known at the Frost Witches, who have recorded at least one tome of frost and cold magic in Auril's name and are reputed to know the location of the *Codicil of White*, a priestly book describing Aurilian rituals and containing some wizard spells also; and the Sisters of Istishia, who worship Istishia as a herald of cold and servant of Auril. The Sisters of Istishia's worship seems to benefit Istishia, not Auril, as a few Aurilian priestesses have been given a divine mandate to seek out the Sisters and "correct" their theology.

Priestly Vestments: Priests of Auril wear ice-white ceremonial robes with blue piping. The robes are cinched at the waist by a very wide silver belt, which also holds the requisite ceremonial ice axe. The ice axe bears the snowflake-in-lozenge symbol of the faith. (The ice axe is treated as a hand axe for combat purposes.) A silver circlet on the head is the final touch.

Adventuring Garb: When adventuring, most priests of Auril wear at least the circlet, the belt, and the ice axe with their normal day-to-day clothes. Since they are immune to the effects of cold, they usually wear only what clothing they think enhances their appearance, not necessarily what others are wearing for the weather. They never encumber themselves with excessive clothing or large sleeping bundles, preferring to travel light for maximum mobility.

Specialty Priests (Icepriestesses/Icepriests)

Requirements:	Constitution 13, Wisdom 12
Prime Req.:	Constitution, Wisdom
Alignment:	NE
Weapons:	All bludgeoning weapons and the ice axe
Armor:	All armor types up to and including chain mail and shield
Major Spheress:	All, animal, combat, divination, elemental (no fire-related spells), healing, necromantic, protection, time, weather
Minor Spheres:	Creation, guardian, wards
Magical Items:	As clerics
Req. Profs:	Weather sense, ice axe
Bonus Profs:	Direction sense

- Icepriestesses and icepriests have an immunity to cold similar to a permanent *resist cold* spell. They are immune to natural cold and have a +3 bonus when making saving throws vs. any cold- or ice-based attacks. They suffer no damage from such an attack on a successful saving throw and only half damage on a failed one.
- Icepriestesses and icepriests can cast *frost fingers* (as the 1st-level priest spell) once per day.
- At 3rd level, icepriestesses and icepriests are able to cast *frost whip* (as the 2nd-level priest spell) once per day.
- At 5th level, icepriestesses and icepriests are able to cast *ice blade* (as the 4th-level priest spell) once per day.
- At 8th level, icepriestesses and icepriests are able to cast *ice storm* or *wall of ice* (as the 4th-level wizard spells) twice per tenday.
- At 10th level, icepriestesses and icepriests are able to cast *cone of cold* (as the 5th-level wizard spell) once per day.
- At 12th level, icepriestesses and icepriests have the ability to summon an ice para-elemental (as the *conjure fire elemental* spell) once per tenday. They may do so an additional time per tenday for every level over 12.

Aurilian Spells

1st Level

Frost Fingers (Evocation)

Sphere:	Combat, Weather
Range:	0
Components:	V, S
Duration:	Instantaneous
Casting Time:	3
Area of Effect:	The caster
Saving Throw:	½

Frost fingers is a cold form of the *burning hands* 1st-level wizard spell. When cast, it causes freezing cold and shards of ice to blast from the caster's fingertips to a distance of 3 feet in a 120-degree arc in front of the caster. Any creature in this area suffers 1d3 points of damage plus 2 points for every level of the spellcaster, to a maximum of 1d3+20 points of cold damage. Those who make a successful saving throw vs. spell receive half damage. Liquids engulfed by the cold freeze unless an item saving throw vs. cold is successful.

2nd Level

Frost Whip (Alteration, Evocation)

Sphere:	Combat, Weather
Range:	0
Components:	V, S
Duration:	1 round/level
Casting Time:	5
Area of Effect:	Flexible 6-foot-long beam 4 inches in diameter
Saving Throw:	½

This spell creates a beam of frost stretching from the caster's hand. With a one-round delay, it can be shifted to any other body extremity; this ability is normally used only when the caster is climbing, dangling down from a ledge, or pinned under foes. The beam lasts until the spell expires, the caster wills the magic to end, or the priest undertakes the casting of another spell.

A *frost whip* is commonly swung about to lash foes. It can pass through them like a force, rather than a real whip, so that if the caster faces several opponents, it can be swung in an arc through all of them. If held in front of the body or across an opening, it can sometimes be made unavoidable so that foes *must* take damage from it, but it otherwise attacks once per round at the caster's normal THAC0 for 4d4 points of damage. A successful saving throw vs. spell reduces the damage by half.

A gently applied *frost whip* can also freeze windows shut, stop pipes, freeze water, ruin fruits and vegetables, and render items fragile or surfaces slippery.

4th Level

Ice Blade (Alteration, Evocation)

Sphere:	Combat, Weather
Range:	0
Components:	V, S, M
Duration:	1 round/level
Casting Time:	4
Area of Effect:	4-foot-long, 4-inch-wide field of force
Saving Throw:	None

This spell creates a swirling sword-shaped formation of jagged, fast-swirling ice shards extending from the caster's hand. Weightless and non-metallic, it is considered a +2 enchanted weapon for purposes of determining what it can hit and strikes at THAC0 6, regardless of the caster's normal combat abilities. An *ice blade* can pass through (be swept across) parrying weapons and obstacles such as trees without being stopped by them. Its touch lacerates for 3d4 points of damage and chills for an additional 1d6 points of damage.

The material component for this spell is a shard of ice, glass, or crystal.

7th Level

Heart of Ice (Alteration, Necromancy)

Sphere:	Combat, Necromantic
Range:	Touch
Components:	S
Duration:	Permanent
Casting Time:	1 round
Area of Effect:	One creature
Saving Throw:	Special

This spell requires intense concentration (hence the long casting time) and can only be delivered by touch, requiring a successful attack roll to deliver on any but totally immobilized opponents. Victims turn black, are covered by a thin sheen of white frost, and instantly begin to shiver uncontrollably, making spellcasting, attacks, or any other activity except falling in a certain direction or shouting impossible. Victims must make a successful saving throw vs. death magic or die, as their hearts freeze and shatter. Those who successfully save suffer 5d8 points of internal damage instead, but as a side-effect are also rendered immune to all cold damage for 1 turn per level of the caster of the *heart of ice*. Creatures normally able to exist in frigid conditions (including priests of Auril, white dragons, remorhaz, winter wolves, and creatures from the Para-elemental Plane of Ice) are immune to this spell or suffer only 1d4+1 points damage from internal bruising.

Azuth

(The High One, Patron of Wizards, the Lord of Spells, the Hand of Sorcery, the Lord of Spellcraft)

Lesser Power of Arcadia, LN

Portfolio:	Wizards, mages, spellcasters in general
Aliases:	None
Domain Name:	Buxenus/Azuth
Superior:	Mystra
Allies:	Mystra, Savras the All-Seeing, Velsharoon the Vaunted, Oghma, Deneir, Leira (now dead)
Foes:	Cyric
Symbol:	A human left hand, pointing upward, outlined in a nimbus of blue fire
Wor. Align.:	Any



Azuth (Ah-ZOOTH) is the god of wizards and mages and to a much lesser degree, all spellcasters, as opposed to Mystra, who is the goddess of all magic. Azuth is Mystra's servant, friend, and advisor. This last role has become even more important in the years since the Time of Troubles. Before the Godswar, he and Mystra were much closer and very affectionate toward one another, but Azuth's relationship with Midnight/Mystra is much more professional. He regards the new Mystra as an inexperienced daughter facing a taxing and complex job whom he must coach to allow her to best perform her duties. In religious art, Azuth is most often portrayed as a bearded old man unbent by age, wielding a stout, gem-topped staff.

Savras the All-Seeing, a rival god of mages whom Azuth defeated, was Azuth's foe for centuries. Savras now serves Azuth, albeit uneasily, as a demipower of diviners and truth-speakers. The two deities seem to cautiously be working toward friendship and a formal division of duties, albeit with Savras continuing to serve Azuth. Azuth also works closely to guide the Magister, the mortal spellwielding champion of magic who serves Mystra. Likewise, Velsharoon, demipower of necromancy, must pay at least lip service to Azuth's commands.

Azuth is a sober sort of father-figure deity, but he is not humorless or mean-spirited. He has a rather dry, sardonic wit and appreciates plays on words and subtle humor. He has perfected a straight-faced delivery to such a degree that often those who hear him speak are left wondering whether some of his comments were said seriously or in jest. When he is in good humor, he likes to present those who have called on him with small gifts, such as flowers in unusual colors, magical fabric of elegant drape, or edible delicacies. When he is upset, his wrath is terrible to behold as the air crackles with magical energy about him that seems to flow both into and out of his eyes and the *Old Staff*, a divine artifact of ancient construction that he wields to devastating effect.

Azuth's Avatar (Mage 30, Cleric 30)

Azuth is commonly depicted as a white-bearded, white-haired vigorous old man dressed in gray silk robes carrying a staff one and a half times his height that is topped with a huge, cabochon-cut topaz. He never wears a hat. Azuth can *shape change* at will, and he often appears as a 20-foot-tall pyramid shape with no apparent eyes or mouth that is covered with sparkling, pulsing lights. In this shape, he glides along, perfectly able to see, speak, and unleash spells. He can cast spells from any school or sphere.

AC –4; MV 15, FL 24; HP 176; THAC0 2; #AT 1
Dmg 1d6+3, +6, or +9 (The Old Staff—as a staff of striking)
MR 90%; SZ L (10 feet)
Str 12, Dex 18, Con 23, Int 25, Wis 23, Cha 18
Spells P: 13/12/12/12/11/10/8, W: 7/7/7/7/7/7/7/6/6
Saves PPDM 2*, RSW 3*, PP 5*, BW 7*, Sp 4*

*Actually PPDM 1, RSW 1, PP 3, BW 5, Sp 1 after saving throw bonuses for staff of the magi and staff of power (minimum 1).

Special Att/Def: All spells Azuth casts are always for maximum duration, damage, healing, or any other random variable, and he may custom-shape the area of effect of any spell he casts to his desires. Azuth can always cast two offensive and one defensive or miscellaneous spell per round. He can discern the abilities of any type of magical weapons he is confronted with on sight and arrange his tactics to best counter them. His touch negates the effects of magical items as a *rod of cancellation* when he so wills it.

He wields the *Old Staff*. The *Old Staff* has all the powers of a *staff of the magi* and a *staff of power* and can unleash two spells per round plus use one of its two special powers. Its normal abilities include the power to *shrink* itself, *enlarge* itself, turn *invisible*, *fly* about and return to Azuth's hand, and *plane shift* or *dimension door* at Azuth's command. Azuth can control it from a distance so that it unleashes spells when apart from him in addition to any magic Azuth may be personally wielding.

The *Old Staff* has two special powers: It can reflect all magic cast at it *and* at Azuth in a round 100% back at the source or sources even if the two are separated by vast distances (so long as they are on the same plane), or it can absorb beings into the *Spirit Stone*, the gem atop it. Beings who have (or have been reduced to) 2 HD or less in levels or current hit points get no saving throw vs. spell against this effect; others get a saving throw at –1 per each Hit Die's worth of hit points in damage they currently are at below their normal total.

He is immune to all 7th-level and greater wizardly magics, spells from the spheres of thought, time, and charm, enchantment/charm spells, illusions and all illusion/phantasm magic. All spells cast to Azuth's detriment targeted at him or including him in their area of effect are always for minimum duration, damage, or any other random variable.

Other Manifestations

Azuth sometimes appears as a glowing, intangible floating mouth surrounded by mustache and beard and sometimes as a white, glowing, upright hand with its forefinger extended to a point that is outlined with a shimmering silver aura. Most often he appears as an electric blue radiance. Sometimes he manifests merely as an echoing, dry, male voice or such a voice accompanies another manifestation. In all manifestations, he has the power to unleash spells, *identify* from a distance without triggering the powers of an item or spell, and know the end result of any magic he sees being cast before it takes effect.

Azuth also acts or shows his favor through the appearance or presence of pure gray cats and dogs (which Azuthans consider lucky), gray owls, gray mice, golems, watchghosts, devas, and the Favored. The Favored are human archmages given a second life by Azuth to serve him with their spells and researches. They can *fly* and employ *ESP* at will, but are otherwise living mages in all respects.

The Church

Clergy:	Wizards, clerics, specialty priests, monks
Clergy's Align.:	LG, LN, N, CN, LE
Turn Undead:	W: No, C: Yes, SP: No, Mon: No
Cmnd. Undead:	W: No, C: No, SP: No, Mon: No

All clerics, specialty priests, and monks of Azuth receive religion (Faerûnian) as a bonus nonweapon proficiency. All priests of Azuth can cast priest spells faster than other priests. Their casting time on all priest spells of one round or less is reduced by 3 (for example, a casting time of 7 would be reduced to 4). Those spells that take more than one round to cast still take them the usual amount of time. Priest spells cast by a priests of Azuth always have a casting time of at least 1.

Azuthan clergy tend to be folk who love magic for its own sake. They do not exult in power, for that is the tendency of those who enjoy what magic can allow them to *do* to others, but in elegance, complexities of dweomer, and deft use of spells. Wizards, clerics, specialty priests, and monks serve in the clergy of Azuth. Within the church hierarchy, 45% of the titled clergy are wizards. Another 30% are clerics, who form the strong right arm of the faith, 20% are specialty priests, and 5% are monks. Relationships between the three groups are good, though there is some resentment against a current trend to promote specialty priests into positions of power. However, because of this trend, more novices of the Azuthan faith have chosen the path of a specialty priest than a cleric. Specialty priests of Azuth are known as magistrati.

In areas where Azuth has temples, shrines and monastic communities, the ruling (not necessarily the most powerful) clergy member holds the title of "the First" and is addressed as "Revered One." Other clergy members in large clerical communities have expanded on this idea: The most powerful user of alteration magic is called First Transmuter, the leading specialist in divination magic is First Diviner, etc. The First may bestow or revoke such titles within his or her parish. Clergy members of high rank and long years in the church are granted the title of Master. Azuthan clergy eschew most further titles.

Dogma: Followers of Azuth feel that reason is the best way to approach magic, and that it may be examined and reduced to its component parts through study and meditation. Calm and caution are the watchwords of Azuthan clergy members as they strive to avoid mistakes that even magic cannot undo. They are taught to use Art (magic) wisely and to be always mindful of when it is best *not* to use magic.

Novices in the faith are charged to: "Teach the wielding of magic, and dispense scrolls, items, and spellbooks throughout Faerûn that the use and knowledge of magic may spread. Encourage *everyone* to try their hand at wielding magic. Drive home the lesson that with magical power comes grave responsibility, and live that lesson yourself. Try to gain a copy of every new spell, spell variant, or magical idea you encounter without regard for its worth or importance—and make a copy of that copy for a temple library. Train others in what you know of magic, not hoarding your knowledge for yourself, and encourage creativity in magic in all ways and at all times."

Day-to-Day Activities: Azuthan clergy members very often serve as messengers between mages. They strive to remain above reproach and to be regarded as trusted neutral parties by all. They organize annual Mage Fairs, and at those Mage Fairs they try to settle feuds, curb overly destructive or deceitful magic, and sponsor spellweaving contests. They also give out scrolls of the winning spells from previous years and small, useful magical items as prizes in these contests.

Most wizards see the priesthood as helpful, but members of the church of Azuth may go to great lengths to serve a prime goal that many wizards do not find so pleasing: They try to ensure that no spell or magical item is unique to one mage in Faerûn so that the death of a single wizard does not take any spell or the knowledge of how to construct an item out of the world forever. Azuthan clergy members do this by magical spying (and even temporary thefts), by copying every wizardly writing they can find including command words and cryptic phrases (not just complete incantations), by encouraging the barter of spells, and by organizing tome drives in which wizards are paid handsomely to contribute a spell to the latest folio of the ongoing Azuthan spell cyclopedia (a written collection of spells from various mages duplicated magically in bulk, bound, and distributed by the priesthood for a minor fee covering production costs).

Holy Days/Important Ceremonies: The church of Azuth holds a holy revel to mark the ascension of a new Magister and of any mage to the ranks of the Favored. Every twilight the faithful of Azuth pray silently to the High One for guidance in all their doings that day and the next. Azuthan priests otherwise avoid a lot of ceremony, but in temples and abbeys of the Lord of Spells, all three major meals of the day are accompanied by readings from the writings of great mages on the ethics of magic use, speculations as to what magic can be made to do in the future, and various philosophies of magic.

When a being is confirmed as a priest of Azuth, she or he must undergo the Transforming, a ritual in which the novice spends a tenday in thrall to an involuntary, ongoing *shape change* cast on him or her by a Master. In this ceremony, the novice must see life through the eyes of a bewildering variety of shapes forced upon him or her in succession by the magic. No shape the novice is placed in is unable to survive in the environment in which this ritual takes place, but the experience is typically humbling. The ritual is typically held in a walled, secluded temple garden that is temporarily off limits to all others, but which normally serves as a place for contemplation. The spell used in this ritual is a church secret, and it has been used by some Masters on foes in the defense of temples and abbeys under attack.

Azuthan clergy and laity alike also celebrate occasional Wild Nights, in which they dance in the midst of unleashed wild magic just to feel its power and effects. (Other wizards and priests stand by to rescue anyone who runs into harm.)

Major Centers of Worship: The House of the High One in Saerloon is the most revered temple of the Azuthan faith. It is run jointly by six Masters (all human male priests or wizards of 18th or greater level): Helven, Lhun, Mirren, Ormil, Riilath, and Thelcaunt. Another very powerful temple of Azuth is the House of the High One Ascendant. It is located in the mountains near Lhair in western Halruaa. Here First Arleenaya Kithmaer runs a huge temple complex expanded out from natural caverns in the mountains and fronted by a grand formal stone archway and portico ornamented by the finest carvings *stone shape* and grand master sculptors can achieve.

Affiliated Orders: Azuthan clergy members who have done great service in recovering magical knowledge thought lost are often voted into the Order of the Forgotten Page by the Firsts of the church and allowed to wear a special silver trim on the collars of their ceremonial vestments. Members of the faith who have served the church in helping to eliminate a magical imbalance or monstrosity are granted the title "Shield of the High One," given a minor protective magical item, and told a secret phrase or word that allows them aid from any temple or shrine of Azuth in the form of healing, shelter, and small loans, when necessary.

Priestly Vestments: The vestments of the priesthood of Azuth are shimmering gray and usually made of silk, though these are layered with heavier and more sensible materials in the North. The symbol of Azuth is worn on the chest, and the color of the aura on the symbol denotes an individual's rank within the church. Most acolytes, monks, mage apprentices, and adventurers have a yellow aura surrounding the symbol of Azuth. Higher level adventurers and clergy members at large without official position wear symbols with a red aura. Those with First designation in the church have a white aura. When not used to identify rank, the symbol of Azuth has a blue aura. In the North, usually only the forefinger of Azuth's symbol is shown ablaze. From Chessenta southward—notably in Halruaa—the entire hand is surrounded by flame.

Adventuring Garb: In the field, clergy of Azuth wear sensible clothing, predominantly in shades of gray. They wear the symbol of their faith over their hearts, either stitched onto a tunic or robes or inlaid in metal armor.

Specialty Priests (Magistrati)

Requirements:	Intelligence 13, Wisdom 14
Prime Req.:	Intelligence, Wisdom
Alignment:	LN
Weapons:	Any bludgeoning (wholly Type B) weapons
Armor:	None
Major Spheress:	All, astral, charm, combat, creation, divination, guardian, healing, law, necromantic, protection, summoning, sun, thought, wards
Minor Spheres:	Elemental, travelers, war
Magical Items:	Same as clerics, plus all items normally usable by wizards including magical scrolls
Req. Profs:	Spellcraft
Bonus Profs:	None

- Like all Azuthan priests, magistrati can cast priest spells faster than other priests. Their casting time on all priest spells of one round or less is reduced by 3 (for example, a casting time of 7 would be reduced to 4). Spells taking more than one round to cast still require the usual amount of time. Priest spells cast by a magistrata always have a casting time of at least 1.
- Magistrati, starting at 2nd level, may cast wizard spells in addition to priest spells. Magistrati cast these as mages of half their actual level (drop fractions). For example, a 3rd-level magistrata casts wizard spells as a 1st-level mage and cannot gain spells that are not available to a 1st-level mage.

  Magistrati pray for their wizard spells instead of studying to memorize them, and chosen wizard spells replace clerical spells potentially available for use that day. (In other words, the wizard spell occupies a priest spell slot.) Because of this, magistrati may never cast 8th- or 9th-level wizard spells. Further, a magistrata may only take wizard spells from a single school (abjuration, alteration, necromancy, etc.). This school is determined when the first wizard spell is requested from Azuth. From that point on, all wizard spells prayed for by that magistrata must be from that school and cannot be from any other, with the exception of *read magic*, which is always available.
- Magistrati may use magical scrolls in addition to clerical scrolls. They need a *read magic* spell to do so if the spell is not of the school of magic they have selected to choose their wizard spells from.
- At 5th level, magistrati can *identify* (similar to the 1st-level wizard spell) magical items by touch. Use of this ability cannot awaken any curse or item powers and does not temporarily reduce a magistrata's Constitution or require him or her to rest after using the ability. The duration of the identify ability is five rounds, which may only be used on one item. An item may only be identified once by a particular magistrata; another attempt cannot be made until the magistrata increases in experience level.
- At 7th level, magistrati have the ability to cast *magic missile* once a day (similar to the 1st-level wizard spell) as if they were mages of equivalent level. This is an ability and does not conflict with their restriction to only one school of wizard spells.
- At 9th level, magistrati have the ability to cast *fireball* or *lightning bolt* once a day (similar to the 3rd-level wizard spells) as if they were mages of equivalent level. This is an ability and does not conflict with their restriction to only one school of wizard spells.
- At 12th level, magistrati have the ability to create a wall similar to any wall spell (*wall of fire*, *wall of ice*, *wall of force*, *wall of iron*, *wall of stone*, etc.) once a day as if they were mages of equivalent level. This is an ability and does not conflict with their restriction to only one school of wizard spells.

Azuthan Spells

All of these spells, available to priests and wizards in Azuth's clergy, are both wizard and priest spells; they work identically for either class, with the

exception of their casting times. The casting times for the wizard versions are noted in parentheses next to the priestly casting time. This priestly casting time does not incorporate the reduction in casting time that Azuthan priests gain. The wizard spells have been written down in church spell tomes for the use of wizards of the clergy. Azuth prevents them from falling into the hands of those not of the faith by this simple expedient: These spells cannot be seen by nonclergy wizards. They are not magically hidden or detectable only with special abilities; they are simply not there for anyone who is not a clergy member, and if such people gaze upon a page where they are written, all that is seen is blank vellum.

4th Level

Azuth's Fedensor (Alteration)

Sphere: Thought
Range: Touch
Components: V, S
Duration: Up to 1 turn
Casting Time: 7 (4)
Area of Effect: One being
Saving Throw: None

This spell allows the next 1st- through 5th-level spell cast by the caster of *Azuth's fedensor* or another touched spellcasting being to be unleashed without any normally necessary material components (unless crucial to a spell, such as the gem used in a *magic jar* spell) and without being forgotten. The affected spell is not erased from memory and can be cast again as normal at a later time. The spell to be effected must be cast within a turn of the casting of *Azuth's fedensor*, or the *fedensor* is lost and wasted. *Azuth's fedensor* does not work on *Azuth's fedensor*; such a use results in the loss of both *fedensors*.

5th Level

Azuth's Exalted Triad (Alteration)

Sphere: Thought
Range: 0
Components: V, S
Duration: Special
Casting Time: 8 (5)
Area of Effect: The caster
Saving Throw: None

This magic can affect any one 1st through 5th-level spell that the caster of the *exalted triad* already has in memory. Once this spell is chosen by silent will of the caster, the *triad* cannot be shifted to another spell. The chosen spell becomes castable thrice without any additional memorization, loss of other memorized spells, or loss of spell memorization slots.

The first use of the spell chosen to be affected by *Azuth's exalted triad* is cast as normal in all respects, but the second and third castings of the chosen spell require no material or verbal components and their casting time changes to 2.

An *exalted triad* spell cannot affect another *exalted triad* spell in memory. Only one *exalted triad* spell may be in use on a given spell slot at a time; any attempt to use multiple *exalted triad* spells on a given spell in memory results in the spellcaster being feebleminded. *Azuth's fedensor* may not be used on *Azuth's exalted triad* or on any spell affected by *Azuth's exalted triad*.

No more than two *exalted triad* spells may be in use (on different spells in memory) at a time. The extra "copied" spells gained by use of an *exalted triad* all take up the same spell slot; that spell slot is considered in use until all the copies created by the *exalted triad* are used or discarded from memory to make way for new spells, at which time the *exalted triad* ends.

7th Level

Azuth's Spell Shield (Abjuration)

Sphere: Protection
Range: Touch
Components: V, S
Duration: 1 round
Casting Time: 1 round (7)
Area of Effect: One being
Saving Throw: None

This spell renders the caster or a touched spell recipient immune to *all* magical effects on the round after this spell is cast. This immunity includes an immunity to previously applied protections and aids and ongoing effects. The spell does not prevent such magics from operating; it simply prevents the protected being from being affected in any way by them for one round.

Destroy Magedoom (Conjuration/Summoning)

Sphere: Summoning, Protection
Range: 10 yards/level
Components: V, S
Duration: Instantaneous
Casting Time: 1 round (7)
Area of Effect: One magedoom
Saving Throw: Special

This spell was recently developed by the church of Azuth in response to the creation of a mage-killing horror known as a magedoom by the powerful wizards of the Zhentarim. (See the *Ruins of Zhentil Keep* boxed set for details on this monster.) Azuth only grants this special spell to high-level specialty priests and wizards who serve him well. The spell is unaffected by a magedoom's 100% magic resistance.

This spell has no effect on any creature except a magedoom. When cast on a magedoom, the magedoom must succeed at a saving throw vs. spell or be destroyed. If the saving throw is successful, the magedoom takes 10d8 points of damage. The damage may destroy the magedoom anyway.

The material components for this spell are a holy symbol of Azuth, which is *not* consumed in the casting, and a magical item, which *is* consumed in the casting. Unique items, artifacts, and relics (as adjudicated by the DM) cannot be used as components of this spell.

Bane (Dead)

(The Black Lord, Lord Bane, the Lord of Darkness, the Black Hand, the Dark One)

Greater Power of Acheron, LE

PORTFOLIO: Strife, hatred, tyranny
ALIASES: None
DOMAIN NAME: Formerly: Avalas/The Black Bastion; currently adrift in the Astral Plane
SUPERIOR: None
ALLIES: Bhaal (now dead), Iyachtu Xvim, Loviatar, Talona, Myrkul (now dead), Malar, Mask
FOES: Chauntea, Eldath, Lathander, Mystra, Tyr, Helm, Deneir, Torm, Ilmater, Tymora, Lliira, Oghma
SYMBOL: An upright black hand, palm out and fingers together, usually on a red field
WOR. ALIGN.: LN, N, CN, LE, NE, CE



Bane (BAIN), one of the Dark Gods, was the ultimate tyrant and a thoroughly evil and malicious being who reveled in hatred and strife and was worshiped by those who in turn enjoyed such wickedness. From his throne in the Black Bastion, he ruled over select parts of Faerûn through his clergy. In religious art, he was depicted as a looming, brooding black hand ready to crush the world in its palm, as an empty black throne, or as a shadowy, vaguely human-shaped figure garbed in garments of black streaked with red sitting on a throne of skulls. The one constant in these depictions was a jewel-encrusted gauntlet streaked with blood.

While Bane hated most of the Faerûnian pantheon, in particular he hated Mystra and dreamed of torturing her and consuming her power. He devoted much research to trying to learn ways in which other gods have in the past subsumed the powers of rival gods whom they destroyed, for Bane desired above all to gain true supreme power by acquiring governance over all magic. This may have been the underlying reason that Bane plotted with Myrkul to steal the *Tablets of Fate* from Ao, precipitating the Fall of the Gods. The Black Lord was destroyed in conflict with Torm during the Time of Troubles, and his portfolio was given to the once-mortal Cyric by Ao, along with the portfolios of Myrkul and Bhaal. In life, he commanded Bhaal and Iyachtu Xvim, his son, though Xvim performed his designated tasks only reluctantly, as he held no love for his father. Loviatar and Talona served Bane indirectly by serving Bhaal.

Iyachtu Xvim, the Godson, is said to be the result of a union between the Black Lord and a greater or a true tanar'ri, and thus the blood of Bane runs through his veins. (Another tale says he is the spawn of the Lord of Darkness and a corrupted paladin.) Prior to the Time of Troubles, Xvim stalked the Realms for many years, enacting his father's will. With his father's death and Cyric's partial defeat, the Cruel Master has moved to seize his hated father's black throne. If any remaining cultists of Bane ever seek the return of the Dark One, such efforts will certainly be opposed by Xvim, the New Darkness.

Although much of Bane's power was absorbed by Cyric, the Prince of Lies, when the Black Lord was destroyed by Torm, the Lord of Duty, some of it passed on to Iyachtu Xvim, imprisoned deep beneath Zhentil Keep. As is the case with Myrkul, a small fraction of Bane's essence remains in the Realms, but unlike the deceased deity of the dead, Bane's personality was not captured in an artifact. Instead, fragments of his personality were scattered among his 25 or more surviving Baneliches (clerical liches of Bane). In centuries past, the Black Lord had transformed over 35 living High Imperceptors at the end of their tenure into undead "Mouths of Bane"—Baneliches. In the wake of the Godswar, each Banelich now believes itself to be the reincarnated form of Bane, with the expected corresponding megalomaniacal plans for conquering Faerûn. They are also the only known beings in the Realms to either still receive spells from Bane and/or grant themselves clerical spell-like abilities without a living divine patron.

Bane's Avatar (Cleric 36, Fighter 35, Mage 30, Thief 10)

Bane preferred never to be seen in person and hence almost never sent a pure avatar to the Realms. He did possess mortals from time to time to serve as his ersatz avatars, preferring young and good-looking men of slim build, cultured tastes, wealth, and power—often bored young noblemen. Any person Bane possessed quickly assumed the appearance of a handsome, black-haired man of oily looks and a derisive, even cruel, manner. Bane's control over a body was complete, though the owner retained awareness of the body's deeds and surroundings. Often the person whose body Bane inhabited went mad watching Bane ruin the lives of those around him and all he held dear.

Bane could cast spells from any sphere or school, but could not mend or create anything material or living. He could raise recently slain beings, however, and evoke solid but temporary spell effects such as the whirling blades of a *blade barrier*.

AC –6; MV 12; HP 233; THAC0 –10; #AT 1 or 2
Dmg 1d10+9 (+9 Str) or 1d12+9/1d12+9 (talons, +9 Str)
MR 75%; SZ L (10 feet)
Str 21, Dex 20, Con 23, Int 23, Wis 19, Cha 23
Spells P: 14/13/13/12/10/10/10, W: 5/5/5/5/5/4/4/4/2
Saves PPDM 2, RSW 3, PP 4, BW 4, Sp 4

Special Att/Def: Although he could wield any weapon with proficiency (but was specialized in none—that level of proficiency was denied him by Tempus because of a past attempt to seize the portfolio of war), Bane preferred to attack with his slim, gauntleted right hand once per round. Upon a successful attack, in addition to normal damage, a victim had to make a successful saving throw vs. death magic or be instantly slain.

When enraged or expecting battle, Bane used a power similar to the psionic devotion body weaponry to adapt his possessed body into any form desired. The Black Lord often warped his hands into talons capable of rending flesh and bone or shattering steel. (In this form he could strike with both hands, but could not cause instant death, only physical damage.) This transformation was typically accompanied by his face warping into a bestial visage, his eyes lighting with living flame, and his skin transforming into blackened and charred leather stretched tight against his skull with torn flaps of it revealing secret runes.

In addition to seizing access to any powers and skills possessed by the body, Bane's mind rendered that of his possessed host unreachable by psionics. He conferred upon the body personal powers similar to the psionic devotions of body control and body equilibrium. These powers essentially enabled him to make the body stand on any surface and survive in any environment.

Bane was able to seize another host body of evil or neutral alignment by touching it continuously for one round with part of the (probably decimated) form of a previous host. He thus acquired a new physical host fairly easily when one body "wore out" due to the harsh use he put it to.

Other Manifestations

Bane often manifested as eyes of red blazing flame surrounded by darkness, whether it was night or not. Another favored form was that of a black, taloned hand whose touch was like ice (and was, in fact, a *chill touch*) reaching out of a cloud of darkness. In either manifestation, Bane retained the mighty magical powers of his avatar form, including the ability to cause instant death (unless a successful saving throw vs. death magic is made) by touch or glance at will. He delighted above all in manipulating mortals through their fear of him, and his every word and deed acted to further such influence. He lashed out without qualm when necessary—but only when absolutely necessary, preferring not to use brute force when he need not. Bane enforced his will, gave aid to his faithful, or showed his favor through a vari-

Knucklebones, Skull Bowling, and the Empty Throne

In ages past there was but one god of strife, death, and the dead, and he was known as Jergal, Lord of the End of Everything. Jergal fomented and fed on the discord among mortals and powers alike. When beings slew each other in their quest for power or in their hatred, he welcomed them into his shadowy kingdom of eternal gloom. As all things died, everything came to him eventually, and over time he built his power into a kingdom unchallenged by any other god. But he grew tired of his duties for he knew them too well, and without challenge there is nothing, and in nothingness there is only gloom. In such a state, the difference between absolute power and absolute powerlessness is undetectable.

During this dark era, there arose three powerful mortals—Bane, Bhaal, and Myrkul—who lusted after the power Jergal wielded. The trio forged an unholy pact that they would dare to seek such ultimate power or die in the attempt. Over the length and breadth of the Realms they strode, seeking powerful magic and spells and defying death at every turn. No matter what monster they confronted or what spells they braved, the three mortals emerged unscathed at every turn. Eventually the trio destroyed one of the Seven Lost Gods, and they each seized a portion of his divine essence for themselves.

The trio then journeyed into the Gray Waste and sought out the Castle of Bone. Through armies of skeletons, legions of zombies, hordes of noncorporeal undead, and a gauntlet of liches they battled. Eventually they reached the object of their lifelong quest—the Bone Throne.

"I claim this throne of evil," shouted Bane the tyrant.

"I'll destroy you before you can raise a finger," threatened Bhaal the assassin.

"And I shall imprison your essence for eternity," promised Myrkul the necromancer.

Jergal arose from his throne with a weary expression and said, "The Throne is yours. I have grown weary of this empty power. Take it if you wish—I promise to serve and guide you as your seneschal until you grow comfortable with the position." But before the stunned trio could react, the Lord of the Dead continued, "Who among you shall rule?"

The trio immediately fell to fighting amongst themselves while Jergal looked on with indifference. When eventually it appeared that either they would all die of exhaustion or battle on for an eternity, the Lord of the End of Everything intervened.

"After all you have sacrificed, would you come away with nothing? Why don't you divide the portfolios of the office and engage in a game of skill for them?" asked Jergal.

Bane, Bhaal, and Myrkul considered the god's offer and agreed. So Jergal took the skulls of his three most powerful liches and gave them to the trio so they could compete by skull bowling. Each mortal rolled a skull across the Gray Waste, having agreed that the winner would be he who bowled the farthest.

Malar the Beastlord arrived to visit Jergal at this moment. After quickly ascertaining that the winner of the contest would get all of Jergal's power, he chased off after the three skulls to make sure that the contest would be halted until he had a chance to participate for part of the prize. Bane, Bhaal, and Myrkul again fell to fighting as it was obvious their sport was ruined, but again Jergal intervened. "Why don't you allow Lady Luck to decide so you don't have to share with the Beast?"

The trio agreed, and Jergal broke off his skeletal finger bones and gave them to the players. When Malar returned from chasing the skulls, he found that the trio had just finished a game of knucklebones.

Bane cried out triumphantly, "As winner, I choose to rule for all eternity as the ultimate tyrant. I can induce hatred and strife at my whim, and all will bow down before me while in my kingdom."

Myrkul, who had won second place, declared, "But I choose the dead, and by doing so I truly win, because all you are lord over, Bane, will eventually be mine. All things must die—even gods."

Bhaal, who finished third, demurred, "I choose death, and it is by my hand that all that you rule Lord Bane will eventually pass to Lord Myrkul. Both of you must pay honor to me and obey my wishes, since I can destroy your kingdom, Bane, by murdering your subjects, and I can starve your kingdom, Myrkul by staying my hand."

Malar growled in frustration, but could do nothing, and yet again only the beasts were left for him.

And Jergal merely smiled, for he had been delivered.

ety of servitor creatures as well, including baatezu (of all lesser and least varieties), beholders and their kin, black dragons, death tyrants (undead eye tyrants, the remains of beholders who rebelled against Bane or failed him), imps, maelephants, banelar, simpathetics, and all manner of creatures possessed by pride incarnates (a type of extraplanar creature). The Black Lord sometimes showed his presence through the imprint of a giant footprint from a mailed boot beneath which the very earth was charred. The discovery of a single black sapphire or the presence of red powder (often powdered carnelian) was said to indicate Bane's approval or disapproval, respectively.

The Church

CLERGY: Clerics, specialty priests, wizards, crusaders
CLERGY'S ALIGN.: LE, NE, CE
TURN UNDEAD: C: No, SP: No, W: No, Cru: No
CMND. UNDEAD: C: Yes, SP: No, W: No, Cru: No

All clerics, specialty priests, and crusaders of Bane received religion (Faerûnian) as a bonus nonweapon proficiency.

Bane was the most widely known and feared evil god of the Realms. Banites were generally cruel folk who enjoyed exercising power over others within the security of a rigid hierarchy and rules. While Bane is dead, his church lives on, though most of its members have now joined the churches of Cyric, Iyachtu Xvim, or even Gargauth, Talos, or Talona since the remaining Banites are not, as of 1369 DR, receiving spells or abilities from Bane or from Cyric (unless they convert directly to his worship—at which point they are no longer Banites).

The church of Bane was overrun with wizards, especially near Zhentil Keep. The presence of so many wizards as clergy members and the influence of the ambitious Fzoul Chembryl led to a schism in the church long before the Time of Troubles. This created a fierce internal rivalry within the church between the Orthodox (mostly clerical) and Transformed (more heavily wizardly) factions of the church.

Bane's church underwent several rapid changes after the death of its deity during the Time of Troubles. In the immediate aftermath of the Time of Troubles, the rift between Orthodox and Transformed Banites worsened. Cyric assumed Bane's portfolio, continued to grant Banite priests spells, and tried to convert Bane's faithful to direct worship of him. Orthodox Banites held that Cyric was merely a new form of Bane, expanded to take in the powers of Myrkul and Bhaal to show the growing power of evil. Transformed Banites instead argued that Bane was dead and Cyric had taken his mantle and position as deity of strife. The "office" of Bane that Cyric held was the power they worshiped. Along with almost all former Bhaal-worshipers and the vast majority of former Myrkulytes, these Banite factions formed the strong base of Cyric's faith.

There remained scattered sects of hard-core ultra-orthodox Bane worshipers, such as the Risen Cult of Bane in the Moonshaes, who believed that Bane was still alive and that Cyric, whom they referred to as the Pretender, was a usurper who would be punished in the future along with all his faithless followers. Little did these stubborn, misguided fools realize that the Prince of Lies was granting the spells and special abilities of all Banites, whether they recognized him as Bane or Cyric, because he could not resist the chance to prevaricate in such a broad way and because he hoped to eventually lure the stubborn holdouts to his cause.

Three years after the Godswar, Bane's priests had converted almost entirely to Cyricism, though many still stubbornly worshiped Cyric as the new Bane. Cyric lost patience with the remaining priests of Bane, particularly the greatest holdouts in the Moonsea region, and unleashed an inquisition known as the Banedeath in Zhentil Keep (and later across the rest of Faerûn). Tendays of rampage ensued wherein all temples and obvious worship sites of the old dead god were destroyed. The Banedeath resulted in the death of most of Bane's remaining priests in Zhentil Keep, but Banite worship persisted marginally throughout Faerûn, albeit now wholly underground, both figuratively and literally. Cyric continued to grant spells and special abilities to the few remaining Banites during this time for reasons known only to him. One small group from Zhentil Keep began seeking the return of Iyachtu Xvim, the Godson, to succeed his late father rather than converting to Cyricism.

Seven years after the Banedeath, Cyric destroyed Zhentil Keep. At the end of 1368 DR, some Cyric worshipers converted to the worship of the newly empowered Iyachtu Xvim, the Godson, who had managed to establish a base in Gehenna. One of the leading Banite priests who converted to Cyricism, Fzoul Chembryl, apparently deserted Cyric to encourage (and perhaps lead) Iyachtu Xvim's rising faith. Surviving members of the Risen Cult of Bane view the Godson as Bane reborn. A few isolated pockets of true Banites still exist, but they receive no spells or abilities and are mainly focused around the High Imperceptor, who has lived in hiding since the death of Bane. It is undoubtedly only a short time until these scant few convert to the worship of another power.

The High Imperceptor was in theory the supreme living servant of Bane (numerous former High Imperceptors survive as Baneliches) and was formerly directly recognized as such by Bane, but in practice this declared leadership was often not the actual case. Well before the Time of Troubles, Fzoul Chembryl of Zhentil Keep led a powerful faction of the church into schism. He then assumed complete authority of the splinter branch—an act whose temerity Bane rewarded by possessing Fzoul directly when the Fall of the Gods came down upon Faerûn. There have been other rebel leaders in the church of Bane, such as the Risen Cult of Bane, the Orthodox Church of Bane, the True Church of Bane, the Old Church of Bane, and so on. Bane suffered such strife to continue down the years because it brought eager service beyond the call of duty and because he delighted in the strife itself.

Specialty priests of Bane were known as dreadmasters, a term used regardless of the gender of its owner. About 10% of the total priesthood of the church of Bane was comprised of dreadmasters and most were kept in low-level positions. Some specialty priests of Bane operated outside the rigid church hierarchy; they were mainly adventurers and hermits seeking to create their own power base to eventually destroy the others.

Novices of Bane's clergy were addressed as "slave," but if named by Bane from a speaking altar or in a dream vision, they became full priests of the god and gained the title of Watchful Brother/Watchful Sister. From there, they ascended through the following rankings: Deadly Adept, Trusted Servant, Willing Whip, Hooded Menace, Black Fang, Striking Hand, Vigilant Talon, Masked Death, Dark Doom, Higher Doom, and Deep Mystery. This latter title was a general one held by all clergy members of 12th and greater level. A priest of this rank addressed fellow clergy members of higher ranks or levels as "Deeper Mystery" (not to do so was regarded as a deliberate insult). Known individual titles among the Banites of Deeper Mystery included Vigilator, Lord/Lady of Mysteries, Lord/Lady of the Hand, Imperceptor, Dark Imperceptor, Grand Bloodletter, High Inquisitor, and High Imperceptor. All except the last title were self-bestowed, but such self-given titles had to be confirmed and used upon the bestower by a higher ranking priest before they were formally recognized.

Banites addressed each other only by title unless the mix of individuals present would cause confusion without the addition of a surname. Banite clergy bowed, knelt to, or kissed the boots of superiors, depending on the difference in their ranks—and what they were ordered to do. When in the presence of nonworshipers of Bane, Banite clergy addressed each other as "Brother/Sister Faithful" unless speaking to a superior of considerably greater rank, whereupon "Dread Brother/Sister" would be used.

Priests of Bane prided themselves on cold, decisive thought, speech, and action. Sarcasm and cutting authority were valued over shouting, loss of temper, or uncontrolled behavior. Two priests arguing to the death may well have appeared as softly polite but insistent noblemen debating some minor point right up to the last moments of one (or both) of their lives.

Dogma: The clergy members of Bane's church believed that those who crossed the Dark One met their dooms earlier and more harshly than those who foolishly worshiped other deities than Bane and still inevitably fell before the church of Bane. All priests of Bane were ordered to submit to the word of Bane as uttered by Banite clergy members who outranked them and to "spread the Dark Fear" of Bane.

Bane whispered to initiates in their dreams: "Serve no one but me. Fear me always—and make others fear me even more than you do. The Black Hand always strikes down those who stand against it in the end. Defy me and die—or in your death find loyalty, for I shall compel it. Submit to my will, since true power can only be gained through service to me. It is the doom of those unguided by me to let power spill through their hands."

Day-to-Day Activities: Bane desired to rule the world so that all Faerûn would know his tyranny. His clergy members were charged with the task of rising to power in every realm and if necessary leading a band, city-state, or kingdom to war to conquer its neighbors in order to bring ever more territory under the sway of the Black Hand of Bane. Hatred, strife, and destruction were to be spread—but under clear duress and control, not unbridled chaos. Domination was preferred to debauchery, and carefully limited discord to stability. Cruelty, torture, and mayhem were tacitly encouraged, but those caught at such activities had to pay the price unless they had served Bane so well by spreading fear that none dared speak or act against them. Superior Banite clergy members had to be obeyed at all times and in all things. The faithful were to work subtly and patiently—but tirelessly—to bring members of the faith to power in every guild, village, town,

court, war band, fellowship, realm, and society. All rules of the church had to be followed to the utmost, but the rules of others were no rules at all.

Holy Days/Important Ceremonies: No rituals of Bane corresponded to calendar dates, seasons, or lunar progressions. Rituals were held whenever clergy leading a congregation declared they would be, and these ceremonies were called by a wide variety of names. Personal prayers to Bane were to be uttered before going into battle and before eating or drinking anything to thank Bane for allowing his worshiper to live to taste the fare.

Rituals were held in a place of darkness (often simply outdoors at night) lit only by dim magical radiances, moonlight, and flickering torches or braziers. Usually dark chambers, caverns, and ruins were used. The worshipers gathered around the Black Altar, which was a plain stone block draped with black cloth or painted black, a block of obsidian, or anything over which a large, floating, black stone Hand of Bane hovered (levitated there by a wizard clergy member or a magical item used by a priest or through magic of its own). If no Hand of Bane was present, an empty black throne was always placed facing the Black Altar. Services in such evil churches involved rolling drums, chanting, and sometimes singing—and the sacrifice of intelligent life. Sacrifices had to be humiliated, tortured, and made to show fear before dying to be acceptable to Bane, and they usually met their deaths through slashing, flogging, or being crushed by the floating Hand of Bane.

Major Centers of Worship: The largest and most powerful temple of Bane was not located in Zhentil Keep, nor was it the court of the High Imperceptor at the Black Lord's Altar in Mulmaster (though that is usually considered the center of the faith). The largest temple of Bane in all Faerûn is the Black Lord's Cloak in the city of Mourktar on the edge of the flat, sandy plains of Threskel. It has been said (accurately) that only the presence of this temple, which grew to rule the entire city following the death of King Theris and the subsequent assassination of his successor, prevented the more ambitious Red Wizards of Thay from abandoning all plans to assault Rashemen and instead establishing a beachhead in Threskel from which to attack decadent Unther and fractious Chessenta.

Imperceptor Kabarrath Telthaug styled himself Dread Imperceptor in the days before the Time of Troubles, asserting his own independence of the standard Banite hierarchy. It is not hard to understand why: He commands over 700 Banite priests of rank, another 1,000 lesser clergy members, and a well-equipped, harshly disciplined army of loyal troops armed with many items of minor magic, and well practiced in slaughter. This army has been force-marched west to ravage cities in Chessenta time and time again only to pull back when the exercises are over.

The temple is named for its only relic, an animated black cloak once worn by Bane himself that became a sentient monster that envelops people from time to time and sucks them dry of all blood. The Black Lord's Cloak temple complex has grown into a vast palace where Kabarrath keeps the wealth of subject Threskel and its fleet of merchant and fishing vessels. The widely feared pirate fleet of Alkoth is said to have secretly served the priests of the Cloak, and it is certain that the adventuring bands the Six Black Blades and the Crow Banners (active in Murghom, Mulhorand, and Var)—and probably other tomb-robbing organizations as well—were agents sent forth from Threskel to gather magic, wealth, and less glamorous supplies for Kabarrath's temple and the greater glory of Bane.

With the destruction of the Untheric pantheon, Imperceptor Kabarrath perceives a power vacuum in which he can seize control of that ancient nation. It is unclear which deity supports this powerful temple that still maintains its nominal dedication to Bane in the aftermath of the Time of Troubles. The incipient madness which has touched Kabarrath in recent years suggests the hand of Cyric, but the recent change in battle color in the army from red and black to green and black suggests that of Xvim.

Affiliated Orders: The Knights of the Black Gauntlet are a military order of crusaders and helmed horrors dedicated to Bane who are based in the city of Mintar on the shores of the Lake of Steam. This evil brotherhood is ruled with an iron fist by Teldorn Darkhope, Lord Knight Imperceptor of the Dark Lord. It was founded several years after Bane's destruction when a ghostly black hand appeared in the ruling Mintaran satrap's throne room on Midwinter's Eve in the Year of the Helm (1362 DR). Teldorn emerged from the hand with a small company of black knights and quickly slew the indolent slug of a ruler and his guards.

After declaring himself Dark Tyrant of Mintar and wiping out all resistance to his rule, Teldorn began recruiting mercenaries from all over the South into his unholy knighthood. Whatever their personalities before joining the order, following Teldorn's indoctrination each accepted supplicant is transformed into an incorruptible champion of evil and an uncompromising disciple of order in a ritual involving *dark promise* spells and other magics. Failure to satisfy the Lord Knight's inquisition results in the death of the applicant and the creation of another helmed horror via the *doom of Bane* spell.

With Mintar firmly in his grip, it is believed that the Lord Knight Imperceptor has his eye on chaotic Tethyr. He began mustering his forces toward an invasion of Kzelter at the end of the Year of the Gauntlet (1369 DR). It is unknown what dark patron is granting the Knights of the Black Gauntlet their spells, but members of the order are firmly convinced it is Bane reborn—which leads those outside the faith to lean heavily toward laying their bets on Iyachtu Xvim.

Priestly Vestments: Banite clergy members always went armed and were required to always wear something black. Ceremonial dress for Banite priests was black armor with blood-red capes. The more prosperous the priest, the finer the workmanship of the armor was. The ceremonial robes of wizards of the clergy were always black; wizard clergy members of the highest ranks enspelled these robes to swirl with ever-present illusions of glittering black stars and splashes of spilling blood. Facial tattoos were common among Banites. After the Time of Troubles, these unfortunately made them stand out among clear-faced new Cyricists within the ranks of Cyric's faithful. High-level Banites wore gems on their foreheads.

Adventuring Garb: When adventuring, priests of Bane retained their black armor, though their battle armor usually sported cruel spurs, hooks, and horns. Wizardly clergy members preferred long, flowing, black-and-red robes. Neither group would wear such gear in public if it would expose them to persecution or hamper their service to their deity. Usually, the facial tattoos of Banites were enough to identify them.

Specialty Priests (Dreadmasters)

Requirements:	Strength 12, Wisdom 10
Prime Req.:	Strength, Wisdom
Alignment:	LE
Weapons:	All nonmissile bludgeoning (wholly Type B) weapons and javelins
Armor:	Any
Major Spheress:	All, combat, divination, elemental, guardian, healing, law, necromantic, summoning, war
Minor Spheres:	Creation, numbers, sun (darkness-creating or detrimental effects only)
Magical Items:	Same as clerics
Req. Profs:	Etiquette
Bonus Profs:	Modern languages (pick two from: beholder, bugbear, gargoyle, common giant, gnoll, goblin, High Shou, kobold, kuo-toan, Midani, minotaur, Mulhorandi, ogre, orc, sahuagin, Undercommon, Untheric, urd, yuan-ti)

- Dreadmasters are unaffected by *fear* spells, though they may be affected by other emotion-affecting spells and spell-like abilities.
- In the hands of a dreadmaster, *rods of terror, rods of rulership* and *wands of fear* work to increased effect.

  When a dreadmaster expends a charge from a *rod of terror*, she or he is enveloped by an illusion of darkest horror affecting all within 60 feet; those who successfully save against the effects of the terror suffer a –2 penalty to their morales; and the dreadmaster never loses any Charisma from the use of the *rod*.

  In the hands of a dreadmaster, a *rod of rulership* works on 2d4+2×100 Hit Dice of creatures within 240 yards per charge, and a charge lasts for three turns. Saving throws vs. the *rod of rulership*'s effects (when applicable) are at a –2 penalty.

  Finally, when a dreadmaster expends a charge from a *wand of fear*, saving throws vs. the effect of the wand are at a –2 penalty and those who fail their saving throws are affected for 12 rounds.
- At 5th-level, dreadmasters are able to generate an aura of fear 10 feet in radius for every level of the dreadmaster. Every creature within the area which fails its saving throw tries to escape the area (70%) or attack the source of the fear (30%); the DM may modify these chances based on the situation. Those who succeed in their saving throw vs. spell or are unable to escape are affected by ill ease and greatly desire to be somewhere else, but incur no modification to their attack or damage rolls. This aura of fear can be created once per day at will. It lasts one round per level of the dreadmaster. It is often used when questioning suspects or bullying less powerful individuals. All clergy members of Bane's church are immune to this effect.
- At 7th level, dreadmasters have the ability to *dispel good* (as the reverse of the 5th-level priest spell *dispel evil)* once a day.
- At 10th level, dreadmasters have the ability to create a *mystic lash* (as the 5th-level priest spell) once a day.

Banite Spells

4th Level

The Doom of Bane (Necromancy)
Sphere: Necromantic
Range: Touch
Components: V, S, M
Duration: Permanent
Casting Time: 1 round
Area of Effect: One suit of armor and one set of mortal remains
Saving Throw: None

This spell transforms the corpse or partial remains of a single upright bipedal creature of any race into the animate force of a helmed horror. The horror rises from the remains three rounds after spellcasting is complete, entering its armor. If armor is not present, the horror dissipates, and the spell is wasted.

The caster or another being must wear the armor as the horror enters it, a process described as "unbearably chilling." This often causes the armor wearer to faint. The horror gains its knowledge of how to fill the armor and something of its independent reasoning from the armor wearer, who need not be of the proper class to use the armor. Once the horror has entered the armor, the armor should be removed, since within one turn it animates as a fully functional helmed horror. Details of a helmed horror are given in the FORGOTTEN REALMS *Campaign Setting* box in the MONSTROUS COMPENDIUM® sheets and in the MONSTROUS COMPENDIUM *Annual, Volume One*.

The remains need not be whole and are consumed in the casting, but they must be the remains of a creature that was of evil alignment for at least part of its life or the spell has no effect. The *doom of Bane* destroys the remains forever, preventing *resurrection*, animation as an undead creature, *speak with dead*, and similar activities from affecting them. A helmed horror is not regarded as an undead creature, however. It cannot be turned, affected, or dispelled by holy beings or things.

The material components of this spell are a pinch of bone powder or a bone shard of any origin, a pinch of dust, and a fairly complete, nonmagical, nonaligned suit of metal armor, which serves as the body of the helmed horror.

5th Level

Dark Promise (Enchantment/Charm)
Sphere: Charm, Necromantic
Range: Touch
Components: V, S
Duration: Permanent
Casting Time: 1 round
Area of Effect: One creature
Saving Throw: Neg.

The *dark promise* spell was used exclusively by priests of Bane centuries ago to make sure their hidden cults, temples, and covert members were protected from the bias of the general populace. As Bane's power grew to a point where Banites were no longer hunted, the spell was no longer needed, and its use has since dwindled away.

When the spell is cast, a set of circumstances are set in motion that targets of the spell must follow to the letter (a promise, of sorts, with stipulations). The *dark promise* must have Bane's interests at heart and cannot be suicidal in nature. *Dark promises* such as "Never eat," "Never breathe," and "Never wear armor" do not work. Legitimate *dark promises* include: "Do not return to (name of place)" or "Never again attack a priest of Bane."

If the promise is violated, affected spell targets lose 1 hit point per violation of the *dark promise* until they are dead. Curing and other means of recovering hit points do not restore damage done by a *dark promise* spell, and these hit points are permanently gone (short of a *wish* spell). The *dark promise* can be lifted by the original caster of the spell, a *wish* spell, or a *remove curse* cast by a good priest of higher level than the caster of the *dark promise*. If an (unwilling) target of a *dark promise* spell makes a successful saving throw vs. spell when the spell is cast, it has no effect.

Only one *dark promise* may be in effect on a being at one time. Any successive *dark promise* spells cast automatically fail. The main components of a *dark promise* spell are the name of the person the spell is to be cast upon and a carefully worded promise statement

Mystic Lash (Evocation)
Sphere: Combat
Range: 10 yards/level
Components: V, S, M
Duration: 1 round/level
Casting Time: 8
Area of Effect: Special
Saving Throw: Special

Casting this spell creates a long whip of ghostly, glowing red force that emanates from the priest's hand. With this lash of lightning, the caster can attack once per round at a +3 bonus to his or her attack roll. Whenever this lash strikes a being, the caster can release it to attack that being repeatedly, fighting on its own until the spell expires (using the priest's THAC0). The caster can then engage in spellcasting or other activities. If the target of a lash dies, falls unconscious, or becomes immobilized, the following round it returns to the casting priest's hand. If the casting priest does not grasp it that round, the spell ends; otherwise, the priest may again attempt to hit a new target and then release the *mystic lash* to once more attack on its own.

A *mystic lash* does 2d8 points of electrical damage per strike. Targets who are hit by the *lash* are entitled to a saving throw vs. spell to take half damage (round up). The strike of the *lash* also has a magical effect. If the *lash* is directly wielded by its caster, that priest mentally chooses the effect from those listed below. If the *lash* is fighting by itself, the effect is chosen at random by rolling 1d6 and consulting the list below.

1d6 Roll	Effect
1	The struck victim is stunned (reeling and unable to think coherently or to act) for the rest of the current round and the following round.
2	The struck victim forgets any one spell or command word held in memory. If none are known or memorized, treat this result as result 1.
3	The struck victim is wracked with pain, takes an additional 1d4 points of damage, and any held weapons or other items are dropped.
4	The struck victim is paralyzed. This lasts until the victim makes a successful saving throw vs. paralyzation. The victim may first attempt a saving throw two rounds after being hit and is entitled to one attempt a round after that until she or he succeeds.
5	The struck victim suffers an additional 2d4 points of damage. In addition, any one metal item or weapon carried or worn by the victim is vaporized; it is instantly and irrevocably disintegrated in a blue cloud of arcing electricity. Magical items are entitled to an item saving throw vs. lightning at a +2 bonus to avoid this effect. Artifacts and relics cannot be harmed by this effect.
6	The *mystic lash* entwines the struck victim in a helix of lightning, and the being is propelled helplessly 1d4×10 yards in a straight line away from the caster, taking an additional 2d6 points of impact damage when arriving at the new location (or, if in midair, taking falling damage instead). No damage is suffered from the entwining lash.

A *mystic lash* is destroyed instantly by a successful *dispel magic*, but cannot be affected or guarded against as though it were a purely electrical attack.

Its material components are the priest's holy symbol and a piece of amber.

6th Level

Create Baneguard (Necromancy)
Sphere: Necromantic
Range: Touch
Components: V, S, M
Duration: Special
Casting Time: 9
Area of Effect: 1 skeletal body
Saving Throw: None

The casting of this spell transforms one inanimate skeleton of size M or smaller into a Baneguard, a skeletal undead creature gifted with a degree of malicious intelligence. (For information on Baneguards, see the MONSTROUS COMPENDIUM sheets included in the revised FORGOTTEN REALMS *Campaign Setting* or the MONSTROUS COMPENDIUM *Annual, Volume One*.) The Baneguard is capable of using its abilities the round following creation and needs no special commands to attack.

The material components of this spell are the holy symbol of the priest and at least 20 drops of the blood of any sort of true dragon.

Spirit Annihilation (Necromancy)
Sphere: Necromantic
Range: Touch
Components: V, S
Duration: Permanent

Casting Time: 3 rounds
Area of Effect: One barely living or recently deceased sentient being
Saving Throw: Neg.

Spirit annihilation was used by the clerics of Bane centuries ago to negate the operation of spells used to retrieve information from the Banites' victims, such as *speak with dead*. The only place to currently find this spell is on ancient scrolls hidden deep within old Banite haunts.

By use of this spell, the caster completely annihilates the victim's spirit, utterly wiping him, her, or it from existence. The victim's spirit cannot find rest in the Outer Planes, and indeed it never even reaches them. The spirit is caught up by the force of the spell and utterly shattered, or its energy is diverted to some foul use (such as to power a particularly monstrous spell of gigantic complexity).

This spell is usable only on victims who are about to die (0 hp) or who have died (below 0 hp, or below –10 hp if that optional rule is in use) within one round per level of the caster. The victim receives a saving throw vs. spell, which negates the effect if the saving throw is successful. Victims who fail their saving throws not only cannot be spoken with using *speak with dead* spells, but also cannot be resurrected, raised, or reincarnated, though the body of the victim may be animated as a mindless undead creature.

Undeath After Death (Alteration, Necromancy)
Sphere: Necromantic
Range: Touch
Components: V, S, M
Duration: Permanent
Casting Time: 1 turn
Area of Effect: One Banite
Saving Throw: None

This spell is a closely guarded secret within the upper ranks of the church of Bane, and its use disappeared with the death of Bane. *Undeath after death* is cast on worshipers of Bane upon the moments of their deaths, transforming them into different forms of undead. Which form of undead a Banite becomes depends on his or her level of experience in life. The more powerful the Banite was in life, the stronger the type of undead. Vampires created by this spell retain character abilities. (If the DM chooses to use the optional rules presented for mummies in *Van Richten's Guide to the Ancient Dead*, mummies created by this spell retain character abilities, also.) The level of the caster *must* be higher than the level of the spell's recipient, or the caster must make a saving throw vs. death magic or perish in the casting. In such a case, however, the spell still acts normally on the recipient.

This spell is used only on Banite victims who are about to die (0 hp) or who have died (below 0 hp, or below –10 hp if that optional rule is in use). If the spell is cast upon a Banite *after* his or her death, it must be cast within one round per level of the caster after death occurs; otherwise, the spirit of the Banite is too far from the body to return and take control. If the caster waits too long, the spell works as an *animate dead* spell, creating a mundane, mindless zombie.

Level	Type of Undead
1st–3rd	Ghoul
4th–6th	Ghast
7th–9th	Ju-ju zombie
10th–13th	Wight
14th–17th	Mummy
18th+	Vampire

The material component for this spell is a black obsidian heart into which is carved the recipient's name and the symbol of Bane. This heart is shattered during the ceremony.

7th Level

Death Symbol of Bane (Conjuration/Summoning)
Sphere: Guardian
Range: Touch
Components: V, S, M
Duration: Permanent
Casting Time: 3
Area of Effect: Special
Saving Throw: Neg.

The Risen Cult of Bane uses a special symbol created long ago with the direct assistance of the god Bane. Unlike other priestly *symbols*, the *death symbol of Bane* is extremely long-lasting; it lasts for one discharge per creature whose blood is used in its making. The casting of most *death symbols of Bane* involves the sacrifice of at least 30 creatures whose blood is mixed into a paste with ground black opal dust and diamond dust (no less than 5,000 gp value of each type of dust). (Only three drops of each creature's blood are required, though Banites usually kill whole creatures and use all their blood.) The symbol is drawn with this grisly paste.

A *death symbol of Bane* vanishes, once cast, and glows only when activated. It can be detected by magics that allow the reading or detection of invisible things or writings. It cannot be activated by any creature bearing a holy symbol of Bane. Typically, it is cast on a door or portal. It is activated when any creature of the types whose blood was used in its creation who is not carrying a holy symbol of Bane touches the door or attempts to pass through the portal.

When activated, it explodes outward in destructive, life-draining energy. Any being within 10 feet of the *death symbol of Bane* must make a successful saving throw vs. death magic or be slain. (Any being touching the death *symbol* itself, even if using a weapon or tool to do so, saves at a –1 penalty.) Any being within 20 feet must make a successful saving throw vs. paralyzation or suffer a chilling withering that causes 1d12 points of damage; there is a 30% chance that 1 hit point of such damage is permanently lost. Any being within 40 feet must make a successful saving throw vs. breath weapon or be wracked by fierce stabbing pains for 2d10 rounds. These cause –2 penalties to victims' attack rolls as well as a –1 penalty on Dexterity ability scores.

These effects are cumulative. A creature touching a *death symbol*-guarded door or area has to save against all three effects each time the symbol is activated.

If a *death symbol of Bane* is cast upon a surface that is destroyed or broken before the *death symbol* is exhausted (usually in an attempt to destroy or bypass *the death symbol*), the *death symbol*'s magical energy is instantly released in an explosion. This energy blast does 3d8 points of damage to all creatures within 10 feet, 2d8 points to all within 11 to 20 feet, 1d8 to all within 21 to 30 feet, and 1d4 to all within 31 to 40 feet.

The material component of this spell is the paste (described above) with which the symbol is drawn.

Moonveil (Abjuration, Alteration)
Sphere: Elemental Water
Range: Touch
Components: V, S, M
Duration: Permanent
Casting Time: 9 rounds
Area of Effect: One moonwell
Saving Throw: None

This complicated evil ritual to magically veil moonwells was recently rediscovered and developed by certain priests of Bane. Moonwells are precious pools of clear water found in the Moonshae Isles sacred to the goddess Chauntea, known as the Goddess (or Earthmother) in the Moonshaes. Some sages and priests believe that this ritual could be modified to seal other existing gates, color pools, and other means of passing between planes or contacting deities.

A *moonveil* spell is a long ritual involving chanting, dancing about the entire circumference or shore of a moonwell, and the sacrifice of one living creature per round. The caster may have up to seven assistants active in carrying out the ritual. If successful, the spell causes a moonwell to lose its properties. In addition, any holy water or *sweet water* potions that are within 90 feet of the caster at any time during the ritual are fouled and useless. The moonwell may be magically purified again, but the other magical waters are ruined forever.

A veiled moonwell is covered by an opaque black carpet of curling mist, even in full sunlight. This veil blocks all beneficial effects of the moonwell. It also lessens the local influences of the Goddess (Chauntea), preventing her from awakening or, if already active, from accurately directing her land-dwelling children, Kamerynn the unicorn and the Pack, against evil.

Contact with the black mist forces items to make saving throws vs. acid with a –2 penalty or be destroyed and living beings to make saving throws vs. poison with a –2 penalty or suffer 3d4 points of corrosive damage per round of contact. If a being dives, falls, or is otherwise immersed in the pool, 6d4 points of damage automatically are inflicted for each round of contact, and the victim must make a successful saving throw vs. poison each round or be blinded. Such blindness lasts for 1d4 turns after the being was last in contact with the mist or water.

All spells of 6th level or less directed against the black mist of the well are reflected back 100% for full effect on the caster. The black mist cannot be separated into smaller portions, nor can any of it be taken away from the well; the magic of the spell generates it continuously from the pool itself.

A *moonveil* can be destroyed by a specially cast variant of the *sunray*

spell, *sanctify sacred site* (a 7th-level priest spell of the church of Chauntea). No other means of destroying a *moonveil* has yet been found. It cannot be reversed or negated by the will of the caster.

The material components of this spell are a piece of burned bone from any creature native to the Moonshaes, the blood of one living creature per round of the ritual (each creature must be slain during the ritual), a pinch of dung, a pinch of ashes, a dried snakeskin, and a small vial of liquid poison.

Stone Walk (Alteration, Necromancy)

Sphere:	Elemental Earth
Range:	Special
Components:	V, S, M
Duration:	Special
Casting Time:	1 round
Area of Effect:	Special
Saving Throw:	None

This spell is used to link far-flung temples or sacred areas for important and emergency journeys. A *stone walk* is a special form of teleportation that circumvents all known magical barriers and safeguards against teleportation, including gorgon's blood, *proof against teleportation* spells, and so on.

A *stone walk* involves two stony areas large enough to stand on. Both must be prepared with a secret ritual involving crushed gems before the spell itself is cast. Once the *stone walk* is cast, a being can pass instantly and unerringly from one stone to the other by standing on one and speaking a secret password set during the casting. The two ends of the teleportation must be on the same plane of existence but may be any distance apart. The trip itself is always instantaneous and safe, though the destination itself may be guarded, trapped, flooded, or the like. The traveler always arrives at the other end; blocking the stone transport site with solid matter merely causes the traveler to arrive at a nearby open, floored space.

One one-way trip per level of the caster may be made for one being (usually the caster, but not necessarily) and all carried or worn items, accouterments, and nonliving items of up to 100 lbs. in additional weight. Living creatures who touch the caster may also be transported along with 100 lbs. of gear each, but each creature plus 100 lbs. of gear uses up one trip. Nonliving material of more than 100 lbs. in weight is simply left behind and cannot *stone walk* without the touch (and accompaniment) of a living creature. Usually, only a single priest makes a trip, and the extra capacity of the spell is left for subsequent trips. Note that the password cannot be changed until the spell is exhausted and a new one cast to replace it.

If too many creatures try to come on a *stone walk*, the spell is exhausted. The caster or whoever speaks the password is first taken and then whichever other creatures the magic can accommodate. Extra creatures and all nonliving material in excess of the spell's capacity are left behind.

The material component of the preparatory ritual for the end sites of the spell is a paste with which each end of the *stone walk* is outlined. For each end, this paste requires four crushed rubies of at least 5,000 gp value each. The ends must be personally prepared by the caster of the *stone walk* within 444 days of the casting of the spell. The ritual of preparation involves the spellcaster bathing, thoroughly washing the stony areas selected, and outlining these areas with the paste while whispering the future password.

The caster can travel between the two end sites by any form of motivation desired (walking, flying, burrowing, riding a horse, etc.) and can cast the *stone walk* immediately after the second end is prepared.

The spell itself requires a piece of spider silk at least a foot in length, two intact diamonds of 5,000 gp value or greater, a handful of earth, and a wing feather of any flying bird.

Beshaba

(The Maid of Misfortune, Black Bess, Lady Doom, the Maid of Misrule, Tyche's Unpleasant Daughter)

Intermediate Power of the Abyss, CE

Portfolio:	Random mischief, misfortune, bad luck, accidents
Aliases:	Shaundakul, the Treacherous Lurker in the Sands (Anauroch, among the Bedine)
Domain Name:	13th layer/Blood Tor
Superior:	None
Allies:	None
Foes:	Tymora, Shaundakul
Symbol:	A rack of sharp-pointed black antlers on a red triangular field
Wor. Align.:	Any, but mainly CN, NE, and CE



Beshaba (Beh-SHAH-ba), the Maid of Misfortune, is a deity feared and placated in Faerûn much more than she is venerated. When represented, she is shown much like her avatar appears, as a lovely maiden with snow-white hair, her features twisted by maniacal laughter. In Anauroch, where she pretends that she is Shaundakul to perform mischievous and malicious tricks (such as causing oases to dry out, blinding people, and causing travelers to get lost), she appears as a jackal-headed man. Needless to say, this behavior has done much to befoul the reputation of the real Shaundakul.

She is known as Tyche's unpleasant daughter, but this is more a poetic title than one designating her maternal lineage. In actuality, Tyche was not her mother in the sense of giving birth to Beshaba, rather Beshaba is half of the deity once known as Tyche, with Tymora being the other half. It is said among sages that when Tyche split to become her two warring "daughters" in the Dawn Cataclysm, Beshaba got the looks, and Tymora all the love. (The Dawn Cataclysm was a war among the gods that preceded the Time of Troubles and is said to have heralded the fall of Myth Drannor.) Certainly many men seem to lose their senses when they meet the gaze of Beshaba, either being overwhelmed with lust and driven to carry out Beshaba's every whim in reckless, slobbering haste or descending into pure gibbering madness on the spot. In women, her gaze is said to inspire mania reflective of Beshaba's own inner turmoil or a similar insanity.

Beshaba is spiteful, petty and malicious. While most people tremble in fear at Beshaba's attendance at any event even in spirit, Beshaba is almost always invited and welcomed formally in the opening speeches or ceremonies of formal functions (such as marriages and coronations), contests of sport or martial prowess, and at the naming ceremonies of children. If she is not so invited, she may take offense and wreak endless misfortune upon those involved. She is difficult to understand as her actions often seem random, but in the main she is jealous of the favorable opinion people have of her sister and demands equal veneration (or at least equal lip service) to that given to Tymora or she will ruin the lives who so slight her.

Talos has recently been courting the affections of Beshaba, perhaps with an eye toward eventually controlling misfortune and bad luck along with destruction. Beshaba has not returned his overtures.

Beshaba's Avatar (Mage 32, Cleric 25, Fighter 10)

Beshaba rarely walks Faerûn in avatar form, but when she does appear, it is as an impossibly tall and thin, yet voluptuously graceful woman whose long, flowing, unbound hair is snow-white and whose face bears the loveliness of lost Tyche—yet her eyes, yellow and red-rimmed, blaze with madness, and her skin shifts slowly and continuously in hue from dead white to mauve and back again. She draws her spells from any school or sphere, but when a spell is reversible, if one of the two forms has a damaging or harmful effect, Beshaba can only cast that form of the spell.

AC –4; MV 15; HP 191; THAC0 4; #AT 3/1*
Dmg 1d4+6 or 1d4+3 (large barbed scourge +3 or goad +3, +2 spec. bonus in scourge)
MR 70%; SZ H (14 feet)
Str 15, Dex 22, Con 21, Int 21, Wis 18, Cha 24
Spells P: 11/11/10/10/9/8/4, W: 7/7/7/7/7/7/7/7/7
Saves PPDM 2, RSW 3, PP 5, BW 7, Sp 4

Special Att/Def: Beshaba often attacks with a double-hooked *goad* +3 in one hand and a large *barbed scourge* +3 in the other, striking twice with the scourge and once with the goad each round. Her gaze inspires lust, manic behavior, and madness. If a man meets her gaze, he must make a successful saving throw vs. spell at a –3 penalty or be either charmed as a vampire's charm ability (50% chance) or go insane (50%). Insane victims drop all objects they have in their hands or on their arms and flee in fear to hide behind a door, in a corner, behind a tree, or even behind one of their friends. They then gibber and rave incoherently, taking no offensive actions but trying to avoid blows if they are attacked. Females who meet Beshaba's gaze either become manic and behave as berserkers, attacking all around them, friend or foe, at a +2 bonus to initiative, attack, and damage rolls (50% chance) or become insane (50%) as described above. The berserk state lasts until a *dispel magic* is cast on the victim, magic that removes charming effects is used on her, or 2 turns have passed, at which point the victim collapses, passes out in exhaustion, and awakes behaving normally but with no memory of her actions.

Once a round, Beshaba can make any attack or spell miss her and backfire for full damage on its wielder or caster. Beshaba is immune to all illusions,

charm spells and spell-like effects, and powers that would dominate her mind or control her will or emotions. She is also immune to all priest spells from the spheres of numbers, thought, chaos, law, and time and all wild magic wizard spells, which when cast in her presence she is automatically able to twist to having wild surges with detrimental or damaging effects on their casters and no beneficial results whatsoever.

Other Manifestations

Beshaba prefers to appear as a 12-foot-tall giant head wreathed in snow-white, swirling hair, with her features twisted into a sneer of madness as she laughs maniacally. If she so desires, her cold laughter can have the same effect as a banshee's wail on individuals whose gaze she manages to meet. Even seeing this manifestation from afar brings down misfortune on all who do not worship her: For 1d4 days such beings suffer a –6 penalty on all saving throws and ability checks. Beshaba can spit spell effects from her mouth when so manifested, but she prefers to work more subtly: When her manifestation is about stout weapons and walls suddenly give way, freak accidents occur, and fell coincidences befall.

This head manifestation usually appears only when clergy of Beshaba are active in the vicinity; on other occasions, Beshaba is seen only as a grotesque shadow where no shadow should be, accompanied by faint, far-off, maniacal laughter. Beshaba also acts through the appearance or presence of alu-fiends, bebiliths, bodaks, eyewings, fetches, quasits, rats, cockroaches, and insane watchghosts (the latter in Anauroch, especially).

The Church

CLERGY: Clerics, specialty priests, mystics
CLERGY'S ALIGN.: CN, NE, CE
TURN UNDEAD: C: Yes, if neutral, SP: No, Mys: No
CMND. UNDEAD: C: Yes, if evil, SP: Yes, Mys: No

All clerics, specialty priests, and mystics of Beshaba receive religion (Faerûnian) as a bonus nonweapon proficiency. All clergy of Beshaba higher in rank than novices receive Beshaba's Boon: Her maliciousness will never be visited upon them personally.

The worship of Beshaba is fairly widespread and varied throughout the Realms. Her followers prefer to keep a low profile even in those cities which profess tolerance and those towns which actively support evil religions. As a rule of thumb, if Tymora can be found in the area, then Beshaba probably goes hand in hand. Her followers and priests can often be found where plots are being hatched and fell actions are foretold.

The spiteful, the malicious, and the reckless dominate the exclusively human clergy of the Maid of Misfortune. The Beshaban priesthood is split approximately in half into clerics and specialty priests, with only a smattering of mystics belonging to the priesthood (and most of them dwelling apart in remote regions). Relations are good between the different types of priests, although it should be noted that the faith is led by priestesses—priestesses locked in an endless, vicious struggle for personal supremacy. Male clergy tend to be underpriests or the Black Fingers (professional assassins) of Beshaba; those high in status in Beshaba's church are almost exclusively female. Specialty priests are referred to as doommasters (a genderless term in this church). Many Beshaban shrines are simply places designated to the faithful by the clergy for offerings, but otherwise not significantly decorated except by a discreet symbol or rack of horns attached to something painted red. Doommasters prefer underground facilities, especially those with a gothic flavor, for their temples, whether they are excavated facilities or ones converted from natural caverns.

In ascending order of rank, the titles in general use by the church of Beshaba are: Bewildered (as in "Bewildered Brother Gorm" or "Bewildered Sister Lashayal"—the Bewildered are the novices), the Unfortunate (full priests who use similar forms of address as the Bewildered), Finger of Fear, Hand of Strife, Higher Hand of Strife, Hand of Gloom, Higher Hand of Gloom, Hand of Horror, Higher Hand of Horror, Hand of Despair, Higher Hand of Despair, Mistress/Master of Dread, and Nails of the Lady.

Dogma: The ethos of Beshaba is the beliefs of Tymora stood on their head. Bad things happen to everyone, and only by following Beshaba may a person perhaps be spared the worst of her effects. Too much good luck is a bad thing, and to even it out, the wise should plan to undermine the fortunate. Whatever happens, it can only get worse.

Beshaba charges her novices to simply fear her and revere her. All her clergy are to spread the message across Faerûn to obey Beshaba and make offerings to appease her. If she is not appeased, all will taste firsthand the curse that is spreading Faerûn-wide: "Beshaba provides!" (What she provides, of course, is misfortune to all and in generous supply.) Her clergy are to make others worship her and then they will be spared the ill luck she can bring. They should not falsely advise any being in how to worship Beshaba, or they will pay the price of being cast out and cursed with misfortune all their days.

Day-to-Day Activities: Beshaba is worshiped largely out of fear, and it is the task of her clergy to spread that fear by starting talk of Beshaba's power and latest wickedness and by instructing all in how to make offerings to her or in how to join her clergy if they would prefer to be protected against all misfortune. Along the way, the members of her priesthood take care to indulge their tastes for random cruelty and sadism. They enjoy acting mysteriously to manipulate simpler folk into serving them in matters both great and small, from providing them with food, luxurious shelter, and companionship to giving them weapons to wield against their rivals in the church of Beshaba and against the clergy of all other faiths.

Holy Days/Important Ceremonies: Beshaba is worshiped in two ways: by those who believe only in her power and wish to appease her and by her faithful clergy.

To appease Beshaba, one must make an offering of something valuable and hold it in flames until it is at least partially consumed. Beshaba's name must be called out while this is done, and a prayer of praise and entreaty must made while on one's knees immediately afterward. Beshaba is said to look more kindly on entreaties made by those who allow themselves to burn their fingers somewhat in the offering.

Priests of Beshaba must make an offering to the Lady at least once a day by setting fire to brandy, wine, or spirits while uttering the name of the goddess and dipping a black antler tine into the mixture; prayers follow. A second prayer similar to the first must be made to Beshaba each night outside under a dark sky. If a member of the clergy is forcibly confined, at least a prayer during the hours of darkness is expected to be attempted. The nighttime offering is a personal prayer for guidance, and the goddess often answers it with nightmare visions later in the evening.

Devotees of Beshaba mark every Midsummer and Shieldmeet with wild revels of destruction and rudeness to mark Beshaba's nature as Maid of Misrule. Otherwise they ignore the calendar, holding special ceremonies upon the deaths of important clergy and when a priestess ascends to a new rank.

The funeral ceremony is known as the Passing. It is a rare time of dignity and tender piety among the clergy. The body of the departed is floated down a river amid floating candles in a spell ceremony designed to make the corpse into an undead creature and *teleport* it to a random location elsewhere in the Realms to wreak immediate havoc. Senior clergy use spells or magical items to scry from afar to see what damage is then done by the creature's sudden appearance.

The ceremony of ascension in rank is known as the Marking. It is a ceremony involving drum music, dancing over flames, and the permanent marking of the priest with a brand or tattoo. The priest being promoted must bear the pain without benefit of spell or potion to ease it.

Major Centers of Worship: The most holy center of Beshaban worship is the Spires Against the Stars, a hilltop fortress north of Saradush in eastern Tethyr that was once a vampire-haunted, abandoned castle of a noble family. The Spires is headed by Nails of the Lady Dlatha Faenar, an elderly but (through magic) still lushly beautiful priestess who has ruthlessly slain her rivals and so far eluded all attempts to destroy or depose her over the course of almost a century. Dlatha is said to be able to wield magics too potent for most mortals to use or comprehend.

Affiliated Orders: Beshaba has a secret society of assassins dedicated to her name called the Black Fingers. It is comprised of male members of her clergy and evil thieves and fighters.

Priestly Vestments: Female priests of Beshaba wear robes of mauve, purple, and black, and are branded or tattooed on one instep with Beshaba's Badge (the antlers) and on one thigh with a row of marks of rank which can only be read by fellow initiates. These are covered by normal clothing when the priestess is outside of temples or sites where ceremonies are being conducted. Male priests wear robes of crimson and are tattooed with Beshaba's Badge on one cheek, a device which can be covered only by a mask, mud (or a similar substance), or long, unkempt hair. In services, doommasters of either gender who are leading a ceremony prefer simple black tunics with the symbol of Beshaba on the chest and black stockings.

Adventuring Garb: When working in the field, under cover, on a quest, or simply traveling, most Beshaban clergy wear utilitarian garb appropriate to their locale and the level of danger they anticipate encountering.

Specialty Priests (Doommasters)

REQUIREMENTS: Wisdom 10
PRIME REQ.: Wisdom

Rotten Luck

Before the Dawn Cataclysm, there was but one goddess of luck, Tyche. Ever flirting with fortune and disaster, Lady Luck bestowed and withdrew her favor at a whim. After eons of toying with the affections of various powers, Tyche found herself embroiled, along with the rest of her circle of deities, in a war between the gods resulting from the actions of a current paramour, Lathander. Always fickle with her favors, Tyche kissed the Morninglord with misfortune and wandered off to explore the Realms.

During her travels, Lady Luck discovered a budding rose of unequaled beauty. Delighted with this fortuitous happenstance, Tyche reached to pluck this delightful token, which she assumed was a peace overture from Lathander, who sought to regain her good graces. Much to her amazement, Lady Luck could not pluck the rose from its bush no matter how hard she tried. Frustrated, she cursed the rose with bad luck, and flower's stem broke in her hands. Carelessly, Tyche stuck the plucked rose behind her ear and continued on her way.

Unbeknownst to Tyche, the rose was a manifestation of Moander, god of corruption and decay. The severed rose stem crept into Tyche's ear and subtly began to rot her from the inside out. Lady Luck now suffered from misfortune, and it sprang from her own careless hand.

When Tyche returned home, she came across her dear friend, the goddess Selûne, waiting to speak with her. Also waiting for her were Lathander, who wished to regain her affections, and Azuth, who had come to mediate the dispute between the two. Selûne wept great tears as she saw the corruption destroying her friend from within, and before Tyche could even intuit her intent, Selûne lashed out with a bolt of purifying light. Tyche's rotted core split right down the middle and a smaller, brighter version of the goddess of luck stepped out, allowing the goddess of the moon to save that which was good and pure in her friend. However, following this first figure from the rotten external shell was another form stunning to behold, but full of dark malice and capricious ill will. As the two emerged, they immediately fell upon each other in hate, struggling madly, and were only separated by the combined efforts of all three visitors.

It is said that Tymora, Tyche's Fair-Haired Daughter, embodies all the grace and kindness of her mother, while Beshaba, Tyche's Unpleasant Daughter, got only her looks. Since their birth, the twin aspects of Tyche—Tymora, Lady Luck, and Beshaba, Maid of Misfortune—have battled each other in a civil war that continues to this day.

ALIGNMENT: CE
WEAPONS: All bludgeoning (wholly Type B) weapons
ARMOR: All armor types up to and including plate mail and shield
MAJOR SPHERESS: All, astral, chaos, charm, combat, guardian, healing (reversed forms only), protection, summoning, wards
MINOR SPHERES: Creation, divination, necromantic (reversed forms only), time
MAGICAL ITEMS: Same as clerics
REQ. PROFS: None
BONUS PROFS: None

- Once per game day, a doommaster can reduce the saving throw or attack roll of one individual by one (a 3 becomes a 2, a 1 becomes a 0). The priest using this power glows a deep, radiant red for one round when doing so. All effects of the die roll are based on the reduced number as if it were the number originally rolled. The modification occurs immediately after the number is rolled (that is, before any other numbers are rolled or other actions taken).
- At 3rd level, doommasters have the ability to cast *Tasha's uncontrollable hideous laughter* (as the 2nd-level wizard spell) once a day.
- At 5th level, doommasters have the ability to cast *bane of Beshaba* (as the 2nd-level priest spell) once a day.
- At 7th level, doommasters have the ability to cast *misfire* (as the 4th-level priest spell), *probability control* (as the 4th-level priest spell), or *lower resistance* (as the 5th-level wizard spell) once a day.
- At 10th level, doommasters have the ability to cast *misfortune* (as the 5th-level priest spell) once a day.
- At 15th level, doommasters have the ability to automatically succeed at one saving throw that would avert an unfortunate or damaging effect for themselves once a day. They must declare the use of this ability rather than roll for the saving throw. Note that this does not allow them to circumvent effects that normally do not allow saving throws.
- At 20th level, doommasters have the ability to create the same effects as a *Mordenkainen's disjunction* (as the 9th-level wizard spell) once a tenday.

Beshaban Spells

2nd Level

Bane of Beshaba (Abjuration)
Sphere: Combat
Range: Touch
Components: V, S, M
Duration: Special
Casting Time: 5
Area of Effect: One living creature
Saving Throw: None

In a spiritual sense, the *bane of Beshaba* (also known as "Beshaba's Arsekick") is the reversed version of the *favor of Tymora* spell employed by the servants of Beshaba's nemesis. This spell confers a curse upon a single living creature that cannot be ended by *dispel magic* or other magical effects. It lasts until the death of the target creature or until its power is exhausted by use. The spells *favor of Tymora* and *bane of Beshaba* automatically cancel each other out if cast on the same creature, regardless of how many saving throws the first spell to be cast has affected.

A priest of Beshaba must physically touch the recipient with a bare hand to cast this spell, requiring a successful attack roll if the recipient is in battle or not unaware or immobilized. The *bane of Beshaba* confers penalties upon the saving throws of the victim it affects. The first saving throw made by the victim after the spell is successfully cast is made at a –4 penalty, even if it takes place later in the same round as the spell took effect. The second saving throw after the spell takes effect is at a –3 penalty, the next at a –2 penalty, and the following one at a –1 penalty. After the four penalized saving throws occur, the magic is exhausted.

Only one such spell can be in effect upon a victim at any one time. Additional castings of *bane of Beshaba* have no effect while one *bane of Beshaba* is still in effect. Unlike Tymora, Beshaba imposes no restrictions on her priests as to how many times this spell may be cast upon a creature.

The material components of this spell are a sliver of a broken mirror and the priest's holy symbol (which is not consumed in casting the spell).

4th Level

Misfire (Enchantment/Charm, Necromancy)
Sphere: Combat
Range: 5 yards/level
Components: S
Duration: 1 day/level
Casting Time: 7
Area of Effect: One creature
Saving Throw: None

The victim of a *misfire* cannot hit any chosen target with any thrown, fired, slung, or otherwise projected missile weapon for the spell duration, though unintended targets may well be hit by the victim's use of such weapons. A *remove curse*, *dispel magic*, or *bless* spell cast upon the recipient disrupts this magic and ends the spell.

5th Level

Misfortune (Enchantment/Charm, Necromancy)
Sphere: Combat, Charm
Range: Touch
Components: S
Duration: 1 round/level
Casting Time: 5
Area of Effect: One living creature
Saving Throw: None

This spell causes the recipient to receive a –3 penalty on all saving throws, ability checks, initiative checks, proficiency checks, attack rolls, and damage rolls and a –15% penalty to all thieving skill checks for the spell duration. A priest of Beshaba must physically touch the recipient with a bare hand to cast this spell, requiring a successful attack roll if the recipient is in battle or not unaware or immobilized. A *remove curse* or *dispel magic* ends the spell prematurely, and its caster can also banish a *misfortune* by silent act of will.

Bhaal (Dead)

(Lord of Murder)

Intermediate Power of Gehenna, LE
PORTFOLIO: Death, especially violent or ritual death
ALIASES: None

Domain Name:	Formerly: Khalas/The Throne of Blood; currently adrift in the Astral Plane
Superior:	Bane (now dead)
Allies:	Bane (now dead), Hoar, Loviatar, Myrkul (now dead), Talona, Mask
Foes:	Chauntea, Helm, Lathander, Torm, Tyr, Ilmater, Lliira
Symbol:	A white, face-on human skull surrounded by a counterclockwise orbit of many streaming teardrops
Wor. Align.:	LN, LE, N, NE, CN, CE



Bhaal (Bahl), one of the Dark Gods, was the god of death, particularly of slaying, assassination, and violent death. His was a powerful faith in Faerûn at one time, and the Lord of Murder was venerated by numerous assassins, violent mercenaries, and other brutal and fiendish killers. While he lived, Loviatar and Talona served him (though the two were rivals to each other), and he in turn served Bane.

Bhaal was violent, cruel, and hateful at all times, and lived only to hunt and murder. He could be alternately cold, calculating, and ruthless or filled with a savage bloodlust. The presence of living creatures instilled a deadly hunger in the Lord of Murder and an overpowering need to kill and destroy. His minions, such as Kazgoroth the Beast in the Moonshae Islands, wrought devastation and violent death wherever they roamed.

Bhaal suffered a series of reverses prior to the Time of Troubles, the most vital being his banishment from the Moonshaes. Bhaal tried to destroy the Earthmother (Chauntea) and seize the Moonshae Islands as his personal domain. The Ravager, imbued with a greater fraction of Bhaal's essence than is normally contained in an avatar, was slain by Tristan, High King of the Ffolk, who wielded the *Sword of Cymrych Hugh*. As a result, Bhaal was severely weakened and exiled from the Realms for a time.

Before Bhaal could rebuild much of his power, he was returned to Faerûn in avatar form by the will of Ao during the Fall of the Gods. Bhaal, reduced to a killing force able only to possess humans, then went on a spree of murder and destruction the like of which had never before been seen. When Lord Bane sought the power needed to challenge Torm, he slew all of the assassins in the Realms who made up the bulk of the Lord of Murder's faithful, further reducing Bhaal's power. After the Lord of Strife's destruction, Bhaal forged an alliance with Myrkul. The two gods sought the *Tablets of Fate* so that they could return to the Outer Planes. After pursuing her across the Heartlands, Bhaal kidnapped Midnight and seized one *Tablet of Fate*, but was murdered soon after by Cyric with the sword *Godsbane* (later revealed to have been the avatar form of Mask). What remained of Bhaal's essence was absorbed by the Winding Water, and that river has subsequently been poisonous from the Boareskyr Bridge downstream to the Trollclaw Ford.

It is believed a fragment of Bhaal's personality remains in the jet black, foul-smelling waters of the Winding Water much like Myrkul's essence survives in the *Crown of Horns* and fragments of Bane's personality survive in his servitor Baneliches. If Bhaal is ever resurrected, it will be in the shadow of Boareskyr Bridge.

Bhaal's Avatar (Thief 32, Fighter 27)

Bhaal rarely appeared in avatar form, but when he did in urban settings he typically assumed a form known as the Slayer. The Slayer looked like a human male corpse with a feral face, ivory-white skin, and deep lacerations that endlessly wept black ichor that vanished before it struck anything.

Bhaal manifested in rural settings, such as the Moonshaes, as a giant of a man. The Ravager, as this form was known, was over 30 feet tall, with long, tough sinews, a flowing beard and mane of hair, eyes that glowed with the flames of Gehenna, a face twisted in a grimace of supernatural hatred, and two 7-foot-long curved horns protruding from his forehead.

AC –4; MV 15; HP 217; THAC0 –6; #AT 5/2 (Slayer) or 2/1* (Ravager)
Dmg 1d4+16 (bone dagger, +12 Str, +2 spec. bonus in dagger—Slayer) or 1d10+12/1d10+12 (+12 Str—Ravager)
MR 90%; SZ M (6 feet, Slayer) or G (30 feet, Ravager)
Str 24, Dex 24, Con 22, Int 17, Wis 15, Cha 17
Spells None
Saves PPDM 3, RSW 4, PP 4, BW 4, Sp 5

*The Ravager made two sets of twin punches per round for a total of four fist strikes and could also gore or rake certain opponents with his horns.

Special Att/Def: The Slayer could *levitate* at will and walk on air. His movements were always silent, and his voice soft, menacing, and cold. In battle, the Slayer wielded one of the infinite number of bone daggers hidden on his person or that he could conjure out of thin air. Body parts wounded by these wielded daggers would wither. If the wounded area were a head or torso, it would shrivel and the victim would suffer an additional 3d4 points of damage above the given bone dagger damage; if a limb, it would shrivel and become unusable.

The Slayer could also animate up to six bone daggers at will at MV Fl 16 (A) to each strike twice a round at THAC0 4, attacking as +2 magical weapons for purposes of what they could attack and doing 1d4+2 points of chilling damage per successful strike. These daggers would then wink out of existence as the Slayer willed. The body of anyone slain by one of these animated daggers could—if the Slayer desired—become a zombie under his command or be made to burst apart, all its bones shattering and joining any bone daggers the Lord of Murder had already animated to become a *blade barrier* of bone shards. Such a bone-shard blade barrier inflicted 12d12 points of damage upon those who tried to pass it and lasted as long as the Slayer willed—in other words, it could be left as a permanent feature. These bone-shard *blade barriers* filled any volume of space from 5 cubic feet to 70 cubic feet in any shape. If the Slayer created a permanent bone-shard *blade barrier*, the spirit of the slain being remained in the affected area as part of the animating force affecting the bones. The Slayer could also awaken an *urge to slay* (see below) or cast *attraction* (or its reverse—see below) at will.

The Ravager was a rampaging titan of destruction. He attacked with his two massive fists that could easily crush stone in their grasp. When facing size L or bigger opponents, he could gore or rake them with his fearsome horns for 3d10 points of damage on a successful attack in addition to his normal fist attacks (two sets of two punches per round). The Ravager could only be hit by weapons of +4 or greater enchantment and regenerated 5 hit points per round.

In either form, Bhaal could animate or create any type of undead creature indefinitely by touch. All skeletons or zombies he animated obeyed him absolutely. Greater undead that he created were required to perform one service for him and were then free-willed. Bhaal could also automatically *disrupt* any undead creature of less than divine status with his touch at will, turning it into dust that not even he could reanimate. The Lord of Murder was immune to all forms of attack by undead creatures of any sort.

Other Manifestations

Bhaal manifested as a pair of flying crawling claws (animated skeletal hands—in Bhaal's case, always a matching human pair) that could point, carry or wield things, or grow or fire bone daggers that emerged from their finger ends but did not diminish the hands themselves. (The daggers fired as light crossbow quarrels with a THAC0 of 4.) Alternately, the Lord of Murder sometimes appeared as a laughing human skull that hurtled about at MV Fl 16 (A) trailing teardrops. In either manifestation, Bhaal could speak or cause *darkness 15' radius* around a focal point anywhere within 90 feet of his manifestation. He could also awaken in any lawful evil-aligned being an *urge to slay*. If he did so and the being failed a saving throw vs. spell, the being would rush to attack whatever target Bhaal directed it to, striking twice per round with whatever weapon came to hand at THAC0 4 and moaning and sobbing uncontrollably (in other words, normal speech or warnings were impossible) with its need to take life. Bhaal could affect up to a dozen lawful evil creatures per round with an *urge to slay* if that many were within 90 feet of his avatar or manifestation.

The Lord of Murder often acted through a variety of violent, deadly monsters, including skeletal undead of all sorts, from deathfangs to dread, and many species of tentacled monsters, from darktentacles to philosopher grell. It is said that harrla of hate were created by Bhaal to stalk the Realms and that the hand of the Lord of Murder guided their choice of victims.

The Church

Clergy:	Clerics, specialty priests
Clergy's Align.:	LE, NE, CE
Turn Undead:	C: No, SP: No
Cmnd. Undead:	C: Yes, SP: Yes

All clerics and specialty priests of Bhaal received religion (Faerûnian) as a bonus nonweapon proficiency.

Priests of the Lord of Murder were known as either Bhaalists or Bhaalyn (the latter term being most favored east of the Dragonreach, the former westward to the Sword Coast) and were always a disorganized web of strictly local hierarchies. Bhaalists/Bhaalyn tended to be clerics in the urban areas of the Realms, while in remote areas (such as the Moonshaes), they tended to be specialty priests known as deathstalkers.

Bhaal was (fittingly) murdered during the Time of Troubles by Cyric, the mortal who would become his successor. In the main, his faith has been taken over by the Dark Sun, and Bhaal's temples have been almost totally

converted to the worship of the Prince of Lies. The followers of Bhaal in urban areas have almost universally switched to worshiping Cyric to the extent of adopting the new deity's vestments, ceremonies, religion-specific spells, and the abilities he grants his specialist clergy members. They refer to the power they venerate as Cyric. For some years the former Bhaalyn of Thay referred to him as Cyric-Bhaal to differentiate him from the lesser aspects of Cyric worshiped by former Banites, whose deity was utterly destroyed and who they felt had erroneously declared Cyric to be their deity as well. Relationships between the Bhaal-Cyricists and the factions of the other believers of Cyric were heavily strained, but order was imposed during Cyric's purges among his converted faithful during the years following the year of the Banedeath (1361 DR) and now all former Bhaalists and Bhaalyn (uncomfortably) acknowledge their deity to be simply Cyric.

Prior to the Fall of the Gods, relations between the city-bred and country versions of Bhaal's priesthood were fair, but cool and distant. The differences between the two factions increased with the demise of the Lord of Murder during the Time of Troubles. The rural followers of Bhaal retained their belief in Bhaal for years, pointing to the fact that they still received their accustomed magical spells. However, shortly after the schism between urban and rural Bhaalists reached its height in 1367 DR and ambushes were reported between rival factions, rural Bhaalyn priests ceased receiving spells in Bhaal's name, and most have now converted to Cyricism or Xvimism. What isolated and minute pockets of pure Bhaal worship still exist are usually in remote rural areas, presided over by an ancient priest. Many of these former worshipers are now venerating the orcish and other nonhuman pantheons as well.

The leader of an area or faction of Bhaal-worship, regardless of level, was always known as the High Primate/High Primistress (this strange female form of the title thankfully seems unique to this faith), and the head of a temple or fortress was its Primate/Primistress. (Often fortresses of Bhaal were citadels that sheltered many assassins and sent forth agents to nearby towns or city marketplaces to solicit patrons to hire the occupants of the citadel to perform killings.) The assistants of a Primate or Primistress (known in many other faiths as "priors") held the title First Murder, and the First Murder could call upon the Cowled Deaths (nine most senior clergy members who held offices in the religious household or community). Underneath these eminences were the common clergy members, collectively known as Deathdealers and bearing the shared title (regardless of level or rank) of Slaying Hand.

Urban temples dedicated to the Lord of Murder were typically dark, spartan dungeons located beneath a city's streets featuring an occasional mosaic or sculpture depicting a violent death. Most contained several chambers of tokens taken from the bodies of murder victims and large crypts filled with the corpses of past victims who could not be left where they fell. (The inhabitants of such crypts were often restless.) Rural holy sites were usually primitive shrines located on barren hilltops and dominated by blood-stained sacrificial altars. Typically a ring of stones carved to resemble teardrop-shaped skulls is inlaid in the ground around the altar.

Dogma: Bhaalists believed (in their sick and twisted way) that every murder committed strengthened holy Bhaal. As a result, they viewed murder as both a pastime and a duty. Bhaalists were required to deal death once in every tenday during the darkest period at the heart of the night. If imprisonment or other constraining circumstances made this impossible, they had to murder twice for each death missed. In accordance with the Lord of Murder's teachings, Bhaalists strove to ensure that before they died, murder victims knew who was killing them and that their death was in the name of Bhaal.

Novices of Bhaal were charged as follows: "Make all folk fear Bhaal. Let your killings be especially elegant, or grisly, or seem easy so that those observing them are awed or terrified. Tell folk that gold proffered to the church can make the Lord of Murder overlook them for today."

Day-to-Day Activities: While Bhaal also encouraged the pursuit of personal wealth and hobbies, in the main, Bhaalists spent their nights performing murders and their days preparing for murder (procuring or caring for weapons, journeying to the appropriate site, praying to Bhaal for success, sleeping under guard so as to be fully awake for the hours of darkness, eating, training, praying for spells, and the like). Many served as assassins, bounty hunters, and mercenaries or in organized brotherhoods of men and women in such professions.

Priests of Bhaal enjoyed killing for its own sake but tried not to murder indiscriminately. Much time and thought went into the planning of not just the dark deeds, but the implications of killing this or that individual. The church tried to eliminate all rivals and those who stood against it, to be sure, but also strove to enrich itself by frightening common folk into placing offerings of coinage and valuables before Bhaalists and by taking care to let economically and socially important individuals live unharmed. High Primates spent much of their time planning the proper strategies of manipulating nearby rulers, inhabitants, and organizations into the deeds and behavior that the Bhaalyn desired.

Holy Days/Important Ceremonies: The main ritual to Bhaal is, of course, an act of slaying, during which the priest intoned: "Bhaal awaits thee, Bhaal embraces thee, none escape Bhaal" (if necessary, repeatedly). After each murder, a priest of Bhaal drew Bhaal's symbol beside the corpse in the blood of the victim and smeared the blood on his or her own hands, from where it promptly vanished if the ceremony was done fitly.

Priests also prayed to Bhaal upon retiring for slumber (in a temple, this was done *en masse*, in a formal ceremony known as Day's Farewell) and whenever they set out to slay. Moreover, every increase in priestly rank was marked by a solemn private ritual in which the ascending priest went out from the temple to return only after slaying another with nothing save his or her bare hands. The events of the killing were related privately to a senior priest, and if the signs were deemed favorable, the new rank was conveyed in a church ritual held in full ceremonial regalia by all temple clergy members during which a living sacrifice to Bhaal was made. Senior priests were said have an uncanny ability to ferret out lies about this private ritual and be harsh in their punishment of those bearing false report.

Lay worshipers of Bhaal (but *not* priests) were to pray to Bhaal for the limited safety of "his overlook" when setting forth on journeys or into known danger. They were also to pray when giving gold to Bhaalists (to ensure that the Lord of Murder accepted their gift) and whenever a violent death occurred nearby or to someone related to them.

The only calendar ritual of the church of Bhaal occurred on the Feast of the Moon, when the dead of the faith were remembered and Bhaalists celebrated especially important or impressive slayings by retelling stories of these deeds. One of the most "splendid" tales of gore told often is of one of the exploits of the famous priest-mage Uthaedeol the Blood-drenched. It is of his killing of the warned and guarded King Samyte of Tethyr.

Uthaedeol teleported to appear in midair in front of a pegasus-riding palace guard, slew the man, and rode his steed forcibly down to its death, smashing through a skylight into the throne room. Uthaedeol leapt clear of the pegasus as the king's archers peppered it with shafts, and rode a prepared flight magic down to plunge into one eye of the king's guardian black dragon. He slew the great drake with his own still-secret *destroying fist* spell (known to be a small, localized *disintegrate* effect) and rode its involuntary dying breath across the throne room, gliding along the stream of acid it breathed protected by his enchanted armor.

As the armor blackened, crumbled, and fell away, Uthaedeol cast a spell that flung all arrows in the room, even those not yet fired, into swarming flight. He then sprang to meet the king in single combat with his lone dagger against Samyte's broad sword. It is recorded that Uthaedeol slew every guard who came against him as he slashed the unfortunate monarch's skin in hundreds of places; he then cast a spell that forced the king into a veritable dance of death so that he fell lifeless from exsanguination.

The priest-mage then cast two entrapping spells and teleported away. The first trap was a *meteor swarm* activated whenever any spell was next cast in the throne room. It slew four court wizards of note. The second was a *blade barrier* set to erupt into being when someone who was blood kin to the king next entered the room. It slew the king's two eldest sons.

Major Centers of Worship: The Tower of Swift Death just outside Tyraturos in Thay, where Primate Oumrant Tsulkide leads a fortress full of trained killers with the blessing (and financial support) of the Red Wizards, was one of the few remaining temples in the Realms solely dedicated to Bhaal until the Year of the Tankard (1370 DR), when it finally formally switched to the worship of Cyric. (Before then, Cyric supplied the priests' spells in Bhaal's name.) The Red Wizards often employ those trained in the Tower on missions for the great glory of Thay (and, oh yes, of Bhaal—er, Cyric).

Affiliated Orders: Bhaal's clergy members sponsored countless brotherhoods of assassins and thieves throughout the Realms. Prominent among them were the Shadow Thieves of Amn and the Citadel of Assassins in the Galena Mountains (both of which still exist, though Bhaal does not). Although the true assassins of the Realms have all been destroyed and Bhaal murdered, guilds established in his name continue his legacy of murder and death as an avocation if not a vocation. These orders still pay ritual homage to the Lord of Murder as well as his successor, Cyric, and are comprised of evil fighters, wizards, priests, and rogues who work as assassins. All specialty priests of Bhaal belonged to a society known as the Brethren of the Keen Strike.

Priestly Vestments: Regardless of rank or gender, all Bhaalyn wore full ceremonial robes and cowls of deep purple or of black with violet streaks of random size, shape, and placement. The interior linings of the cowl and garments were always deep black, and a black veil was worn over the face to

make the cowl seem empty to an observer. High-ranking priests sometimes added a scarlet sash to this costume for easy recognition when ill-lit rituals were taking place. Curve-bladed ceremonial daggers (treat them as normal daggers except for their shape) were worn at the belt, but only High Primates, Primates, or members of the Brethren of the Keen Strike employed them in combat or slayings; all other Bhaalists used them only in rituals.

Adventuring Garb: When adventures were undertaken or guard duty performed, Bhaalyn wore full armor of the best type they could obtain or were allowed to wear. Black capes and black leggings usually accompanied the serviceable armor.

Specialty Priests (Deathstalkers)

Requirements:	Constitution 12, Wisdom 14
Prime Req.:	Constitution, Wisdom
Alignment:	LE
Weapons:	All bludgeoning and piercing (Type B, Type P, and Type P/B) weapons
Armor:	All armor types up to and including chain mail; no shields
Major Spheres:	All, astral, charm, combat, elemental, healing, law, necromantic, summoning
Minor Spheres:	Divination, creation, guardian, time
Magical Items:	Same as clerics
Req. Profs:	Hunting, ceremonial dagger
Bonus Profs:	Tracking

- There is a ½% chance per level (round up) that any physical blow inflicted with a ceremonial dagger by a deathstalker on a man-sized or smaller creature is devastatingly potent in aim and effect (fatal or nearly fatal). The victim is immediately reduced to 0 hit points (whether or not the optional –10 hp death rule is in use) or the total indicated by the normal damage of the blow including all applicable bonuses and penalties, whichever is lower.
- At 7th level, deathstalkers may cast *finger of death* (as the 7th-level wizard spell) once per month.
- At 10th level, deathstalkers may engage in *plane skipping*. Plane skipping involves the deathstalker traveling to Bhaal's area of Gehenna, moving through that plane, and then traveling back into the Prime Material Plane at his or her destination. In general, each 10 feet moved through Gehenna equals one mile of distance on the Prime Material Plane. Direction does not matter in Gehenna, since the will of Bhaal and the intention of the traveler determine where she or he comes out. The plane skip takes a turn to prepare for the movement into Gehenna and another turn to return plus travel time while in Gehenna. This form of travel is 100% reliable under normal circumstances, but it cannot pierce magical shields, areas sanctified to the forces of good, antimagical areas, or areas that cannot be reached from the Outer Planes. Plane-skipping deathstalkers are not protected while in Gehenna, since Bhaal considers those capable of traveling to his homeland capable of protecting themselves. Deathstalkers may take another person with them for every two levels of experience over 10th they possess.
- At 11th level, deathstalkers may summon an *aerial servant* (as per the 6th-level priest spell *aerial servant*). This servant *will* fight for the deathstalker (contrary to normal restrictions on the spell) and can act as a magical assassin. Only one aerial servant may be summoned per month (30 days), and only one may be controlled at a time.

Bhaalist Spells

2nd Level

Attraction (Alteration) *Reversible*

Sphere:	Charm
Range:	Touch
Components:	V, S, M
Duration:	1 hour/level
Casting Time:	1 round
Area of Effect:	One target being
Saving Throw:	Neg.

This spell is much used by priests of Bhaal because of their ambient air of death. *Attraction* replaces any negative emotions the target has toward the spellcaster with opposite positive emotions if the target being fails a saving throw vs. spell. Repulsion becomes attraction, hatred becomes love, etc. The spell also temporarily raises the caster's Charisma by 1d4+2 points in respect to the target being for the spell's duration, making the target's reactions to and loyalty to the caster much more likely to be positive and helpful.

The reverse of this spell, *disdain*, replaces all positive feelings the target being has toward a named being (which can be the caster if she or he really wants to be despised by someone) with opposite negative emotions. It also temporarily lowers the named being's Charisma by 1d4+2 points in respect to the target being for the spell's duration, making the target's reactions to and loyalty to the named being much more likely to be negative and hostile.

In either form, the saving throw against this spell has a modifier of +1 through +5 (as adjudicated by the DM) if the emotions to be changed are extremely intense. As such, it is much more useful as a ploy to make a date with a barmaid (who is motivated to please customers anyway) than it is to convert the feelings of one's enemies.

The material component of this spell is the holy symbol of the casting priest.

3rd Level

Decay (Alteration)

Sphere:	Time
Range:	Touch
Components:	V, S, M
Duration:	Permanent
Casting Time:	1 round
Area of Effect:	1 cubic foot/level
Saving Throw:	Special

This spell accelerates the aging of any item. It has no effect on living matter. For every hour that passes, the object decays a day. Equally, any abrasion or strain to the article is increased twenty-fold. After an appropriate amount of time has passed, most objects break, rust or corrode, decay into powder, or otherwise become useless. A successful *dispel magic* halts the accelerated decay process and return's an item's aging to normal rates; aging that has already taken effect is permanent, however.

Normal items do not receive a saving throw against this spell's effects. Magical items receive a saving throw against the spell; they must make a successful item saving throw vs. lightning at a –2 penalty or be affected by the spell. Artifacts and relics are unaffected by this spell. To affect an item being carried or worn by someone, the casting priest must make a successful attack roll with his or her hand.

The material component of this spell is the holy symbol of the casting priest.

5th Level

Wound (Necromantic)

Sphere:	Necromantic
Range:	120 yards
Components:	V, S
Duration:	Permanent
Casting Time:	5
Area of Effect:	One target being
Saving Throw:	Neg.

A ranged version of the spell *cause serious wounds*, this spell does 2d8+1 points of damage to the target creature. If the target being succeeds at a saving throw vs. spell, all damage is negated.

Chauntea

(The Great Mother, the Grain Goddess, the Golden Goddess, She Who Shapes All)

Greater Power of Elysium, NG

Portfolio:	Agriculture, plants cultivated by humans, farmers, gardeners, summer
Aliases:	Earthmother (Moonshae), Jannath, Pahluruk (among the peoples of the Great Glacier), Bhalla (Rashemen)
Domain Name:	Eronia/Great Mother's Garden
Superior:	None
Allies:	Lathander, Silvanus, Eldath, Mielikki, Shiallia, Selûne, Lurue the Unicorn
Foes:	Talos and the gods of fury (Auril, Umberlee, and Malar), Talona, Moander (now dead), Bane (now dead), Bhaal (now dead), Myrkul (now dead)
Symbol:	A budding flower encircled by a sunburst or (older) a sheaf of golden wheat on a green field
Wor. Align.:	LN, N, CN, LG, NG, CG



Chauntea (Chawn-TEE-ah) rarely appears to mortals, although the most devout sometimes see her smiling face in their dreams. Her hand is on every place where humans seek to grow things. She is not a goddess given to spectacle or pageant, but rather calls her followers to small acts of devotion. She is immensely popular among gardeners, farmers, and common folk of many nations. Through her blessing, most of Faerûn is fruitful. She is wise and quiet, though not passive, and is not given to hasty action. Aside from the divine interactions mentioned above, she has a cordial ongoing contest with Tempus and a friendly rivalry with Gond. Lathander and Chauntea have had an off-again, on-again romance for centuries (currently on), but the relationship between them is always warm.

Chauntea has a special relationship with the people of the Moonshae Isles, a place which she has dedicated a portion of her being, known as Earthmother, to oversee specifically. Earthmother is a more primitive facet of Chauntea who is representative of the goddess's nature in eons past and is much more wild and neutral in her outlook. She often uses three agents in the Moonshaes, said to be her Children: Leviathan, a great whale who guards the waters of the Moonshaes; Kamerynn, a great male unicorn, the king of the wilderness; and the Pack, a gathering of dire wolves melded into a single, unstoppable horde in the service of the goddess. Absent from the Moonshaes for years, these children have heen spotted indivually of late in the wilds and the sea.

Chauntea's Avatar (Druid 40, Cleric 20)

Chauntea is portrayed as a kindly, white-haired woman of middle years, wise by virtue of a long life well-lived. She has a lush beauty, tanned, brown skin, and a powerful build. She is usually draped in white robes of the finest linen or heavy silk cinched by a girdle embroidered with all manner of growing plants. Leaves, vines, and flowers twine through her hair and about her body, some even seeming to grow from her head. She draws her spells from all priest spheres.

AC –6; MV 15; HP 197; THAC0 –6; #AT 1
Dmg 1d10+9 (+9 Str)
MR 80%; SZ L (10 feet)
Str 20, Dex 19, Con 25, Int 22, Wis 25, Cha 25
Spells P: 17/16/16/15/15/14/12
Saves PPDM 2, RSW 6, PP 5, BW 8, Sp 7

Special Att/Def: Chauntea's touch has the power to banish disease and barrenness, bestowing instant life and fertility. By touch she can also transform foes who attack her into shambling mounds or treants, unless they succeed at a saving throw vs. polymorph. She prefers to ignore wounds rather than return attacks in most cases. Wounds inflicted on her gush forth life-giving *sweet water* and swift-racing floral vines rather than blood. Normal animals and their giant analogs refuse to attempt to harm her and do her bidding instantly. She cannot be harmed by any plant or fungus (sentient or otherwise), or plant- or fungus-based attack, nor can she be poisoned, transformed into any shape she does not wish to assume, or affected by any earth-based or water-based attacks or spells.

Other Manifestations

Chauntea often manifests as a flower where none has been or should be that sprouts, rises, and blossoms with lightning speed. Such a flower may appear as a simple sign of the approval of the goddess or a "yes" answer to a question asked in prayer. The blooming of such a flower can also accompany the sudden appearance of seeds, a garden tool, or helpful plants or herbs. Her floral signature also has marked the parting of growing things to reveal a path, door, or other feature that is being sought.

Chauntea sometimes uses sprites, brownies, firestars, and messenger spirits to do her bidding. These messenger spirits take the form of larks, robins, red hens, talking trees, or motes of light dancing in the air. They appear very seldom to mortals, but are common in the Great Mother's Garden, Chauntea's home domain.

The Church

Clergy:	Clerics, druids, mystics, monks, shamans
Alignment:	LN, N, CN, LG, NG, CG
Turn Undead:	C: Yes, D: No, Mys: No, Mon: No, Sha: Yes, if good
Cmnd. Undead:	C: No, D: No, Mys: No, Mon: No, Sha: Yes, if neutral

All clerics, druids, mystics, monks, and shamans of Chauntea receive religion (Faerûnian) as a bonus nonweapon proficiency. Clerics, mystics, and shamans of Chauntea are immune to the poisons found in plants and mushrooms. Clerics cannot draw spells from the elemental fire sphere, though they may access all other elemental spheres normally. Clerics and shamans are encouraged to take the herbalism nonweapon proficiency and receive the agriculture nonweapon proficiency as a bonus proficiency.

Chauntea's priests tend to be folk of all races who have a deep love for the land and an appreciation of natural ways and balances, seeing humans and other intelligent life as part of an ongoing series of cycles. They tend to be gardeners or farmers by trade and training and have an increasing appreciation for the beauty of plants that brings them at last to the veneration of She Who Shapes All.

Chauntea is spoken of as "Our Mother" or "the Mother of All" by her clergy. They know that she is very powerful in a quiet way—and like her, they tend to be quiet and patient in their ways. Many members of her clergy are female. In the communities in which they dwell, they are known for their wisdom and appreciated for their willingness to freely (without fee or obligation) tie up their skirts and pitch in when agricultural work must be done, especially where farmers are ill or injured.

Though Chauntea's faith has some large, impressive temples and shrines whose granaries ensure that food for all is abundant in their vicinities, the backbone of the Earthmother's faith is composed of small, local temples. Often these are seed-storage caverns near pure wells. Chauntean services are also held in open fields and druid groves.

Chauntea's church has two wings: standard clerics who minister to the faithful in towns, cities, and civilized areas, and druids who work in more outlying regions. With the success of the town priests, the druids have been moving farther and farther afield. The relationship between the druids, who call themselves "True Clerics of Chauntea," and the more civilized clerics is cordial, but at times strained. The druids have always venerated Chauntea and consider the more recent city disciples to be upstarts. The more civilized priests, in turn, feel that the druids' day is done, and while druids are still useful in wild lands, the rising nations need an organized, professional faith controlled by a more reasonable and rational clergy. The percentage breakdown of clerics and druids in the clergy is about 40% clerics and 50% druids. Mystics and shamans, who work alone outside of either wing of the church and report only to She Who Shapes All herself, comprise only 5% of the priesthood together, and monks, who are always allied to a particular temple or druidic circle's leader, round out the remaining 5%.

Priests of Chauntea use such titles as (in ascending order of rank) Close One, Watchful Brother/Sister of the Earth, Trueseed, Harvestmaster/Harvestmistress; High Harvestmaster/Harvestmistress, and Onum.

Dogma: Chauntea's faith is one of nurture and growth. Agricultural sayings and farming parables dot her teachings. Growing and reaping, the eternal cycle, is a common thread in Chauntea's faith. Destruction for its own sake, or leveling without rebuilding, is anathema to the church. Chauntean priests are charged to nurture, tend, and plant whenever and wherever possible; protect trees and plants, and save their seeds so that what is destroyed can be replaced; see to the fertility of the earth, but let the human womb see to its own; and to eschew fire.

Day-to-Day Practices: Priests of Chauntea are charged to learn—and pass on to others, both fellow clergy and laity—all they can of horticulture, herblore, plant types, and plant diseases, and to encourage all civilized folk to enrich the land by replanting, composting, and irrigation, not merely to graze or dig it bare for what it can yield and then pass on. They replant trees wherever they go, root out weeds that strangle and choke crop plants, and till plants back into the soil. They strive to let no day pass in which they have not helped a living thing to flourish.

Clergy of Chauntea are encouraged to work against plant disease wherever they go. They often hire nonbelievers to help them burn diseased plants or the corpses of plague-ridden livestock to prevent the spread of

The Unicorn Run

Bards and sages pass down the tale the headwaters of the Unicorn Run are, in truth, the Font of Life, and a cradle of fecundity. Each natural race is said to have emerged from the womb of Chauntea onto Toril at the river's source and then traveled down the Unicorn Run to the outside world. Some say a daughter of Chauntea resides at the river's source to usher the newborns into the world, while others claim that Shiallia midwifes the process.

Regardless of the truth, the lore of the elves, korreds, and halflings all agree that the Unicorn Run is sacred to life and a site of incredible purity. As a result, all three races have strong taboos about extended trips up the run, for if the river is ever fouled, then no new races will ever be born on Toril again.



sickness. They keep careful watch over such blazes. Chauntean clerics do not like handling fire but are not forbidden to use nonmagical fire.

Chauntea encourages her faithful to make offerings of food to strangers and those in need, freely sharing the bounty of the land. It is also said that money given to one of her temples returns to the giver tenfold. Worshipers should plant at least one seed or small plant-cutting a tenday, tend it faithfully for as long as possible, and see that their own wastes are always tilled back into the soil to feed later life. Any extra seeds yielded by plantings should be taken to a temple of the goddess for distribution to the less fortunate.

Holy Days/Important Ceremonies: Every day should begin with whispered thanks to Chauntea for continued life and close with a prayer to the setting sun, from whence (Chaunteans believe) the Great Mother sends her power. Prayer to the Great Mother must be made whenever things are planted, but should otherwise occur when worshipers are moved to do so by the beauty of nature around them, which they are always encouraged to notice. Prayer to the Golden Goddess is best made on freshly tilled ground, farmland, or a garden, or failing that, at least at a well or watering place. Chauntea listens best to those who enrich the ground, so before prayer many priests bury wastes, dispose of the litter of civilization, or plant seeds.

Few ceremonies of worship fall at set times. Passing one's wedding night in a freshly tilled field is held by Chaunteans to ensure fertility in marriage. Greengrass is a fertility festival, wherein uninhibited behavior and consumption of food and drink is encouraged. The much more solemn High Prayers of the Harvest celebrate the bounty Chauntea has given a community and are held at different times in each community to coincide with the actual harvest of crops, rather than precisely on Higharvestide.

Major Centers of Worship: Goldenfields, a vast, walled abbey and farm compound east and north of Waterdeep, is the current pride of Chauntea. The goddess is said to be delighted at the community of more 5,000 worshipers who till over 20 square miles of contiguous land and outlying holdings on the banks of the Dessarin. The largest and most energetic project undertaken by the faithful of Chauntea, it has become the Granary of the North.

Goldenfields supplanted the older Harvest House in central Amn as the most important center of Chauntean worship, but the ornate formal gardens of the all-female Sisters of the House remain unmatched in the known Realms. However, this smaller temple of Chauntea is being challenged even for its second-place ranking by the smaller but almost perfectly appointed Abbey of the Golden Sheaf in Mistledale, which serves the dale around it with admirable skill and diligence.

Affiliated Orders: While by no means defenseless, the church of Chauntea has no affiliated military or knightly orders. Those who guard its temples and shrines are usually members of the clergy.

Priestly Vestments: Priests of high rank of all types in the service of Chauntea tend to favor white or sun-colored ceremonial robes trimmed in deep forest green and to use staves smoothed by much handling but otherwise natural in appearance. Some such staves are enchanted to purify or promote the growth of what they touch.

Adventuring Garb: Chauntea's clerics, monks, and shamans dress simply and without pretense most of the time. They favor earth tones of green and brown. The druids prefer simple brown robes with high rank denoted only by a belt laced with gold thread or some other similar, precious decoration. The citified clerics, on the other hand, wear an open-fronted brown cloak with more standard garments, like tunic and trousers, underneath. Mystics dress in everyday clothes or robes of more colorful garb in brighter green, yellow, rust, and brown earth tones.

Specialty Priests (Druids)

Requirements:	Wisdom 12, Charisma 15
Prime Req.:	Wisdom, Charisma
Alignment:	N
Weapons:	Club, sickle, dart, spear, dagger, scimitar, sling, staff
Armor:	Padded, leather, or hide and wooden, bone, shell or other nonmetallic shield
Major Spheress:	All, animal, elemental, healing, plant, protection, time, wards, weather
Minor Spheres:	Divination, travelers
Magical Items:	As druid
Req. Profs:	Agriculture, herbalism
Bonus Profs:	Survival (pick type); modern languages (pick two from: brownie, dryad, elvish, korred, nymph, pegasus, pixie, satyr, sprite, sylph, treant, unicorn)

All specialty priests of Chauntea are druids. Their abilities and restrictions, aside from changes noted above, are summarized in Appendix 1: Priest Classes and detailed in full in the *Player's Handbook*.

Chauntean Spells

2nd Level

Favor of the Goddess (Alteration, Invocation/Evocation)

Sphere:	Plant
Range:	Touch
Components:	V, S
Duration:	Permanent
Casting Time:	5
Area of Effect:	Two plants, vegetables, or pieces of fruit/level
Saving Throw:	None

This spell confers instant fertility to plants or doubles the yield of already-mature, growing plants. For example, picked fruits in a basket swell to twice their former size when this spell is cast on them. Tainted, diseased, spoiled, or poisoned plants are rendered wholesome by this spell, but plants naturally harmful to humans are not made safe. Affected plants seem to glow with life and goodness, and their dramatic increase in volume can break open containers if the chosen produce has strength enough. For instance, cucumbers would burst open a crate or barrel, but tomatoes would explode before such containers gave way. This spell can only affect a plant, vegetable, or piece of fruit once. Further castings are ineffective.

3rd Level

Phantom Plow (Invocation/Evocation)

Sphere:	Elemental Earth
Range:	10 yards/level
Components:	V, S
Duration:	Permanent
Casting Time:	6
Area of Effect:	Special
Saving Throw:	Special

This spell turns aside the earth in a deep furrow in a straight line as indicated by the caster that extends from next to the caster's feet (or beneath the caster, if the caster is not touching the ground) to a distance of 20 feet per level. The furrow stops if it encounters consecrated ground, and it does not form at all if the intended path lies entirely within consecrated ground. It causes all earth bearing an active or latent dweomer that it touches to glow with a brilliant crimson *faerie fire* for 1d4+1 rounds.

If used as a weapon, it spills all creatures standing on the ground in which the furrow opens into an unavoidable fall and inflicts 1d4 points of damage. A successful saving throw vs. spell results in their taking only half damage. Affected creatures must make successful saving throws vs. fall for all glass or crystal items they wear or carry, or the items break. Creatures buried, burrowing, or in phase in the earth suffer 4d4 points of damage from the contact of a *phantom plow* and receive no saving throw to mitigate this effect. If a furrow is directed against a wall, it stops, but it strikes the wall as a ram does. (Refer to Table 52: Structural Saving Throws in the Dungeon Master *Guide*.)

4th Level

Plant Lance (Alteration)

Sphere:	Plant
Range:	5 yards/level
Components:	V, S, M
Duration:	4 rounds
Casting Time:	7
Area of Effect:	Special
Saving Throw:	None

This spell transforms one entire plant per level of the caster into an animated, flying spear that flies to attack as the caster directs. The plants transformed can be of any sort, from clumps of moss or lichen to towering trees, but they must be alive for the spell to work. They are consumed by the spell. The spears can operate only within spell range and fly at MV 27 (A).

When the flying spears reach their target, they strike at THAC0 8 for 3d4 points of damage each. They wither and vanish whenever either their target dies or the spell expires, depending on which option is elected by the spellcaster at the time of casting. Otherwise, they move with and strike at their target once per round for the duration of the spell without any attention from the caster, who is free to work other magic or engage in other activities without affecting the *plant lances*. The spears remain categorized as living plants until they wither at the end of the spell's duration and so can be affected by magic that works on plants. They count as magical weapons +1 for purposes of striking creatures that can only be damaged by magical weapons.

The material components of the spell are the plants. Note that if insufficient plants are growing within range, the caster cannot generate the maximum number of spears that the spell affords.

7th Level

Conjure Nature Elemental (Conjuration/Summoning) *Reversible*

Sphere:	Elemental Earth, Air, Fire, Water; Plant; Summoning
Range:	100 yards
Components:	V, S, M
Duration:	Special or 24 hours
Casting Time:	1 turn
Area of Effect:	1 mile
Saving Throw:	None

Upon the casting of this spell, the caster opens a direct link with Chauntea and a portion of her essence forms a nature elemental (detailed in the MONSTROUS COMPENDIUM booklet in the *Ruins of Zhentil Keep* boxed set) from the uncivilized and uncultivated portions of the priest's current surroundings. This spell is only granted by Chauntea deliberately to her clergy members after great consideration upon the damage it will inflict when used. (The only other church known to be able to cast a parallel form of this spell is that of Rillifane Rallithil, and he has refused its usage for over a century.)

Unless the caster is 17th level or higher, she or he must make a saving throw vs. breath weapon. If the saving throw fails, the caster provides the spirit portion of the elemental's essence (it is composed of earth, air, fire, water, and spirit) and departs the Prime Material Plane when the elemental disperses at the end of the spell's duration. The caster is then dead, but his or her body remains intact (it is, oddly, not restructured like the environment) and may be raised or resurrected.

Priests must be above 17th level to inscribe this spell onto a scroll, and then only someone who is in touch with nature (druids, clerics or specialty priests of nature powers, or rangers above 5th level) can read the scroll. When reading from a scroll, a caster does not need to make a saving throw.

Nature elementals are summoned to return the spell's area of effect to an uncultivated state. All signs of civilization and all humans or humanoids within the area of effect are obliterated. The only people immune to the elemental's fury are the caster and up to 10 people per the caster's level within a 100-yard-radius who are designated upon casting the spell. The elemental disperses into its environmental components when a 1-mile radius is renovated or after 24 hours, whichever occurs first.

Unlike other elementals, nature elementals cannot be controlled. Their duties and the area in which they are to perform them are set at their summoning. If the area a nature elemental is summoned into is free of signs of civilization, the creature disperses. Nature elementals are not affected by *protection from evil* spells and like magics intended to hold at bay extraplanar creatures.

The reverse of this spell, *dismiss nature elemental*, disperses a summoned nature elemental.

The material components for this spell are burning incense, soft clay, sulfur, phosphorus, water, sand, and a duly consecrated holy symbol.

Sanctify Sacred Site (Abjuration, Alteration)

Sphere:	All, Sun, Plant
Range:	Special
Components:	V, S, M
Duration:	Permanent
Casting Time:	From sunrise to sunset
Area of Effect:	One defiled holy site
Saving Throw:	None

This spell was developed in ancient times by druids of the Earthmother on the Moonshae Isles as is a variant of the *sunray* spell. Long forgotten, it was rediscovered through the research efforts of the wizard Flamsterd and the druids of the Moonshaes following the destruction of the Risen Cult of Bane by a small company of Harpers several years after the Time of Troubles. The druids employed this spell to mitigate the destruction inflicted by the cultists' *moonveil* spell, but it has additional powers as well.

A *sanctify sacred site* spell takes nearly a full day to cast; it begins at dawn and ends at sunset. It is cast upon on a site sacred to Chauntea such as a sacred grove, moonwell, or graveyard of her followers that has been defiled by the forces of evil. The ritual of casting the spell involves chanting, dancing solemnly about the entire site, and the sacrifice of tokens of the goddess's bounty (the material components).

Sanctify sacred site is a form of faith magic that purifies corruption and evil from the land. It must be preceded by the casting of *focus* (a 4th-level priest spell). The base percentage of success is equal to the level of the priest who casts the spell. For every five true worshipers of Chauntea of any race who participate in the ritual as long as they are able (all day, or until death or total exhaustion), whether they be human, elf, korred, or faerie dragon, the chances of this spell succeeding in purifying a defiled sacred site are increased by 1%. Success is checked for at the moment of sunset. The chance of this spell succeeding is increased by 25% if it is performed on Midwinter or the vernal or autumnal equinoxes. If performed on Midsummer, the chance is increased by 40%.

If the spell succeeds, a dazzling beam of light erupts from the ground or water at the center of the sacred site to be sanctified. This beam has all the effects of a *sunray* (the 7th-level priest spell) on any creatures of evil present within a 1-mile radius of the light, whether they be on the ground, in the air, or beneath the earth. Any defiling magic in effect on the sacred site, such as *moonveil* spell, is permanently dispelled, and any magical powers of the site lost to the defiling magic will slowly return if the faithful maintain their worship of Chauntea at the site.

The material components for this spell are varied and difficult to procure simultaneously. The goddess requires a spring sapling covered with dew to be planted, a summer swan halfway between the gosling and adult stage to be released, a bushel of fresh fall harvest to be consumed, and ice crystals from the first winter frost to be placed at the center of the site.

Cyric

(Prince of Lies, Prince of Madness, the Dark Sun, the Black Sun, the Mad God, Lord of Three Crowns)

Greater Power of Pandemonium, CE

PORTFOLIO:	Murder, strife, lies, intrigue, deception, illusion
ALIASES:	Leira, N'asr (Anauroch, among the Bedine), Bane, Bhaal, Myrkul, Cyruk (among ex-Myrkulytes)
DOMAIN NAME:	Cocytus/Shattered Castle
SUPERIOR:	None
ALLIES:	None
FOES:	Mystra, Kelemvor, Oghma, Azuth, Mask, Tyr, Torm, Deneir, Leira, Iyachtu Xvim, and many others
SYMBOL:	A white skull (sans jawbone) on a dark purple or black sunburst
WOR. ALIGN.:	LN, N, CN, LE, NE, CE



Cyric (SEER-ick) is a god born of the events of the Time of Troubles. He gained the followers and portfolios of many old evil gods and fights to retain them. His power base is immense, and he is one of the three greater powers of evil in Faerûn. The destruction of Zhentil Keep, along with many of the rest of the woes of Faerûn, may be laid at his feet. In an attempt to further enhance his own power, Cyric created the *Cyrinishad*, a book that is enchanted to bind the reader slavishly to believing that Cyric is the most important being in the universe, exceeding all others. Cyric made the serious error of reading his own book and is now mad, believing that he himself is the center of the universe and everything that occurs is by his direct intervention.

Cyric's madness has taken a number of forms, including visions and a continual chorus of voices that burble and moan in the back of his mind. These voices may be parts of Cyric's own shattered consciousness or they may be the remains of the gods that Cyric slew or usurped the portfolios of.

Cyric is petty, megalomaniacal, and totally self-centered. He enjoys tricking and misleading both well-meaning and corrupt individuals and then revealing his deceit when they have made some fatal mistake in judgment or taken a personally devastating action that will ruin their lives. His favorite libation is the tears of disillusioned dreamers and broken-hearted lovers, which he drinks from a silver chalice encrusted with tiny rubies in the shape of sundered hearts.

Cyric hates the other gods, especially Mystra and Kelemvor, but believes they are his puppets, easily fooled and defeated, existing only on his whim. Due to the consequences of his creation of the *Cyrinishad*, Cyric abandoned the portfolio of death and the dead to Kelemvor and lost the portfolio of tyranny to Iyachtu Xvim, the Godson of Bane.

Cyric uses his new, twisted, ever-changing home in Pandemonium, the Shattered Keep (Cyric refers to it as the "Castle of the Supreme Throne"), as a base for his future plans for the Realms. Such plans have thus far met varying degrees of success, but Cyric believes that the results are as he himself has declared—since he is the most powerful being in the universe.

Cyric's Avatar (Thief 35, Mage 21, Cleric 20, Fighter 8)

Cyric is seldom seen on Faerûn but most often has appeared as a slim man with blazing dark eyes and chalk-white skin who speaks caustically and sarcastically, and acts duplicitously but with firm purpose—save when he laughs wildly or discusses possible courses of action with himself in different voices in obvious insanity. He believes himself Master of All and often underestimates opponents because he simply cannot comprehend that they will not instantly fall before him. He was aptly described by one now-dead observer as "a babbling madman who nonetheless remains dangerously vengeful and capable." He uses spells from any sphere or school, but refuses to have his avatar *raise dead*, *reincarnate*, or *resurrect* anyone. Illusion/phantasm spells cast by Cyric are at triple normal effect and a –3 penalty to saving throws (if any saving throw is normally allowed).

AC –6; MV 15; HP 204; THAC0 3; #AT 2/1
Dmg 1d8+16 (*long sword* +3, +11 Str, +2 spec. bonus in long sword)
MR 70%; SZ L (10 feet)
Str 23, Dex 21, Con 21, Int 17, Wis 16, Cha 21
Spells P: 11/11/9/8/7/5/2, W: 5/5/5/5/5/4/4/4/2
Saves PPDM 2, RSW 3, PP 5, BW 7, Sp 4

Special Att/Def: Cyric used a rose-red intelligent sword named *Godsbane* for a long time, but broke *Godsbane* at the height of the *Cyrinishad* debacle, at which time it became obvious that *Godsbane* had merely been an avatar form of the god Mask. Now Cyric uses a *long sword +3* with no apparent special powers. Cyric can alter his appearance to that of any person, creature, or deity almost instantly. He can instill madness with a touch of his hand as the 5th-level wizard spell *feeblemind*, but his victims receive no Wisdom adjustments and a –3 penalty to their saving throw vs. spell to avoid the effect. He is unaffected by illusion/phantasm spells or illusionary effects of any kind, yet he seems, at times, to perceive illusions that no one else has caused. He is also unaffected by fear and emotion-affecting magic or by *charm*-type magics and spells, as he is so self-absorbed that nothing else can hold his attention or trouble his emotions. Undead creatures will act neither for him nor against him, ignoring his presence, though he can create them through the normal methods. Cyrics avatar also has all the special attacks and defenses (under that heading) that Leira's avatar had.

Other Manifestations

Cyric prefers to haunt the dreams of his worshipers as a bloody wraith or manifest as a cloud of poisonous smoke before his enemies rather than sending an avatar. He sometimes manifests as a sudden gloom containing the phantom images of whirling human skulls—and the dark, intent gaze of two black eyes. At other times he sends nightmares or various undead creatures to do his bidding or show his favor or displeasure. Cyric is not above masquerading as another deity to gain the worship of mortals and the power derived from that worship.

The Church

Clergy: Clerics, specialty priests, crusaders
Clergy's Align.: LE, NE, CE
Turn Undead: C: No, SP: Yes, Cru: No
Cmnd. Undead: C: Yes, SP: Yes, Cru: No
All clerics, specialty priests, and crusaders of Cyric receive religion (Faerûnian) as a bonus nonweapon proficiency.

Cyric's faith attracts power, and it remains strong in any area where evil is planned and beings seek to impress their will on others. Cyric's most devoted followers are young evil men and women seeking to make their way in an uncertain world and gathering as much power as possible for themselves. He also attracts the worship of almost all who pursue assassination for a living, though most of them are new to that profession, considering the demise of all Faerûnian assassins during the Time of Troubles.

The church of Cyric benefited from a decade of growth and consolidation before the events that drove its god mad. The church absorbed a great many of the worshipers of Bane, Bhaal, and Myrkul, and even the (still-hushed) revelation of the demise of Leira swelled its ranks.

The true priests of the Dark Sun Cyric ("the Sworn," as they call themselves) are few in number, but growing. Cyric is also still granting spells to a *few* of the priests of the gods he supplanted after the Time of Troubles in an attempt to maintain these priests' powers long enough to convert them. This strategy worked well for the Bhaalist and Myrkulyte clergy, who had almost all converted before the recent destruction of Zhentil Keep once more shook up the Faerûnian pantheon. The Banite priests remained stubborn and the Cyricist church finally solved the problem of Bane in Zhentil Keep with a purge, known as the Banedeath, that led to the death or forced conversion of all Banites in Zhentil Keep (driving any survivors underground).

This purge tactic was being initiated all over Faerûn when the Keep fell and Kelemvor and Iyachtu Xvim were catapulted to prominence in the Faerûnian pantheon. At this point, Cyric lost most ex-Myrkulyte priests to Kelemvor and almost all unconverted Banite priests to Xvim. Feuds and internal strife are rampant among the now-integrated Myrkulytes, Bhaalists, and Banites and the true priests of Cyric (those who entered the church after Cyric's ascension), as the ambitious, ruthless clergy members all seek to win ever-higher ranks within the still-unsettled priesthood. To these people, personal power—and its use upon others—is everything. Trust is not in great supply among adherents of the Dark Sun.

Cyric, though now a few monks shy of a monastery, remains closely involved with the upper ranks of his clergy. His high priests are expected to carry out his orders, regardless of how dangerous or odd they may seem. Some priests carry out their tasks as enthusiastically as they had before. Others seek to obey the letter of any directives while changing the spirit of them.

The priesthood is still very much in flux. Its members employ a wide variety of titles and dispute each other's rank often. Members of the clergy are always aware of the possibility that a superior may stumble, allowing them to advance. Priests are often encouraged by inner voices that may or may not be the voice of their deity. Popular priestly titles seem to include Dark Master, Hand of Cyric, Watchful Skull, and Dread Death.

Dogma: Cyric's faith is one of control by any means necessary. Force and deception are used in equal measure to spread his word. He (or the masks he wears) is highly venerated by those of black hearts and evil deeds, from petty murderers to evil rulers of empires.

Cyricist priests are given the following charge: "Death to traitors. Death to all who oppose Cyric. Bow down before the supreme power of Cyric, and yield to him the blood of all who do not believe in his supreme power.

"Fear and obey those in authority—but if they are weak or given to pursuing airy goals of vague goodness, slay them in the name of the Dark Sun. Battle against all clergy of other faiths, for they are false prophets and forces who oppose the One True Way.

"Bring death to those who oppose the rightful church of Cyric and those who seek to make or keep peace, order, and laws. All rightful authority comes from Cyric, and all other authority must be subverted.

"Break not into open rebellion, for when hosts march, all faiths and gods awaken. It is better by far to fell one foe at a time and keep all folk afraid, uneasy, in constant strife—and under the spreading tyranny of Cyric."

Cyric's abandonment of the portfolio of death and the dead that he had following the Time of Troubles has freed him to embrace much of where his true heart lies—treachery, deception, and strife. Random violence is never as good as violence that serves some greater, more dangerous purpose. Plans and counterplans can twist and turn on themselves, such that a defeat in one area can bring overall victory for the Dark Sun. Any means, any method, any sacrifice or treachery is allowed if it brings about the desired end.

Day-to-Day Activities: Priests of the Dark Sun are pledged to spread strife and work murder everywhere in order to make folk fear and believe in Cyric. They support rulers with a taste for cruelty and empire-building, but indulge in intrigue in every land so as to spread strife everywhere without plunging realms into widespread war and thus giving worship only to Tempus the war god.

At least, this is what Cyricists pay lip service to doing. In truth, Cyricists spend most of their time scheming against each other in an endless struggle of cabal against cabal, with each priest striving to strengthen his or her own personal power. In addition, Cyric speaks often to his faithful clergy, but not with one voice. They all fear him and must believe what he tells them each is the One True Way, but what he says often sets different churches at cross-purposes and different Cyricist priests at each other's throats as much as it promotes the defeat of other religions.

Holy Days/Important Ceremonies: Cyric as yet has established few holy days. Until the destruction of Zhentil Keep, the final day and night of Marpenoth was observed as a holy day in celebration of the Banedeath, the purge that ensured Cyric's total victory over the persistent worship of Bane within Zhentil Keep. After the Keep's destruction, that holy day suddenly ceased to be observed, and all mention of it has been wiped from official church records.

Cyric's church does not celebrate the anniversary of his ascension to divine status as this also marks the anniversary of Midnight's ascension (and Cyric hates her). In addition, church histories now note that Cyric has always been divine, and therefore his ascension would be illogical to celebrate, although the history of Cyric's noble efforts to regain the *Tablets of Fate* as a mortal are also a part of church canon. The obvious contradiction

of speaking of Cyric's mortal life while maintaining his eternal divinity is not allowed to trouble the minds of Cyric's faithful.

Blood sacrifices are deemed necessary for Cyric to hear any prayers of entreaty. Local priests usually declare an impromptu Day of the Dark Sun (a high holy day) whenever they acquire something (or someone) deemed important enough to sacrifice to Cyric.

Major Centers of Worship: Zhentil Keep was the mightiest seat of Cyricism until its destruction at the end of 1368 DR. No new major centers for Cyricism have emerged since its destruction. Most observers expect one of the three new temples recently erected in Amn to become the mightiest seat of power among followers of the Mad God if they do not destroy each other in the rivalries inevitably to come.

Affiliated Orders: The church of Cyric does not sponsor any knightly orders. Cyric has ordered the establishment of a fighting order, the Company of the Ebon Spur, but the order has found no leader yet. The two priests in charge of establishing admission standards into the order (two high-ranking priests in two of the emerging Amnian temples) cannot agree on what those standards should be and are engaged in intricate plots to kill each other off, since each is convinced he is right. Since Cyric appeared to each of them in a vision and gave them precise and contradictory instructions as to the establishment of the order, he is evidently pleased with their efforts. When the order finally does get off the ground, Cyricist crusaders will lead fighters against rival churches for the glory of Cyric.

Priestly Vestments: Priests of Cyric dress in black or dark purple robes, with or without hoods, trimmed with silver. Silver bracers or bracelets (usually adorned with the stamped skull-and-starburst symbol of Cyric) are worn on the wrists to symbolize the priesthood's enslavement to Cyric (in a symbolic reprise of Cyric's one-time captivity), and some priests paint the symbol of their deity on their cheeks or foreheads on high holy days.

Adventuring Garb: Priests of Cyric are fond of going about in disguise and love using illusions that alter their appearance when they can obtain them. They dress either to be inconspicuous or to impress, awe, and terrify, depending on what they are assigned to do. Whenever they are in disguise or trying to look inconspicuous, they still attempt to wear as much protective armor or magic as possible without it giving them away. When dressing to terrify, they love black armor with ornamentation that looks menacing, such as spiked shoulder and elbow pieces and helms in the shape of snarling monsters.

Specialty Priests (Strifeleaders)

Requirements:	Strength 13, Wisdom 13
Prime Req.:	Strength, Wisdom
Alignment:	NE, CE
Weapons:	All bludgeoning weapons and long swords
Armor:	Any
Major Spheress:	All, astral, charm, combat, guardian, healing, necromantic, summoning, sun, time, war, weather
Minor Spheres:	Divination, elemental, numbers, protection
Magical Items:	Same as clerics
Req. Profs:	Two modern languages
Bonus Profs:	Disguise, ventriloquism

- Strifeleaders gain a +1 to saving throws against spells using illusion/phantasm magic.
- Strifeleaders are unaffected by *fear* spells and other emotion-altering magic. They can still be charmed and are subject to enchantment/charm spells in general, provided those spells have no direct effect on the emotions.
- At 3rd level, strifeleaders are able to cast *black talon* (as the 2nd-level priest spell) once a day.
- At 5th level, strifeleaders can summon an aerial servant (as per the 6th-level priest spell *aerial servant)*. This servant *will* fight for the strifeleader (contrary to normal restrictions on the spell) and can act as a magical assassin. Only one aerial servant may be summoned per month (30 days), and only one may be controlled at a time.
- At 7th level, strifeleaders are able to create a *dark aura* or a *skull of secrets* (as the 4th-level priest spells) once a day.
- At 10th level, strifeleaders are able to cast *phantasmal killer* (as the 4th-level wizard spell) once a tenday.
- At 15th level, strifeleaders may instill madness. This ability is similar to the *feeblemind* 5th-level wizard spell, with the exception that no Wisdom adjustments are made to the saving throw, and the strifeleader must touch his or her target.

Cyricist Spells

2nd Level

Black Talon (Alteration, Necromancy)

Sphere:	Necromantic
Range:	0
Components:	V, S
Duration:	1 round/level
Casting Time:	5
Area of Effect:	One of the caster's arms
Saving Throw:	Special

This spell temporarily transforms the caster's arm into a retractable, rubbery appendage that she or he can extend up to 10 feet and use to strike at foes with at +1 bonus to normal attack rolls. The arm ends in a taloned claw that rakes foes for 1d4 points of physical damage plus 1d4 points of unearthly magical cold damage (2d4 points total) on a successful attack. Undead creatures are unaffected by this chilling damage. Victims are allowed a saving throw vs. spell to take only half of the chilling damage. While his or her arm is transformed, the priest is unable to work spells involving somatic components.

4th Level

Dark Aura (Alteration, Invocation/Evocation)

Sphere:	Combat
Range:	0
Components:	V, S
Duration:	1 round/level
Casting Time:	7
Area of Effect:	A sphere of 20 feet in diameter/level of caster
Saving Throw:	Special

This spell creates a spherical miasma of gloom and menace centered on the caster. Within this area of visible (but not vision-clouding) dimness, all evil-aligned beings attack at a +1 bonus to their attack and damage rolls, all good-aligned creatures strike at a –1 penalty to their attack and damage rolls, and the caster is personally empowered to strike at a +3 bonus to his or her attack and damage rolls. Neutral-aligned beings (with respect to good and evil) are unaffected by this spell. Once cast, the spell moves with the caster and does not need to be concentrated on to be maintained. (Note that the caster receives the bonuses conferred by the *dark aura* whenever they are relevant in subsequent spells employed by the caster also.)

If a good-aligned creature within the *aura* succeeds at a saving throw vs. spell at a –2 penalty, she or he escapes the detrimental effects of the *aura* for the current round. Good creatures may attempt this saving throw every round, whether or not they succeeded on a previous round. (Breaking free of the cloud's effects on one round does not mean one has overcome it for all later rounds.) The spell outlines all good-aligned beings within it in amber (lawful), orange (neutral), or scarlet (chaotic) auras that serve only to identify their alignment and do no harm. The spherical field of a *dark aura* extends through walls and the like, retaining its spherical shape at all times.

Skull of Secrets (Invocation/Evocation)

Sphere:	Guardian
Range:	5 yards/level
Components:	V, S
Duration:	Varies
Casting Time:	7
Area of Effect:	Special
Saving Throw:	None

This spell creates the intangible image of a floating skull trailing black flames. The skull appears to have eyes of flame, but neither its eyes nor its tail of flames are real, and they cannot burn or harm anything. It floats within a 20-foot-diameter sphere, drifting about at MV 18 (A). *Dispel magic* destroys it, but it cannot otherwise be touched or harmed.

The skull delivers a verbal message of 22 words or fewer (which cannot be an incantation that launches a spell) and spits a tongue of real flame. The message to be spoken is spoken by the caster when the spell is cast. The flame is a cone of magical fire 1-foot in diameter at its wide end and 10 feet in length, whose touch deals 3d4 points of damage to exposed flesh and readily ignites all flammables.

Both the message-speaking and the fiery "breath" occur when complex and specific conditions set during the casting are fulfilled; these trigger conditions are similar to those set up by wizards in the casting of *magic mouth* spells. The message and the flame can have the same or a quite different set of fulfillment conditions. When both actions are performed, the image of the skull slowly fades away.

This spell is usually employed to ignite funerary pyres and to set afire foes of the faith; its visible form serves to dupe the faithful into thinking that Cyric is personally manifest at an event.

7th Level

Create Direguard (Necromancy)

Sphere: Necromantic
Range: Touch
Components: V, S, M
Duration: Special
Casting Time: 1 round
Area of Effect: 1 skeletal body
Saving Throw: None

The casting of this spell transforms one inanimate skeleton of size M or smaller into a direguard, a skeletal figure with red flames in its eye sockets, wearing black, shadowy, semitransparent armor. (For information on direguards, see the MONSTROUS COMPENDIUM sheets included in the revised FORGOTTEN REALMS *Campaign Setting*.) The direguard is capable of using its abilities the round following creation and needs no special commands to attack.

The material components of this spell are the holy symbol of the priest, which is not consumed in the casting of the spell, and at least 20 drops of the blood of any sort of true dragon.

Deneir

(Lord of All Glyphs and Images, the Scribe of Oghma)

Lesser Power of the Beastlands, NG

PORTFOLIO: Glyphs, images, literature, literacy, scribes, pictorial and literary art, cartography
ALIASES: None
DOMAIN NAME: Brux/Library of All Knowledge
SUPERIOR: Oghma
ALLIES: Oghma, Azuth, Milil, Mystra, Lliira, Lathander
FOES: Cyric, Bane (now dead), Malar, Talos, Mask
SYMBOL: A single candle set above a staring purple human eye with a triangular pupil, or a single lit candle
WOR. ALIGN.: Any



Deneir (Deh-NEER) is the patron of the artist, the illuminator, the scribe, and the cartographer. His is the power to accurately render and describe, to write and to read, and to pass on information. He counts as his foes all who destroy, hide, or distort knowledge. He works for Oghma making sure that all that is known and true is accurately recorded in the Great Library. He is portrayed in religious art as a balding old sage with a huge, flared beard whose eyes are in some way peculiar: Sometimes they are a vibrant violet with triangular pupils, at other times they are a brilliant ice blue, and at yet others they are blazing orbs of blue fire. He is always shown holding a quill pen and carrying or writing in or on a book, scroll, or parchment.

Deneir is caught up in the recording, filing, indexing and maintaining of all that was ever written or depicted. He can appear very absent-minded, and often trails off in midsentence because his mind is racing along other trails of thought even as he speaks. For all his acquaintance with book knowledge, he can be out of touch with the world as it is now—in particular, human customs in practice: He tends to use mannerisms of speech and hold to points of etiquette that disappeared long ago from Faerûn—or he may (unintentionally humorously) mix his slang terms or try to sound in vogue and actually sound profoundly dated. When he gets going on a story, he can eat up immense amounts of his listeners' time as he diverges seemingly endlessly in parenthetical substories. For all their length, his tales always convey some vital piece of knowledge to those who wait them out.

Deneir's Avatar (Mage 28, Cleric 27)

Deneir most often appears as an old, balding sage with a huge flaring white beard and eyes of intense blue or violet (though he has been known to appear younger, especially when in disguise). His voluminous robes are covered in glyphs and symbols that seem to serve as some sort of code to remind him of events and pieces of information, but which cause random effects (some as standard *glyphs* and *symbols*, some bizarre miscellaneous spell effects or just odd happenings) to any who touch them. He usually carries quill pens, scrolls, and tomes, and may let some of these fall and be left behind. (This appears to happen accidentally, but in fact always occurs on purpose.) Mortals who recover such things find them to be enchanted pens, spell scrolls, tomes of magical power, or instructions for creating magical items or constructs. He can draw his spells from any school or sphere of magic, but out of long habit he tries never to use fire magic because valuable writings might be destroyed.

AC –3; MV 15; HP 171; THAC0 4; #AT 1
Dmg 1d10
MR 70%; SZ L (10 feet)
STR 15, DEX 19, CON 21, INT 24, WIS 22, CHA 16
Spells P: 12/12/12/12/11/9/5, W: 6/6/6/6/6/6/6/6/6
Saves PPDM 2, RSW 3, PP 5, BW 7, Sp 4

Special Att/Def: When attacked, Deneir's first action is usually to leave by the most expeditious means. If forced into a situation where he cannot leave, Deneir can employ any one priest spell and any one wizard spell in the same round, or he can summon a scroll from thin air with whatever spell he desires written on it and then read the spell as his action for a round. Those who have seen him agree that he lacks the wariness, ruthlessness, and strategic sense of one used to battle, and in fact seems absentminded even when attacked. His touch causes *confusion* as the 4th-level wizard spell when he so desires (no saving throw).

Instead of casting spells or summoning a scroll, Deneir can choose to make a being once more experience the worst *glyph* or *symbol* damage that it ever experienced. The same saving throw modifiers that applied when the *glyph* or *symbol* was originally encountered apply again.

Deneir cannot be harmed by any spell read from a scroll or any magical effect created by the use of a book or tome. He is immune to *charm* or illusion/phantasm spells, spell-like effects, and abilities.

Other Manifestations

Deneir prefers to manifest as a glowing nimbus of light around a book. If a mortal opens the book, Deneir may move the radiance about to indicate things. He may telekinese the book and other nearby objects about or extend a glowing, humanlike hand out of the light to cast spells, to wield or carry things, or to point and gesture. When appearing as this nimbus, Deneir rarely speaks, though he sometimes writes with silent letters of fire in midair or in a mortal's mind, causing actual letters to be written on nothingness. Deneir also manifests his approval or disapproval or aids his followers through the actions or appearance of baku holy ones, einheriar formed from the essences of great sages (and thus as warriors a rather fumbling lot—but great storehouses of knowledge), light aasimons, movanic devas, planetars, wisdom incarnates, calico cats, white dogs with golden eyes, pinto and piebald horses, candles, quill pens and writing brushes, gold- or yellow-colored flowers, topazes, iolites, tourmalines, and star sapphires.

The Church

CLERGY: Clerics, specialty priests, monks
CLERGY'S ALIGN.: LG, NG, CG, LN, N, CN
TURN UNDEAD: C: Yes, SP: Yes, Mon: No
CMND. UNDEAD: C: No, SP: No, Mon: No

All clerics, specialty priests, and monks of Deneir receive religion (Faerûnian) as a bonus nonweapon proficiency. All these priests of Deneir must take reading/writing (any languages) as a nonweapon proficiency and are encouraged to learn to read and write more than just one tongue.

Priests of Deneir are found throughout Faerûn, as are shrines and temples in Deneir's name. Most of the temples of Deneir could best be described as libraries with attached sanctuaries and living quarters, for the preservation of written knowledge is the focus of Deneir's faith.

Clergy members are known as Deneirrath. Only about 15% of clergy members are specialty priests. However, specialty priests occupy all the high positions within the church hierarchy. Clerics and monks are welcome, but even if they attain high levels, they are not usually awarded the leadership of temples. Monks may be promoted to the head of an abbey or monastery; however, they are always attached to a temple and rank beneath its high priest. As a result, there is some grumbling among nonspecialty clergy members of the faith, and many turn to adventuring to give them advancement in other areas.

Though females are as welcome as males in the Deneirrath hierarchy, the title "Priest" is used regardless of the gender of its holder. (The word "priestess" is something for other faiths.) The color of the cloaks priests of Deneir wear denotes their ranks, which are (in ascending order): Applicant, Underpriest, Aspirant Priest, Full Priest, Priest Illuminator, Priest Calligrapher, Priest Editor, Priest Secretary, Priest Librarian, Aspirant Scrivener, Full Scrivener, and High Scrivener (the leader of a temple). The only higher

ranks than these are granted personally by Deneir and consist of Writer Inquisitor (used by the most powerful and accomplished traveling adventurers of the faith), Librarian, and High Librarian.

Dogma: Followers of Deneir believe that information that is not recorded and saved to be used later is information that is lost. Anyone who defaces or destroys a book should be punished in proportion to the value of the information lost unless she or he makes full replacement of it. Deneirrath must write everything down and let copying what is written fill every otherwise idle hour. They are to bring copies of every writing they gather to every temple of Deneir they arrive in (or make the copies there) so that knowledge may spread and nothing be lost.

Information should be free to all and all should be able to read it, so that lying tongues cannot distort things all out of proportion. Deneirrath are to write down all that people say, believe, and observe, leaving others to judge what is true, of value, and proper—for that which is not written is lost, and there must be room for all tastes, all tongues, and all expression. Information that does not harm should be made free to all.

Literacy is an important gift of Deneir and should be spread and taught. Deneirrath must learn to read and write and teach at least 10 mortals who do not venerate Deneir to do so also, so that such learning spreads.

Followers of Deneir have taken an oath of charity as well, such that they cannot turn down the request of another to write letters and transcribe information. If the one making the request is needy, they can take no payment for doing such duties, though they may charge those who can afford such services a fair rate. Deneirrath are to keep secrets they are exposed to in their charitable duties when bound to by oath or by their moral code.

Day-to-Day Activities: The primary task of priests of Deneir is to gather and write down—or copy out if it is already written—knowledge and creative things (fiction, poems, song lyrics, witticisms, and diaries) so that nothing written is lost. Some priests never leave the copying cloisters of large temples, while others wander among cottages and hill farms copying out old half-remembered ballads that they can pay some toothless gray-hair to try to sing. Still others operate wealthy lending libraries in the bustling cities of Sembia or ride into danger all over Faerûn breaking into old tombs and delving into ruins in search of lost and forgotten writings before such things crumble away forever. These are the sort of deeds that have earned Deneir his nickname "Scribe of Oghma."

Many common folk through the Realms, however, see Deneirrath as the scribes of the people because they take a special vow of charity upon becoming priests: to write letters and transcribe information for anyone who asks them to as long they do not have to copy out anything magical (mainly for their own safety) or write down anything from their own knowledge that would reveal the secrets of others. (A priest of Deneir imprisoned and ordered to list all the literate people in his town or list all those for whom he's drafted letters on matters of finance in the last decade would refuse to do so.) The poor receive such services for free, the average commoner in return for the price of the paper and inks plus a single silver piece, and wealthier petitioners pay the going rates. These rates are often as much as 4 gp a page for simple text and double that and more for fairly simple illuminated writings. Large projects must be negotiated, but in slow times, priests of Deneir can be found in the local commons and bars, writing letters for those unable to do so.

Real wealth can be gained, however, by a priest asked to write something in strictest confidence—for the Price of the Silent Scribe can be steep, with a third going to the priest and two-thirds to the nearest temple of Deneir. "Strictest confidence" means that no one outside the faith ever hears or reads of what the priest has been enjoined to silence on. The rumors of secret writings being written down and kept in secret libraries kept by the Deneirrath are true. These secret libraries may be anything from secret passages in temple offices and hollow pillars in shrines to great vaults and even "forbidden towers" in the larger abbeys and monasteries. Deneirrath caches of secret writings are always guarded by spells and usually also by monsters that range from watchspiders to watchghosts. Magical writings are always kept secret from outsiders. Deneirrath never admit that their senior priests do, in fact, copy out spells and make some of the scrolls that temples have been known to sell to adventurers, nobles, and wealthy merchants.

Educating others to read and write is another important task for the clergy of Deneir for which only nominal fees are charged. The temples and abbeys of the faith, however, charge stiff fees to train nonbelievers to be skilled scribes, limners (artists), illuminators, bookbinders, and parchmentmakers.

Holy Days/Important Ceremonies: The only holy day that sees special ceremonies in the church of Deneir is the Shieldmeet, wherein copies of old contracts are taken out for public viewing and any mortal may ask to see a copy of any (nonmagical) writing in any temple of Deneir to which she or he can travel. Such records and writings must be specifically requested, however (not "every contract written by Duke Teranzan"), and must not violate the vows of confidentiality of the temple. Shieldmeet is the day on which the Gilding is observed: a rite in which priests gather in a great circle around a levitated manuscript and cast special spells, each of which impresses a single golden letter onto the page, to set forth the Words of Deneir in large letters for public display in days to come. (It is the duty of junior Deneirrath to hunt down and punish thieves who tear off or scrape at letters trying to get the meager gold.)

This is not to say that Deneirrath do not observe complex rituals. They do on a daily basis. These many ceremonies include chants, sung prayers, and responsive readings as well as private, personal prayers. Certain old priests utter a prayer with every illuminated letter they commence and again when they complete it—or whenever they first make a mark upon a virgin page. Most Deneirrath pray to their deity when they undertake a major task such as copying out a noble family tree, making a map, or copying out a minstrel's chapbook of ballads for sale in the larger, more sophisticated cities of the Realms.

Major Centers of Worship: Iron Dragon Mountain, a hidden, legendary peak in the Earthfast Mountains, is the site of the Master's Library in Faerûn, a complex of many caverns where more books than anywhere else in all the Realms—even Candlekeep, the Library of Curna in the Curna Mountains, and the great libraries of Shou Lung—are stored. Here can be found the High Librarians, who have samples of all known written tongues and can read them (even dragon writings). Sixty or so High Librarians—said to all be bearded, balding, shuffling men of great age—are said to live here. Their leader is the Librarian Supreme Haliduth Orspriir, a vigorous man who has lived some 600 years by the grace of Deneir. He can call on eight mature adult to great wyrm mist dragons who lair in various nearby peaks to defend the Library from attack. All devout Deneirrath undertake a pilgrimage to the Master's Library at least once in their lives, but most never get beyond the Reading Room, a small fastness well to the south of the true temple, where a kindly old female Keeper (assisted and guarded by loyal watchghosts) makes use of a secret *gate* (usable only by nonliving matter) to send notes to the Master's Library requesting specific texts and to receive copies of the requested writings to hand to the faithful.

The treasured collections of Silverymoon, the artifact museums of Calimshan, and Twilight Hall in Berdusk are all important regional centers of Deneir's worship. The Edificant Library, administered jointly by the clergy of Deneir and Oghma and located in the Snowflake Mountains northwest of Carradoon, was another prominent regional temple before its destruction in the Year of the Helm (1362 DR). A magnificent cathedral to Deneir known as the Soaring Spirit has since been built on the spot by High Scrivener Cadderly and is quickly becoming the premier center of learning and worship of the Lord of Glyphs and Images in western Faerûn.

Affiliated Orders: Deneir, with Mystra and other powers, has influence on the mysterious group known as the Harpers, and one of Deneir's largest churches, the Inner Chamber in Berdusk, is the front for an extensive Harper organization known as Twilight Hall. While Deneir has no militant knightly orders, his faith does number an order of scribes and several orders of monks. All temple scribes certified by the church of Deneir as skilled and trustworthy belong to the Literate Brotherhood and wear a pin or badge depicting a white quill with a gold nib. The monastic orders include the Preservers of the Ordered Way, who tend to remain cloistered and perform copying and illuminating work; the Disciples of the Free Word (known derisively as the "Pens of the Poor"), who pursue the church mission of offering scribe duties to the indigent with great vigor; and the Zealots of the Written Word (usually just called "Zealots" or Carmendines, after their founder), an adventuring order that accompanies priests of the faith on holy quests and pursues money-making efforts for the church.

Priestly Vestments: Deneirrath always wear the badge of the god upon their person—if nowhere else, on a gold circlet worn about their brows. They are also never without their most important identifiers, their ubiquitous writing kits: triangular leather pouches belted to their right hips containing paper, inks, and pens. There is a saying about Deneirrath and their kits: "If a Deneirrath is naked in the bath and the ceiling above him catches fire, he will grab any books in the room first, his writing kit second, and the door third, leaving clothes behind for more modest men."

The standard dress of priests of Deneir, both in normal daily use and for ceremony, is a tan, off-white, or white tunic with a stiff, circular collar, breeches, and a medium-length ornamental cloak of the sort known as a swirl cloak in the cities of the Sword Coast (because it covers nothing against winter winds and bad weather, but merely swirls out grandly behind the wearer). The color of the cloak denotes the rank of the cleric,

from diagonally black-and-white striped for Applicants, to black for Underpriests, black with a maroon collar for Aspirant Priests, black with a gray central strip for Full Priests, gray with black trim for Priest Illuminators, all gray for Priest Calligraphers, indigo for Priest Editors, sepia for Priest Secretaries, turquoise for Priest Librarians, royal blue for Aspirant Scriveners, white with gold trim for Full Scriveners, and pure white for High Scriveners.

Adventuring Garb: Adventuring clerics of Deneir wear whatever is most suitable for their particular mission, but they always wear both their writing kits and badges bearing the symbol of Deneir somewhere on their persons.

Specialty Priests (Glyphscribes)

Requirements:	Intelligence 15, Wisdom 15
Prime Req.:	Intelligence, Wisdom
Alignment:	NG
Weapons:	Any one-handed bludgeoning (wholly Type B) weapons
Armor:	All armor types up to and including banded mail; no shields
Major Spheres:	All, astral, combat, creation, divination, elemental, guardian, healing, protection, summoning, thought
Minor Spheres:	Animal, plant, sun, time, weather
Magical Items:	Same as clerics
Req. Profs:	Reading/writing (Common)
Bonus Profs:	Reading/writing (any)

- Glyphscribes gain a +4 bonus on all saving throws vs. damage and malicious effects caused from reading, touching, or walking near books, scrolls, runes, and other magical writing, including the effects of curses and magical tomes handled by the wrong class. In situations where the reader gets no saving throw (such as reading *explosive runes*), then a normal saving throw is allowed without modification. The DM may determine the extent of this benefit, but it should be confined to written works or those using specific, definable images. Note that the glyphscribe also receives this benefit against spells or similar effects cast upon him or her by being read from a scroll.
- Glyphscribes can speak any languages that are spoken by natives of Abeir-Toril and the crystal sphere that immediately surrounds it (Realmspace). This does not mean that glyphscribes have any special gift for teaching languages, and a glyphscribe does not have free and constant access to all those languages.

  Basically, a glyphscribe can actually keep in mind constantly as many spoken tongues as she or he has points of Intelligence. The languages a glyphscribe is going to permanently learn must be kept track of by the glyphscribe's player. Once a language is made one of the permanent tongues, it cannot be changed. If glyphscribes wants to learn to read and write languages that have spoken tongues, they must take those tongues as one of their permanent languages.

  Nonpermanent languages become usable only on an as-needed basis. For instance, most Faerûnians do not speak Nexalan, the language of Maztica. Only when face to face with someone or something speaking that tongue does a glyphscribe know how to speak and understand it. When the Nexalan speaker leaves, the glyphscribe loses access to that language, although all things discussed are remembered in a form the glyphscribe understands to the extent that any conversation is normally able to be recalled.
- Glyphscribes, when confronted with a ward or runic symbol can try to identify the symbol. Make two Intelligence ability checks. If the first succeeds, the glyphscribe determines the type of person (Harper, merchant, ranger, orc, etc.) who left the rune. A second Intelligence ability check allows the glyphscribe to determine the general meaning of the rune (warning, good food, ambush, ancient magic), though not the exact details of the message.
- At 3rd level, glyphscribes are able to create a *glyph of revealing* (as the 2nd-level priest spell) or cast *erase* (as the 1st-level wizard spell) once a day.
- At 5th level, glyphscribes have the ability to create a *glyph of warding* (as the 3rd-level priest spell) once a day. It takes them five rounds to do so, no matter what the size of the area to be warded is. They may not ward any area of more than 50 square feet with this ability.
- At 7th level, glyphscribes are able to cast *amanuensis* or *dispel magic* (as the 3rd-level priest spells) once a day.
- At 10th level, glyphscribes are able to *speak with dead* (as the 3rd-level priest spell), *speak with plants* (as the 4th-level priest spell), or *speak with monsters* (as the 6th-level priest spell) up to four times a day.
- At 15th level, glyphscribes have the ability to create a *symbol* (as either the 7th-level priest spell or the 8th-level wizard spell) once a day.

Deneirrath Spells

2nd Level

Glyph of Revealing (Alteration, Evocation)

Sphere:	Divination
Range:	0
Components:	V, S, M
Duration:	1 hour/level
Casting Time:	5
Area of Effect:	120-foot-diameter sphere
Saving Throw:	None

To enact this magic, the priest draws a special glyph on any relatively horizontal surface (including a shield held out horizontally or the instep of a boot) with a special ink. When the *glyph of revealing* is complete, it glows and then vanishes, but it subsequently causes all dweomers within a 120-foot-diameter sphere of itself to glow with a clear white radiance the same brightness as *faerie fire*. The outlines of magically hidden inscriptions, invisible *wizard marks*, magically concealed *secret pages*, *runes*, *glyphs*, *symbols*, and the like within its area of effect are clearly shown so that they can be read or identified without being triggered. The *glyph of revealing* may be moved without damaging it once it is complete.

The material component of this spell is an ink made of the juice of crushed eyebright, white chalk, and crushed quartz.

3rd Level

Amanuensis (Alteration, Evocation)

Sphere:	Creation
Range:	10 feet
Components:	V, S, M
Duration:	1 turn/level
Casting Time:	6
Area of Effect:	Special
Saving Throw:	None

When cast, this spell generates its own ink and animates a quill pen as if it were in an invisible scribe's hand (though there is in fact nothing tangible or sentient present) to precisely duplicate nonmagical writing. The animated quill writes as fast as the caster can and copies as much of any writing the caster assigns it to copy as can be duplicated before the spell expires. The quill vanishes when the spell is done or earlier if the caster wills the magic to end.

Though the ink created by *amanuensis* is unique and does not duplicate the copied work, the penmanship of the copy is exacting. Perfect forgeries can be made by means of this spell.

Once the quill is set to its task, the caster need not be present or in range for it to continue; only destruction of the writing surface or the casting of *dispel magic* upon the quill prevents the writing from being completed. If necessary to complete its assigned task, the quill becomes intangible and follows the writing surface if it is moved; it cannot be grasped or struck aside in an effort to make it cease. No being except the caster can control or influence the moving quill. If the quill finishes its copying and some time remains before the spell ends, the caster must be within range, however, to direct it to begin copying a second writing or making a second copy of the same writing.

An *amanuensis* spell cannot copy any magical writing or markings. If directed to do so, the quill hangs motionless. A diary, grimoire, or other work containing passages of text interspersed with spells and magical symbols is copied as text with gaps where the original displays magical markings. Many powerful priests have pleaded with Deneir to allow this spell to be modified so that their prayers would allow them to copy spells, but Deneir has steadfastly refused to grant this power.

The material components of this spell are a quill pen and a blank sheet or sheets of parchment, some vellum scrip, a chapbook, or another writing surface onto which the writing will be copied. The quill is consumed at the end of the spell's duration; the writing surface is not.

Shift Glyph (Alteration, Evocation)

Sphere:	Creation, Divination
Range:	5 yards/level
Components:	V, S
Duration:	Permanent
Casting Time:	6
Area of Effect:	One magical *glyph*, *rune*, *symbol*, or inscription
Saving Throw:	Special

This spell allows the casting priest to move an unknown or hostile magical *glyph*, *rune*, *symbol*, or magical inscription (defined as a message of many characters all written at the same time and intended to be read together)

from the surface on which it is found to another surface of the priest's choosing within spell range. If no suitable surface (presumably one similar to the original surface, or failing that, a relatively smooth horizontal or vertical surface large enough to hold the writing) exists within range, the spell does not work, but it is not wasted.

When a *shift glyph* is cast, all magical symbols within range of the caster that the spell can affect glow with a dim white radiance. The caster has until the end of the round to choose which one to move; beings familiar with certain glyphs can identify them at this time. Once a *glyph* is chosen, the other magical markings cease to glow, fading back into their former state. Note that the chosen *glyph* may be one the caster did not know of before the spell illuminated it.

The caster of a *shift glyph* must then make a saving throw vs. spell; if this saving throw fails, the chosen *glyph* takes effect (discharges) in its original location and does not move. If the saving throw succeeds, the *glyph* is successfully moved to its new location. If the *glyph* or writing is moved successfully but remains linked to something on, under, behind, or beneath its former location (suggesting that its former area remains trapped or dangerous), the magic makes the caster aware of this, but reveals nothing about the nature of the not-yet-triggered magic.

Eldath

(Goddess of Singing Waters, the Quiet One, Mother Guardian of Groves, the Green Goddess, the Mother of the Waters)

Lesser Power of Elysium, NG

Portfolio:	Quiet places, springs, pools, stillness, peace, waterfalls, druid groves
Aliases:	None
Domain Name:	Eronia/The True Grove
Superior:	Silvanus
Allies:	Mielikki, Silvanus, Chauntea, Selûne, Lathander
Foes:	Malar, Loviatar, Bane (now dead), Amaunator (now dead), Talos, Moander (now dead)
Symbol:	A waterfall plunging into a still pool without causing any disturbance of its waters, or a circular, sky-blue disk fringed with green ferns
Wor. Align.:	Any



Eldath (EL-dath) is the guardian of druid groves, and her presence is felt every place where there is calm. Her druids and clergy often aid other druidic faiths in establishing a grove and sanctifying it. In religious art, Eldath is often depicted as a dark-haired woman dressed in shimmering green or as a dryad or wild elf with blue and green hair. Her singing is heard in every babbling brook and waterfall.

Eldath is a pacifist and usually takes no hostile actions even when threatened. This is one of the reasons that Eldath is almost a forgotten power; most Faerûnians think of Mielikki, Silvanus, or Chauntea in relation to nature before they think of her. Eldath is enigmatic and speaks seldom. She seems shy, but possessed of unknown depths of character and an unexpressed resolve that cannot be broken. When challenged, she gives before challengers who only later discover that her apparent acceptance and retreat merely drew them out into an untenable position where they are surrounded, out of their element, and their reinforcements have been converted to her side.

Like Mielikki, Eldath serves Silvanus. Eldath sees him as a father figure, but often finds his robustness intimidating to her retiring nature. Mielikki and Eldath have a very close relationship. During the Time of Troubles Mielikki was heard to address her as "Datha," and the two goddesses embraced as sisters.

While Eldath opposes all that Tempus stands for, she does not consider him a personal foe. He in turn, is said to consider her naive, but to respect her convictions and generally ignore her.

Eldath made the Prime Material Plane her home until very recently, similar to Mielikki. In 1369 DR, the same year that Mielikki established an Outer Planes realm, Eldath also moved her home realm, the True Grove, to Elysium. Where she received the divine burst of power to make such a huge move is unknown; sages have considered Eldath's faith a shrinking one for centuries. However, these same scholars speculate that wherever she received the power from, it may be related to the official shift toward good that Eldath herself made apparent in picking Elysium as her home plane. (Among themselves, church scholars list Mielikki, Mystra, or Chauntea as likely candidates for help in the move.) The shift itself surprised no one, and Eldath still welcomes the same worshipers and clergy members within her fold. Legend holds that Eldath's worshipers may still visit the True Grove even before their deaths through gates in places where it could formerly be reached: near the upper reaches of the Unicorn Run in the High Forest, in the Elven Court near Lake Sember or near Elventree, at Eldath's Water in the Misty Forest, in the depths of the Forest of Tethir, in the dense heart of the King's Forest in Cormyr, atop Oak Hill in the Border Forest north of the River Tesh, at various locales in Turmish, and in a dozen or more other wooded areas.

Eldath's Avatar (Mystic 30, Cleric 25, Mage 22, Bard 15)

Eldath prefers not to appear in avatar form often; she seems almost shy. When she does appear, it is usually to wounded beings who have found their way into one of her sacred places or to her worshipers. Eldath takes the form of a tall, thin, yet graceful and beautiful translucent female human, nereid, or aquatic elf; she can be seen through at all times. Her feet are bare, her hair looks like spun glass or flowing ice and is colorless like water, and her eyes are deep green. Eldath's green silken garments flow clingily around her, yet the sight of her soothes lustful thoughts rather than arousing them. She radiates stillness and peace. She can draw spells from all schools and all spheres except combat and war. She employs enchantment/charm school spells and charm sphere spells as if she were 40th level.

AC –3; MV 15, Fl 24; HP 158; THAC0 2; #AT 1
Dmg 1d10
MR 75%; SZ L (10 feet)
Str 13, Dex 24, Con 18, Int 19, Wis 24, Cha 21
Spells P: 13/12/12/12/12/11/8, W: 5/5/5/5/5/5/4/4/3
Saves PPDM 2, RSW 3, PP 5, BW 7, Sp 4

Special Att/Def: Eldath is a pacifist, preferring to silently resist and withstand rather than fighting. All nondivine attacks are launched at a –7 penalty to attack rolls within 90 feet of her and at a –5 penalty to attack rolls from over 90 feet to 140 feet of her. To raise a hand against Eldath or cast any offensive spell either at her or with her in its area of effect, the attacking being must first succeed at a saving throw vs. spell penalized by any Wisdom ability score magical defense adjustment bonus the attacker normally has (that is, the bonus becomes a penalty of equivalent amount). Magical defense adjustment penalties remain penalties.

Eldath can cast one priest spell and one wizard spell per round. Her touch destroys undead creatures of less than divine power, reducing them instantly and forever to dust. She strives above all things to cast spells that restrain, *charm*, *hold*, *sleep*, or otherwise incapacitate persistent foes rather than casting damaging spells. Her smile alone *charms* and befriends all creatures of Intelligence 1 to 4.

Eldath can *levitate* and walk on air at will at MV Fl 24. She can project *silence* akin to the *silence, 15' radius* spell either as a 90-foot-radius sphere centered on herself or in a path up to 90 feet long and as wide or narrow as she desires so as to target specific beings. She can also employ *repulsion*, and her touch or passage (within 10 feet of where her feet touch—or would if she walked on the surface) automatically *purifies* tainted, diseased or polluted matter, and neutralizes all poisons.

Other Manifestations

Eldath appears most frequently as a *whispering wind* that brings a message and revives plants that it touches to the blooming height of health or a green glowing aura that has all the healing powers of the goddess, can speak aloud and in the minds of those within 120 feet, and can telekinese nonliving items within its confines. Eldath also acts or shows her favor through the appearance or actions of bears, raccoons, brownies, dryads, sylphs, nereids, feystags, sprites, stags, talking owls, unicorns, and other woodland creatures, common meadow and woodland flowers such as daisies, water plants such as water lilies and lotuses, and aquamarines, clear quartz, blue topazes, sapphires, and other stones in watery hues.

The Church

Clergy:	Clerics, druids, specialty priests, monks, mystics
Clergy's Align.:	LG, NG, CG, LN, N, CN
Turn Undead:	C: Yes, D: No, SP: Yes, Mon: No, Mys: No
Cmnd. Undead:	C: No, D: No, SP: No, Mon: No, Mys: No

All clerics, druids, specialty priests, monks, and mystics of Eldath receive religion (Faerûnian) as a bonus nonweapon proficiency. All of these priests of Eldath must take swimming as a nonweapon proficiency.

The church of Eldath is small and dispersed, the majority of its most ardent priests traveling and preaching or settling by some quiet spot and teaching those who come seeking enlightenment. In a world brimming with evil deities and their servants, orcs, goblins, warring nations, and other hostile forces, it is not surprising that Eldath's philosophy of peace and calm has failed to catch on. Still, it is viable and challenging, and legends speak of heroes, such as the elven war hero Telva, who embraced the cause of Eldath and abandoned warfare forever. One race of beings who travel against the tide of war with Eldath are the ondonti, a pacifistic orcish race (detailed in the *Ruins of Zhentil Keep* boxed set).

Given the limitations and goals of the specialty priests of Eldath, it should not be surprising that there are not very many of them. Only some 10% of the priests of Eldath are specialty priests, called peacemen and peacewomen in the faith. The remainder of the followers are split between druids, clerics, a scant few mystics, and a relatively recently founded monastic order. Clerics, druids, mystics, and monks, while not as restricted as the specialty priests of Eldath, are encouraged to conduct themselves in a fitting fashion as put forth by their deity. It is a mark of skill among Eldathyn (especially adventurer-priests, known as "Freewalkers") to defeat foes with defensive spells, making an enemy defeat himself through misdirection and manipulation. Most of the high-ranking members of the church's loose organization are peacemen and peacewomen, and the great druids and other senior clergy members of the faith defer to them in discussion. Relations between the five branches of the faith are excellent, and both of the more militant wings of the faith are very supportive and protective of the specialty priests, mystics, and monks, who are more retiring.

Pacifists and lovers-of-nature cleave to the Green Goddess. Many are vegetarians and herbalists who desire to take no life, but the ranks of the Eldathyn are studded with hardy adventurer-priests who serve as envoys to other faiths, act as go-betweens with urban worshipers (often guiding them to and from forest fastness temples), and carry items and messages from priest to priest within the faith. Although it is part of the making of a priest of Eldath that an individual must travel Faerûn widely enough to pray in at least nine sacred fastnesses (temple groves) dedicated to the goddess, most Eldathyn settle in one grove or one forest and live their lives thereabouts.

Eldathyn are organized in a simple hierarchy where a dozen or so priests, each of whom may have up to 14 underpriests dwelling with him or her, report to a senior priest who in turn reports to a grand priest responsible for a realm or larger region. Clergy of senior years, many accomplishments, or higher rank are styled "Exalted," and traveling Freewalkers rank between full priests and senior priests. From the ranks of the Exalted come the leaders of temples to Eldath, most of whom preside over forest communities with open-air sacred places of worship known as fastnesses. As the leader of a fastness, they are entitled use the title Keeper of the Fastness.

Dogma: The philosophy of Eldath is highly advanced. It teaches that peace can only come from within and cannot be taught or imposed; it must be reached through thought and meditation. The faithful of Eldath should seek stillness and thereby find peace. They are to plant trees and green-leaved things and tend such things when they need it, wherever they may be.

Eldathyn are instructed to nurture and aid and not to restrict or punish. They may *defend* but not punish. Eldathyn may work violence only to defend, and they may slay no thing of the forest save to prevent it from slaying themselves or another under their protection.

All worshipers of Eldath are to aid fellow Eldathyn and clergy of Silvanus and Mielikki whenever possible and to give assistance, support, and shelter to displaced forest dwellers and to those who work to defend ponds, marshes, and streamside woods everywhere. They must swear to take no thinking life save in direst need and to share with all beings the beneficial things that grow in or come from running water that all may know of and praise Eldath.

Day-to-Day Activities: Eldathyn usually spend their lives tending unspoiled places to ensure that they survive and even flourish in the face of human and other depredations. Priests of Eldath replant burned areas, purge areas of plant diseases, construct boulder firebreaks, irrigate wooded areas, and clear streambeds to make rivulets flow more swiftly or create dams to slow runoff and encourage the life created by small pools. They even make bargains with nearby foresters to cut only in certain areas and leave other woodlands alone.

Eldath has a hatred of indiscriminate and greedy woodcutters, those who use fire as a weapon, and avaricious millers and careless beings who foul rivers and other waters. Her clergy are pledged to work against such individuals by whatever means seem most prudent for long-term success. They rarely resort to any sort of open confrontation for as long as possible as it tends to bring attacks down on the clergy—but hidden priests can work in opposition unhindered.

Eldathyn are also charged with observing and recording what sort of birds, beasts, and plants dwell in what places and the changes in the amounts and locations of such flora and fauna over the years. They are to report such things to their superiors on a regular basis so that the senior clergy members, working with those of Silvanus and Mielikki, can interpret long-term trends in regional ecologies.

To raise funds for personal and church support, priests of Eldath may act as water-dowsers by employing an infallible *water divination* spell known to the church, as herbalists, gardeners, or as potion-makers. Few Eldathyn live in large settlements, but many dwell in springside cottages—often with trained guard animals—within an easy ride of cities or large towns so as to be able to serve the local populace as sources of medicines and potions. Clergy of Eldath are all taught to swim, and often teach this skill to nonbelievers in return for small offerings to the church and the goddess of food and coins that the priests can use.

Holy Days/Important Ceremonies: Eldath's clergy members pray on a personal and individual basis when bathing or floating in ponds or streams, when standing under waterfalls, and in small chambers, caves, or forest bowers given over to regular meditation. Many forest paths in woods dwelt in by Eldathyn cross streams by means of log bridges bearing tiny huts with holes or trap doors in their floors, permitting modest clergy to immerse themselves for prayer or bathing. These are the most favored meditation spots for Eldathyn.

Prayers must be performed upon awakening, at sunset, and at least once during the dark hours, and may be performed at any other time as personally desired. In woodlands and remote wilderness areas, worship of the Green Goddess should be done unclad or as close to it as is possible in a given circumstance. Startled woodsmen tell of certain adventurer-priests standing in pools to pray with their weapons drifting in midair around them in slow, enspelled orbits so as to be ready to hand if danger came upon the scene.

The only calendar-related ritual of Eldath, the Greening (Greengrass) is also the only regular gathering and festival of the priesthood. It is preceded by Firstflow, a festival held at different times in different locales as the ice breaks up and the waters begin to flow. The only other occasions upon which Eldathyn gather in large numbers are consecrations of new places as open-air temples or shrines of the goddess. At such consecrations, the assembled clergy perform the Chant of the Fastness. An avatar of Eldath always appears to bless her worshipers' efforts, though she may not always speak or work magic other than making any spring or water in her new sacred place into *water of Eldath* for a tenday thereafter and giving it the power to *regenerate* and *heal* all creatures immersed in it until the dawn following the day of her appearance.

Major Centers of Worship: The most revered center of Eldathyn worship is Duskwood Dell in Amn, east of Eshpurta. There the waters of the River Rimril, a tributary of the Esmel River, plunge down the western cliffs of Eldath's Mount in the Troll Mountains via the Green Goddess Falls in a descent of over 400 feet and thence through a series of pools and lesser falls (called the Steps) out into Arundath, the Quiet Forest (known most commonly as the Snakewood for the serpentine denizens the Eldathyn use to scare away intruders). Here Most Exalted Fallskeeper Alatoasz Berendim presides over a tree city of Eldathyn who train underpriests in the service of the Green Goddess and send them out all over Faerûn to find their personal place in Eldath's service.

Elah'zad, an ancient Eldathyn holy site in Anauroch, is also a place of great power. According to the Bedine, Elah'zad was the home of the moon goddess, Elah (Selûne), but At'ar the sun goddess drove her away and made it a prison for Eldath, the Mother of the Waters, because she was jealous of Eldath's beauty. Here Eldath can choose to speak through the mouth of any woman who enters the House of the Moon, a nearly circular palatial temple formed of chalky, translucent desert rock in the midst of a lake set in a sacred grove surrounded by over a hundred small springs. (The woman falls asleep and the goddess directly and completely controls her body.) At the House of the Moon charged magical items of the Eldathyn faith can be recharged through prayer and ritual by the grace of Eldath.

Affiliated Orders: The Eldathyn church and the revitalized Mielikkian faith have grown extremely close recently. Eldathyn provide quiet sanctuary and supply to the Shadoweirs of the Mielikkian faith when they cannot receive support from those of their own religion. The Eldathyn faith also has close ties with Those Who Harp (the Harpers), an organization working throughout Faerûn for good and against the rise of great powers, which tend to endanger all natural life.

The church of Eldath has a circle of a few peacewomen and peacemen who have formed a group known as the Arbitrators of the Quiet One. They freely go to areas of conflict and attempt to serve as mediators in long-standing disagreements that have led to violent acts. They listen to both sides and try to find a middle ground without polarizing the issues through overt statements of moral judgment. They prefer to find resolutions that get at the heart of a problem so that once dealt with it does not flare up again in months or years.

The monastic order of Eldath is the Disciples of the Yielding Way, sometimes known as the Brothers and Sisters of the Open Palm. These monks guard sacred sites where many peacemen and peacewomen dwell and travel the countryside gathering information for isolated groves and fastnesses. They do not ever seek to provoke violence, but are quite deceptively deadly when defending themselves, their charges, and their holy sites.

Priestly Vestments: Priests of Eldath dress simply in green and blue robes decorated with water-colored (blue, green, translucent, and opalescent) semiprecious gems and embroidery in water patterns. Specialty priests don a series of sheer robes, each in different shades of blue and green. The sleeves and hems of the garments are artfully cut to look ragged like tossing waves or water ripples. All clergy wear Eldath's symbol as a holy symbol; the sky-blue disk is fashioned of painted wood and fresh fern fronds are planted or affixed over the painted ones on the symbol whenever possible.

Adventuring Garb: Eldathyn priests dress practically in the field, though some like to accent their dress with blue and green and allow the sleeves and hems of their garments to become ragged to simulate frothing water. Most wear leaf-green robes with moss-green accents, gray sashes, and brown overcloaks. Peacemen and peacewomen wear no armor and sport garb similar to their ceremonial dress made up of multiple layers of semi-transparent robes and tabards over an opaque foundation robe or dress. Sightings of Eldathyn in the deep woods have given rise to many legends of wild folk of the woods.

Specialty Priests (Druids)

Requirements:	Wisdom 12, Charisma 15
Prime Req.:	Wisdom, Charisma
Alignment:	N
Weapons:	Club, sickle, dart, spear, dagger, scimitar, sling, staff
Armor:	Padded, leather, or hide and wooden, bone, shell or other nonmetallic shield
Major Spheress:	All, animal, creation, elemental, healing, plant, time, wards, weather
Minor Spheres:	Divination, travelers
Magical Items:	As druid
Req. Profs:	Swimming
Bonus Profs:	Modern languages (pick two from: brownie, dryad, elvish, korred, nereid, nixie, nymph, pegasus, pixie, satyr, sirine, sprite, sylph, treant, unicorn)

Some of the specialty priests of Eldath are druids. Their abilities and restrictions, aside from changes noted above, are summarized in Appendix 1: Priest Classes and detailed in full in the *Player's Handbook*.

Specialty Priests (Peacemen/Peacewomen)

Requirements:	Wisdom 14, Charisma 13
Prime Req.:	Wisdom, Charisma
Alignment:	NG, N
Weapons:	Nets, whips, staves, clubs, stones, slings, and staff slings only, and then only within great restrictions (see below).
Armor:	None
Major Spheress:	All, astral, charm, divination, elemental water, healing, protection, sun, wards
Minor Spheres:	Animal, necromantic, plant, travelers
Magical Items:	Same as clerics, but specialty priests of Eldath will not use items or those effects of items which inflict harm upon others.
Req. Profs:	Swimming
Bonus Profs:	Modern languages (pick three from: brownie, dryad, elvish, korred, nereid, nixie, nymph, pegasus, pixie, satyr, sirine, sprite, sylph, treant, unicorn)

- Peacemen and peacewomen can be half-elves, halflings, or sirines, though halfling and elf society finds this choice of vocation a tad peculiar, to say the least.
- Peacemen and peacewomen cannot fight, except to defend themselves and those with them. They may not initiate attacks, charges, or ambushes. They are pacifists. Those peacemen and peacewomen who seek to bend the will of the goddess to their own ends soon find themselves without priestly abilities.
- Peacemen and peacewomen may use any priest spells of the enchantment/charm type, *regardless of sphere*.
- Peacemen and peacewomen may use *hold plant*, though normally 4th-level spells in a minor sphere would be denied them.
- Peacemen and peacewomen are able to cast *remove fear* (as the 1st-level priest spell) once per day. This *remove fear* effects other magical fears, including the fear aura of the now-dead Bane and his specialty priests. It also dispels the effects of the *pain touch* of the pains of Loviatar.
- Peacemen and peacewomen are immune to the *pain touch* of pains of Loviatar.
- At 3rd level, peacemen and peacewomen are able to cast *sleep* (as the 1st-level wizard spell). They gain an additional *sleep* spell for every additional three levels of experience.
- At 5th level, peacemen and peacewomen are able to cast *silence, 15' radius* (as the 2nd-level priest spell). The priest gains an additional *silence, 15' radius* spell for every additional three levels of experience.
- At 7th level, peacemen and peacewomen are able to *water walk* (as the 3rd-level priest spell) at will.
- At 10th level, peacemen and peacewomen can breathe water.
- At 12th level, peacemen and peacewomen are able to cast *Laeral's aqueous column* (as the 4th-level wizard spell detailed in *Pages From the Mages*, *The Code of the Harpers*, or *The Seven Sisters*) once a day.
- At 15th level, peacemen and peacewomen have *sanctuary* (as the 1st-level priest spell) in effect on themselves at all times. Any direct attackers must make a saving throw vs. spell or totally ignore them.
- In combat, peacemen and peacewomen may parry attacks, subtracting their Strength bonus plus 1d6 points directly from their opponent's attack roll. At 10th level, this becomes the Strength bonus plus 1d10 points. If a peaceman or peacewoman attacks, she or he loses this ability for the remainder of the battle.

Eldathyn Spells

1st Level

Wailing Wind (Alteration)

Sphere:	Elemental Air, Weather
Range:	5 yards/level
Components:	V
Duration:	1 turn/level
Casting Time:	1 round
Area of Effect:	A cube of 10 feet/level on a side
Saving Throw	None

By means of this spell, a priest creates a magical warning system. When any creature larger than a common honeybee enters a guarded area (a passage, chamber, cavern, doorway, or cave mouth of up to the area of effect), a wailing, whistling blast of wind blows from the guarded area toward the casting priest. The priest designates the area to be protected verbally, and must be standing within 5 yards per level of the area to be protected when the spell is cast.

The *wailing wind* travels toward the caster as long as she or he is on the same plane as the guarded area, but fades out beyond 100 yards per level of the casting priest. The *wailing wind* has a distinctive tone that can be heard by all creatures capable of hearing. It transmits and magnifies any sounds (speech, movement, etc.) made by the triggering being at the time it is activated, and it thus gives any listener a clue as to what sort of intruder approaches.

The spell cannot be modified to be activated by only specific beings or types of creatures. Once the guarded area is entered and the *wailing wind* rises, the spell is exhausted unless the caster was of sufficient level to allow another activation of the spell for another intruder. The *wind* itself lasts for 1 round per level of the casting priest once triggered, although the caster may end it sooner.

A *wailing wind* can be activated more than once, depending on the level of its caster. As the level of the caster increases, the number of blasts of *wailing wind* occurring for different intruders at different times is also increased. A 1st- or 2nd-level caster creates only a single-blast *wailing wind*; a 3rd- or 4th-level caster creates a *wind* of two blasts; a 5th- or 6th-level caster creates a *wind* of three blasts, and so on with no known maximum.

2nd Level

Touchsickle (Alteration)

Sphere:	Combat, Plant
Range:	0

Components: V, S
Duration: 2 rounds/level
Casting Time: 5
Area of Effect: The caster
Saving Throw: None

By means of this spell, one of the caster's hands temporarily becomes a wooden magical weapon. The extremity is able to strike creatures who can be hit only by magical weapons of +2 enchantment or less. The extremity gains no attack bonus, but its slightest touch does the same slashing (Type S) damage as a sickle: 1d4+1 points of damage vs. smaller than man-sized or man-sized creatures, 1d4 points of damage vs. larger than man-sized creatures.

A druid may use the enchanted extremity to harvest mistletoe as though it were a gold or silver sickle.

3rd Level

Flame Shield (Evocation)
Sphere: Elemental Fire
Range: 0
Components: V, S, M
Duration: 1 round/level
Casting Time: 6
Area of Effect: Special
Saving Throw: None

This spell creates a pulsating, 6-foot-high shield of darkness at the end of the caster's hand. The shield is weightless and intangible. Missiles and other weapons and solid objects, including parts of the caster's body, pass through it without impediment. The shield remains attached to one of the caster's hands (chosen during the casting) unless the casting priest touches another creature's hand and wills control of the shield to pass to the other (who must agree to the transfer or it cannot occur).

The shield works against flame. Its touch extinguishes normal torches, flaming oil, and candles instantly. Larger fires are diminished. A *fireball* striking or exploding around the bearer of a *flame shield*, for example, does only half damage. A *flame blade* coming into contact with a *flame shield* is harmlessly destroyed. A *flame shield* fully cancels out a *flame strike* if held directly in the path of the *flame strike* (over the *shield*-bearer's head); this destroys the *flame shield* instantly. If the *flame shield* is not held in such a fashion, the *shield*-bearer takes half damage as for a *fireball*.

Flame-related illusions, hypnotic patterns, and the like have no effect on any being viewing them through a *flame shield*. A magical, flaming sword striking through a *flame shield* encounters no resistance and inflicts normal weapon damage but no flame damage. Any part of such a blade that has passed through the shield remains free of flames while any part of the blade is in contact with the shield; thus a flaming sword striking through a *flame shield* cannot ignite a scroll or other flammable object by touch.

The material components for this spell are a piece of phosphorous, a drop of mercury, and a cobweb.

Greenwood (Alteration)
Sphere: Plant
Range: 10 yards/level
Components: V, S, M
Duration: 1 turn/level
Casting Time: 6
Area of Effect: 9 cubic feet+1 cubic foot/level
Saving Throw: None

By means of this spell, the caster can temporarily make dead and withered trees appear living, green and healthy. The caster can affect one plant (or object made from one), or a mass of plant material up to 9 cubic feet plus 1 cubic foot per level of the caster. Dead or bare trees, shrubs, or vines can be made to cloak themselves in leaves. Sufficient foliage appears to afford concealment for the caster, but not enough to use for an *entangle* spell.

Dry firewood can be made damp enough that it does not light. If wood is already alight, the flames die down to a thick, choking smoke in a cloud that lasts for one round per experience level of the caster. This cloud, which totally obscures vision beyond 2 feet, covers a roughly spherical volume from ground or floor up or conforms to the shape of a confined area. The smoke fills a volume 100 times that of the fire source. All within the cloud must roll successful saving throws vs. spell or suffer –2 penalties to all combat rolls and Armor Class.

Dry, seasoned wood, such as a ship's mast, can be made to bend and snap under a strain like green wood. Rotten wood, such as an old bridge or ruin, usually collapses or becomes unsafe to carry any future load.

Damage to plants or wood suffered by being made "green" is permanent, but the wood otherwise reverts to its former state after the expiration of the spell. In other words, if *greenwood* is used to collapse an old bridge, the wood the bridge is made of returns to its previous condition after the expiration of the spell, but the bridge is still collapsed.

Mold Touch (Alteration)
Sphere: Plant
Range: Touch
Components: V, S, M
Duration: Special
Casting Time: 6
Area of Effect: One target creature
Saving Throw: Special

This spell empowers the casting priest to transmute its material components into brown mold spores without suffering personal harm. The first creature touched by the caster within six rounds of the casting is infected by brown mold. A successful attack roll is required to touch an opponent in combat or one who is not unaware or immobilized. If the caster cannot touch any creature, the mold spores vanish at the end of six rounds.

The mold spores created by this spell cannot live on plant or inorganic material. All the spores are transferred to the first creature touched by the caster. Thus, the caster can infect only one creature per spell. In the event of an accident, this could well be a friend or ally. A *mold touch* spell inflicts 4d6 points of damage upon the target creature, and half that if the victim makes a successful saving throw vs. spell.

Brown mold spreads from the contact point rapidly, growing by absorbing body heat. In the process, it chills the victim. In the second round after the attack, the mold inflicts 2d6 points of damage and half that if the victim makes a successful saving throw vs. spell. On every round thereafter, the victim receives a saving throw vs. spell. If the saving throw is successful, no damage is taken, and the spell ends. If the saving throw is failed, the victim takes 1d6 points of damage in that round.

Brown mold created by this spell is of limited duration, and a victim cannot infect other creatures even if intending to do so. Magical cold harms mold created by this spell in the usual manner, but also affects the creature on which the mold is growing.

The material components of this spell are mistletoe, holly, or oak leaves.

Wheel of Bones (Alteration)
Sphere: Necromantic
Range: 0
Components: V, S, M
Duration: 1 round/level
Casting Time: 6
Area of Effect: Special
Saving Throw: None

This spell transforms bone fragments into a fast-spinning pinwheel of many bones that whirl about a limb of the caster chosen during casting. The caster cannot grasp anything with that limb or cast any other spell without ending the *wheel of bones*, which fades instantly into nothingness when it expires. The caster can will the spell to end at any time.

A *wheel of bones* inflicts 1d6+4 points of damage when a priest hits a foe with it by making a successful attack roll with the limb it surrounds. The *wheel of bones* can also fire bone shards once per round in addition to any melee attack the caster may make. The melee attack is made with the priest's normal THAC0. Hurled shards always strike at THAC0 7, regardless of the priest's own attack prowess. They cause 1d4 points of damage each, and 1d3 of them fly at the target of a shard attack. The caster designates the target of a shard attack, but has no control over how many shards are hurled at it. The missile range of these shards is 5 (short)/10 (medium)/15 (long) yards, and they may be fired at point blank range at neither a penalty or a bonus.

The damage and duration of a *wheel of bones* is unaffected by the number of shards it fires, and the caster of the *wheel* is never harmed by the spell's bone shards, regardless of where they fly, ricochet, or strike.

The material components of this spell are at least two bones or bone fragments from any source.

5th Level

Control Vapor (Alteration, Conjuration/Summoning)
Sphere: Elemental Air, Elemental Water
Range: 40 yards
Components: V, S, M
Duration: 1 round/level

Casting Time: 8
Area of Effect: 10-foot/level-radius sphere
Saving Throw: None

By means of this spell, the caster is able to alter the movement rate and direction of natural or magical smokes and vapors, including *incendiary clouds*, *smoke ghosts*, gaseous breath weapons, *fog cloud*, and *cloudkill*, as well as the smoky effects of *pyrotechnics* and creatures in gaseous form. Within the area of effect, wind effects are negated, even if of magical origin, and the caster can hold a vapor stationary or move it up to 10 feet per level each round in any desired direction. If the vapor passes out of the stationary area of effect of the spell, control is lost.

Creatures in gaseous form (such as vampires) and those wind walking receive no saving throw against the spell. A vapor cannot alter its form, be altered in form, nor be split into several vapors unless the caster so wills; however, creatures normally able to alter their nongaseous form into another form (such as a corporeal one) can do so whether the caster desires them to or not. The process of changing form takes twice as long as usual while they are affected by *control vapor*. Clouds of insects and similar insubstantial or amorphously formed but nongaseous creatures are not affected by this spell.

The drow of the Underdark are reputed to use a parallel form of this spell in one or more of their faiths.

The material component of this spell is a bean or pea and the priest's holy symbol (which is not consumed in casting the spell).

Greater Touchsickle (Alteration)
Sphere: Combat, Plant
Range: 0
Components: V, S
Duration: 2 rounds/level
Casting Time: 8
Area of Effect: The caster
Saving Throw: None

By means of this spell, one of the caster's hands temporarily becomes a wooden magical weapon. The extremity is able to strike *all* creatures who can be hit only by magical weapons. The extremity has a +2 attack bonus, and its slightest touch does slashing (Type S) damage as a *sickle* +2: 1d4+3 points of damage vs. smaller than man-sized or man-sized creatures, 1d4+2 points of damage vs. larger than man-sized creatures.

A druid may use the enchanted extremity to harvest mistletoe as though it were a gold or silver sickle.

Water of Eldath (Alteration)
Sphere: Elemental Water, Healing
Range: Touch
Components: V, S, M
Duration: Permanent
Casting Time: 8
Area of Effect: Three potion flasks
Saving Throw: None

This spell fills three potion flasks with *water of Eldath*. An entire flask of *water of Eldath* poured onto something or someone kills mold and musk creeper spores (including monstrous sorts) and rot grubs; purifies water of dangerous pollutants, diseases, and oils, including all things that give the water an unpleasant taste and odor; and acts as a *neutralize poison* (as the 4th-level priest spell). If an entire flask is imbibed, it instantly confers the following effects on the drinker as needed: It cures disease (as the 3rd-level priest spell); cures mummy rot; cures lycanthropy; removes curses (as the 3rd-level priest spell); and closes all wounds, including wounds made by enchanted weapons that cannot normally be made to close, effectively binding the wounds and preventing further damage due to blood loss.

The material component of this spell is three drops of water blessed by Eldath, blessed by one of her personal servants (her servitor creatures) in her name, or consecrated to her by an Exalted of Eldath. One drop is placed into each flask.

6th Level

Spring Mastery (Alteration, Evocation)
Sphere: Creation, Elemental Water
Range: Special
Components: V, S, M
Duration: Special
Casting Time: 1 round
Area of Effect: Special
Saving Throw: None

This spell can be employed in three ways: If cast on a spot where there is no running watercourse, it causes water to spring up from the earth. If cast on an existing spring, it purifies the water and makes it totally transparent and nondistorting to the caster's eyes. If cast on the casting priest while she or he is in contact with a spring, the magic performs a limited sort of *teleport*.

The first function of the spell causes water to flow up from a spot on the ground forever if enough subterranean groundwater is present to feed a spring. If there is no water around, it causes a steady flow of *water of Eldath* (see above) for one turn per level of the caster. One creature per round can drink of the flow, but if it is used to fill leather canteen flasks, potion bottles, or other containers permitting transportation away for later imbibing, the spell is exhausted after 1 container/level of the caster is filled. Any container larger in volume than the caster's two hands placed together counts as two or more containers, depending on its size.

The second function of the spell allows the caster to clearly see through the spring's water to find creatures therein and examine submerged objects or the streambed itself. Normally invisible creatures in the spring affected by *spring mastery* are made evident to the caster by the spell's magic even if they are merged with the water as water weirds or water elementals are. *Spring mastery* used in this fashion permanently banishes all taints, poisons, waterborne diseases, and corrosive substances, including monster secretions. An aquatic monster employing such fluid or fluidborne attacks discovers that they simply do not function within a 70-foot spherical radius of where the spell was cast for one full year after the round of casting.

The third function of *spring mastery* permits instantaneous travel for the caster and all nonliving worn, carried, or held items only (to whatever limits the caster can normally carry) from the place of casting to either a known, previously visited spot in or on the banks of any other spring in Faerûn (including subterranean watercourses) or to the nearest junction with another watercourse either upstream or downstream (which need not be a locale known to the caster), as the caster chooses.

The material component of this spell is three drops of water blessed by Eldath, blessed by one of her personal servants (her servitor creatures) in her name, or consecrated to her by an Exalted of Eldath. These must be poured upon the spot where the priest desires a spring to issue from in the first spell use, introduced into the existing spring in the second, or poured in the hand of the casting priest in the third.

7th Level

Mist of the Goddess (Alteration, Evocation, Necromancy)
Sphere: Elemental Water, Healing
Range: 5 yards/level
Components: V, S, M
Duration: 1 round
Casting Time: One turn
Area of Effect: An inverted cone 30 feet high with a circular base with a maximum radius of 10 feet/level and a minimum radius of 5 feet
Saving Throw: Special

This spell creates a glowing, green, inverted cone of mist that acts as the priest spells *cure disease* (3rd level), *remove curse* (3rd level), *heal* (6th level), *regenerate* (7th level), *restoration* (7th level), and *resurrection* (7th level) on any single being within it. The circular base of the mists has a radius of a maximum of 10 feet per level of the caster; it can be as small as the caster wills during casting, to a minimum of 5 feet. The cone is 30 feet high; if called forth in an area with low clearance, its height is truncated by any solid, continuous roof or ceiling material. If more than one being or portions of more than one being are touched by the mist, a random being is aided unless the priest calling up the *mist of the goddess* specifically chooses one being as the spell recipient by act of will.

No corpse is aided by this spell if a living intelligent being is in contact with the mists, but if *only* corpses are present, and no single being is chosen by the caster as the spell recipient, all the dead are allowed the saving throw vs. spell they had in life. All those who successfully save are reincarnated (as the 7th-level priest spell *reincarnate*, but without any time limit since death) into a random creature form that can readily survive in the immediate surroundings (in other words, no fish out of water or tropical species in glacial arctic regions).

The material component of this spell is a drop of water blessed by Eldath, blessed by one of her personal servants (her servitor creatures) in her name, or consecrated to her by an Exalted of Eldath.

Gond

(Wonderbringer, the Lord of All Smiths, the Inspiration Divine, the Holy Maker of All Things)

Intermediate Power of the Outlands, N

Portfolio:	Artifice, craft, construction, smithwork
Aliases:	Zionil (Durpar, Estagund, and Var the Golden)
Domain Name:	Outlands/Wonderhome
Superior:	Oghma
Allies:	Lathander, Oghma, Waukeen (missing), Tempus
Foes:	Talos
Symbol:	A shining toothed wheel or cog with four spokes, in ivory, bone, or metal
Wor. Align.:	Any



Gond (GOHND) Wonderbringer is the god of blacksmiths, woodworkers, inventors, and engineers. In religious art, he is most often portrayed as a burly, red-hued smith, with a mighty hammer and a forge and anvil that allow him to craft the stuff that stars are made from.

Gond serves Oghma along with Deneir and Milil. He gives the ideas Oghma holds in his portfolio concrete form and inspires others to make new things. He has grown very independent as his own power waxes, and hi relationship to Oghma is already only dimly remembered at times by mortals. In Durpar, Estagund, and Var the Golden, Gond is worshiped as part of the Adama, the Durparian concept of a world spirit that embraces and enfolds the divine essence that is part of all beings. Here he is known as Zionil, patron of inventors, craftfolk, and creators.

Gond is always making new things. He often presses Oghma for their release into the mortal world without thinking through completely the impact they will have. He is fascinated with making the theoretical real and either does not consider or often does not care about the implications for the use of his inventions and discoveries. He has a constant need for bizarre components as well as raw materials for his work, and so may overlook shady sponsors for specific jobs provided that they pay well in materials, knowledge he can use, or future favors. He can be distracted, businesslike, sarcastic, or patronizing as well as incredibly helpful and brilliant. He is dedicated to his faithful, and though he sometimes does not immediately respond to them because he is busy, he always ensures that their needs are met.

During the Time of Troubles Gond, in the avatar of a gnome, washed ashore on Lantan. His true nature was quickly discovered, and the deity was revered and worshiped there until the crisis passed. As a result, Gond gave the secret of smoke powder to the Lantanna, and arquebuses, stamped on the butts of their stocks with the symbol of Gond, have been shipped at a steady trickle to western ports since 1358 DR.

Gond's Avatar (Mage 27, Cleric 20, Thief 19, Fighter 15)

Gond's avatar is rarely seen by mortals outside his temples; he much prefers to manifest in a lesser manner. His avatar sometimes appears as a short, slight man with straw-blond hair, at others times as a burly, red-hued smith, and at yet others a gnome. In any form, his sharp, bright, dark eyes stare out of a forge-scarred face that always bears an alert, inquiring expression. He wears a scorched smith's smock over nondescript leathers, and at will can summon into being around himself *glassteel* plate armor that hovers over his body at a close distance, piece by piece, rather than actually encasing his form. He has a mighty hammer that he uses at his divine forge and as a weapon when necessary. He can draw spells from any school or sphere, and casts alteration spells at double effect in all respects and a –2 penalty to applicable saving throws.

AC –5; MV 15; HP 188; THAC0 6; #AT 5/2*
Dmg 2d4+27 (*hammer of thunderbolts* [+11], +12 Str, +2 spec. bonus in hammer) or 1d10 (arquebus)
MR 65%; SZ L (10 feet)
Str 24, Dex 19, Con 21, Int 25, Wis 20, Cha 16
Spells P: 12/12/11/10/7/5/2, W: 6/6/6/6/6/6/6/5/5
Saves PPDM 2, RSW 3, PP 5, BW 4, Sp 4

*Only one attack per round is possible with the *hammer of thunderbolts*, but normal melee attacks apply for a *hammer* +3.

Special Att/Def: When he uses a weapon in combat, Gond often uses a *hammer of thunderbolts*. He can strike with it or hurl it once a round and never tires of using it. His hurling range is 360 feet, and he strikes with the *hammer* as if he were wearing a *girdle of giant strength* and *gauntlets of ogre power* (+5 *hammer* damage bonus and +6 *gauntlet* damage bonus; his actual Strength equals the girdle). It strikes dead any giant it hits, along with ogres, ogre magi, trolls, ettins, and clay, flesh, and stone golems. When it hits, it stuns all creatures within 90 feet for one round. Gond also loves to use arquebuses and can instantly summon a fully loaded and ready to fire arquebus into his hands whenever he desires, dismissing an old one and summoning a new one every round. He has also been known to use an assortment of magical staffs and a *hammer* +3, and he can summon any nonunique magical item in the *PHB*, *DMG*, *Tome of Magic*, or any Forgotten Realms campaign setting product that is not an artifact or in the possession of another deity to his hands in one round.

Metal weapons and weapons manufactured through smelting, forging, or working with metal tools cannot harm Gond. Once per turn he is able to disjunct all magical items in his vicinity (as the 9th-level wizard spell *Mordenkainen's disjunction)*. Normal metallic items striking him are disintegrated automatically (no saving throw); magical metallic items must succeed at an item saving throw vs. disintegration at a –5 penalty or be disintegrated. In either case, the metallic item does Gond no damage. Golems and animated constructs will not lift a hand against Gond; neither can he be harmed by firearms such as arquebuses.

Other Manifestations

Gond appears most often as a forge hammer wreathed in gray smoke. He has also manifested as a pair of black, piercing eyes in a gray cloud accompanied by the faint ringing of distant forge hammers. Either manifestation can speak or cast spells, issuing spells forth as a burst of smoke that changes into the spell effect or touches the target of the spell to affect him or her. Most often he inspires ideas for new inventions or new applications for old inventions in his faithful. He also gives out magical or normal items geared to aid worshipers in particularly sticky dilemmas, though he often does not explain why the item he gives someone is suitable. Frequently the items he gives out evaporate in smoke after serving their purpose. Gond also sends baku holy ones, einheriar (who were in mortal life inventors), golems, lightning mephits, maruts, pseudodragons, steel dragons, crystal dragons, and animated furniture or equipment to aid mortals or to show his favor or presence.

The Church

Clergy:	Clerics, specialty priests
Clergy's Align.:	Any
Turn Undead:	C: Yes, SP: No
Cmnd. Undead:	C: No, SP: No

All clerics and specialty priests of Gond receive religion (Faerûnian) as a bonus nonweapon proficiency.

Since the Time of Troubles, interest in and worship of Gond is on the rise, but this has brought increased attacks both from rival clergy and those who simply fear new inventions. Gondarism is the official state religion of the island nation of Lantan, which is also a hotbed of invention and new devices. Men tend to outnumber women in both Gondar clergy and laity, but there is no impediment to or prejudice against females rising in the ranks of the Gondar. Members of the Gondar faith are mainly human, but more and more gnomes are being accepted into the church, especially in the wake of the form that Gond's avatar took during the Godswar.

In most of Faerûn, the proportion of clerics to Gondsmen (as his specialty priests are called) is 15:1. In Lantan, this proportion is nearly reversed, and there are about 20 Gondsmen for every Gondar cleric. Most specialty priests of the faith are Lantanna, and most Lantanna merchants encountered in the Realms outside Lantan are specialty priests of Gond.

Clerics of Gond are called Krii, a Lantanna term meaning *disadvantaged*. Despite the implied slur, many clerics hold senior positions within the state religion in Lantan. A cleric occupies the post of Most Holy Avenue for Spreading the Faith, which is (in title at least) the supreme authority for all worshipers of Gond not in Lantan. There are a number of northern branches of the Gondar faith, including a budding temple complex in Tilverton.

Clergy refer to themselves as the Consecrated of Gond, and may speak of other Gondar priests as "fellow Consecrates," but their titles of rank are simple: Wonderer (novice), Seeker Postulant (priest in training), Seeker after Small Things (confirmed priest), Greater Seeker, Seeker of the Twelfth Order, Seeker of the Eleventh Order, and so on up to Seeker of the First Order, High Seeker (a title held by all senior clergy), Master (leader of a religious community or one who tends a holy site), Artificer (one who has been personally rewarded and named by Gond for special service), and High Artificer (the supreme priest of the faith). Though Gondar may act inde-

pendently in their duty of encouraging inventions, their religious hierarchy is ordered and obedience to a superior is unquestioning.

Dogma: The beliefs of the Gondar can be summed up as "Actions count." Intentions and thought are one thing, but in the end it is the result—what remains after the sword is forged, the battle is fought—that is the most important. Talk is for others; those who truly serve Gond *do*.

All Gondar are to strive to make new things that work. All of Gond's clergy should become skilled at forging, casting, or tempering, and practice various means of joining and fastening until they are adept at making things to fit a space or situation with which they are confronted. To venerate Gond is to continually question and challenge the unknown with new devices and items. Elegance and usefulness are the two legs any new making should stand on.

Gondar must practice experimentation and innovation in the making of tools and implementation of processes and encourage these virtues in others through direct aid, sponsorship, and diplomatic support. They should strive to make farmers, hunters, and others think of new tools, improved ways of crafting and using their existing gear, and new ways of doing things.

The Consecrated must keep records of their strivings, ideas, and attempts, so that others can continue where they leave off when gathered at death to the Holy Maker of All Things. Gondar are instructed to observe, acquire, and store safely the makings of others, and show what they have learned to other Consecrated of Gond. They are to discuss ideas and spread them so that all may see the divine light that is Gond.

Day-to-Day Activities: Gondar keep the formulas for smoke powder and various sealants, cleansers, and lubricants secret. They sell small jars of all of these as they travel Faerûn, making a lot of money thereby as well as by selling buckles, small brass bells, mortars and pestles, and various monocles and lenses. The special glass jars they use to store smoke powder and other formulas were formerly made only in Lantan. They have proven so popular that rival makers have sprung up in Calimshan and the Tashalar. To protect church trade secrets, Gondar priests are charged to work against these rivals by sabotage, diplomacy, and financial influence, whenever they can covertly do so.

As they travel, Gondar clergy establish caches, investments, and alliances and grab samples of any new inventions they come across. It is their duty to assist inventors and innovators and to file regular reports to the nearest Master by means of messenger envoys of the faith as they travel.

Settling in one place is frowned upon unless a priest can show his or her superiors that their prospective home is a locale where much innovation occurs that bears need for constant watching such as Waterdeep, Athkatla, Suzail, or—formerly—Zhentil Keep. Making a handsome personal living while one serves Gond is encouraged, however, for who better walks upon Faerûn to demonstrate the rewards of following the Way of Gond?

Priests of Gond are much in demand as builders, especially of vaulted and buttressed temples dedicated to other gods. Because of these temple engineering and construction contracts, the faith of Gond is growing in wealth and influence, but also in foes. Who else would know the secret ways of a rival temple than the builder?

Holy Days/Important Ceremonies: Gondar have only one calendar-related festival: the Ippensheir. The Ippensheir is the name given to the 12 days immediately following Greengrass. It is named for Ippen, the first great cleric of Gond, who sometimes appears to clergy in need these days as Gond's First Servant. During the Ippensheir, all clergy members of Gond's faith and his devout worshipers gather at a temple, abbey, or holy site of Gond to share innovations and show inventions and innovations they have made or witnessed with and to their fellow Gondar. (Many cavern networks and remote towers where capable inventors once dwelt are revered by Gondar as holy sites.) It is a time of feasting, drinking, and revelry, and some Gondar make much use of personal *teleport* magics and the network of *gates* maintained by the priesthood to link major defensible holy houses to visit as many gatherings of the faithful as they can during this time.

Daily rituals to Gond are simple: muttered prayers upon rising and retiring that are often scheduled as part of dressing or disrobing so that they are not forgotten, a longer prayer of thanks at the main meal of a priest's day, and a special prayer of thanks and dedication of their work before commencing any work of new making (as opposed to repair or maintenance).

If a new tool or machine is seen or made by any Gondar, that Gondar is charged to make two copies of it if possible. One is hidden away against the prying eyes of thieves or vandals for later display to fellow Gondar, and the other is smashed—or preferably, burned—while a prayer of offering to Gond, the Sacred Unmaking, is chanted. This ceremony reinforces Gond's dominion over both constructive and destructive engineering.

Major Centers of Worship: The heart of the Gondar faith is located at the High Holy Crafthouse of Inspiration in the city of Illul in Lantan. This large, walled monastery is run by Danactar the High Artificer, Most Holy Servant of Gond, the highest-ranking mortal priest of the Wonderbringer.

The House of the Wonderbringer in Tilverton, formerly known as Gharri's House, is the most prominent temple of Gond in the Heartlands. It is led by High Artificer Burlan Almaether, who directs over 40 priests in devising new inventions in Gond's name.

Affiliated Orders: The church of Gond has no affiliated knightly orders. It does have a great many honorary orders and societies within its ranks. These are usually founded to recognize the works of Gondar working in a particular specialty and to promote the easy exchange of ideas between those qualified in a field while preventing trade or church secrets from leaking out to competitors. Just a few of these societies include the Order of Puissant Stonemasons and Stonecarvers, the Holy Order of Most Skilled Architects and Bridgemakers, the Armorers of the Wonderbringer, the Most Arcane Order of Gearmakers, Clockmakers, and Automationists, the Society of Creative Castle Design and Construction, and the Industrious Brothers and Sisters of Carpentry, Cabinetry, Puppetry, and Toymaking.

Priestly Vestments: Gondar clergy members wear saffron ceremonial vestments with a crimson collar and stole. Over their right or left shoulder they wear a leather sash ending in a large pouch. The sash is dotted with small metal tools, gears, wire, cord, locks, hooks, hasps, buckles, and bits of steel, tin, and wood that might prove interesting or useful in a pinch (including, for Gondsmen, their lockpicks). Their vestments also include belts of large, linked metal medallions and enormous sun hats. They wear Gond's holy symbol as a pendant fashioned of bone, brass, bronze, or ivory.

Adventuring Garb: In dangerous situations, Gondar wear standard armor (along with their leather sash), but generally they prefer the protection of 10 or 12 big fighters. Most often they wear practical clothing hung about with baldrics and pouches crammed with useful supplies. Most priests of Gond wear bulky rings that function as knuckledusters (1d3 points of damage) and can also produce the equivalent of a cosh from their gear (1d4 points of damage) and three or four knives of various sorts. (Removable boot-heel knives are a great favorite among the Gondar.) Few Gondar priests would steal, but most have and can use files and bolt cutters, and Gondsmen are proficient with lockpicks. Increasingly, Gondar priests have also taken to carrying small metal flasks of smoke powder sealed against sparks and damp and appropriate wicks to use with them to make explosive missile weapons when trouble arises. (The average smoke powder grenade prepared by a Gondar priest has a range of 10/20/30 feet and does 2d4 points of explosive/fire damage within a 5-foot-radius of where it strikes. It takes one round to prepare and light the wick; the missile can be thrown the second round. Roll on the Scatter Diagram in the Grenade-Like Missiles subsection of the Missile Weapons section of the Combat chapter in the *DMG* for missiles that miss their target.)

Specialty Priests (Gondsmen)

Requirements:	Dexterity 14, Intelligence 14, Wisdom 14
Prime Req.:	Dexterity, Wisdom
Alignment:	NG, LN, N, CN
Weapons:	All bludgeoning (wholly Type B) weapons, crossbows, and firearms, such as the arquebus, if available
Armor:	All armor types up to and including plate mail; no shields
Major Spheress:	All, astral, combat, divination, elemental, numbers, protection, sun, wards
Minor Spheres:	Charm, creation, guardian, healing, necromantic
Magical Items:	Same as clerics, but also *all* magical staves, wands, and rods
Req. Profs:	Armorer, artistic ability, blacksmithing, carpentry, leatherworking, engineering, mining, pottery, stonemasonry, or weaponsmithing (pick one)
Bonus Profs:	Gem cutting, engineering, reading/writing (Common)

- Gnomes may be Gondsmen. This vocation is frowned on in most gnomish communities, but Gond is slowly gaining acceptance among gnomes.
- Gondsmen can select nonweapon proficiencies from the priest, rogue, and warrior groups with no crossover penalty.
- Gondsmen gain two extra initial nonweapon proficiency slots, and at every level when they would then gain an additional nonweapon proficiency slot, they gain two instead. These extra nonweapon proficiency slots must be used toward skills in fine arts, crafts, or skilled trades.



- Gondsmen gain a +2 bonus when using the following proficiencies: armorer, artistic ability, blacksmithing, carpentry, leatherworking, engineering, mining, pottery, stonemasonry, and weaponsmithing. A Gondsman does not gain these proficiencies automatically, but does gain the +2 base bonus when using them. Additional nonweapon proficiency slots devoted to these proficiencies increase this modifier normally.
- Gondsmen have an aptitude for devices, which includes mechanical locks. They may pick locks, given proper tools, as a thief of half their level (as indicated on the Thief Average Ability Table in the Classes chapter of the *DMG*), subject to the normal Dexterity, armor, and racial modifiers given in the *PHB*.
- Gondsmen may create one *tree steed* (as the 4th-level priest spell) once a tenday.
- At 3rd level, Gondsmen have the ability to cast *unseen servant* (as the 1st-level wizard spell) once a day.
- At 5th level, Gondsmen have the ability to cast *thunder staff* and *stoneskin* (as the 4th-level wizard spells) once a day.
- At 7th level, Gondsmen have the ability to cast *animate object* (as the 6th-level priest spell) once a day.
- At 10th level, Gondsmen have the ability to cast *probing arm* (as the 5th-level priest spell) once a day.

Gondar Spells

2nd Level

Wieldskill (Enchantment/Charm)

Sphere: Charm, Thought
Range: Touch
Components: V, S
Duration: 1 round/level
Casting Time: 5
Area of Effect: One being
Saving Throw: None

This spell temporarily gives any one creature proficiency in the use of a specific weapon or tool seen and mentally chosen by the caster at the time of casting. The spell recipient may be the caster or another being touched by the caster during casting. The magic bestows temporary but complete familiarity with the use, care, and handling of the weapon and all accouterments. For instance, a wizard temporarily given proficiency in the use of a crossbow knows how to wind or cock it, which nearby implement is the necessary windlass (if it is that type of crossbow), and the different uses and proper loading of a variety of quarrels (if an array is present). Similarly, a scholar suddenly made familiar with a pickaxe would know how to use it to cleave rock along a plane, how to avoid striking sparks, how to strike so as to blunt the tool very quickly or as slowly as possible, what care to give it, and so on.

This magic does not confer any added Strength, reach, body weight, or other physical adjustments so as to allow the spell recipient to wield the weapon or tool most effectively; it just instills the precise and complete knowledge of how to do so. When the spell ends, this knowledge is forgotten, although memories of particular things done with the weapon or tool remain.

5th Level

Probing Arm (Alteration, Evocation)

Sphere: Creation
Range: 5 yards/level
Components: V, S, M
Duration: 1 round/level
Casting Time: 8
Area of Effect: Special
Saving Throw: None

This spell creates a weightless mechanical arm of steel that has an upper arm 3 feet in length, a ball-swivel elbow joint, a forearm 3 feet long, a ball-swivel wrist joint, and a fully articulated hand with four fingers and a perfectly opposed thumb (that is, the thumb is centered opposite the fingers across the palm, not located to one side). The shoulder of the arm always floats in midair closest of any part of the arm to the caster's head, and the spell range refers to how distant the shoulder can be from the caster before the arm either does not form or dissipates into nothingness.

This arm has an effective Armor Class of 1, a Strength of 19, moves at MV Fl 12 (A), and can lengthen either or both of its arm segments from 3 feet to 30 feet—or any length in between—in response to the caster's silent will. Though it is most often used to reach distant objects or beings and grab them or pick them up, a *probing arm* can function as a weapon.

The *probing arm* can punch for 2d4+7 points of damage, launch weapon attacks at distant foes at a THAC0 one point better than the caster's own, and grapple with a foe at a +3 bonus to hit. A successful grapple causes 1d6 points of bruising and jostling damage, ruins spellcasting, cuts movement in half, causes opponent missile attacks to be launched at a –3 penalty to attack rolls, and forces item saving throws vs. crushing blow on all fragile items worn, carried, or wielded by the foe.

A *probing arm* can also reach into a guarded area to spring traps or to grab, recover, or move objects the caster dare not touch or approach, such as diseased or fungus-covered corpses, burning items, and poison-using monsters.

A *probing arm* can open locks by touch, acting as the 2nd-level wizard spell *knock* cast by a 12th-level mage. To use this ability, the probing arm must be commanded to by silent will of the caster. If the unlocking succeeds, the arm vanishes when the locked door opens, since at this point the spell is exhausted immediately. A *probing arm* could unlock a massive door and then drag it wide open, fading away only when the opening motion was stopped by the caster of the *probing arm*, but such an *arm* would vanish instantly if used to unlock a small door that then fell open by itself. The spell is not exhausted if the arm is used to unlock a door by turning a key or otherwise opening it by its usual mechanical means.

The material components of a *probing arm* are two short sticks or small straight rods, two smooth wooden or glass balls (or a real socket joint from any dead creature), and two human hairs.

6th Level

Fantastic Machine (Alteration, Evocation, Illusion/Phantasm)

Sphere: Creation
Range: 10 yards/level
Components: V, S
Duration: 1 turn
Casting Time: 6
Area of Effect: Special
Saving Throw: Special

This spell creates an illusory, many-armed, noisy mechanical construct of impressively massive appearance that floats about as the caster wills at MV Fl 4 (C) and attempts *one* of the following tasks, as determined by the caster: It pushes, pulls, lifts, digs, throws, or thrashes and flails with a tool or weapon.

- *Push:* It can push on a boulder, on a building to make it fall over, on a wall to collapse it or break through it, on a door to force it open, or simply push heavy furniture or carcasses. The movement rate it moves at while pulling is 80 feet per round over solid rock or stone construction, 60 feet per round over earth and loose rock, such as rubble or an avalanche, and 40 feet per round over loose earth or mud. Walls receive a saving throw of 12 or greater to be unaffected or to stand fast on any given round against its push.
- *Pull:* It can pull massive weights up an incline or cliff to a weight limit of 50 times the caster's own body weight. The *fantastic machine*'s contact is by a shadowy, magical grip on the item, not any grip that could mar or break it. Its movement rates are as under pushing.
- *Lift:* A *fantastic machine* can lift with the same limitations as pulling.
- *Dig:* A fantastic machine digs a 10-foot-diameter hole 80 feet deep per round through loose earth, such as a mudslide. It digs the same diameter of hole 60 feet deep per round through earth and loose rock, such as an avalanche, or 20 feet deep per round through solid rock or stone construction. It digs a 20-foot-diameter hole at half these stated movement rates. It may dig a 10-foot-diameter hole horizontally (a tunnel) at the same rates as it digs a 20-foot-diameter hole vertically.
- *Throw:* It throws ropes, rocks, or even rocks with ropes attached to them (to cross a chasm with a line, etc.). Its accuracy is determined by the caster's own THAC0; misses land where determined by the Scatter Diagram in the Grenade-Like Missiles subsection of the Missile Weapons section of the Combat chapter of the *DUNGEON MASTER Guide*. It can hurl items up to 1d20×100 feet. Hurled items deal damage according to their nature. A *fantastic machine* can hurl items no heavier than its pulling weight limit; a boulder that heavy would do 12d12 points of damage with a direct hit.
- *Thrash and Flail:* A fantastic machine can thrash and flail rapidly with a tool or weapon to crush thickets and brambles to pulp, thresh grain, or smite all creatures within a 30-foot-wide, 20-foot-deep area selected by the caster with 2d4+2 melee weapon attacks per round. The damage of these attacks is determined by the melee weapon used (decided on by the priest at the spell's casting and limited to one-handed weapons only). Mobile targets are allowed a saving throw vs. spell each round. If the saving throw is successful, these targets suffer only half damage from any successful attacks.

A *fantastic machine* has no tangible existence and can attempt only a single task, fading away when the spell expires even if the task is unfinished (in other words, a partially lifted item would be dropped). Despite the illusory nature of the bulky construct, the magic applies very real force to its surroundings. It has made Gondar priests—who preserve the spell as one of their most holy secrets, rarely writing down all of its symbols in one place or tome—most respected in some circles.

The material components of a *fantastic machine* are a drop of water, a fragment of adamantite or adamant (the ore adamantite is derived from), a cog or toothed wheel fashioned of any metal, and a strand of spiderweb.

Grumbar

(Boss of Earth, Earthlord, Gnarly One, King of the Land Below the Roots, Boss of the Earth Elementals)

Greater Power of the Elemental Plane of Earth, N

PORTFOLIO:	Elemental earth, earth elementalists, solidity, changelessness, oaths
ALIASES:	Etugen (Hordelands)
DOMAIN NAME:	Elemental Plane of EarthThe Great Mountain
SUPERIOR:	None
ALLIES:	Geb, Garl Glittergold, Dumathoin, Kurtulmak, Laduguer, Urogalan, Skoraeus Stonebones
FOES:	Akadi, Urdlen
SYMBOL:	Mountains, often against a purple field
WOR. ALIGN.:	Any



Grumbar (GRUM-bar) is a powerful deity, normally depicted in the art of his faith as an immense earth elemental with bulky, muscular arms and eyes that blaze like shimmering rubies. He represents stability and resistance to change, both typical properties of earth. He is also the quiet lurker and observer, the uncomplaining bearer of burdens, and the guardian of secret treasures in the dark folds of the earth's crust.

Like all the elemental lords, Grumbar is relatively unfeeling toward his followers on Abeir-Toril. His reactions are predictable in end result, if alien in logic; he resists change and development, opting always for maintaining the status quo. The relative inaction of Grumbar and the other elemental lords has led to their being viewed as only lesser powers in the Realms and their followers being classed as cultists. Grumbar is known as Etugen in the Hordelands, a goddess of the Elemental Plane of Earth. The distinction between a male and female form of the Earthlord makes little difference to the faith.

Grumbar receives what offerings are given him without complaint, suggestion, or comment, sucking them down into the earth. He is said to be fond of sardonyx and jasper, and statues of him often bear eyes made of those gemstones or rubies. His gifts to his followers are most often protective magics or knowledge of the underearth's secret places or of rich lodes of ore, though he seems to mete them out without determinable reason. Some dedicated followers have sacrificed gemstones or carved stone art objects to him throughout their lives and received nothing; others have merely spoken his name favorably and then tripped over a rich vein of precious ore. During the Time of Troubles, Grumbar was not spotted in the Realms.

Grumbar's Avatar

(30-HD Earth Elemental, Cleric 30, Mage 30)

Grumbar has been seen only four times in written record in avatar form on Abeir-Toril. (The first time was during the creation of the Great Rift.) The Earthlord appears as a huge earth elemental standing more than 25 feet tall. His footfalls sound like earthquakes as he rumbles across the land. His voice is the pounding of one rock on another, the clacking of pebbles on a beach, or the breaking of sod with a plow. He casts spells from the elemental earth and healing spheres and the elemental earth school.

AC –4; MV 12; HP 306; THAC0 –9; #AT 2
Dmg 12d8
MR 50%; SZ G (27 feet)
STR 25, DEX 14, CON 24, INT 19, WIS 19, CHA 10
Spells P: 12/11/11/10/9/9/8, W: 7/7/7/7/7/7/7/6/6
Saves PPDM 2, RSW 3, PP 4, BW 4, Sp 4

Special Att/Def: Grumbar's normal strategy in combat is to try and pound his opponents flat. So long as there is earth for him to walk upon or merge into, Grumbar is considered a native of the Prime Material Plane in any crystal sphere he appears in. This makes him immune to the adverse effects of such spells as *anti-magic shell*, *protection from evil/good*, and *holy word* on creatures from other planes. In addition, Grumbar's avatar is totally immune to any spell that would remove him from the earth (*levitation*, *reverse gravity*, *fly*, *wind walk*, etc.).

Each fist of Grumbar is capable of striking through any magical protections of landborne creatures with no harm to himself. Because of this ability, such protective spells as *stoneskin* are useless against him. Flying creatures retain all protections against his attacks save for those based on elemental earth magic (*stoneskin*, for instance).

Grumbar may leave a field of battle or the Prime Material Plane at any time by spending two rounds merging with the earth.

Other Manifestations

Grumbar has sent manifestations more often than he has sent his avatar to the Realms. Every appearance of an earth elemental in the Realms is viewed as direct divine intervention by the followers of Grumbar. (Of course, it follows that enslaved earth elementals must be freed at any cost.) Grumbar is also said to send servant creatures from the Elemental Plane of Earth such as xorn, crysmals, khargra, or lava children to do his bidding or aid followers. Earthquakes are signs of his anger, and the location of a rich vein of metal, mineral, or gemstone ore is always viewed as a sign of his favor.

The Church

CLERGY:	Specialty priests, crusaders, monks, shamans
CLERGY'S ALIGN.:	LG, NG, LN, N, LE, NE
TURN UNDEAD:	SP: No, Cru: No, Mon: No, Sha: Yes, if good
CMND. UNDEAD:	SP: No, Cru: No, Mon: No, Sha: Yes, if neutral or evil

All specialty priests, crusaders, monks, and shamans of Grumbar receive religion (Faerûnian) as a bonus nonweapon proficiency. Grumbarryn priests are strongly encouraged to learn engineering or survival (mountain) in addition to their required proficiencies. All shamans of Grumbar receive elemental earth as one of their major spheres in addition to their normal spheres of magic.

Before the Time of Troubles, all of the elemental cults had clerics in their ranks. Now, only specialty priests remain. Why the elemental lords decided to convert their clerics to specialty priests is unknown, but most actions that they take are cryptic and difficult to grasp. Since the Godswar, the Grumbarryn church has added a small order of monks and an order of crusaders to the church to fulfill duties in the ranks of the priesthood left ill attended with the loss of Grumbarryn clerics.

Members of the Grumbarryn priesthood often take it upon themselves to resist change at every possible turn. The expansionist activities of other churches frequently face opposition from devout followers of the Earthlord. This opposition takes many forms, both passive and active. Priests of Grumbar may gather together to summon an elemental for the purpose of destroying the foundation of a church under construction, or they may instigate an armed attack against followers of other powers. Their resistance to change does not limit itself to other churches, and includes changes in government, in organizations, and even in geography. Despite their fervent resistance to change, Grumbar's priests are not considered fanatics. Their actions tend to be well thought out, and few of the decisions made by the church are ever arrived at in haste.

Grumbar's priests are organized into Holds. Each Hold comprises 21 priests—seven specialty priests, seven monks, and seven crusaders—and as many members of the laity as the Hold can support. The high priest is always a specialty priest. Each Hold is composed of members of a similar alignment. While this sort of organization does reduce tensions within a particular Hold, it also causes the Grumbarryn faith to be viewed differently from region to region. Most priests stay in the same geographic area as other members of their Hold, but others wander the face of Faerûn, spreading the Grumbarryn faith and watching for threats to their religion. Most Holds of devout followers are small and their congregations and clergy members remain intent on whatever task the Grumbarryn church elders have set them for the year. In primitive or nomadic societies (such as those of the Tuigan), Grumbar is served by shamans allied to no particular Hold.

Novice Grumbarryn are referred to as the Unspoken. Upon taking the Oath of Landwalking, they become full priests and are known as the Oathbound. In ascending order of rank, the titles in general use by the Oathbound are: Faithful Bedrock, Granite Flagstone, Righteous Rock, Buttress of the Faith, Steadfast Pillar, Devoted Tribune, Loyal Architrave, Founding Fist, Unchanging Bastion, Surmounting Arch, Loyal Vault, and Keystone of Grumbar. Specialty priests of Grumbar are known as earthwalkers. Monks of Grumbar are known as Cornerstones.

Shrines and temples of Grumbar are always made of stone. Most have splendid vaulted ceilings and walls to give the site the feeling that a worshiper is down within the living rock. Wood is a rare commodity in Earthlord temples because of the church's strong preference for stone, but gems and other precious minerals adorn most surfaces abundantly.

Dogma: The teachings of the church are built around a strong resistance to change, especially radical change. Important Grumbarryn followers, priest and warrior alike, are frequently portrayed in teaching stories and fables that augment the faithful's belief in the importance of resisting change. Grumbarryn doctrine also speaks of the holiness and absolute quality of oaths. Grumbarryn take oaths with extreme seriousness and would never break one upon pain of being cast out of their faith.

Novices in the Grumbarryn faith are charged as follows: "The eternal Grumbar is perfect and unchanging. Strive to be more like the eternal one, not to change or allow change to happen. One's given word is the bedrock upon which a stable society is built. To break an oath is to cause a crack in the foundation of civilization. Go forth and spread the word of Grumbar and show through your works the stability and safety he brings."

Day-to-Day Activities: Those who follow the Earthlord can often be found in public preaching against the evils of spelljamming and—to a lesser degree—criticizing those who would board ships and set sail to uncharted lands. Seeking out new lands is a noble calling, but Grumbarryn argue that there are more lands left to explore on the large continent of Faerûn, Karatur, and Zakhara. The sentient beings of Abeir-Toril should spread out slowly and steadily to know the every crevice of its surface. Hurling oneself into the void of space is foolhardy recklessness at its extreme. Many of the clergy members preach that "more than enough problems exist to occupy our time here at home without looking for new troubles." Grumbar's clergy members also take stances against changes in the social code, changes in government, the building of new landmarks that change the face of the land, such as dams, and changes in their own religion. Many of the older and higher-level clergy members are still trying to ascertain what error of conduct they committed that caused Grumbar to change all the church's clerics into specialty priests after the Godswar.

Holy Days/Important Ceremonies: The faithful are expected to pray to Grumbar each day upon rising and each night before resting, thanking him for keeping the earth stable and secure yet another day. Other than this daily ceremony, the church observes two personal ceremonies and a yearly festival.

The Oath of Landwalking is a solemn promise undertaken by all members of the Grumbarryn faith upon entering the priesthood that forbids them from traveling through the air or by sea. Only in the most *dire* of circumstances would priests of Grumbar take to the enemy element of air. Even then, they would probably suffer a loss of spells. Travel over water is allowed only when the church would benefit as a result of the sacrifice. Such benefits include the dedication of a branch temple or shrine in a new land, obtaining a new source of minerals or stone to replace one now mined out, or even the discovery of a new earth-based creature.

The Brotherhood of Earth is the ceremony that Grumbarryn specialty priests undergo that allows them, upon reaching a certain level of skill, to call forth their elemental brothers from the Elemental Plane of Earth. The ceremony is preceded by a day of fasting and prayer, after which the elemental is summoned. When it answers, it is given a gift of gems and gold to carry back to Grumbar with the good wishes of his faithful.

On Midwinter, the church holds a festival celebrating the completion of another year in the eternal church of Grumbar. During this festival church leaders and elders gather to plan the faith's activities during the upcoming year. These plans, once set, are never varied from during the year and can only be changed at the next Midwinter festival.

Major Centers of Worship: Major temples to Grumbar lie hidden in the Spine of the World Mountains, the Giantspire Mountains, the Muaraghal (the east wall of Halruaa), the Wu Pi Te Shao Mountains, and the Orsraun Mountains. All are secret, hidden temples located in natural caverns or crafted with utmost skill to look like the terrain in which they are set until a traveler is almost on top of them. The southern part of the Muaraghal houses the most sacred site of the Grumbarryn church and most Grumbarryn try to make a pilgrimage to it once in their lives.

Affiliated Orders: The Grumbarryn monastic order is known as the Disciples of the Changeless Face. They are a stoic and spartan order whose members preserve the knowledge of how things are so that changes can be detected and countered. The crusading order of the faith is the Sardonyx Knights. This order's members guard the holy sites of the faith against infidels and lead the few field actions the church undertakes. They are also responsible for punishing those members of the faith who forswear oaths they have taken.

Priestly Vestments: Grumbarryn tend to be large, solid men, and the ceremonial vestments of the faith aim to make them look as large (and in their minds, stable) as possible. Ritual garb includes a brown cassock, belted at the waist; a brown leather hood or hat; a huge cloak of gray-green and rust brown with artificially extended and stiffened shoulder pads that make the wearer took as wide as she or he is tall; and platform clogs worn over soft leather boots. The holy symbol of Grumbar, a large ruby or sardonyx carved with Grumbar's symbol and incorporated into a ring or pendant, is always worn.

Adventuring Garb: Adventuring priests wear travel cloaks, boots, and clothing in the same earth-tone, gray, or black colors typical of their faith, but they understand that bulky clothing that makes one look large offers little real protection from a knife thrust or fired arrow. Bulky *armor* is another matter entirely, and Grumbarryn wear the most protective armor they can afford.

Specialty Priests (Earthwalkers)

Requirements:	Strength 12, Wisdom 12
Prime Req.:	Strength, Wisdom
Alignment:	LG, LN, N, LE
Weapons:	All bludgeoning (wholly Type B) weapons
Armor:	Any, but the bulkier the better
Major Spheres:	All, Elemental earth, combat, healing, protection
Minor Spheres:	Divination, elemental fire, elemental water, necromantic, travelers, wards
Magical Items:	Same as clerics, except forbidden from using magical items with air-based or flying effects (*flying carpet, ring of feather falling, cloak of the bat*, etc.)
Req. Profs:	Stonemasonry
Bonus Profs:	Gem cutting or mountaineering (pick one)

- Mountain dwarves, duergar, gnomes (rock gnomes), and svirfneblin may be earthwalkers, though the cultural peer pressure against dwarves and gnomes walking such a life path is very strong in their societies.
- Earthwalkers may cast wizard spells from the elemental earth school in addition to priest spells. These spells are cast as if the earthwalker were a mage of the same level. For example, a 3rd-level earthwalker casts wizard spells as a 3rd-level mage. Earthwalkers pray for their wizard spells instead of studying to memorize them, and chosen wizard spells replace priest spells potentially available for use that day. (In other words, the wizard spell occupies a priest spell slot.) Earthwalkers gain access to 8th-level wizard spells at 16th level and 9th-level wizard spells at 18th level. An earthwalker must have a Wisdom of 18 or higher and an Intelligence of 16 to gain access to the 8th level spells, and a Wisdom of 18 or higher and an Intelligence of 18 to gain access to the 9th-level spells. If an earthwalker is able to gain high-level wizard spells, every 8th-level spell prayed for occupies a 6th-level priest spell slot and every 9th-level spell prayed for occupies a 7th-level priest spell slot. Earthwalkers are always able to read elemental earth spells on scrolls or in wizard spellbooks as if they knew *read magic* (but studying spells from a spellbook is useless to them). No more than three-quarters of an earthwalker's total number of spells available (round down) can be taken as wizard spells.
- All earthwalkers gain a +2 bonus to saving throws vs. the harmful effects of earth-related spells and pelletlike, granular, or electrical breath weapons.
- As Grumbar's boon to them, earthwalkers are not deterred in their movement by any type of metal armor or armor fashioned of other materials mined from the earth. In fact, this type of armor feels as light as air to them. They do not count the weight of such armor against their carrying limits, nor does it affect their encumbrance.
- At 5th level, earthwalkers can summon one 8-HD earth elemental once a day. This elemental remains under the control of the earthwalker for one hour and cannot be taken control of by another creature. If the summoner is killed or struck unconscious, the summoned elemental goes on a rampage, attacking everyone in sight except its summoner until its one-hour time limit upon the Prime Material has elapsed. It is important to note that the elemental summoned is not a servant of the earthwalker, but rather is looked upon as an agent of Grumbar that is to be respected. The ability to summon an elemental is granted once each day when earthwalkers receive their normal complement of spells.
- At 7th level, earthwalkers have the ability to cast *stoneskin* (as the 4th-level wizard spell) once per day.
- At 9th level, earthwalkers have the ability to cast *earthenport* (as the 5th-level priest spell) once per day.

- At 9th level, earthwalkers can summon one 12-HD earth elemental once a tenday. All the same conditions apply as for summoning an 8-HD earth elemental.
- At 13th level, earthwalkers can summon one 16-HD earth elemental once a tenday. All the same conditions apply as for summoning an 8-HD earth elemental.
- At 15th level, earthwalkers can move through the Elemental Plane of Earth without need for food, water, or air.
- Earthwalkers who work together can summon an elemental of greater Hit Dice than they would otherwise be able to alone. For example, a 5th- and 9th-level priest could summon a 16-HD elemental. As long as both summoners remain alive, the elemental remains under their control for one full hour. If one of the summoners is killed or struck unconscious, the summoned elemental goes on a rampage, attacking everyone in sight until its one-hour time limit upon the Prime Material has elapsed. It then returns to the Elemental Plane of Earth. The participants in such a combined summoning attempt must abide by time restrictions for further elemental summoning apportioned by their levels. In the above case, the 5th-level priest would have summoned his 8-HD elemental for the day and the 9th-level priest would have summoned her 12-HD elemental for the tenday.

Grumbarryn Spells

3rd Level

Earthenair (Alteration)

Sphere: Elemental Earth
Range: 60 yards
Components: V, S, M
Duration: Instantaneous
Casting Time: 6
Area of Effect: 10-foot-sphere surrounding a designated target creature
Saving Throw: ½

This spell causes the earth surrounding the target creature to surge upward and inward in a violent eruption of dirt and rock. The number of rocks created by the spell is 1d4 plus the level of the caster. Each rock causes 1 point of damage to the target, disrupting spellcasting and counting as one successful attack for purposes of the *stoneskin* spell. The rocks are considered to be magical missile weapons for purposes of determining whether a target can be successfully attacked by them.

This spell does not work if the target is standing on a solid stone surface (such as bedrock, not flagstone) unless the caster is 10th level or higher. The earth remains somewhat scarred where *earthenair* is cast unless it is physically tidied up after the spell is finished.

The material component for the spell is the priest's holy symbol and a handful of pebbles that are hurled toward the target.

5th Level

Earthenport (Alteration)

Sphere: Elemental Earth
Range: 0
Components: V, S
Duration: 2 turns
Casting Time: 8
Area of Effect: The caster
Saving Throw: None

When this spell is cast, priests becomes attuned to the rock surrounding them, allowing them to use rocks of at least the same volume as themselves and the nonliving material they carry as *teleport* gateways. This gives the priest (alone) the ability to *teleport without error* to any location on the Prime Material Plane that has a large outcropping of rock. Priests take 1 turn to travel from their original location to their new location. During the first five rounds they are fading into the rock from their starting point and during the last five rounds they are emerging from the rock at their destination. After the end of the last round of the spell's duration, they may act normally; until then they are visible, but immune and intangible to all magical, physical, and psionic attacks except *transmute rock to mud, dig, stoneshape* or similar spells.

Use of this spell is not without its dangers, however. Should the priest be the target of a *transmute rock to mud, dig, stoneshape* or similar spell during the spell's duration, the priest suffers 4d6 points of damage (no saving throw allowed) and must make a successful saving throw vs. spell or be stunned for 1d4 rounds.

Helm

(He of the Unsleeping Eyes, the Watcher, the Vigilant, the Vigilant One, the Great Guard, the God of Guardians)

Intermediate Power of Mechanus, LN

Portfolio: Guardians, protectors, protection
Aliases: None
Domain Name: Mechanus/Everwatch
Superior: None
Allies: Torm
Foes: Bane (now dead), Bhaal (now dead), Garagos, Mask, Shar, Talos
Symbol: An open, staring eye with a blue pupil and outline painted on the back of a right-hand war gauntlet or the palm of a left-hand war gauntlet
Wor. Align.: LG, NG, CG, LN, N, CN



Helm (HELM) is the epitome of the guardian, the watcher, the guard, and has in years past been greatly venerated by those who need to remain watchful for evil at their doorsteps. He was once a much more powerful god, but has fallen upon hard times through two actions. During the Time of Troubles, Helm was left with his powers and ordered to hold the gates to the Outer Planes against the other powers of the Realms when the other deities were stripped of their power and confined to the surface of Abeir-Toril. Helm did so all too successfully, and much of the resulting destruction and deific turmoil caused by the many divine deaths of the Godswar is laid at his feet.

Helm remained strong in the South, but experienced a further setback when his priests became deeply involved in an invasion of the True World of Maztica. Their unflinching and often brutal actions counted further against the god's reputation. Because of the inflexible and cold reputation those actions gained him, Helm's star is fading at a time when Torm and Gond are attracting new followers.

Helm is difficult to understand and is often viewed as emotionless, heartless, and devoted only to his duty or goal at the cost of all mortal consideration. While he is devoted to the point of obsession, he is not heartless, but merely a stern disciplinarian. He is fond of children and has been known to be most uncharacteristically lenient (for Helm) when dealing with small infractions by them or on their behalf.

In attempting to comprehend Helm's driven nature, many mortal sages have attempted to account for him throwing himself into his work by blaming his behavior on a broken heart caused by long-unrequited or spurned love. Others say he lost a great love to tragedy or eternally grieves for a lost relative, such as a brother, sister, or child. Still others account for his behavior more coldly as a burning ambition to become the greatest of deities. Helm has never given credence to any of these theories, as he considers such speculations frivolous use of time that could be spent more honestly at productive work.

Helm's Avatar (Fighter 35, Cleric 23)

Since the Time of Troubles, Helm has been increasingly reluctant to appear in Faerûn in avatar form, typically doing so only when a senior priest or temple is directly threatened and he is called upon. Helm always appears as a giant man in full plate armor, his face concealed by his helm. His height varies from one appearance to the next. He can draw spells from any sphere.

AC –5; MV 15 or Fl 24; HP 222; THAC0 –10; #AT 5/2
Dmg 2d4+15 (*bastard sword* +3, +10 Str, +2 spec. bonus in melee weapons)
MR 65%; SZ H (anywhere from 14 to 20 feet)
Str 22, Dex 18, Con 21, Int 19, Wis 24, Cha 17
Spells P: 13/12/12/12/12/9/3
Saves PPDM 2, RSW 5, PP 4, BW 4, Sp 6

. **Special Att/Def:** If the God of Guardians appears in a place too small to permit his full height, only his upper torso appears, floating and flying about at the given flying rate. Helm may use any sort of weapon and is considered specialized in all forms of melee weapons; he has most often been seen wielding a *bastard sword* +3 two-handed. He can surround himself with a ring of floating shields that reflect back all magic, psionic, breath weapon, and gaze attacks 100% at their sources if he wishes, rather than cast a spell during a round. If a shield is destroyed, it explodes into a 100-foot-long *cone of cold* 20

feet in diameter directed at the being that destroyed it. *This cone of cold* does 6d12 points of damage. These shields are AC 0, move at MV Fl 24 (A), and have 66 hp.

Helm can also unleash a 100-foot-long *cone of cold* 20 feet in diameter that does 9d12 points of damage by raising the visor of his helm, or he can choose instead to emit a *dispel magic* or *disintegrate* cone of identical dimensions from his helm. Helm can see through all illusions, see invisible creatures and items, and *locate object* at will. He cannot be knocked down or overthrown; he stands firm against all known explosions, forces, earthquakes, and eruptions. He is immune to spells, spell-like abilities, and psionic abilities that *charm*, alter emotions, or dominate the will.

Helm can awaken any or all beings who worship him whenever he is present in Faerûn. At his desire, all guardians and defenders who worship him wake up and become alert. He banishes all sleepiness, weakness, nausea, or magics that place his guardians and defenders under the influence of others (such as *charm* spells). These conditions are ended, not merely suspended.

Other Manifestations

Helm often manifests as an upright, palm-out metal gauntlet making a "stop" or warding gesture or a closed, watchful war helm. From such images emanate *heal* or *imbue with spell ability* spells to aid or empower guardians, defensive magical barriers, *wardmist* magics, fields that reveal *illusions* and hidden or disguised attackers for what they truly are, and beams that force out-of-phase, ethereal, astral, or otherwise inaccessible beings fully into phase on the Prime Material Plane on Faerûn so they can be attacked by guardians. It is rare for offensive spells to lash out from a manifestation of Helm, but it has occurred. Most often such spells come from the war helm apparition and tend to be thin beams of lightning.

When Helm manifests, all guardians and defenders within 10 miles wake up and become alert. He banishes all sleepiness, weakness, nausea, or magics that place guardians and defenders under the influence of others (such as *charm* spells). These conditions are ended, not merely suspended while the power of Helm is present.

Helm also sometimes works through the presence or action of einheriar, helmed horrors, spectators, maruts, watchghosts, and living steels. In addition, Helm can choose to send vivid warnings in dreams, and if a believer sleeps touching an unsheathed weapon, the visions imparted to the believer by Helm can sometimes also be seen by the next being to touch the weapon, regardless of how much time has passed. Weapons consecrated to Helm can also thrum, sing, glow, dance, or vibrate in warning when the god desires them to.

The Church

CLERGY: Clerics, specialty priests, crusaders, monks, paladins
CLERGY'S ALIGN.: LG, LN, N
TURN UNDEAD: C: Yes, SP: Yes, Cru: No, Mon; No, Pal: Yes
CMND. UNDEAD: C: No, SP: No, Cru: No, Mon; No, Pal: No

All clerics, specialty priests, crusaders, and monks of Helm receive religion (Faerûnian) as a bonus nonweapon proficiency.

Prior to the Time of Troubles, Helm was a well-respected faith in most areas of the North. Its large temple complexes were usually situated near dangerous and evil areas (such as Darkhold) and were regarded as a first line of defense against evil people and creatures. Wracked by defections in the wake of the Time of Troubles, active persecution in the North by those angry that Helm forced the destructive divine avatars to remain in Faerûn, and military and popularity losses related to the invasion of the True World (Maztica), the Vigilant or Watchful Ones (priests of Helm) have been in decline. They have only recently begun to recover popular favor and influence, strength, and organization under the unflinching, no-excuses leadership of the veteran priests of Helm from before the Time of Troubles known as the Tested and True. Most of these folk are people of inflexible beliefs and loyalty. They believe that Helm is the most favored of all the powers, for he was chosen to retain his powers to discipline the others.

Fighting their way back from a reputation that brands many dead magic areas "the Legacy of Helm," the Tested and the True are having a tough time, but one which their strong discipline and the almost military hierarchy of the church of Helm are well suited to handle. All know their position by their rank within the church of Helm, and Helm himself sets the goals for his high priests and priestesses, determining what temples, abbeys, and shrines are to cooperate with each other in which ongoing efforts.

Titles used by the clergy of Helm are (in ascending order of rank): Novice, Adept, Trusty, Alert, Watchknight, Guardian, Overblade, High Watcher, and Senior Steeleye (a title applied to all senior clergy). These have been adopted only since the Time of Troubles, and members of the Tested and True and Watchers (specialty priests, derisively known as "Godseyes") have been allowed to retain any older, personal, or variant titles. Clergy who lead or occupy an important office in a temple, abbey, or monastery may also bear additional titles pertaining to their duties.

Dogma: "He also serves who stands and waits and watches carefully" and "Careful planning always defeats rushed actions in the end" are popular sayings of Helm's faithful. Novices of Helm are charged to be vigilant and to be fair and diligent in the conduct of their orders. They must protect the weak, the unpopular, the injured, and the young and not sacrifice them for others. They must anticipate attacks and be ready, know their foes, and care carefully for their weapons so that their weapons can perform their duties properly when called upon.

"Never betray your trust" is the guiding phrase for faithful of Helm. This philosophy extends to thinking about how best to guard and protect, both in terms of weapons and the deployment of guardians, and to anticipating what attacks may come and having a practiced plan ready to deal with such threats. The faithful and the priests of Helm train and exercise so as to always be able to carry out their duties as best they can.

Helmites always obey orders, provided those orders follow the dictates of Helm. Helm's wishes are often revealed to his faithful in response to on-the-spot prayer (often via an *omen* spell). He is very responsive in sending guiding vision, especially when his faithful face conflicting orders or directives, even from his senior clergy. The thought of commanding undead rather than turning them or destroying them is abhorrent to Helm, and so his clergy are not allowed to do so and would never dream of trying. This difference in philosophy is a major factor in the rivalry between his church and that of Torm.

Day-to-Day Activities: Helmite clergy believe they can win back the rightful power of Helm only through demonstrated excellence of vigilance and purity of loyalty in their roles as guardians and protectors. They have set about trying to train bodyguards everywhere and spreading the word that only Helm-tested worshipers of the God of Guardians are truly worthy and reliable to their masters.

Holy Days/Important Ceremonies: The Helmite faith always holds a Ceremony of Honor to Helm on each Shieldmeet, but its members observe no other calendar-related rituals to the God of Guardians.

On a daily basis, worshipers of Helm should always pray to the Vigilant One upon awakening and before composing themselves for slumber. A faithful worshiper who poses a question to the god typically receives some sort of (often cryptic) guidance in dream visions. Helm may also grace a nonbeliever who is growing interested in his faith with such visions.

The most holy major Helmite ceremonies are the Consecration of a Postulant, which is the dedication of a being seeking to be confirmed as one of the clergy of the church of Helm, and the Consecration of a Glymtul, which is a dedication of a special item to Helm's service (*glymtul* is an ancient word for "favored thing"). Other ceremonies of note are the Purification and the Holy Vigil. The Purification is a renewal of faith undergone by beings returning to the faith or atoning for a shortcoming in vigilance, loyalty, or worship. The Holy Vigil ceremony marks the ascension of a priest to a higher rank. It is a night-long ceremony of concentration in which a priest, by willpower alone, keeps his or her weapon floating in midair. The weapon is enspelled by a senior priest through ritual magic to levitate, and the vigilance of the priest observing the ritual keeps it hovering.

Major Centers of Worship: The most prominent center of Helm's faith is the Noble Hand in Tsurlagol. The Noble Hand is both a temple and a training school for professional guards. It flourishes under High Watchful Weaponmaster Ellym "Catsjaw" Thourin, a retired adventurer of some reputation. Helm's worship is also still very strong in the Vilhon Reach and also in the South. The Temple of the Vigilant Guard in Iljak, led by Battle Marshal Senior Steeleye Tonorak Winthrax, is a bastion of the Helmite faith in the Vilhon Reach.

Affiliated Orders: The members of the Companions of the One True Vision, an order of Helmite clerics, fighters, and crusaders, were known for being unswervingly loyal shock troops able to follow orders asking them to engage the most difficult objectives without breaking and hold the most trying positions against overwhelming odds. Recently, however, members of this order, many of whom served in the Helmite actions in Maztica, have taken a beating in popular reputation. Other affiliated Helmite orders include a small fellowship of battlefield healers known as the Watchers Over the Fallen, a group of dedicated bodyguards whom Helmite temples hire out to others to generate revenue called the Everwatch Knights, and an order of paladins called the Vigilant Eyes of the God.

Priestly Vestments: Priests of Helm wear spotless, shining, (often *everbright*-enchanted), unblemished full plate armor with open-faced helms (a visor reduces vision). Often the helms are topped with plumes. Such armor may be accessorized with red cloaks and tabards of steel gray, and such garments—or the armor itself—may be adorned with the Unsleeping Eye in the center of both back and breast. In southern regions, Helmite clergy members often wear the finest full plate armor set with gems and worked with gold filigree in designs that accentuate great golden eyes set in the centers of their chests (on the breastplates) and backs. In areas where heavily armored clerics are frowned on, the armor is reduced to a set of heavy shoulder plates, but the helm remains in any case.

Adventuring Garb: Because of the useful nature of the ceremonial gear of the priests of Helm, it is worn in the field as well as for ceremonial purposes, unless it is decorated with such costly materials that the priest fears it will attract thieves, in which case a more utilitarian version of the same full plate armor is worn. In either case, the armor is dominated by the symbol of Helm's eye on the chest, often shown in a sunburst or as the topmost level of a stepped pyramid.

Specialty Priests (Watchers)

Requirements:	Strength 14, Wisdom 13
Prime Req.:	Strength, Wisdom
Alignment:	LN
Weapons:	All bludgeoning (wholly Type B) weapons
Armor:	All armor types up to and including full plate armor and shield
Major Spheress:	All, astral, combat, divination, guardian, protection, sun, wards
Minor Spheres:	Creation, elemental, healing, war
Magical Items:	Same as clerics, plus the use of *crystal balls* as wizards
Req. Profs:	None
Bonus Profs:	Blind-fighting, etiquette

- The ceremonial vestment of a watcher is a suit of full plate armor and a shield. Watchers receive a suit of full plate armor, an open-faced great helm, and a medium shield for free at 1st level. Watchers must wear their full plate armor or no armor at all except in emergencies or when specially sanctioned by a senior clergy member or high priest. Wearing other armor is not forbidden but is sanctioned by severe disapproval in the ranks of the church for minor infringements. (Violators are assigned boring or unpleasant duties.) Repeated violations are frowned on by Helm himself, who then imposes a –50% experience point penalty to all activities a watcher undertakes in other armor and refuses to grant new spells to the offending watcher until she or he atones and behaves properly. Therefore, if anything happens to the full plate armor of a watcher, she or he must make every effort to acquire a new set or wear no armor at all unless in the most dire circumstances (such as where lack of armor would result in them failing at their trust) or on a holy mission for their church.
- Watchers gain an advantage against being surprised. A watcher gets a +2 bonus on his or her surprise roll. If accompanied by others who are not watchers, this is reduced to a +1. This benefit is not cumulative with other advantages to surprise, but it may be affected by penalties. For instance, a lone, unarmored elf thief trying to sneak up on a watcher would still cause the watcher to subtract 4 from his or her surprise roll, but this is cumulative with the watcher's +2 bonus.
- Watchers may create a short-term *glyph of warding* (as the 3rd-level priest spell) once a day that lasts only one day per level. Watchers may choose the effects of these *glyphs* from those spells they would be capable of casting at their current level, *regardless of the sphere of the spell involved*. This allows them to create *glyphs* based on any spell not specific to a particular church or group that a priest of their level could cast.
- At 3rd level, watchers are able to cast *sentry of Helm* (as the 1st-level priest spell) or *wyvern watch* (as the second-level priest spell) once a day.
- At 5th level, watchers are able to cast *mace of Odo* or *exaltation* (as the 3rd-level priest spells) once a day.
- At 7th level, watchers are able to cast *seeking sword* (as the 4th-level priest spell) once a day.
- At 7th level, watchers can make three melee attacks every two rounds.
- At 10th level, watchers are able *summon spectator* (as the 5th-level priest spell) once a tenday.
- At 13th level, watchers can make two melee attacks per round.

Helmite Spells

1st Level

Sentry of Helm (Conjuration/Summoning)

Sphere:	Guardian, Travelers
Range:	0
Components:	V, S, M
Duration:	8 hours or until triggered
Casting Time:	1 hour
Area of Effect:	120-foot-diameter sphere
Saving Throw:	None

This spell was created by the priests of Helm to aid in guard duty while most members of a group of travelers in the wild are sleeping. Like the 1st-level wizard spell *unseen servant*, this spell creates an invisible, mindless, and shapeless force. This force cannot fight and, unlike an *unseen servant*, it cannot affect its physical surrounding except as indicated below.

The priest casts this spell by walking the perimeter of the area of effect sprinkling pinches of sand every few feet and then returning to the center of the area of effect. Once the spellcasting is completed, the shadowy sentry stands guard in the center of the area of effect and the caster immediately falls asleep.

If any visible object over 1 foot in length, width, or height which was not present during the casting of the spell enters the area of effect while the spell is in operation or if the spell is about to end, the shadowy force silently shakes the caster awake. When the caster awakes, the priest is wide awake and aware that something has triggered the *sentry* or that the spell has ended. The spell then immediately expires.

A visible object must be an object that a guard could have perceived with normal vision if she or he had been awake and on guard duty. Visible objects cannot be *invisible*, hiding in shadows, or hidden behind walls, trees, or earth.

If this spell is cast by a priest of 5th level or higher, the *sentry of Helm* also has 60-foot infravision in addition to normal sight, and what is visible to it includes beings seen with that faculty.

The material component of this spell is the priest's holy symbol and a small bag of fine sand.

3rd Level

Exaltation (Abjuration, Conjuration/Summoning)

Sphere:	Combat, Healing
Range:	Touch
Components:	V, S, M
Duration:	1 round/level
Casting Time:	1 round
Area of Effect:	One creature
Saving Throw:	Special

This spell enables a priest to aid and protect any one other being. The priest cannot cast this spell upon himself or herself. By touch, the caster removes the effects of *fear*, *sleep*, feeblemindedness, hunger, pain, nausea, unconsciousness, intoxication, and insanity from the spell recipient (who may be of any alignment or faith). The recipient is protected against spells and other attacks that cause these effects for the duration of the spell. Such effects are negated, not postponed until the spell expires.

When this spell is cast on a being of a different alignment and faith than the caster, the recipient must make a saving throw vs. spell even if willing to have the spell cast on him or her. If the saving throw is successful, the spell is lost and has no effect.

If the spell recipient is of the same alignment as the priest but of a different faith, the saving throw is at a –4 penalty. If the spell is successful, the exalted recipient receives a +1 morale bonus to any morale checks and +1 reaction adjustment for surprise checks for the spell duration.

If the spell recipient worships the same deity as the caster but is of another alignment, the saving throw is at a –6 penalty. A successfully exalted recipient gets a +1 morale bonus to any morale checks for the spell duration.

A recipient of the same faith and alignment as the caster need make no saving throw, gets a +2 morale bonus to any morale checks for the spell duration, and—if the caster desires—radiates a white, blue-white, or amber radiance for the duration of the spell. If the radiance is desired, it is evoked immediately and cannot be ended before the spell expires.

The material components for this spell are a flask of holy water and a powdered sapphire or diamond of at least 1,000 gp value.

Forceward (Abjuration)

Sphere:	Wards
Range:	0

Components: V, S, M
Duration: 1 round/level
Casting Time: 1 round
Area of Effect: Sphere of 10-foot-radius/level
Saving Throw: Special

This spell creates a spherical area of protection. The air within glows faintly. This radiance is barely visible in full sunlight, but the area is clearly lit in darkness. When *forceward* is cast, all creatures except those touched or named by the priest in the spellcasting must make a saving throw vs. spell or be forced away from the caster for 10 feet per level of the caster, withdrawing immediately. This *forceward* is then fixed at a location centered on the where the caster was when the spell was completed; it does not move with the caster.

Warded creatures must remain outside the protected area for the spell duration unless they make a successful saving throw vs. spell at a –3 penalty to break into the warded area. Creatures attempting to break in are allowed one such saving throw per round. Any creature breaking through the *forceward* may move and act freely within its confines, but cannot confer freedom from the *forceward* to others, even by attempting to drag them along.

Any creature may freely leave the warded area but must successfully make a saving throw vs. spell (with the –3 penalty) to reenter, even if originally designated as protected when the spell was cast or if successful earlier in breaching the *forceward*. Missiles and spells may be launched freely into and out of the warded area.

The *forceward* ends instantly if the casting priest leaves its confines, is slain or rendered unconscious, or wills the ward out of existence. The caster may engage in spellcasting without affecting the *forceward*; continuous concentration is not required to maintain it. A successful *dispel magic* spell destroys a *forceward* instantly.

The material components are a string of gems, rock crystals, or glass beads, plus the caster's holy symbol.

Mace of Odo (Evocation)
Sphere: Combat
Range: 0
Components: V, S, M
Duration: Until it successfully strikes or 4 rounds, whichever comes first
Casting Time: 1 round
Area of Effect: One magical macelike construct
Saving Throw: Special

This spell enables a priest to create a magical mace in his or her hand. A *mace of Odo* is actually a mace-shaped construct of force. It is translucent, but glows bright white. Its radiance equal in effect to a *light* spell, though it cannot be extinguished by *darkness* spells. The *mace of Odo* can be wielded immediately when casting is complete, or it can be held for up to three rounds. All spells cast directly at the bearer of a *mace of Odo* are absorbed harmlessly by the mace; area-of-effect spells are not affected by the *mace*.

A *mace of Odo* strikes at a +5 bonus to attack rolls and does 3d6 points of damage to most creatures; it does 4d6 points of damage to undead creatures. Creatures of 2 HD or less suffer only 1 point of damage when struck by a *mace of Odo* but must make a successful saving throws vs. paralyzation or be paralyzed for 1d4+1 turns. Whenever a *mace of Odo* successfully strikes or four rounds after the round of its casting (whichever comes first), the mace vanishes instantly in a burst of white radiance equal to a *continual light* spell.

The material components for this spell are a stone, a piece of wood, and two drops of holy water.

4th Level

Seeking Sword (Evocation)
Sphere: Combat
Range: 30 yards
Components: V, S, M
Duration: 2 rounds/level
Casting Time: 7
Area of Effect: One magical swordlike construct
Saving Throw: None

This spell brings into being a shimmering blade of force that appears as a sword of any description the caster desires, typically a broad sword. The sword forms in midair and is animated by the will of the caster (who need never touch it), flashing about as it attacks. The blade is silent and moves at MV FL 96 (A), although it cannot move beyond spell range from the caster. The blade can strike four times per round, doing 2d4 points of damage with each successful hit.

Although it has no attack bonuses, a *seeking sword* is considered a +4 magical weapon for determining what sorts of beings it can strike. It can strike nonliving objects and can be wielded dexterously enough to lift latches, slide bolts open or shut, turn pages of books, and so on. The caster may freely move the sword from target to target unless physical or magical barriers (such as a *wall of force*) are in the way, but the caster must concentrate on the blade to maintain its existence and direct it. Other spellcasting is impossible while maintaining the spell, though the caster may move at half his or her normal movement rate per round while doing so.

A *seeking sword* moves with Strength enough to parry and hold back another blade wielded by a strong human or humanoid. It can be used to shatter glass objects, spike open doors, puncture sacks, or search for unseen opponents by sweeping through apparently empty spaces or across windowsills and thresholds.

The material components for this spell are a drop of mercury and a human hair.

5th Level

Summon Spectator (Conjuration/Summoning)
Sphere: Summoning, Protection
Range: 70 yards
Components: V, S, M
Duration: Special
Casting Time: 1 round
Area of Effect: Special
Saving Throw: None

The annals of the church of Helm relate that in ancient times Helm, He of the Unsleeping Eyes, created the ultimate guardian to assist his necessarily fallible human followers. This creature, known as a spectator, appeared as a large orb dominated by an unblinking central eye with four stalks sprouting from the top of the orb to watch in each of the cardinal directions. In a dark time in the church's distant history, the forces of evil gained the upper hand for a while. During this bleak period, various gods of evil corrupted Helm's creations into the horrors known as beholders and their kin. Priests of Bane claim this is so much hogwash; they believe that the Black Lord created the eye tyrants as the ultimate rulers, and spectators are Helm's poor attempt at copying Bane's magnificent creation. The truth is unknown, although priests of Helm are known to destroy beholders and their kin wherever possible, and the remaining priests of Bane (and Xvim) return the favor to spectators whenever possible.

This spell enables priests of Helm to summon nearly infallible guardians to assist in their ordained tasks. *Summon spectator* summons one of Helm's spectator servitors from Mechanus to the Prime Material Plane to serve for up to 101 years in a specified task. (Spectators are detailed under the Beholder and Beholder-kin entry in the MONSTROUS MANUAL™ tome.) The task must involve the guarding of some location or inanimate physical object, such as a portal, shrine, or a holy relic. (The scope of things a spectator summoned by *summon spectator* will guard is broader than what one summoned by the particular variant of the 7th-level wizard spell *monster summoning V* that normally summons spectators will guard.) It allows no one except the one who summoned it or another priest of Helm to enter the location it is guarding or to use, borrow, or examine an item or treasure it watches over. It is not gullible and can fairly easily detect false claims to membership in Helm's priesthood by questioning such claimants telepathically about details of the church's rituals and beliefs.

A summoned spectator does not abandon its post unless slain or blinded in all five eyes, in which case it automatically returns to Helm's tower in Mechanus. Its eyes regenerate in 24 hours, after which time it returns to its post. If the object is gone or the location breached when it returns (it can automatically tell), it again leaves for Mechanus, never to return.

The material components for this spell are the priest's holy symbol and a steel gauntlet blessed in the name of Helm; the latter is consumed in the casting.

Ibrandul (Dead)

(Lord of the Dry Depths, the Skulking God, Lurker in Darkness)

Lesser Power of Pandemonium, CN
PORTFOLIO: Caverns, dungeons, the Underdark, skulks
ALIASES: None
DOMAIN NAME: Formerly Phlegethon/Ibrandyllaran; currently adrift in the Astral Plane

Superior:	None
Allies:	Mask, Ilmater
Foes:	Shar, Lathander, Lolth
Symbol:	Four interlocking silver circles on a dark purple background
Wor. Align.:	CG, N, CN, NE, CE



Worshipers in Calimshan and other areas of the Shining South claim that Ibrandul (Ih-BRAN-duhl) watches over humans who must venture into hostile underground areas, aiding and guiding those who serve him when they are in need. Ibrandul's worship began in the prehistory of Calimshan, even before the founding of the Shoon Empire, which is now known as Iltkazar. Some time after the defeat of the Djen, a tribe of nomadic humans was abducted from the Calim Desert by dark elf raiders from the city of Guallidurth, located deep beneath the desert sands. These humans served the drow as slaves for centuries, unable to flee the subterranean city because of their fear of the all-enveloping darkness.

The humans eventually escaped when a monstrous lizard emerged from the darkness, drove off the dark elf overseers, and led the slaves into the surrounding wilds of the Underdark. Some of the former slaves eventually returned to the surface and brought with them tales of the Lord of the Dark Depths to the tribes of the surface. Others remained in the dark tunnels, living in small, nomadic bands and subsisting by raiding the farms and caravans of the drow of Guallidurth and the humans of the surface. The subterranean dwellers slowly evolved into skulks—a cowardly race of humanoids with chameleonlike abilities—through a side-effect of one of the spells granted by the Skulking God. Both the humans of the surface and the skulks of the Underdark continue to worship Ibrandul, albeit with slightly different representations and sets of beliefs. Since then Ibrandul's worship has quietly spread to many locations with access to the Underdark, including Undermountain beneath Mt. Waterdeep.

During the Time of Troubles, Ibrandul was spotted wandering the Underdark beneath Waterdeep. Unbeknownst to his worshipers, Ibrandul was killed during the Godswar by Shar. The now-petrified remains of his avatar are believed to lie at the bottom of a vast chasm in a lost level of Undermountain. Shar has always jealously guarded her rulership over darkness and those who work in it, and when Ibrandul was tremendously weakened by being forced into a minor avatar form (as all the powers were) during the Time of Troubles, Shar killed him for daring to subvert followers away from her ranks. When the gods ascended to the heavens, Shar had acquired the power and portfolio of Ibrandul. Shar's guise as Ibrandul is quite useful to her, allowing her to subvert the worship of her hated enemy Selûne without drawing attention to her most faithful worshipers, the nightcloaks. Shar/Ibrandul enjoys the delicious irony of secretly eroding the power of the Lady of Silver, particularly in the city of Waterdeep, one of the seats of Selûne's power.

Ibrandul was a taciturn and moody power, and Shar stills plays him as such when she speaks for him or has one of her avatars behave and appear as his used to. He displayed all intense emotions simply by flicking his tongue or blinking his eyes at a quicker pace. He radiated an aura of gloom, darkness, and ages long forgotten. He was always restless, wanting to stalk off into the dark and roam the tunnels of the Underdark searching for those might harm his followers.

Ibrandul's Avatar (Mage 24, Fighter 20, Cleric 17)

Ibrandul (currently played by Shar) favors two forms, the Stalker and the Skulker. The Stalker is a monstrous lizard of the depths that looks like a fire lizard with a long, thick tail. He has a gray-scaled body with a red-and-brown-mottled back and a reddish underside. He resembles a wingless, elongated red dragon. The Stalker is said to roam the endless caverns of Pandemonium hunting other predators and is the form most commonly portrayed in religious art in Calimshan and the Sword Coast North.

The Skulker might be mistaken for a stone golem or earth elemental. He appears to be a humanoid of black and gray stone worn smooth as if long exposed to the eroding force of howling winds. The Skulker has no specific facial features, but his eye patches glow like cool magma in utter darkness. The Skulker frequently shapechanges to alter his appearance, taking the shape of anything from a chisel-featured, bare-chested massive human known to natives of Calimshan to that of a stony roperlike creature known to the drow. The Skulker prefers to appear to mortals while lurking in perfect darkness where he is visible only by his glowing eyes and to aid or hinder others through wit and voices in the gloom.

In either form, Ibrandul can cast spells from any school or sphere of magic. He favors spells from the spheres of elemental earth, sun (reversed, darkness-creating effects only), and travelers, and cannot cast spells that create light for more than a single instant. (Hence, for example, he can cast *fireball*, which has an instantaneous duration, but cannot cast *glitterdust*.)

AC –2; MV 12 (Stalker) or 15 (Skulker); HP 188; THAC0 1; #AT 5 (Stalker) or 2 (Skulker)
Dmg 1d12+11/1d12+11/1d12+11/1d12+11/2d10+11 (claw/claw/claw/claw/ bite, +11 Str) or 2d10+11 (bludgeoning appendage¥2, +11 Str)
MR 55%; SZ G (up to 60 feet in length—Stalker) or M to H (6 feet to 16 feet—Skulker)
Str 23, Dex 19, Con 23, Int 21, Wis 19, Cha 17
Spells P: 10/9/9/8/5/3/2, W: 5/5/5/5/5/5/5/4
Saves PPDM 3, RSW 3, PP 4, BW 4, Sp 4

Special Att/Def: The Stalker can attack five times per round—four attacks with his claws and one with his powerful bite. Regardless of the shape he assumes, the Skulker bludgeons opponents with two powerful appendages that may resemble arms, tentacles, or something else.

Ibrandul (in either form) can stand motionless against any rock face and remain completely undetectable by any nonmagical means. He can sink directly into the wall and move uninhibited within it at will, yet still observe events outside the wall as if he were standing in the open air. He can also negate any blindness penalty to his attack rolls (see below) by striking from within a stone wall (provided he can reach his target).

Ibrandul can see in perfect darkness as if he were standing in broad daylight, but he suffers a blindness penalty (–4) if exposed to light with the minimum brightness of a *continual light* spell. However, he can create *darkness, 15' radius* at will in addition to his normal attacks or spellcasting to combat this weakness.

As a creature of wind-ridden Pandemonium, Ibrandul has learned to shape stone with his breath. He can expertly carve any kind of rock to his liking, including the most intricate detail, at the rate of 1 square foot per round. Ibrandul uses this powerful *stone shape* ability to create anything from natural altars to navigable passageways in the Underdark to stone darts.

Other Manifestations

Ibrandul commonly manifests as sounds: footsteps around the bend, breathing (which is often mistaken for wind moaning in the caverns), dripping water (often in arid regions of the Underdark), cave-ins (which rumble in understandable words and phrases), and in curious rock formations and erosion patterns. Many adventurers aided by Ibrandul have no idea that they have been visited by him; rather, they find themselves guided to their destinations by avoiding natural hazards and following peculiar-yet-natural signs—typically a trail of warm spots on tunnel walls (visible by infravision and lasting for only a few moments per spot). Ibrandul sometimes works through free-willed earth elementals, horgars (giant sluglike creatures that tunnel through the earth by melting stone), ibrandlin and other lizards of all sizes, skulks, oozes (gray and crystal varieties), and will o' deeps (see the Ravenloft® Monstrous Compendium *Appendix III, Creatures of Darkness*).

The Church

Clergy:	Clerics, specialty priests
Clergy's Align.:	N, CN, NE, CE
Turn Undead:	C: Yes, if neutral, SP: No
Cmnd. Undead:	C: Yes, if evil, SP: No

All clerics and specialty priests of Ibrandul receive religion (Faerûnian) as a bonus nonweapon proficiency.

Any creature who loved the darkness with a passion used to be able to join Ibrandul's priesthood. Shar (masquerading as Ibrandul) now keeps watch over the sect of Ibrandul and grants his priests their spells. Shar is pleased with her new followers and makes all new initiates specialty priests, although numerous clerics of Ibrandul—about 20% of the total clergy—still exist from prior to the Fall of the Gods. Ibrandul's clergy members used to include a few gray druids (druids with the Underdark as their primary terrain, as discussed in the *Complete Druid's Handbook*), but since the Time of Troubles they have stopped receiving spells from the Lord of the Dry Depths and now worship dwarf, gnome, or other Underdark deities.

In Calimshan and the Shining South, Ibrandul's worship has declined significantly over the centuries among humans. Ibrandul is still worshiped with great fervor by the once-human bands of skulks who stalk the Underdark in the Calishite region of Faerûn and emerge only to raid the surface As a result, the Skulking God is considered far more of an evil power in Calimshan than elsewhere in the Realms.

In the Sword Coast North, Ibrandul's faith is a relatively recent arrival. Here the Lord of the Dry Depths attracts worshipers of a wide variety of alignments and races, and his priests emphasize his defender aspect more than his love of darkness. It is likely that Shar will shift this focus in the near future.

Before Ibrandul was slain, he provided his priests with spells to modify fire lizards into ibrandlin, the "lurkers in darkness" created in the image of the Stalker, which priests could train to guard Ibrandul's temples. (These monstrous modified fire lizards are detailed in the *Ruins of Undermountain* boxed set on a MONSTROUS COMPENDIUM sheet and summarized below.) With Shar's favor, the ibrandlin are now beginning to breed true. Before the Avatar crisis Ibrandul tended to ignore his followers once they were relatively safe, leaving all his clergy members as clerics and not providing enough divine power to turn the ibrandlin into a self-propagating species. It was probably this inattention to his worshipers and corresponding weakening in his power that led to his defeat by Shar.

Novice Ibrandulin (priests of Ibrandul) are called Children of Ibrandul, and addressed as "child" by priests. When initiated into the priesthood, they earn the title Lurker. Senior priests (those above 5th level) are Mysterious Lurkers, and the leader of a temple is an Impenetrable Lurker. Priests often take distinctive personal titles, and the recognition of such title by the Impenetrable Lurker of a temple is all that is required to make them official.

Dogma: Followers of Ibrandul believe that the Underdark is every bit as vital as the surface world, and darkness is its greatest redeeming quality. In a world without light, there is no tedious and inescapable march of day and night to command the lives of intelligent creatures and no end to the variety of shapes and textures to experience tactilely—something which would be lost by merely looking upon them as surface dwellers do. Followers of Ibrandul believe that nothing is good or evil in the dark unless you consider it so, and such value judgments are frivolous.

Initiates to the Enveloping Darkness, as the faith is properly known, are charged: "There is perfect freedom in perfect darkness: independence, individuality, liberty from the judgment of others. Ibrandul protects you and guides you in the dark ways. He drives away those who would do his children harm and from time to time reveals great treasures to those who venture into the depths. Remain steadfast to him, and he will stand by you."

Day-to-Day Activities: All priests of Ibrandul proselytize among adventurers and the poor folk of cities. Ibrandulin are also expected to build temple fortresses deep in the Underdark to serve as sanctuaries for those who venture in the depths. They are to offer the protection of the Lord of the Dry Depths to those who must hide underground (from justice, their enemies, a plague, severe weather, or an attack on the city) by providing such people with guarded, defensible temples underground to stay in—in exchange for regular rental payments for a bed, food, a niche in the temple, and Ibrandul's favor.

Many of Ibrandul's clergy members wander in the Underdark as adventurers or aides to them. Their mission is to persuade everyone they meet to remain below the surface and acknowledge Ibrandul as their defender while below ground. Ibrandulin tend to roam alone in the Underdark, celebrating the darkness, which leads to a relatively high mortality rate among the lower-ranking priests. The smarter Ibrandulin stick with groups until they develop their survival skills and priestly powers a bit more. Shar tends to warn and protect higher-level followers of Ibrandul with the same subtle signs and manifestations that Ibrandul liked to use.

Each time priests of Ibrandul gain a level of experience, they are expected to throw a tithe of a tenth of their total wealth into a deep pit, where it should remain unrecoverable. All priests and more casual followers should throw a copper piece into any pit they cross as a thanks for safely negotiating it and into any nearby hole or crevice whenever they believe they have witnessed a sign from the Ibrandul.

Holy Days/Important Ceremonies: At 5th level, all priests of Ibrandul must undergo a secret ritual involving ingesting ibrandlin blood and a magical ceremony conducted by an Impenetrable Lurker. As a result of this ceremony, known as *elah'ranak* ("Protective Armor of Darkness" in Alzhedo), large areas of the wrists, forearms, chest, back, and legs are covered with patches of overlapping scales in a fashion reminiscent of the ibrandlin. These scales give the (now senior) priest a base Armor Class of 5 but result in a permanent loss of 1d3 points of Charisma.

Ibrandulin celebrate very few holy days. On cloud-covered nights when there is a new moon and the Land Above is pitch black, Ibrandul's priests emerge for a ceremony known as the Foreshadowing. Beginning at midnight, this ritual celebrates Ibrandul's promise to eventually envelop all the land above and below in darkness. Each Midwinter's Eve, the faithful of Ibrandul give thanks to the Lurker in Darkness for their delivery from the hands of the dark elves. This ceremony, known as the Deliverance Unto Darkness, typically involves the sacrifice of a monstrous spider or some other creature or being intimately associated with Lolth or the drow and the casting of *dark path* spells. Long chains of Ibrandul's worshipers then use the abilities granted them by the *dark path* spells to wander through the Underdark without light sources, trusting their deity to lead them to safety.

When turning undead, clerics of Ibrandul do not wield holy symbols. Instead, they reach down and grasp at a handful of earth or gravel and then let it trickle through their fists as if they were reminding the undead of what should happen when something dies.

Major Centers of Worship: Ibrandul can be worshiped anywhere it is dark and anywhere in the Underdark. Ibrandul has shaped elaborate altars out of the natural stone in numerous large caverns throughout the Underdark. They are recognizable as plateaus at least 20 feet across, worn glassy smooth across the top and having steps that ascend from any accessible side. At the very center of the plateau, Ibrandul carves many runes and glyphs of varying texture and shape so that followers can kneel and caress them while meditating.

Ibrandul's largest and newest temple is the Deep Temple of Dark Hope, recently constructed deep beneath the streets of Waterdeep by Thalander "the Mad." This temple serves as a stronghold and place of sanctuary for adventurers exploring Undermountain and the Underdark—for a steep fee. The subterranean temple can also be reached via a two-way *gate* from the Dark Gateway (also known as the Upper Temple), a secret shrine to Ibrandul located in the Trades Ward of the City of Splendors.

Affiliated Orders: The Shadows of the Night is a sinister organization based in the Calimshan's Underdark comprising scattered bands of skulks. These skulks are somewhat more daring than their cowardly fellows and engage in fairly regular raids on the surface, although they still only attack when they have a vast superiority in numbers. It is believed the Shadows of the Night are led by some powerful evil creature—perhaps a renegade dark elf or illithilich.

The Knights Fallen is a band of priests, rogues, and warriors who stalk the northern reaches of the Underdark. They serve Ibrandul by seeking out those who have lost their way in the darkness, typically adventurers or daring merchants, and delivering them to relative safety in exchange for a significant fee. They are believed to be based in the Deep Temple of Dark Hope, but bands of this order have been encountered as far east as Anauroch and as far south as Amn.

Legends speak of an itinerant band of wanderers of various races who call themselves the Horgardin. The group is led by a half-dark elf gray druid of Ibrandul who leads his followers along a twisting path through the Underdark said to be created in ancient times by a huge horgar controlled by the Lord of the Dry Depths.

Since Shar assumed Ibrandul's portfolio, orders of her followers have been (oddly) friendly to those of Ibrandul, although they tend to behave a bit condescendingly.

Priestly Vestments: Priests of Ibrandul wear dark purple ceremonial robes covered with a pattern of large, overlapping silver rings and belted with a black sash. The rings symbolize their interdependence (as fellow children of Ibrandul) and also the protective scales of the Lord of the Dry Depths. The holy symbol of Ibrandul is usually carved into a semiprecious stone and carried on a thong or chain, or sometimes formed symbolically from a puzzle ring of four interlinked silver finger rings worn as one ring.

Adventuring Garb: In general, followers of Ibrandul have a distinct predilection for black and dark purple clothing with silver ornamentation. One might often mistake them for rogues (which they may be anyway) because they seem to dress as if to blend in with darkness. When adventuring, the Skulking God's clergy members wear reasonable armor that protects them yet enables them to move swiftly in the rough terrain of subterranean tunnels. Such armor is always tinted or dyed flat black or a deep purple so as not to reflect any light and is usually crafted from metals or lizard skins found in the Underdark. Ibrandulin wield whatever weapons are appropriate and available.

Specialty Priests (Darkwalkers)

REQUIREMENTS:	Wisdom 10, Constitution 11
PRIME REQ.:	Wisdom, Constitution
ALIGNMENT:	CN
WEAPONS:	Any
ARMOR:	All armor types up to and including chain mail; no shields
MAJOR SPHERESS:	All, elemental, guardian, protection, sun (only the darkness-creating versions of reversible spells), travelers
MINOR SPHERES:	Chaos, combat, creation, divination, healing, necromantic

Magical Items: Same as clerics
Req. Profs: Animal training (ibrandlin), mining
Bonus Profs: Blind-fighting, direction sense

- Although his darkwalkers are primarily humans and (in area of Calimshan) skulks, Ibrandul is known to also have rare dwarf, gnome, dark elf, and half-elf (of dark elf descent) specialty priests.
- Darkwalkers cast all *darkness*-related spells with twice the normal area of effect and duration; this doubling also effects their *darkness*-related spell-like abilities.
- All darkwalkers are granted 30-foot infravision. If they already possess infravision due to their race, darkwalkers receive a 10-foot extension to their range.
- Darkwalkers are able to cast *darkness* (as the reverse of the 1st-level priest spell *light)* or *dark path* (as the 1st-level priest spell) once per day.
- At 3rd level, darkwalkers are able to cast *continual darkness* (as the reverse of the 3rd-level priest spell *continual light)* once per day.
- At 5th level, darkwalkers must undergo the *elah'ranak* ceremony like all of Ibrandul's priests. The ceremony gives the darkwalker a base Armor Class of 5 but results in the permanent loss of 1d3 points of Charisma.
- At 5th level, darkwalkers are able to cast *blacklight* or *meld into stone* (as the 3rd-level priest spells) once per day.
- At 7th level, darkwalkers can cast *stone shape* (as the 5th-level wizard spell) or *skulk* (as the 4th-level priest spell) once per day.
- At 10th level, darkwalkers eyes have been magically adapted so well to darkness by their years in Ibrandul's service that they can see in absolute darkness as if it were daylight. However, they are nearly blind within twilight conditions (–1 penalty to saving throws and attack rolls) and totally blind within daylight or equivalent conditions (–4 penalty to Armor Class, saving throws, and attack rolls).

Ibrandulin Spells

1st Level

Dark Path (Alteration)
Sphere: Sun, Travelers
Range: Touch
Components: V, S, M
Duration: 3 hours/level
Casting Time: 1 round
Area of Effect: Special
Saving Throw: None

This spell enables its willing recipients to move in complete darkness without hindrance or risk. The night sky is not usually considered complete darkness, but a cave lined with luminescent lichens is so considered. This spell also works for temporarily or permanently blind creatures who possess nonfunctioning sensory organs as well. Although spell recipients cannot actually see in the darkness, they are completely aware of all natural and unnatural hazards and creatures that they would be able to perceive in fully illuminated conditions and can react accordingly. The spell does not allow the detection of invisible or magically silenced creatures or hazards. Recipients of this spell suffer no attack penalties for darkness or blindness while under the effects of this spell.

Although this spell can only be cast on a single recipient, any living creature in physical contact with the recipient when the spell is cast or part of a chain of creatures in physical contact with each other and with the spell recipient receives the benefit of the *dark path* as well while contact is maintained. Relying on such chains of contact is dangerous during combat situations, since the benefit of the spell stops immediately for any creature who loses direct or indirect physical contact with the spell recipient (as well as anyone further down the living chain). Reestablishing contact reestablishes the *dark path* unless the spell has already ended. Creatures not in contact with the spell recipient (or the chain to the spell recipient) when the spell is cast cannot later join the chain or touch the spell recipient and gain the spell's benefits; such beings also effectively terminate a chain wherever they are positioned, so those linked in a chain after them lose the *dark path*'s benefits also until the chain is rearranged to exclude them.

If the spell's recipient or anyone in contact with the recipient enters an area of illumination (defined as coming within 15 feet of a lit torch, within an appropriate distance to another light source such as a lamp or lantern, or entering the area of effect of a *light* or *continual light* spell), the *dark path* spell ends immediately, and everyone currently receiving the benefits of the *dark path* must make a successful saving throw vs. spell or be stunned for 1 round and blinded for 1d6 rounds.

The material component of this spell is a small piece of luminescent lichen and the priest's holy symbol.

3rd Level

Blacklight (Alteration)
Sphere: Combat, Sun
Range: 10 yards/level
Components: V, S, M
Duration: 1 round/level
Casting Time: 6
Area of Effect: 20-foot-radius globe
Saving Throw: Neg.

Upon casting this spell, the priest creates a stationary, temporary area of total darkness. The darkness is impenetrable to normal vision and infravision, but the caster can see and move normally within the blacklit area. The caster can attack and cast spells normally within the limits of the *blacklight*. Each round, those within the blacklit area are allowed a saving throw vs. spell at a –3 penalty. Those who succeed can see as the caster does for that round while those who fail are wrapped in total darkness. Characters outside the sphere cannot see into it.

Normal and magical lights are doused by the *blacklight*. The casting of *light*, *continual light*, or *dispel magic* to counter this spell destroys the blacklit area.

Creatures within the blacklit area have a –4 penalty to attack rolls and saving throws and have their Armor Classes reduced by 4. Characters with the blind-fighting nonweapon proficiency are only penalized by –2 to their attack rolls and saving throws and have no penalty to their Armor Classes.

The caster of a *blacklight* spell can end it at will, though continual concentration is not necessary to maintain it. Note that spells that depend on visual effects (such as illusions) do not function if the victim cannot see them.

The material components of this spell are a piece of coal and the dried eyeball of any creature.

4th Level

Skulk (Illusion/Phantasm)
Sphere: Protection
Range: Touch
Components: V, S, M
Duration: Special
Casting Time: 7
Area of Effect: Creature touched
Saving Throw: None

This spell gives willing recipients the chameleonlike ability to move quickly and quietly (+20% chance to move silently, +2 bonus to normal movement rate) or to freeze into immobility and blend into the background of their surroundings. While immobile, a recipient is 90% likely to be passed by unnoticed. In forest and subterranean settings, spell recipients can pass almost without trace. Anyone following the recipient of a *skulk* spell in these surrounding has one-fifth his or her normal chance to track successfully.

While under the effects of a *skulk* spell, morale checks by the recipient of a *skulk* are made at a –2 penalty. Saving throws vs. magical fear are made at a –6 penalty.

There is a 1% noncumulative chance per use of this spell that the recipient is permanently transformed into a skulk. When this happens, the victim undergoes an immediate and permanent physical metamorphosis. Any shift in alignment or development or improvement of thieving skills as a result of the transformation occurs over a period of one to two years.

The material component of this spell is a small piece of skin from a chameleon, a dead spider of any size, and the priest's holy symbol.

Skulk: THAC0 19; #AT 1; Dmg by weapon type, usually 1d4 (dagger) or 1d6 (short sword); AC 7; HD 2; MV 12; SA backstab as 5th-level thief (+4 bonus to back attack roll and triple damage when successful), completely silent movement, –3 penalty to opponents' surprise rolls; SD camouflage, hard to track; SW cowardly; SZ M (5 to 6 feet tall); INT average (8–10); AL CE; ML unsteady (5–7); XP 175; *Greyhawk® Monstrous Compendium Appendix.*

Notes: Class and racial abilities supersede these statistics when applicable.

SD—90% invisibility when immobile, one-fifth normal chance to track in forest and subterranean settings.

SW—Skulks try to run when first wounded or when the odds are less than two to one in their favor. They never engage in direct combat unless trapped, but rather backstab and run, to later sneak up on opponents again.

6th Level

Create Ibrandlin (Abjuration)

Sphere: Guardian
Range: Special
Components: V, S, M
Duration: Permanent
Casting Time: 7 hours
Area of Effect: 1 fire lizard egg
Saving Throw: None

This spell was developed centuries ago by priests of Ibrandul to facilitate the creation of fearsome guardians for the temple of Ibrandul located in the Underdark. Ibrandlin are created by magically altering fire lizard eggs to create the trainable monsters described in a MONSTROUS COMPENDIUM sheet included in the *Ruins of Undermountain* boxed set. Since the Time of Troubles, ibrandlin have begun to breed true. As a result this spell is likely to lapse into relative disuse, given the expense of the spell components.

Casting this spell is a long and arduous process. Those who cast this spell must prepare themselves with a tenday of prayer and fasting before attempting the casting. The spellcaster must then coat a fertilized, living fire lizard egg with a mixture of holy oil and diamond dust and perform a seven-hour ritualistic prayer dance around the egg. Each hour of the dance, the spellcaster must make a Constitution ability check. Failure of any Constitution ability check results in the complete failure of the spell. The spell can be attempted once again one tenday later on the same egg with new material components. A second failure kills the unhatched fire lizard in the egg, rendering it useless. When *create ibrandlin* is successfully cast, the material components are absorbed into the egg and an untrained hatchling ibrandlin emerges from the egg one tenday later.

The material components of this spell are Ibrandulin holy oil and 3,000 gp worth of diamond dust.

Ibrandlin: THAC0 11; #AT 5; Dmg 1d8 (claw)/ 1d8 (claw)/1d8 (claw)/1d8 (claw)/2d8 (bite); AC 3; HD 10; MV 9, Cl 5; SA fire breath; SD immune to fire-based attacks, disease, poison, rot grubs, and other parasites; MR 40%, SZ G (40 feet or more long); INT semi-(4); AL LN; ML fearless (19); XP 7,000; *Ruins of Undermountain*.

Notes: Ibrandlin can pry open doors and carry prey or objects. They are not smart enough to wield magical items on their own, although they can duplicate actions they have observed. They sleep 50% of the time. They respect and obey those dressed as priests of Ibrandul and can understand brief commands, along with instinctively protecting their lair (usually a temple of Ibrandul).

SA—Serpentine bodies enable ibrandlin to rear up on their tail and attack with all four claws while biting or breathing fire. They breathe fire every fifth round in a cone 5 feet wide at the mouth, 10 feet wide at the end, and 15 feet long for 2d6 points of damage, save vs. breath weapon for half. While they cannot bite while breathing, if a "bite" attack roll succeeds in the same round that they breathe, a victim directly in front of the breath weapon takes maximum damage from fire (12 points) with no saving throw. With a successful attack roll, an ibrandlin can pin a victim beneath its body in lieu of three claw attacks, but does not automatically rest its weight upon pinned victims. If a victim continues to fight after being pinned (using spells with only verbal components or at an attack and damage roll penalty of –3), she or he then feels the ibrandlin's weight and suffers 1d4 points of crushing damage per round. A single ibrandlin can pin up to five man-size victims. To escape requires successful Strength and Dexterity checks in the same round even if the ibrandlin is dead. Escaping from beneath a held or paralyzed ibrandlin is at a –10 penalty to the ability checks.

SW—When ibrandlin hurl or throw objects, they attack at –3 penalty; misses land 1d10 feet from their intended target.

Ilmater

(The Crying God , the Lord on the Rack, the One Who Endures, the Broken God)

Intermediate Power of Bytopia, LG

PORTFOLIO: Endurance, suffering, martyrdom, perseverance
ALIASES: Ayuruk (among the peoples of the Great Glacier)
DOMAIN NAME: Shurrock/Martyrdomain
SUPERIOR: Tyr
ALLIES: Tyr, Torm, Ibrandul (now dead), Lathander
FOES: Loviatar, Malar, Talos , Bane (now dead), Bhaal (now dead), Myrkul (now dead)
SYMBOL: A pair of white human hands bound at the wrists with blood-red cord or (older) a blood-stained rack
WOR. ALIGN.: Any



Ilmater (Ihl-MAY-ter) offers succor and calming words to those who are in pain, oppressed, or in great need. He is the willing sufferer, the one who takes the place of another to heft the other's burden, to take the other's pain. He is the god of the oppressed and unjustly treated.

Ilmater is quiet, kind, good-spirited, and slow to anger. He appreciates a humorous story and has a rather rustic humor himself. When his avatar appears, he takes assaults upon his person passively and rarely lifts a hand against another. He is not totally nonviolent, though, as many often assume by his doctrine of endurance. When facing cruelties and atrocities his rage can boil up, and then he is a figure of frighteningly righteous wrath. His appearance can frighten the young, but he takes great care to reassure them as he treasures children and all young creatures, taking exceptional offense at those who would abuse or harm them.

Ilmater is allied to and serves Tyr, aiding the blinded god in his travels and teaching him to live without his sight but to rely more upon his feelings. He is also on very good terms with Torm, who also serves Tyr, and the three deities are known collectively as the Triad.

Ilmater's symbol in the early days was the blood-stained rack, but since the Godswar the use of a pair white hands bound with blood-red cord has come into almost exclusive use. This newer symbol has increased Ilmater's popularity in the world at large.

Ilmater's Avatar (Monk 35, Cleric 32, Paladin 20, Mage 18)

Ilmater appears as a man with broken joints who drags himself around in obvious pain using his smashed hands and ravaged limbs despite the agony activity causes. He is short, burly, and wears only a breechcloth. His balding head sports a homely, kindly face, and his hairy body is crisscrossed with scars, open cuts, burns, and other marks of torture. He can cast spells from any priest sphere or wizard school, but rarely casts any spell that causes any form of damage to another unless in retribution for sadistic acts performed by others. All positive forms of healing and necromantic sphere spells he casts are at double strength.

AC –5; MV 15; HP 224; THAC0 –2; #AT 3/1*
Dmg 1d10+9 (+9 STR, +10 spec. bonus in punching, +9 chart bonus**)
MR 80%; SZ L (12 feet)
STR 21, DEX 13, CON 25, INT 19, WIS 23, CHA 18
Spells P: 15/14/13/13/12/11/9, W: 5/5/5/5/5/3/3/2/1
Saves PPDM 2, RSW 5, PP 4, BW 4, Sp 6

*Includes extra unarmed specialization attack. **Using the *PHB* or *Complete Fighter's Handbook* or *Complete Priest's Handbook* unarmed combat rules. Using *PLAYER'S OPTION™: Combat & Tactics*, he is considered a grand master.

Special Att/Def: Ilmater does not use a weapon. He most often does not even defend himself against attacks, simply suffering the damage he is dealt. He regenerates 6 hit points a round, though his broken physical form never reflects this healing. He can function perfectly well without being destroyed until at –213 hit points. He only strikes out in anger with spells or fists in retribution for extreme acts of cruelty and sadism or when defending another from attacks. He also strikes out with his fists to deflect missile attacks directed at himself and others (with a successful attack roll per missile) and to target specific items that he deems dangerous. He is considered to be specialized in martial arts, a grand master in martial arts, or specialized in punching, depending on the unarmed combat rules in use (see the monk class in Appendix I: Priest Classes).

Other Manifestations

Ilmater appears as an unseen, watchful presence accompanied by a whimpering or howling sound. In this form he speaks, telekineses items about, and hurls spells.

Alternatively, the Crying God can choose to possess any good-aligned creature who is being tortured without having done anything to earn such treatment under the laws of the realm in which the torture is taking place. When such a manifestation occurs, the tortured being's body glows with a bright white aura, the being is healed and regenerated, all pain is banished, any restraints are broken asunder and torture devices smashed, and the being is set free, vigorous and alert. If Ilmater is angered enough by what has

been done (sadistically cruel torturers and accompanying murders are definite triggers for this), he empowers the freed being to cast destructive spells for a turn or so, typically channeling the ability to cast such spells as *chain lightning*, *flame strike*, *lightning bolt*, *meteor swarm*, *imprisonment*, and *sink*.

Ilmater also acts through the appearance or presence of devas, einheriar (formed from martyrs), hollyphants, incarnates of courage, planetars, solars, and other not yet identified beings. More commonly he sends white doves, donkeys, daisies, white roses, field mice, and sparrows to show his favor and as a sign to encourage his faithful to persevere.

The Church

CLERGY: Clerics, specialty priests, monks
CLERGY'S ALIGN.: LG, NG, CG, LN
TURN UNDEAD: C: Yes, SP: No, Mon: No
CMND. UNDEAD: C: No, SP: No, Mon: No

All clerics, specialty priests, and monks of Ilmater receive religion (Faerûnian) as a bonus nonweapon proficiency.

The followers of Ilmater are often perceived as being intentional sufferers, but in reality they concentrate a lot of effort on providing proper treatment and healing to those who have been hurt. They put others ahead of themselves, are sharing, and emphasize the spiritual nature of life over the gross material body.

Ilmater's priests tend to be the most sensitive and caring of humans. When new to the faith, since they see much suffering, they often weep. Over time, this constant tugging at their heartstrings wears at them, and they then tend toward a cynical view of life in Faerûn. They are distinguished from other cynics, however, by their inability to ignore or pass by others in need. Even when a cause is hopeless, they *must* help. Ilmatari are taught to be firm in their principles and fearless, with the result that they earn enormous respect with the general populace, but are often slain by brigands or those who hold different principles than they do. The church of Ilmater is different from many Faerûnian faiths in that it has many saints, among them St. Dionysius and St. Sollars the Twice-Martyred (whose symbol is a yellow rose).

Few priests of Ilmater are soldiers, and fewer still are merchants, but they do outstrip all other priesthoods in the size, number, and level of treatment in the many infirmaries and leper sanctuaries they maintain. From their inception into the priesthood, Ilmatari are trained in the recognition and treatment of all known diseases, injuries, and conditions; senior priests have had prepared detailed *programmed illusions* to show beings in various stages of harm. An Ilmatari priest who has been shown these could, for instance, recognize a human infested with rot grubs at a glance.

The process of joining the clergy of Ilmater is simple: A novice enjoys a gentle walk and talk with a senior priest, during which they talk and explore the novice's views of life. They then dine and the novice is (knowingly) given a wine that puts him or her into a gentle trance where various clergy and wizards friendly to the faith can easily employ mind-scrying spells to thoroughly explore the novice's true feelings, loyalties, and aims. If no dedication to evil or precluding religious or secular loyalties are found, the (such as Mulmaster and Zhentil Keep). Priests of Ilmater may also be found among adventuring companies, and—in addition to paladins—are often the ones to go off rescuing this clan of kidnapped halflings or recovering that purloined family heirloom. It is not that they are foolish, but rather that they care for all things to the exclusion of their personal risk.

Shortly after the Time of Troubles, the reputation of the organized church was plagued by the actions of a neutral cult of Ilmater that believed in passing suffering around to others, especially nonbelievers. They were noted for self-flagellation, kidnappings, and inciting riots. Ilmater was not granting these cultists their powers or spells, and the Ilmatari church suspects that Cyric, Loviatar, or Beshaba was behind these deluded people. Fortunately, the cult has largely been eliminated due to a hostile response to its actions on the part of nobles and those in authority.

Dogma: The Ilmatari are taught to help all who hurt, no matter who they are, and that the truly holy take on the suffering of others. Ilmater tells them that if they suffer in his name, he will be there to support them. They should stick to their cause if it is right, whatever the pain and peril. They are to stand up to all tyrants, resisting in ways both great and small, and to allow no injustice to go by unchallenged. They believe that there is no shame in a meaningful death. Some followers of Ilmater take a negative or darkly humorous view of the world, and the church accepts them as well. "Today is the first day in what's left of your life" fits very snugly into Ilmater's dogma, but most Ilmatari would add, "So live it well."

Novices in the faith are charged to: "Persevere in the face of pain. Heal the sick, the wounded, and the diseased. Comfort the dying, the grief-stricken, and the heartsick. Take on the burdens and the pain of others. Champion the causes of the oppressed and unjustly treated, and give shelter and kind counsel to the lonely, the lost, and the ruined. Pursue the service of Ilmater, and he will provide—leave gross riches and the acquisition of all but medicines to others. Take up the tasks no others dare."

Day-to-Day Activities: Ilmatari share what they have with those in need and always take time to counsel those who are upset and give healing and tender care to the injured. They speak for the oppressed, guide the lost, feed the hungry, shelter the homeless, and gather herbs and make medicines at all times for disasters to come. When war is expected and time permits, priests of Ilmater gather in strength with litters, shovels, tents, splints, bandages by the cartload, and wagons of medicines and healing potions to tend those who will soon suffer.

Priests of Ilmater see life as sacred and suffering as holy, but they do not stand in the way of others' desires or condemn them for their chosen path. For instance, Ilmatari would not stop a sorely injured warrior from rising up half-healed to plunge into battle again, openly seeking death while fighting the foe. Instead, they would freely assist the warrior by healing him enough to be mobile so that he could follow his own doom wish in the most honorable manner available to him.

Ilmatari bury the dead, treat the diseased, and give food, drink, and firewood to the poor. They also tour the wealthier cities and settlements of Faerûn soliciting moneys to support the church. Increasingly, since so many folk personally received the benefit of their kindnesses during the Time

Revered Father of the House Melder Rythtin of the Healing Hand, who is famous for his diagnoses and miraculous treatments of the afflicted, presides over the largest hospital and facility for brewing, concocting, and compounding medicines in Faerûn. Those unfriendly to Calimshan have commented that such a facility is located where it is because the cruelty of the Calishites makes it most needed in their realm—but they are too greedy and disgusted by the sick, the malformed, and the injured to allow such a place in their proud capital city.

Affiliated Orders: Ilmater's church has several affiliated knightly orders of paladins and warriors, including the Companions of the Noble Heart, the Holy Warriors of Suffering, the Order of the Golden Cup, and the Order of the Lambent Rose. Monastic orders are also numerous, and include the Disciples of St. Sollars the Twice-Martyred, whose most famous facility, the Monastery of the Yellow Rose, is located in Damara, high up in the Earthspurs near the Glacier of the White Worm. (Monks of this monastery specialize in genealogical studies.) Other Ilmatari monastic orders include the Followers of the Unhindered Path, the Disciples of St. Morgan the Taciturn, and the Sisters of St. Jasper of the Rocks. Most Ilmatari monasteries traditionally are named after flowers which symbolize something of significance to the order, though this is not mandated.

Priestly Vestments: For ceremonial functions, Ilmatari wear a solid gray tunic, tabard, and trousers, or gray robes. They wear skullcaps in gray (most clergy members) or red (senior priests). Novices who have not yet been adorned wear no skullcaps. The symbol of Ilmater is worn as a pin over the heart or on a chain around the neck and serves as a holy symbol. Some of the older members of the faith have a gray teardrop tattooed to one side of their right or left eye.

Adventuring Garb: In the field or on quests, Ilmatari priests dress appropriately for the mission and the weather, but usually wear gray tabards decorated with Ilmater's symbol stitched on the chest near the left shoulder over any other clothing or armor they wear. They are never without their holy symbols and a satchel of medicines, bandages, salves, splints, and slings.

Specialty Priests (Painbearers)

Requirements:	Constitution 14, Wisdom 12
Prime Req.:	Constitution, Wisdom
Alignment:	LG
Weapons:	All bludgeoning (wholly Type B) weapons and the scourge
Armor:	None
Major Spheress:	All, charm, creation, guardian, healing, law, necromantic, protection, travelers
Minor Spheres:	Combat, elemental, summoning, sun, wards, weather
Magical Items:	Same as clerics
Req. Profs:	Healing
Bonus Profs:	Endurance, herbalism

- Painbearers gain a +4 bonus to saving throws that involve endurance or resisting pain and suffering. They gain a +2 bonus on all ability checks involving Constitution in such situations (such as swimming and drowning).
- Painbearers can survive without food and water for a number of tendays equal to their level. Their attack and damage rolls are reduced by a –1 penalty for every three tendays they go without food or water, but they do not perish. Such painbearers are wracked by hunger pangs, but that is to be expected in this faith.
- A painbearer can *remove fear* (similar to the 1st-level priest spell) from others and can permanently dispel the effect of baneful emotion-based spells which cause pain, suffering, or hopelessness by touch (such as the *pain touch* of pains of Loviatar). The painbearer can perform this task on up to two other people in addition to himself or herself per day.
- At 3rd level, painbearers are able to *draw upon holy might* (as the 2nd-level priest spell) once a day without needing any rest afterward.
- At 5th level, painbearers are able to cast *favor of Ilmater* (as the 3rd-level priest spell) once a day.
- At 7th level, painbearers are able to cast *endurance of Ilmater* (as the 4th-level priest spell) once a day.
- Painbearers are able to brew healing-type potions beginning at 7th level rather than 9th level. DMs must adjudicate what types of healing potions they may manufacture at what levels, but at 7th level they may make *potions of healing*.
- At 10th level, painbearers are able to *commune* with Ilmater once per tenday (as the 5th-level priest spell).
- At 12th level, painbearers suffering under extreme punishment, torture, or suffering, may be possessed by a beneficial servant of Ilmater. This is at their request. During such possession, the servant takes all the pain inflicted, but no physical damage. The servant cannot move the body and remains only until the suffering has passed. A *dispel magic* spell drives out the servant.

Ilmatari Spells

3rd Level

Favor of Ilmater (Abjuration, Alteration, Necromancy)

Sphere:	Necromantic, Protection
Range:	10 yards/level
Components:	V, S
Duration:	1 turn/level of the caster, or permanent
Casting Time:	6
Area of Effect:	One creature, or the caster and one creature
Saving Throw:	None

This spell has two possible forms. In the first form, *favor of Ilmater* banishes pain and nausea so that the spell recipient, who may be the caster, cannot be stunned or debilitated by amputations, torture, and severe injuries. Those injuries still deal damage, and death may occur from loss of blood, strangulation, and the like, but dignity and composure can be maintained, shock avoided, and clear, calm thought retained in the face of such horrid occurrences. The spell allows its recipient to die nobly, to stay conscious and calm to pass on vital information, to remain alert and aware as an observer even if dying, and so on. The spell banishes feeblemindedness, shock, delirium, and *charm* effects, frees the recipient being from hypnotic effects, *maze* spells, and *confusion*, and revives him or her from dazed conditions and faints. Pain and physical symptoms will return if their causes are still present when the spell expires, but the helpful effects of *favor of Ilmater* on the recipient's mind are permanent—for instance, a broken *charm* is gone forever.

In the second form of *favor of Ilmater*, the caster may choose to take on all of the hit point damage suffered by another creature, instantly transferring their own current hit points to the injured being by means of the spell. This switch is permanent until the caster uses normal methods to heal the damage. Beings who receive more hit points than they normally possess in this trade lose the excess. This transfer may be done from a distance so long as the spell range is not exceeded, and neither the priest nor the recipient being need make system shock survival rolls unless the transfer of hit points brings the priest to death and does not bring the injured being up to above zero hit points. In this case, both individuals must make a system shock roll. Failing this roll brings death. Individuals who succeed at the roll are placed in a coma; they are not dead but are unable to heal without magical aid.

Note that diseases, parasitic infestations, drunkenness, and other conditions cannot be taken on by the caster by means of the second use of a *favor of Ilmater* spell; only purely physical damage can be transferred. Ilmater regards the taking on of the pain of others in this way to be a very holy act, and encourages his clergy to make such use of this spell whenever a real (not frivolous) need is present.

4th Level

Endurance of Ilmater (Abjuration, Alteration, Necromancy)

Sphere:	Necromantic, Protection
Range:	Touch
Components:	V, S
Duration:	1 round+1 round/level
Casting Time:	7
Area of Effect:	One creature
Saving Throw:	None

This spell doubles the hit points of the spell recipient for the spell duration. Any damage suffered is taken first from these phantom hit points until they are all exhausted; damage is only then taken from the real hit points of the affected being. *Endurance of Ilmater* makes all Strength and Constitution ability checks of the spell recipient automatically succeed while the *endurance of Ilmater* is in effect. The spell also protects the vitality of the spell recipient so that all system shock rolls and checks of any sort against contracting diseases automatically succeed, and all other saving throws receive a +2 bonus. In addition, no being protected by *endurance of Ilmater* can be knocked over, trampled, ridden down, or overthrown; all protected beings can stand firm against all charges.

5th Level

Blast of Pain (Alteration, Evocation, Necromancy)

Sphere:	Combat, Necromantic
Range:	10 yards/level

Components: V, S
Duration: 4 rounds
Casting Time: 5
Area of Effect: One creature
Saving Throw: Special

This spell creates a beam of smoky gray radiance that streaks unerringly from the priest to a single chosen target who must be within view and range of the caster as casting begins. The target creature must make a saving throw vs. spell at a –5 penalty. If the saving throw is successful, the target is overwhelmed by pain for one round (slowing its movement by half, adding 3 to all casting times, and forcing it to make all attack rolls at a –2 penalty) and suffers 1d4+1 points of damage to its nervous system; it is then free of the spell.

If the saving throw is failed, the target creature suffers 1 point of damage per level of the caster and is stunned and writhing helplessly in pain for the remainder of the current round and the following round. While in such pain, no spellcasting or coherent thought is possible for the target creature. It drops or flings away all held items and moves at random. It can make no deliberate attacks, and its awareness of its surroundings is blotted out.

At the beginning of the second round after it was affected, the target being is allowed another saving throw vs. spell, this time at a –4 penalty. If the target succeeds at the saving throw, it suffers 1d4+1 points of damage but is then free of the spell. If it fails, another 1 point of damage per level of the caster is inflicted, and the victim continues to be stunned and to writhe helplessly.

At the beginning of the third round after it was affected, the target is allowed a third saving throw vs. spell at a –3 penalty. If the saving throw is successful, the victim suffers 1d4+1 points of damage and is then freed from the spell. If the saving throw is failed, another 1 point of damage per level of the caster is inflicted, and the victim continues to be stunned and to writhe helplessly until the end of the round, when the spell ends.

Target beings above 10th level or possessing more than 10 Hit Dice gain a +1 bonus on all saving throws related to a *blast of pain* per level or Hit Die above 10. Creatures who have no nervous systems or are immune to pain are immune to this spell.

Istishia

(The Water Lord, God-King of the Water Elementals)

Greater Power of the Elemental Plane of Water, N

PORTFOLIO: Elemental water, water elementalists, purification through cleansing, wetness
ALIASES: None
DOMAIN NAME: Elemental Plane of Water/Sea of Timelessness
SUPERIOR: None
ALLIES: Deep Sashelas, Trishina, Eadro, Persana, Shekinester, Surminare, Valkur the Mighty, Water Lion
FOES: Kossuth
SYMBOL: A cresting wave or a drop of water
WOR. ALIGNMENT: Any



Faerûn has many powers whose portfolios deal with water. Umberlee governs the oceans and ocean storms, Valkur strives to protect those who travel the waves, and Eldath has dominion over pools, springs, and waterfalls. Istishia (Is-TISH-ee-ah) is more abstract than all these deities. He represents water, but not any specific formation or body of water. He is a mutable yet dynamic deity who is dispassionate and difficult to pin down. He provides the atmosphere in which life is born, but not life itself. He furnishes a crucial resource, but apparently cares not how it is used. He is depicted as anything from an immense water elemental to a drop of rain to a water weird to a wave on the ocean. Istishia represents eternal transmutation that holds a fixed, essential nature at its core. He holds in his nature change accomplished over time, as water wears away stone, or sudden leaps from one state to another, as water changes to steam when heated. He is the guardian of all hidden treasures under water.

Like all the elemental lords, Istishia is relatively unfeeling toward his followers on Abeir-Toril. His reactions are utterly unpredictable and thus, in an odd way, predictable in their unpredictability. The reasoning behind Istishia's actions is incomprehensible to most of Faerûn's inhabitants, including his worshipers. The alien and uncaring stance of Istishia and the other elemental lords has led to the mistaken impression in the Realms that they are only lesser powers and their followers merely oddball cultists. During the Time of Troubles, Istishia was not spotted in the Realms.

Istishia always sends a representative to accept offerings (given to his devout worshipers) of water-hued fine fabrics that ripple like waves, gemstones in shades from clear to deepest emerald or sapphire, fine inks or dyes, or books or papers on which are written unsolved or unsolvable riddles or mathematical problems. These representatives can be anything from his priests to fish to water elementals. His gifts to his followers are most often the ability to travel easily through water, the knowledge to find something hidden in water, or a change in themselves (often a *polymorph* spell that changes a being's corporeal form, but sometimes a sudden insight into a problem) that allows them to accomplish a previously unattainable goal. The worshipers he favors and those he ignores seem chosen on a whim.

Istishia's Avatar

(30-HD Water Elemental, Cleric 30, Mage 30)

Istishia has been seen only three times in written record in avatar form on Abeir-Toril, one of which was at the time of the creation of the Sea of Fallen Stars. Istishia appears as a 20- to 30-foot-thick column of water that moves effortlessly over or through whatever obstacles are placed in his path. He has also been known to split his water form up into two or more parts to confuse his enemies. His movements sound like the surf pounding on the shore, and his voice is the sound of rushing water, a babbling brook, and a gentle rain all at once. He casts spells from the elemental water, healing, and weather spheres and the elemental water school.

AC –4; MV 12; HP 296; THAC0 –9; #AT 2
Dmg 15d6
MR 50%; SZ G (40 to 60 feet)
STR 20, DEX 24, CON 21, INT 19, WIS 19, CHA 13
Spells P: 12/11/11/10/9/9/8, W: 7/7/7/7/7/7/7/6/6
Saves PPDM 2, RSW 3, PP 4, BW 4, Sp 4

Special Att/Def: So long as there is water present somewhere for him to issue forth from when he first appears, Istishia is considered a native of the Prime Material Plane in any crystal sphere he appears in. This makes him immune to the adverse effects of such spells as *anti-magic shell*, *protection from evil/good*, and *holy word* on creatures from other planes. He also has total immunity to any spell that adversely effects water, such as *transmute water to dust*.

Istishia can easily swamp or overturn boats and ships of any size in one round and stop or slow any water vessel in the same amount of time. Istishia may use the same abilities as any elemental water kin. Whenever Istishia successfully attacks in combat with his gigantic wave fists, the target creature must make a successful saving throw vs. breath weapon at a –2 penalty or die of drowning. Those who do not drown suffer 15d6 points of damage per successful attack. Magical items that grant a target a means to breathe underwater function normally and prevent this effect, but Istishia can instantly destroy any one such item by forfeiting one of his normal attacks. Items targeted for destruction do not gain a saving throw. Istishia cannot destroy artifacts in this manner.

Istishia may leave a field of battle or the Prime Material Plane at any time by spending two rounds merging with a large body of water.

Other Manifestations

Istishia has manifested many more times than he has sent an avatar to the Realms. Any significant source of water is viewed as a manifestation of the Water Lord by his faithful. Rivers, lakes, and streams are all viewed as sacred, as are the oceans and seas, fountains, rain, and even puddles. Istishia sometimes sends servant creatures from the Elemental Plane of Water such as water elementals, nereids, marids, and tritons to do his bidding or aid followers. He also sends water creatures such as fish, dolphins, whales, octopuses, or even the leviathan. The discovery of water when drilling for a well or when in a barren land is viewed as a sign of Istishia's favor.

The Church

CLERGY: Specialty priests, crusaders, mystics, shamans
CLERGY'S ALIGN.: NG, CG, N, CN, NE, CE
TURN UNDEAD: SP: No, Cru: No, Mys: No, Sha: Yes, if good
CMND. UNDEAD: SP: No, Cru: No, Mys: No, Sha: Yes, if neutral or evil

All specialty priests, crusaders, mystics, and shamans of Istishia receive religion (Faerûnian) as a bonus nonweapon proficiency. Istishian priests are strongly encouraged to learn seamanship or acquire weather sense in addition to their required proficiencies. All shamans of Istishia receive elemental water as one of their major spheres in addition to their normal spheres of magic. Special candles made by Istishian mystics burn even under water and are not extinguished by being exposed to liquids, though they may still be snuffed out with fingers or a snuffer.

Before the Time of Troubles, all of the elemental cults had clerics in their ranks. Now, only specialty priests remain. Why Istishia decided to convert his clerics to specialty priests over the years is unknown, though the church of Istishia teaches that the change was made to allow specialty priests to focus on their lord's element to the exclusion of other tasks. Since the Godswar, the Istishian church has added a small order of mystics and an order of crusaders to the church to fill niches in the priesthood that the more generalized clerics used to fill. In primitive or nomadic societies, Istishia is often served by shamans.

The Water Lord's faith has four major sects: the Church of the Magnificent Storm, the Church of the Sacred Sea, the Church of Watery Paths, and the Church of the Eternal Transformation. These sects work together with each other, though disagreements have been known to occur. In general, the Istishian faith is constantly evolving and new sects are diverted from or absorbed by old ones as the decades pass. The church holds a unified ranking system throughout the faith, and the sects many dictate how the priests of a particular house of worship view and practice their religion.

The Church of the Magnificent Storm believes in the cleansing power of Istishia. In its eyes, Istishia washes away the impurities of both the land and sea and purifies the air. "Stormers," as they are known, always try to be present during thunderstorms and other severe weather.

The Church of the Sacred Sea believes that large expanses of water represent the body of Istishia. Its members pray for calm seas and to protect both ships and ports from the Water Lord's power, but they also call upon the oceans to deliver Istishia's wrath against those who oppose the church. Many sages think that the difficulties that Thay, whose zulkirs have often courted the church of Kossuth, has had with its navy at various times are not the result of interference by Umberlee or even powerful wizardly rivals, but rather the work of this sect of the Istishian church.

The Church of Watery Paths believes that the rivers and streams of Toril represent the far reach of Istishia's power. Its members view rivers and streams as the veins and capillaries of Istishia and point out that no place on Toril is not shaped in some way by water, even if it is shaped by the *absence* of water.

Finally, the Church of the Eternal Transformation believes that just as water moves from one state to another yet remains eternally present, so life moves from one state to another yet continues. Life exists on terrestrial bodies like Abeir-Toril on the Prime Material Plane and across the many planes of existence, and when life ends on one plane it is merely transformed to a form more suitable for its existence on another. All of the universe is therefore symbolized in the water cycle.

Priests of Istishia tend to establish shrines on the shores of bodies of water. Large temples exist primarily in port towns and cities. Other Istishian houses of worship are entirely under water and so inaccessible to most surface dwellers and uncommented on in their history or lore, though such Istishian holy sites have figured prominently in the oral and written histories of the aquatic races. The typical Istishian temple is of quarried sandstone or marble in clean, elegant lines and usually sits out on a pier or next to the water or incorporates a great many streams, ornamental pools, and fountains so as to make water a vital part of its landscaping.

Most Istishian priests minister to the needs of the faithful in one region or are attached to a particular shrine, temple, or holy site. However, the church believes that those who remain in one location and are immersed in the same company for too long become stagnant, so all Istishian priests move on to new postings on a rotating basis (so that all priests are not traveling to or learning new positions at the same time). In general, a priest serves in one locale for five years and rotates to a new posting at the anniversary of the closest major holiday (Midwinter, Greengrass, Midsummer, Higharvestide, or the Feast of the Moon) to the date at which she or he became a full priest. Postings may be extended by petition from a priest or his or her congregation for year-long periods until 10 years of service at one locale is reached. At that point, a priest must move to a new post. Postings are overseen by the prestigious Elder Oversight Committee, and most of the church politics in the Istishian faith surround the actions of the Oversight Committee or attempts to influence its future actions. Needless to say, the life-long appointments to the committee are fiercely fought over—when such positions open up due to death or retirement.

The head of the Istishian faith—the Delphine Regent—is a hereditary position passed down to the firstborn (of either gender) of the line of Grand Oracle Seldeetha Darinaalis, the first high priestess of the faith (and a half-elf of aquatic descent). Currently, the Delphine Regent is Aquaril Sethanilar, a 12-year-old male aquatic elf who lives in a hidden court city somewhere in the Trackless Sea. However, the position is more a titular than a functional one. The actual control of the church is in the hands of a council of the seven regional heads of the faith known as the Primatus.

The Last March of the Giants

East of the Great Rift in the Eastern Shaar once stood a land of titans. This empire rose at the dawn of time in Faerûn, and its lords thought to challenge the gods in their arrogance. In punishment, the powers cursed the reigning monarch of the land with fascination and his brethren with devotion. The powers then dropped a star onto the land. The impact of the fallen star created a huge valley later known as the Sea of Fallen Stars. Slowly picking up speed, the ball rolled through the titan nation and onward to the south.

Unable to contain his curiosity, the titan king ran off after the bouncing sphere and his devoted followers dutifully followed his tracks. The meteorite rolled on and on until it reached the Great Sea and vanished into the depths. The monarch dove into the sea, and, lemminglike, the entire titan race dove in after him, never to be seen again.

Ashamed at the destruction they had wrought, the powers vowed to keep both curiosity and loyalty firmly in check to avoid such disasters in the future. They have done so to this day, preventing both new ideas from being pursued with any speed and the intelligent races of Toril from ever fully cooperating.

Novice Istishians priests are called Searchers. After completing a series of at least three one-on-one courses of learning (a sort of apprenticeship in the faith) with Istishian senior priests, novice Istishians become full priests. In ascending order of rank, the titles in general use by the priesthood are: Essential Servant (full priest), Spring of the God, Tidal Messenger, Cephalian, Full Flood (senior priest), Monsoon, Typhonic Oracle (head of a temple or large shrine), Grand Oracle (senior or elder head of a temple), Stratus Primae (leader of a region's temples and shrines) and Delphine Regent (hereditary leader of the faith). A priest who has slain or soundly defeated an enemy of the church (usually a high-ranking priest of Kossuth or a fire-based creature of power) may add the honorific "True" to the beginning of his or her title. Specialty priests of Istishia are known as waterwalkers.

Dogma: At its heart, the Istishian faith believes that everything is interconnected and cyclical. Every one of the elements has its place, but water triumphs over all of them in the end, because though it may be transformed by its environment, it retains its essential nature and in the end in turn transforms the environment it is in. The Istishian faith teaches that: "Earth dissolves through water, fire is extinguished even by steam, and air becomes clouds and then rain, completing the eternal cycle." Istishia believes himself to be the great equalizer and leveler of the elements.

All sects of the Istishian faith tend to avoid personal combat and direct confrontation in their dealings with unbelievers. They believe that if allowed to go where they will, the essential truths embodied by the Water Lord eventually convince all as to his power. That is not to say that the faith ignores events going on around them, but rather that they work quietly along less-obvious paths to accomplish their goals. Members of the faith are to follow the path of least resistance to accomplish their goals, just like water takes the easiest course to the sea.

Novices in the Istishian faith are charged as follows: "The eternal Istishia acknowledges change but holds to his essential nature. Do not try to be what you are not; rather, excel at what you are and carry this message of personal excellence to the world. Be flexible but not unreasonable. As the rains flow down to the ocean in the folds of earth and not up mountains, so do the truths of Istishia spread throughout the land through their natural routes, not through rank force. The mysteries of life are to be enjoyed and puzzled over, but realize that some answers do not come in this form or this world, but rather in the next. Realize that the cycles of life are mirrored by the cycles of fate; be prepared to pay the price or reap the reward for the actions of your past or your future."

Day-to-Day Activities: Many visitors to a temple wonder why priests of Istishia would teach novices to throw pottery. Such a skill is useful both practically as a source of income for the church and as a teaching tool in the faith. Using water, Istishian priests mold clay to a desired form, dry the new pots in the air, finish them with fire, and (often) use them to carry water or other liquids. The interactions of the elements are demonstrated in making pottery, as is the mutability of water and its final triumph.

Keeping waterways pure and clean is one major goal of the church, and this responsible long-term goal has made the Istishians one of the more easily accepted elemental "cults" to visit a town. (Wantonly polluting rivers, streams, seas, and oceans is considered an insult to Istishia, as well as likely offending a number of other nature and water deities.) Other ongoing goals of the church are better communication among the aquatic races and between the aquatic races and surface dwellers. Many Istishian priests dream of

a day when all water dwellers can be united in their goals and efforts underneath the benevolent guidance of the church. That this goal is utterly unachievable and presupposes the extinction of numerous major faiths seems not to sway them from clinging to it nonetheless—nor does it mean that they hold any malice toward other primarily aquatic faiths.

Holy Days/Important Ceremonies: Each morning for a follower of the Water Lord begins with a quiet prayer said in Istishia's name over a drink of water, and each night ends the same way. Spring tide and neap tide are celebrated with festivals by the church. During these festivals new members of the faith are dedicated to Istishia by being boisterously tossed into the sea or a lake or by diving into fountains or pools. Surface-dwelling communities of the faithful are often visited by water-dwelling emissaries from Istishia's aquatic churches during these fêtes, and underwater churches in turn host surface-dwellers as guests through magical accommodations.

Waveriding is the ritual that Istishian specialty priests celebrate upon reaching a level of skill great enough to summon a water elemental from the Elemental Plane of Water. The ceremony is preceded by an hour-long responsive reading and chant, after which the elemental is summoned. The elemental then carries the celebrant on a long ride on the waves of a large body of water. When it returns with the priest celebrating the ritual, the elemental is tossed garlands of flowers, gifted with drafts of fine wine, and given beautifully crafted pieces of jewelry, pottery, or sculpture to carry back to Istishia's realm as it leaves.

Major Centers of Worship: Any large coastal city is certain to have a temple to the Water Lord among its many buildings. Such temples are frequently as close to the docks as possible. Luskan, Waterdeep, Caer Callidyrr, Teshburl, and Calimport all have large temples dedicated to Istishia. Within the Inner Sea, the cities of Suzail, Starmantle, Alaghôn, Neldorild, Spandeliyon, Lyrabar, Procampur, and Selgaunt also boast temples to the Water Lord. The most holy site of the faith is the underwater fortress-temple in which the Delphine Regent lives in secrecy. It is sometimes referred to as the Castle of the Dancing Dolphin in reference to the dolphins featured in the coat-of-arms of the Delphine Regent, but its true name is unknown to those who walk above the waves. It is reputed to have fierce aquatic guardians both of the monstrous and the organized, intelligent variety.

Affiliated Orders: The orders of Istishian crusaders are known as the Cavaliers of the Seven Seas, whose members are natural water-breathers, and the Cavaliers of the Ever-Changing Truth, whose members are natural air-breathers. Istishian crusaders guard holy sites, escort emissaries of the faith, and pursue the ongoing feud against the church of Kossuth on a personal level. Mystics of the faith belong to the Order of Cryptic Transformational Purity. The symbol of this order is a human shapechanging into a fish. Because this symbol looks somewhat like a merman and the name of the order itself is so lofty, mystics of this order are often referred to colloquially as "fishtishians" or "the Water Lord's fishmen"—much to their chagrin.

Priestly Vestments: Priests of Istishia dress in blue-and-green robes with coral decorations for ceremonial occasions. Exact decorations and garment construction are not mandated by the faith, but shaded or rippled dyeing, graceful embroidery or beadwork, or layered or dagged construction are often employed to convey a water theme. The wave of Istishia is usually carved into a gemstone incorporated into a medallion, a brooch, or a ring. Often the gemstone is jade, emerald, malachite, aquamarine, or water opal.

Adventuring Garb: Adventuring priests are free to wear whatever clothes they deem appropriate, though they are fond of wearing items in white, blue, green, and blue-purple hues. The use of armor heavier than chain mail is frowned upon by the church and forbidden to waterwalkers.

Specialty Priests (Waterwalkers)

Requirements:	Strength 12, Wisdom 12
Weapons:	All bludgeoning (wholly Type B) weapons plus nets, harpoons, and tridents
Alignment:	CG, CN, N
Armor:	All armor types up to and including chain mail and shield
Major Spheres:	All, Animal, creation, elemental water, healing, protection, weather
Minor Spheres:	Combat, elemental air, elemental earth, necromantic, numbers, time
Magical Items:	Same as clerics, except forbidden from using magical items with offensive fire-based effects (*potion of fire breath, oil of fiery burning, wand of fire*, etc.)
Req. Profs.	Swimming
Bonus Profs.	Modern languages (pick one from: sea elvish, koalinth, kuo-toan, locathah, nereid, nixie, merman, morkoth, sahuagin, sirine, triton), navigation, pottery

- Aquatic elves, half-elves of aquatic elf descent, sirines, mermen, tritons, locathah, reef giants, and selkies may be waterwalkers, although elf society looks with disdain upon such a career for an elf or a half-elf.
- Waterwalkers may cast wizard spells from the elemental water school in addition to priest spells. These spells are cast as if the waterwalker were a mage of the same level. For example, a 3rd-level waterwalker casts wizard spells as a 3rd-level mage. Waterwalkers pray for their wizard spells instead of studying to memorize them, and chosen wizard spells replace priest spells potentially available for use that day. (In other words, the wizard spell occupies a priest spell slot.) Waterwalkers gain access to 8th-level wizard spells at 16th level and 9th-level wizard spells at 18th level. A waterwalker must have a Wisdom of 18 or higher and an Intelligence of 16 to gain access to the 8th-level spells, and a Wisdom of 18 or higher and an Intelligence of 18 to gain access to the 9th-level spells. If a waterwalker is able to gain high-level wizard spells, every 8th-level spell prayed for occupies a 6th-level priest spell slot and every 9th-level spell prayed for occupies a 7th-level priest spell slot. Waterwalkers are always able to read elemental water spells on scrolls or in wizard spellbooks as if they knew *read magic* (but studying spells from a spellbook is useless to them). No more than three-quarters of a waterwalker's total number of spells available (round down) can be taken as wizard spells.
- All waterwalkers gain a +2 bonus to saving throws vs. the harmful effects of water- and cold-related spells or vaporous or acidlike breath weapons.
- While in the water, waterwalkers gain the effects of a *ring of free movement*. Their armor does not encumber them or drag them down in the water.
- At 3rd level, waterwalkers gain the abilities to breathe normally under water (as the 3rd-level priest spell *water breathing*) and to walk on water at will (similar to the 3rd-level priest spell *water walk*).
- At 5th level, waterwalkers can summon one 8-HD water elemental once a day. This elemental remains under the control of the waterwalker for one hour and cannot be taken control of by another creature. If the summoner is killed or struck unconscious, the summoned elemental goes on a rampage, attacking everyone in sight except its summoner until its one-hour time limit upon the Prime Material has elapsed. It is important to note that the elemental summoned is not a servant of the waterwalker, but rather is looked upon as an agent of Istishia that is to be respected. The ability to summon an elemental is granted once each day when waterwalkers receive their normal complement of spells.
- At 5th level, waterwalkers gain the ability to cast *Melf's acid arrow* (as the 2nd-level wizard spell) or *watery double* (as the 3rd-level wizard spell) once per day.
- At 7th level, waterwalkers gain the ability to cast *ice storm* or *wall of ice* (as the 4th-level wizard spells) once per day.
- At 9th level, waterwalkers gain the ability to cast *Otiluke's freezing sphere* (as the 6th-level wizard spell) or *acid storm* (as the 7th-level wizard spell) once per day.
- At 9th level, waterwalkers can summon one 12-HD water elemental once a tenday. All the same conditions apply as for summoning an 8-HD water elemental.
- At 13th level, waterwalkers can summon one 16-HD water elemental once a tenday. All the same conditions apply as for summoning an 8-HD water elemental.
- At 15th level, waterwalkers can move through the Elemental Plane of Water without need for food, water, or air.
- Waterwalkers who work together can summon an elemental of greater Hit Dice than they would otherwise be able to alone. For example, a 5th- and 9th-level priest could summon a 16-HD elemental. As long as both summoners remain alive, the elemental remains under their control for one full hour. If one of the summoners is killed or struck unconscious, the summoned elemental goes on a rampage, attacking everyone in sight until its one-hour time limit upon the Prime Material has elapsed. It then returns to the Elemental Plane of Water. The participants in such a combined summoning attempt must abide by time restrictions for further elemental summoning apportioned by their levels. In the above case, the 5th-level priest would have summoned his 8-HD elemental for the day and the 9th-level priest would have summoned her 12-HD elemental for the tenday.

Istishian Spells

1st Level

Precipitation (Alteration)
Sphere: Elemental Water
Range: 10 yards/level
Components: V, S, M
Duration: 1 round
Casting Time: 4
Area of Effect: 30-foot-diameter cylinder up to 60 feet high
Saving Throw: None

This spell precipitates a light rain out of the air, drizzling on everything in the area of effect. Small flames (candles) are extinguished. Small fires (torches and campfires) gutter and smoke for a round after the drizzling stops. Bonfires and most magical fires are unaffected. Large magical fire effects (*fireball, wall of fire, flamestrike*) cast into the area during the rain are reduced in the damage they inflict by 2 points per die and create a warm fog that obscures vision in an area 60 feet in diameter. This lasts 1d4+1 rounds, half that in a breeze, and but one round in a strong wind.

The *precipitation* spell has doubled effect in humid climates, causes only slight dampness in arid climates, produces light sleet at temperatures near freezing, and creates snow if the temperature is below freezing.

The material component for this spell is the priest's holy symbol.

3rd Level

Cloudburst (Invocation/Evocation)
Sphere: Elemental Water
Range: 10 yards/level
Components: V, S, M
Duration: 1 round
Casting Time: 6
Area of Effect: 30-foot-diameter cylinder up to 60 feet high
Saving Throw: None

This spell precipitates a rush of water out of the air, instantly drenching everything in the area of effect. Normal fires are extinguished. Permanent magical fires go out, but relight in 1d2 rounds. (Weapons relight in one round.) Fire-based spells of 1st or 2nd level are negated immediately.

Fire-based spells of 3rd level or higher are also negated, but create a steam cloud with a 120-foot diameter. Those within the steam cloud are scalded for 1d3 points of damage per round. Cold-based creatures take double this damage. The steam cloud lasts 1d4+1 rounds, half that in a breeze, and but one round in a strong wind.

The *cloudburst* spell has doubled effect in humid climates, causes a heavy dampness in arid climates, produces slush and sleet at temperatures near freezing, and creates up to 10 inches of snow if the temperature is below freezing.

The material component for this spell is the priest's holy symbol.

Rites of Istishia (Conjuration/Summoning, Divination)
Sphere: Elemental Water
Range: 10 yards
Components: V, S, M
Duration: Special
Casting Time: 3 rounds
Area of Effect: Special
Saving Throw: None

This spell must be performed on the shore of a large body of water. Whenever Istishian priests disagree, a decision may be reached by the *rites of Istishia*. Each dissenting priest must first find a third party to argue his or her case to a large body of water. The priests then cast a *combine* spell followed by the *rites of Istishia*. The *rites of Istishia* summons a number of lesser water elementals equal to the number of clerics involved in the dispute to act as judges. At the end of the debate, the priests then step out onto the water's surface. The one who is found to be in favor with Istishia (in other words, whomever the DM feels was argued for more eloquently) is held upon the water's surface by one of the elementals. The others are dragged to the bottom of the body of water by the remaining elementals and then released. The elementals take no other action—they cannot be coerced into attacking or defending the priests or serving them in any other way.

The material components for this spell is the priest's holy symbol and a pinch of ground sea shell for each priest involved in the dispute.

4th Level

Waterwall (Evocation)
Sphere: Elemental Water
Range: 30 yards
Components: V, S, M
Duration: 1 round/level
Casting Time: 7
Area of Effect: 10 square feet/level
Saving Throw: Special

This spell causes a wall of blue-green water 10 square feet in size for every level of the spellcaster to bubble forth from the targeted area, rising through cracks in the floor, falling from the sky, or simply springing forth from the empty air. The *waterwall* is 20 feet high.

Creatures smaller than the height of the wall find themselves paralyzed if they attempt to move through the wall. They are unable continue through the wall or retreat back out of the wall. Creatures larger than the height of the wall have their movement rates reduced to one-quarter of normal. Creatures who attempt to move through the wall receive no saving throws against the *waterwall*'s paralyzing or slowing effects.

If *waterwall* is cast so as to initially incorporate a specific creature, the target is entitled to a saving throw vs. spell with a +4 bonus. A successful saving throw indicates that the target leaped from the area of effect before the wall fully came into being.

Creatures trying to fire missile weapons through the wall find their efforts wasted. All of their shots miss targets on the other side of the *waterwall* (though they may hit trapped creatures). The same is true for spells that have to travel through the *waterwall* to reach specific targets (including *fireball, burning hands, meteor swarm, magic missile, Melf's acid arrow*, and other spells which rely on line-of-sight), though area-of-effect spells that do not rely on traveling through intervening space to their target function normally through the *waterwall*. *Cone of cold, Otiluke's freezing sphere*, or similar spells instantly turn a *waterwall* into a *wall of ice* and inflict maximum normal damage for the initial spell (the *cone of cold*, etc.) to the creatures trapped within the *waterwall/wall of ice*. These creatures also lose any saving throw the damaging spell would normally carry. (For instance, *cone of cold* usually allows a saving throw for half damage. Creatures trapped in the *waterwall* would receive no saving throw vs. the damage of the *cone of cold*.)

A successful melee attack against a creature trapped in a *waterwall* reduces the target to 0 hit points, just as if the target were helpless, unaware, or incapacitated by a *hold person* spell. A *ring of free action* negates the affects of a *waterwall* for its wearer.

The material components for this spell are the priest's holy symbol and a vial of water.

6th Level

Conjure Water Elemental (Conjuration/Summoning) *Reversible*
Sphere: Elemental Water, Summoning
Range: 80 yards
Components: V, S
Duration: 1 turn/level
Casting Time: 6 rounds
Area of Effect: Special
Saving Throw: None

A caster who performs this spell opens a special gate to the Elemental Plane of Water and summons a water elemental to do his or her bidding. Its is 65% likely that a 12-Hit Die elemental appears, 20% likely that a 16-Hit Die elemental appears, 9% likely that 1d3+3 varrdigs appear, 4% likely that a marid appears, and 2% likely that a huge water elemental of 21 to 24 Hit Dice (20+1d4) appears. The caster needs but to command the creature summoned, and it does as she or he desires, for the elemental regards the caster as a friend to be obeyed and will not turn on him or her. The elemental remains until destroyed, dispelled, sent away by a *dismissal* or *holy word* spell (see the 6th-level priest spell *conjure fire elemental*), or the spell duration expires.

The material component for this spell is the priest's holy symbol.

7th Level

Istishia's Port (Alteration)
Sphere: Elemental Water
Range: 0
Components: V
Duration: Instantaneous
Casting Time: 4
Area of Effect: The caster
Saving Throw: None

Many priests of Istishia have felt the need to leave the Prime Material Plane and travel the multiverse to discover how the Water Lord is viewed and respected on other planes. When Istishia is ready for them to leave the Prime Material, he grants his priests this spell.

The caster must be standing in a body of water. When *Istishia's port* is cast, the priest's body and all his or her belongings turn into water, merging with the surrounding water. The priest can then transport himself or herself to any plane of existence where another body of water exists.

The spell normally only affects the priest, but Istishia has

cagier, and cannier than before and has taken a more subtle approach to power than earlier legends give him credit for. With the setbacks that Cyric suffered, Xvim managed to snatch away from Cyric some aspects of the former portfolio of his father, Bane. His plan is eventually to fully subsume his father's portfolio and status among the deities of Faerûn.

Xvim has a hatred for all the deities of Faerûn, regardless of alignment. He is unsure of who it was that put him in the earth. (One report claims it was Ao.) Xvim blames the entire Faerûnian pantheon for his misfortunes

Xvim also acts through the appearance or presence of beholders and beholder-kin, fang dragons, green dragons, blue dragons, brown dragons, hell hounds, cockatrices, pyrolisks, imps, dark nagas, reaves, tso, nyths (detailed in FA1 *Halls of the High King)*, and some undead creatures. More commonly he sends bats, black dogs, green-eyed black cats, black-and-green moths, flies, hematites, black star sapphires, sheens, emeralds, bloodstones, malachites, blood hawks, and vultures to show his favor or disfavor and as a sign to inspire his faithful.

The Church

CLERGY: Clerics, specialty priests, crusaders
CLERGY'S ALIGN.: LN, N, LE, NE, CE
TURN UNDEAD: C: Yes, if neutral, SP: Yes, Cru: No
CMND. UNDEAD: C: Yes, if evil, SP: Yes, Cru: No

All clerics, specialty priests, and crusaders of Iyachtu Xvim receive religion (Faerûnian) as a bonus nonweapon proficiency.

Iyachtu Xvim attracts the same sort of cruel, power-hungry folk who worshiped Bane. Some are fascinated by the awe and fear they feel in his presence, some take comfort in the rigid rules and the promise that humankind will prevail over all through might, taming all Faerûn, and others feel truly alive when engaged in the ruthless intrigue that is unending in the Church of Darkness. Followers of Xvim, priests and lay folk, are called Xvimists, while priests of the Godson are known as Xvimlar, and the elite specialty priests of the faith are known as authlims.

Xvimlar exult in destruction and in oppressing others and enjoy casually dealing pain. Kicking folk they pass, slamming doors on people, and hurling stones down busy streets at random are not uncommon acts for Xvimlar. Some Xvimlar are former Banites, since Banite clergy members were actively courted and converted by the Xvimlar under orders from their Cruel Master. Xvimlar see Xvim as Bane's heir.

Xvimlar jokingly title their novices "Vermin" and apply the title "Oppressor" to those of 3rd level or less, "Hatemaster" to clergy of 4th through 8th level, "Ruinlord" to those of 9th through 15th level, and "Tyrannar" to clergy of 16th or greater level. Titles in the church are the same regardless of gender, and temples are run in a strictly hierarchical manner, with the faith being led by a High Tyrannar. Crusaders of the faith, of which there are few as of yet, report directly to a temple's high priest (usually a Ruinlord or Tyrannar), with one exclusive unit of crusaders and battle-hardened warriors directly at the High Tyrannar's disposal.

Thus far, Xvim has shown a preference for underground temples, especially ones converted from abandoned temples of Bane. However, some grand temples have been dedicated or rededicated to him in Thay, most notably in Bezantur, City of a Thousand Temples, where the Church of Darkness maintains the House of Iyachtu Xvim, a new stone building with a large central hall, two long wings, and ample living and storage facilities.

Dogma: Xvim delights in death and destruction, and encourages his devoted to emulate him. In Xvim's dark, twisted mind, nothing worthy is accomplished without the destruction of something else. Those who would follow Xvim must be as committed to destruction, oppression, and cruelty as he is. Xvim favors a crushing pecking order that rewards those who shove others aside for personal gain. Those at the top of the food chain prey on those at the bottom. Those at the bottom either survive (and become stronger) or perish—in which case, they were weak and did not belong in Xvim's camp anyway.

Novice Xvimlar are charged as follows by senior clergy members: "Obey or die in pain and utter destruction. Enslave or slay the weak, and be sure that they know their suffering is in Xvim's name and by his will. Cause pain and fearful obedience in others whenever prudent. Be a cruel, heartless tyrant, and Xvim shall be pleased. Slay the priests of other gods whenever you can do so without being identified by others. Capture tyrants and take them to senior clergy members to be delivered unto Xvim. Capture all wizards and bring their magic to the church—or bring them to Xvim's most senior servants so that they can be transformed into creatures who will do service to Xvim as guardians. Spread fear of Xvim over all the lands. Destroy whatever and whoever bars his will and see that word of his power spreads but that no one survives to describe your deeds in detail except mortals who worship him. Destroy all witnesses to secret acts, but leave alive survivors to tell of Xvim's power when spreading casual destruction. There is a delight in destruction—feel it, and indulge in it."

Day-to-Day Activities: The Xvimlar are busily roaming Faerûn, inspired by the coming out of their Cruel Master into open godhood. Wherever they go they are challenging and slaying clergy of Cyric (their acknowledged enemy) and urging still-faithful Banite priests to join in worship of Xvim—or perish at their hands. For the most part, they have been successful at converting the remaining ultra-orthodox Banite, who see Xvim as holding the most valid claim to succeed Bane.

The leaders and spies in this "conversion" work are the authlims—whose primary mission, though, is to kidnap especially ruthless and powerful people (tyrants) to take their spirits to Xvim for him to feed upon. Both sorts of priests of Xvim have as their secondary missions the slaughter of the priests and clergy members of all other faiths than Xvim's, the spreading of fear, and the enhancement of Xvim's reputation by acts of cruelty and tyranny. Eliminating other priests must be done covertly, however, lest all faiths rise up together against the church of Xvim and overwhelm it.

Holy Days/Important Ceremonies: There are as yet no known calendar-related festivals in the church of Xvim, though some temples celebrate his Coming, albeit on different days. (Some decree is expected to fix a firm date for this in the near future.) Xvim expects his priests to pray to him whenever they take a life in his name (even if the heat of battle or flight continues) and to bow down to him in prayer morning and evening, preferably in front of a high altar.

High rituals involve horrific sacrifices of intelligent creatures and depraved gladiatorial combats (observed by the assembled priests) between goaded and starved beasts and desperate unarmed captives, conducted amid fragile glass items that can be shattered to yield weapons that harm both the wielder and targets. The church is also rumored to conduct chanting dances wherein priests work themselves into frenzies and then attack slaves and lesser priests wildly but barehanded, kicking and fighting until at least one combatant falls bleeding (whereupon bells are struck to end the strife and the ritual). In this young faith, rituals are still developing and changing quickly.

Major Centers of Worship: The supreme head of the church of Xvim is High Tyrannar Fzoul Chembryl, who, assisted by Ruinlord Xana the Once-Martyred, rules in the name of the Godson from the Heart of the Hand, a subterranean temple beneath the remnants of Zhentil Keep. Several temples in Thay are growing rapidly in power, but Fzoul's abject loyalty, brilliant schemes, authlim spies, and beholder allies have kept him at the pinnacle of the faith of the New Darkness, and continue to do so. Xvim ensures Fzoul's loyalty by possessing him at regular intervals to thoroughly explore his thoughts and memories—and highly values his cunning experience with religious infighting and conducting intrigues.

Affiliated Orders: The Church of Darkness has only one affiliated knightly order, the Brothers of the Black Fist, a still-forming order to which the crusaders of the faith belong and which commands fighters attracted to the discipline and decisive leadership of Xvim's forces. With Fzoul Chembryl as its High Tyrannar, the Church of Darkness is also likely to develop intimate ties to the Zhentarim if it is not so allied already.

Priestly Vestments: Ritual vestments for an authlim are a blackened metal skullcap and a black amice (overmantle) with thin, bright green piping or braidwork worn over a long, black cassock with green maniples attached to its sleeves, so they flash green out of the black garb when the priest gestures. The garb is completed by a green ecclesiastical stole embroidered with the symbol of Xvim. Ritual garments for rank and file Xvimlar are a green surplice adorned on the breast with the symbol of Xvim worn over a plain black cassock. This outfit is augmented out of doors or in ritual processions with a black cope (overcloak) embroidered on the back with the symbol of Xvim, black gloves, and a black miter set with two green gems to represent the eyes of Xvim.

Adventuring Garb: The adventuring priest of Xvim dresses like any armored priest, favoring black armor with green accessories. Everyday wear is black (often black robes) with green piping as trim, or with gloves, belts or sashes, collars, and pouches of a startlingly bright emerald hue. Authlims wear spiked and imposing black battle armor and sport black great helms fashioned into the likenesses of monsters' heads with green gems for the eyes.

Specialty Priests (Authlims)

REQUIREMENTS: Strength 12, Wisdom 10
PRIME REQ.: Strength, Wisdom
ALIGNMENT: LE
WEAPONS: All nonmissile bludgeoning (wholly Type B) weapons and javelins
ARMOR: Any
MAJOR SPHERESS: All, combat, divination, elemental, guardian, necromantic, summoning, thought, war
MINOR SPHERES: Creation, healing (reversed forms only), law, sun (reversed forms only)

MAGICAL ITEMS: Same as clerics
REQ. PROFS: Modern languages (pick one from: beholder, bugbear, gargoyle, common giant, gnoll, goblin, High Shou, kobold, kuo-toan, Midani, minotaur, Mulhorandi, ogre, orc, sahuagin, Undercommon, Untheric, urd, yuan-ti)
BONUS PROFS: Blind-fighting, modern languages (pick another from the previous listing)

- Authlims gain a +1 to saving throws against spells cast by priests of Cyric or Bane. In addition, they gain a +1 to attack and damage rolls against these priests.
- Authlims are unaffected by *fear* spells, though they may be affected by other emotion-affecting spells and by spell-like abilities that engender *fear*.
- In the hands of an authlim, a *rod of rulership* works on 2d4+2×100 Hit Dice of creatures within 240 yards per charge, and a charge lasts for three turns. Saving throws vs. the *rod of rulership*'s effects (when applicable) are at a –2 penalty.
- Authlims are able to heal themselves once a day at will by calling on the divine power of Xvim. They can restore 2 hit points per experience level using this ability. They may only heal themselves in this manner, however.
- At 3rd level, authlims are able to cast *mace of Xvim* (as the 2nd-level priest spell) once a day.
- At 5th level, authlims are able to cast *neutralize poison* or *poison* (as the 4th-level priest spells) once a day.
- At 5th level, authlims can generate an *aura of fear* in a 10-foot radius. This aura is similar to the *fear* 4th-level mage spell. Those who succeed in their saving throw against this effect still get an uneasy feeling, but this feeling does not affect their actions. The aura can be called up once per day, and lasts 1 round per level of the authlim. Fellow Xvimlar and other authlims, as well as diehard priests of Bane, are immune to its effects.
- At 7th level, authlims are able to cast *reaving blades* and *cure serious wounds* (as the 4th-level priest spells) once a day.
- At 9th level, authlims are able to cast a *protection from good, 10' radius* (as the reverse of the 4th-level priest spell *protection from evil, 10' radius*) once per day, lasting 1 round per level of the authlim.
- At 10th level, authlims are able to cast *cure critical wounds* (as the 5th-level priest spell) once a day.
- At 15th level, authlims are able to cast *heal* (as the 7th-level priest spell) once a tenday.
- At 17th level, authlims are able to cast *gate* (as the 7th-level priest spell) once a month.
- At 20th level, authlims are able to cast *binding* (as the 8th-level wizard spell) twice a month. They usually use this ability as a threat to bully a being they have gated into doing them a favor.

Xvimlar Spells

Iyachtu Xvim learned how to grant a great many of the spells his father was capable of granting to his followers while in his father's service. Dungeon Masters may wish to allow any or all of the spells exclusive to the church of Bane to be used also by the church of Iyachtu Xvim. The *battletide* spell detailed below is a spell brought to the knowledge of the church by Fzoul Chembryl when he joined Xvim's faith.

2nd Level

Mace of Xvim (Evocation)
Sphere: Combat
Range: 0
Components: V, S, M
Duration: 5 rounds
Casting Time: 5
Area of Effect: Special
Saving Throw: Special

This spell conjures up a short-lived glowing mace in the caster's hand that strikes with a +3 attack bonus, deals 1d12+2 points damage at a strike, and forces all struck items to succeed at an item saving throw vs. crushing blow or shatter. The mace vanishes if it leaves the possession of the caster and cannot be wielded by any other being. All magical items and enchanted substances or surfaces bearing a dweomer get at +4 bonus to their saving throws against the shattering power of the mace. Any item that succeeds at its saving throw once against a particular *mace of Xvim* need not do so again, even if struck repeatedly.

The mace has a reach of 5 feet but is almost weightless; casters of any size and strength can easily wield it. It appears as a black, spiked, knob-headed, one-piece rod surrounded by a dim, flickering, blue radiance.

The material component of this spell is an iron or steel nail, sliver, or fragment.

4th Level

Reaving Blades (Evocation, Necromancy)
Sphere: Combat
Range: 10 yards/level
Components: V, S, M
Duration: 2 rounds
Casting Time: 7
Area of Effect: Special
Saving Throw: None

This spell creates two whirling black blades of force that spin end over end as they fly through the air at MV Fl 18 (B) to strike at whatever targets the caster wills them to— either two separate beings or a single foe. The blades of force vanish at the end of the second round and do no damage to inanimate objects, but each one silently slices twice during a round at undead and living things. The *reaving blades* strike with the caster's THAC0, but with +6 attack bonus, and deal 2d12 points of damage on a successful strike. *Reaving blades* does no damage to items worn or carried by attacked beings, though fragile items could well be harmed if dropped by a struck target.

The material components of this spell are two raven's feathers and a fragment of or an entire bladed weapon.

5th level

Battletide(Alteration)
Sphere: Combat
Range: 0
Components: V, S, M
Duration: 6 rounds
Casting Time: 8
Area of Effect: 20-foot radius
Saving Throw: Special

This spell slows all beings within a 20-foot spherical radius centered on the caster except the caster. Affected beings move and attack at half-speed. (The spell affects beings within the radius of effect at the time of casting, not creatures who later come within range of the caster during the duration of the spell.) Beings affected by the spell remain slowed even if they move beyond the original area of effect of the spell.

The magic transfers the energy it steals from its victims to the caster, who is hasted for the spell duration without any of the aging effects of a *haste* spell. The caster moves at double his or her normal movement rate and makes physical attacks twice as fast (that is, a being who attacks once per round would attack twice—first in the round and then last). *Battletide* does not allow spellcasting to be hastened.

All beings within range of the caster are allowed to make saving throws vs. spell once a round to avoid, or instantly break free of, the *battletide*. The spell ends entirely when the last victim escapes its effects or at the end of its duration. On the first round, the saving throw to avoid *battletide*'s effects is made at a –6 penalty; on the second, at a –5 penalty; on the third, at a –4 penalty, and so on.

The material component of this spell is a piece of cobweb, human hair, or silk thread as long as the caster's hand.

Kelemvor

(Lord of the Dead, Judge of the Damned, Master of the Crystal Spire)

Greater Power of the Gray Waste, LN
PORTFOLIO: Death, the dead
ALIASES: None
DOMAIN NAME: Oinos/Crystal Spire
SUPERIOR: None
ALLIES: Mystra, Jergal
FOES: Cyric, Talona, Velsharoon
SYMBOL: An upright, bone-colored skeletal arm holding the golden scales of justice balanced evenly in its fist against a steel-gray field
WOR. ALIGN.: Any



Kelemvor (KELL-ehm-vor), a former associate of Midnight, Cyric, and Adon during the events of the Godswar, inherited the portfolio of the god of the dead when Cyric lost those responsibilities following the *Cyrinishad* debacle. The first official act of the newly created god of the dead was to turn Cyric's Bone Castle into a gleaming tower of crystal, a symbol that this particular god of the dead would hide nothing from his subjects. He intends to impart justice among the dead in an even-handed and fair manner.

Kelemvor is kind, just, forthright, and earnest, though stern at times. He is not terribly clever for a power and tends to try to solve what he perceives as his immediate problems with direct action. Though he means well, he does not always see the difficulties down the road caused by short-term solutions.

Kelemvor has an unexpected ally, at least in terms of traditional godly alliances. He and Mystra, formerly the human Midnight, remain close. They were in love during their mortal lives, but whether this romance has kindled during their godly tenure is a matter they have thus far kept private.

Cyric, who lost his death portfolio to Kelemvor, is Kelemvor's bitter enemy. Cyric views Kelemvor as someone who pointedly and maliciously set out to steal a part of Cyric's rightful power. One traditional foe of the Faerûnian god of the dead, Lathander, has not declared against Kelemvor, but is waiting to see if his actions live up to his promises.

Kelemvor's Avatar (Fighter 33, Cleric 25, Mage 18)

Kelemvor walks Faerûn quietly and unassumingly when he comes to it. Since Kelemvor was until recently a mortal human warrior, he appears much as he did in life, as a square-jawed fighter with piercing green eyes in a dark, tanned face. He has a wild mane of black hair with a few streaks of gray in it and is clad in chain mail and dark leather. He always wears a wide belt bearing a large, cabochon-cut cat's-eye jewel at its front, but it appears to have no magical powers. He can draw from any sphere or school for his spells, but casts necromantic sphere spells and necromancy school spells at triple effect in all respects and with a –3 penalty to any applicable saving throws by the victims of such spells. Kelemvor will not create any sentient undead creatures, though he has no compunctions about using such to his own ends before dispatching them to a final judgment.

AC –6; MV 15; HP 223; THAC0 –10; #AT 5/2
Dmg 2d4+17 (*bastard sword* +3, +12 Str, +2 spec. bonus in bastard sword)
MR 80%; SZ L (10 feet)
Str 24, Dex 17, Con 22, Int 13, Wis 13, Cha 18
Spells P: 10/9/9/9/9/8/4, W: 5/5/5/5/5/3/3/2/1
Saves PPDM 2, RSW 5, PP 4, BW 4, Sp 6

Special Att/Def: Kelemvor wraps himself in *a cloak of shadows* when he wishes to hide from mortal eyes and observe. This *cloak* bestows upon him a 90% probability of being invisible while he moves or stands within a shadowy or dark place; it also works similar to *a cloak of displacement* in that any melee or missile attack aimed at Kelemvor automatically misses the first time. He is armed with both a *bastard sword* +3 and a *rod of bone* that projects *death* to mortals with one end and emits *death sleep* from the other end. He uses his *bastard sword* +3 only when brute force would prove the only remaining answer to a situation.

Kelemvor can make one attack with the rod of bone per round. The *death* end of the *rod of bone* causes any living creature to die instantly unless it makes a successful saving throw vs. death magic. This *death* affect can attack one being per round within Kelemvor's sight and causes dead victims to *levitate* a few inches upward and float in unbreakable stasis for 2 turns when they die. The *death sleep* end has a range of 150 yards and effects up to 8d10 creatures within a 120-foot cubic area. Kelemvor may select beings within the area of effect to not effect. *Death sleep* does not bring true death to anyone, but merely a comalike collapse and suspension of all bodily functions lasting for an entire day. Beings in *death sleep* do not breathe, but suffer no harm from lack of air to internal organs and the like; their bodies simply cease to function. Such beings cannot be awakened, even with rough handling. Removal of *death sleep* before a complete day passes requires the application of both *dispel magic* and *remove curse*. The nature of this magic is such that a being casting one of the needed spells is made aware of the necessity of the other.

Kelemvor is immune to all necromancy and necromantic spells, spell-like effects, and abilities. He commands all nonintelligent undead he can see at will and destroys them at will. He destroys all sentient undead he touches unless they make a successful saving throw vs. death magic at a –6 penalty. He can see in any sort of darkness as with normal sight; this power is not disrupted by light or heat as infravision is.

Other Manifestations

Kelemvor prefers to send a translucent image of a floating skull enfolded by a hood and surrounded by the flapping tatters of the rest of a diaphanous gray robe. This image is accompanied by the mournful whistle of winds. If necessary, a real wind can accompany this image, and a tangible skeletal arm can reach out from it to point, handle items, carry beings, or attack. The arm possesses a Strength of 24 and can *chill touch* as the 1st-level wizard spell, as if cast by an 18th-level mage. The image can speak with the voice of the god, though Kelemvor prefers not to speak aloud, or it can speak directly into the minds of beings who are present. This shrouded skull can drift about at MV Fl 21 (A), *dispel* (permanently disrupt with no saving throw) all undead within 90 feet, or *animate dead* all corpses within the same range to command them or turn their control over to a mortal, usually one of his priests. Commands given by Kelemvor to the animated dead cannot be broken by any mortal.

Kelemvor also indicates his favor or disfavor or sends aid through the presence or actions of the demipower Jergal, pers, a few einheriar (whom he transforms into minor deaths when his senior specialty priests summon them) and watchghosts, but *never* any evil or corporeal undead.

The Church

Clergy: Clerics, specialty priests
Clergy's Align.: LG, NG, LN, N, LE, NE (LE and NE only allowed provisionally in the case of converted Myrkulytes, who must change to a neutral alignment within three years in the church or leave for another faith)
Turn Undead: C: Yes, SP: Yes
Cmnd. Undead: C: Yes, SP: Yes

All clerics and specialty priests of Kelemvor receive religion (Faerûnian) as a bonus nonweapon proficiency.

Those who see death as a necessary part of the cycle of life, not something grisly and abhorrent in itself, are the favored followers of Kelemvor. They tend to be humans who derive personal comfort in seeing that disorder does not attend death and to be both sensitive and practical. Gravediggers, mourners, embalmers, monument carvers and stonecarvers who work in graveyards all give their respects to Kelemvor, along with the relatives of the recently deceased and Kelemvor's clergy. In addition, the majority of the temples of Cyric that used to be temples of Myrkul have now switched their ways and allegiance to Kelemvor and are learning to follow him with as much fervor as they did Myrkul and Cyruk (their name for Cyric) in turn. These old-line converts tend to be more evil in nature, but are drifting closer to neutrality as the years pass or leaving Kelemvor and finding other deities more suited to their natures.

The bulk of the death clergy are clerics who comfort the dying, administer last rites, assist in funerals, burials, and the just and orderly setting right of affairs that follow, place warning marks of plague and other diseases, and ensure that the will or expressed desires of a deceased are followed. The remainder of the death clergy are the specialty priests, who Kelemvor has blessed with unique foresight and applied wisdom that enables them to anticipate where death will occur and so direct the other clergy. Most specialty priests are also charged with maintaining discipline within the clergy (quelling clerical attempts to prolong life due to sentimentality) and with fundraising to support the clergy. Most donations to the church are bequests in the form of possessions or lands that must be sold, rented out, or—in the case of profitable farms—worked by the clergy.

Specialty priests of Kelemvor are known as doomguides. The church has not been in existence long enough to develop even an informal consensus about the usage of titles.

Dogma: Kelemvor is interested in having followers who recognize that death is but a part of life. It is not an end but a beginning, not a punishment but a necessity. There is no deceit in death, nothing concealed, nothing chaotic. Death is an orderly process.

The followers of Kelemvor are not out to spread death and destruction in the Realms. Rather, they seek to help others to die with dignity at their appointed time and no sooner. Just as they do not seek to rush death, they also speak out against those who seek to artificially prolong their lives beyond their natural limits, including such magical creations as liches.

The charge of Kelemvor to his novitiates is this: "Death is but part of life: fear it not, evade it not, and view it not as evil. To fear death delivers you into the hands of those who can bring death down upon you. Die with dignity, neither raging nor seeking to embrace undeath. Do honor to the dead,

for their strivings in life brought Faerûn to where it is now, and to forget them is to forget also where we are now—and why."

The church of Kelemvor believes that seeking out those who are near death is their great duty, for it is the will of Kelemvor that no human (and if possible, no sentient being) die a natural death in all Faerûn without one of his priests at their side. Kelemvor assigns the essences of the dead their proper place in the ongoing cycle of existence, and it must be emphasized to all that he is the Great Guide, leading all folk into their next life. Death is not a final ending, but the next step in a wondrous, ongoing journey. Let no one die not knowing that Kelemvor awaits them and that he is not to be feared, for he believes in justice and wields mercy.

Day-to-Day Activities: Priests of Kelemvor comfort the dying and provide burials for those who die alone. They administer last rites to the dying and help the living left behind to better understand the natural and inevitable process of death and dying. When people die alone without a will, known heirs, or business partners, their goods are taken by the church to fund its ongoing ministry to the dying. This does not, by any means, mean that death clergy would ever take goods from a grave for their own benefit.

When plagues, hordes, or great monsters run amok, they must be fought by the death clergy, for it is not right that many die before their due time. When marauding dragons or other monstrous predators become problems, the death clergy should try to interest adventuring bands in slaying the problems—failing that, they must deal with the problems themselves. In cases of great pain, ravaging disease, or mutilation where death would be a mercy, it is the office of the priests of Kelemvor—and *only* the priests of Kelemvor—to bring death, as swiftly and painlessly as possible.

Undeath is an affront to Kelemvor. Undead creatures are to be destroyed or given true death whenever they are met with, and even sought out and hunted down for that holy purpose. Priests of Kelemvor are free to hire or take as companions folk of other faiths to assist them in this purpose, for the great sin of undeath must be stamped out by whatever means possible. Though members of the clergy *can* command the undead, these commands usually can be boiled down to "Go back to your graves and sleep there forever" except in times of dire need. Kelemvor has made no official statement to single out good-aligned undead creatures as an exception to his policy, though specific temples and individuals often take only lenient action against or ignore such creatures in the field, preferring to concentrate their efforts on those creatures of obvious malevolent intent or who are likely to quickly multiply.

All priests of Kelemvor may be called to a holy mission by their god or their senior clergy and pursue a more active and adventurous life. Such priests defend death clergy members and holdings when need be and bring death to others when it is necessary. For example, a Kelemvorite specialty priest assigned a holy mission may be sent to lead an adventuring party to stop the spread of disease or kill beings seeking to disrupt natural cycles—such as mages who seek to create huge armies of undead or develop necromantic spells that can slay others and transform them inescapably into undead creatures under their control. Death clergy sent to slay predators or to go into dangerous country to comfort the dying are often issued scrolls of offensive spells or magical items of battle power gleaned from the goods of those who died alone.

Holy Days/Important Ceremonies: Most folk experience the rituals of the death clergy in a personal way: As someone dies, a priest or priests of Kelemvor performs the Passing, a simple ceremony of last rites that is a chant of comfort calling on Kelemvor to be alert for the coming essence of this person, who has enriched life in Faerûn in his or her own way and earned this salute. The Lament for the Fallen is a larger ceremony of this sort sung over a battlefield, ruined village or fortress, or other site where many folk have recently died.

Clergy of the god also lead a daily morning ceremony over graves, the Remembrance, and a ritual that begins after nightfall, the Daeum. The Remembrance is a dignified rite of songs and prayer usually attended by relatives of the dead. The Daeum, or Thanks to the Guide (Kelemvor), is a celebration of the strength and purpose of the Great Guide and his church and is attended only by faithful followers of the god. It is at the close of this ceremony that the goods of the dead are distributed to the assembled faithful and any favors of the god or holy missions are dispensed through manifestations or the orders of senior clergy.

The two great calendar-related holy days of the Church of Kelemvor are Shieldmeet and the Feast of the Moon. During both of these days, priests of the Lord of the Dead tell tales of the Deeds of the Dead so that the greatness and importance of the ancestors of those alive today will never be forgotten. They also call back from the dead heroes who are needed in the land again (in the opinion of mortal supplicants whom Kelemvor agrees with). During both of these solemn high holy days, any priest of Kelemvor who casts *speak with dead* can talk freely with the departed for as long as desired and hold conversations, not merely put questions to them for which the answer will be a bare "yes" or "no."

Major Centers of Worship: The only major center of Kelemvorite worship thus far is the Tower of Skulls in Ormath, an abbey built as a ziggurat whose walls are carved with a stone facing in the shape of staring human skulls. Its spiral ways are roamed by mysterious guardian creatures that resemble will o' wisps. The resident clergy, commanded by the High Lord Doom Bezurgathan Indraeyan, can muster a capable army of battle-hardened clerics wielding magical items to defend the abbey. Vast cellars reaching down to an underground river for water and into caverns in which edible fungi are grown underlie the Tower. The priests make potent amber wine and various perfumes, unguents, and potions for sale from the fungi they raise.

Affiliated Orders: Thus far the church of Kelemvor has no affiliated military or knightly orders. All gravediggers, embalmers, and other cemetery workers and crafters who work for the church of Kelemvor and are not themselves clergy belong to the Most Solemn Order of the Silent Shroud, a society whose rolls are kept by the church and whose members know each other as true members of the order by certain secret signs. They report any signs of undead activity or desecration in graveyards tended by Kelemvorites immediately to the church. The Kelemvorite church is seriously considering sponsoring a holy order of crusaders and paladins to target undead creatures of fearsome prowess who tax the resources of the clergy of the nascent church. The tentative name of this group would be the Knights of Eternal Order, but church scholars are discussing other names that would be more indicative of the order's duties.

Priestly Vestments: Clerics of Kelemvor usually wear smoky gray robes and cowled cloaks. Specialty priests can readily be identified by their silver headbands, which are normally never removed, and by the symbol of Kelemvor displayed prominently in a badge on the chests of their somber, elegant robes. Their robes are always of a single hue without trim or ostentation and of dark, muted hues of green, blue, or gray, in ascending order of rank; they can be worn over armor if need be. The scales in the badge of Kelemvor worn by a priest also denote rank: They are iron-colored for lower clergy, silver for full priests, and gold for higher-ranking priests.

Adventuring Garb: Adventuring clergy members are often given enchanted gray domino masks entrusted to their use by the church that enable them to *detect undead* (as the 1st-level wizard spell) and see with infravision up to 60 feet in darkness. Adventuring priests dress functionally, wearing whatever armor and clothing is practical. They are required to display the symbol of their deity prominently. Often it is worn on the left breast over the heart or is woven into a cloak.

Specialty Priests (Doomguides)

Requirements:	Constitution 12, Wisdom 14
Prime Req.:	Constitution, Wisdom
Alignment:	LN, NE (NE only allowed provisionally in the case of converted Myrkulytes, who must change to LN within three years in the church or leave for another faith)
Weapons:	All bludgeoning and piercing weapons (Type B, Type P, and Type P/B), sickles, and scythes, but no swords or other slashing weapons
Armor:	All armor types up to and including chain mail; no shields
Major Spheress:	All, astral, charm, combat, healing, law, necromantic, summoning, time, wards
Minor Spheres:	Creation, divination, elemental, guardian, travelers
Magical Items:	Same as clerics
Req. Profs:	None
Bonus Profs:	Modern languages (pick two)

- Doomguides know a great deal about undead creatures and the ultimate destinations of the spirits of living creatures after they die. This knowledge is separated into two fields: necrology and netherworld knowledge. (These fields of knowledge are identical to the necrology and netherworld knowledge nonweapon proficiencies from the *Complete Book of Necromancers.*)

  Necrology: Doomguides are well versed in necrology, the lore of undead creatures. When checking their necrology knowledge, doomguides make an ability check against their Wisdom score. Their knowledge may be used to help determine the probable lairs, dining habits, and history of such creatures (no ability check needed). Whenever a doomguide confronts an undead creature, she or he may be able to specifically identify the creature (discerning between a ghast and a common ghoul, for in-

stance) with a successful ability check. In addition, provided the doomguide makes another successful ability check, she or he recalls the creature's specific weaknesses and natural defenses or immunities. At the DM's discretion a failed ability check (in either of these cases) reveals misleading or even completely erroneous information which may actually strengthen or otherwise benefit the undead creature.

Netherworld Knowledge: Doomguides steadfastly serve Kelemvor, who sees to the disposition of the dead, and so obtain a great deal of arcane knowledge. When checking their netherworld knowledge, doomguides make an ability check against their Wisdom score minus three. Doomguides learn about the cosmology and organization of the Outer Planes and how this specifically relates to the Realms, focusing primarily on the ultimate destination of spirits after death. In addition, doomguides learn about the dangerous behavior of the creatures that inhabit the nether regions, including such fiends as tanar'ri and baatezu. With a successful ability check to the modified Wisdom score, netherworld knowledge can reveal the specific weaknesses and natural immunities of beings from the Outer Planes. Netherworld knowledge can also be used to classify the exact type of extraplanar creature encountered with a successful ability check.

- Doomguides can affect triple the number of zombies and skeletons when commanding or destroying undead.
- Doomguides gain a +1 on their saving throws vs. death magic.
- Doomguides are able to *feign death* once per day (as the 3rd-level priest spell, but affecting only themselves).
- At 5th level, a doomguide gains a second chance at turning undead if the previous attempt failed. This second attempt is as a priest two levels lower than the first attempt was.
- At 5th level, doomguides are able to cast *chilling scythe* (as the 2nd-level priest spell) once per day.
- At 7th level, doomguides are partially shielded from life-energy draining attacks caused by monsters with connections to the Negative Material Plane or certain spells and weapons with similar effects. Doomguides receive a saving throw vs. death magic against such attacks (to which they may apply their +1 bonus). If the saving throw is successful, a doomguide takes only physical damage from the attack. All level-draining or ability-score draining damage is negated. Undead creatures making such an attack suffer 2d6 points of damage when a doomguide succeeds at his or her saving throw. If the saving throw is failed, a doomguide suffers the normal damage.
- At 9th level, doomguides are able to summon a *Bloodstone's spectral steed* (as the 6th-level wizard spell) once per day.
- At 10th level, doomguides can summon a minor death to fight for them. A minor death appears as a skeleton wearing a robe and wielding a scythe. A minor death can be summoned once per tenday. The summoned minor death fights obediently for 10 rounds (1 turn) or until the fight is over, whichever comes first, and then disappears. If the minor death disappears before killing its opponent, another minor death cannot be summoned until the doomguide burns special incense (costing 1,000 gp or more) on a consecrated altar in a temple to Kelemvor. Characters slain by a minor death *can* be raised again.

  Minor Death (1): THAC0 1; #AT 1; Dmg 2d8 (scythe); AC –4; HD 8; hp 33; MV 18; SA THAC0 of 1 and automatic initiative roll of 1; SD Cannot be disarmed; immune to cold, fire, poison, and electricity damage, *sleep* spells, and all enchantment/charm spells (as if an undead creature); cannot be turned; SZ M (6 feet); INT average (10); AL N; ML fearless (20); XP 5,000.

- At 16th level, a doomguide who casts *resurrection* or *raise dead* boosts the recipient's resurrection survival score by 10%. (It cannot, however, exceed 99%.) Furthermore, the doomguide only ages *one* year, not three, when casting the *resurrection* spell.

Kelemvorite Spells

2nd Level

Chilling Scythe (Evocation, Necromancy)

Sphere:	Combat, Necromantic
Range:	0
Components:	V, S, M
Duration:	1 round/level
Casting Time:	5
Area of Effect:	One scythe
Saving Throw:	None

This spell creates an oversized but weightless scythe that can be wielded by any living creature either as a tool or as weapon. The scythe appears in the hands of the spellcaster, but may be given to another to be wielded. The scythe is a two-handed, 7-foot-long device that is a +2 enchanted weapon, dealing 2d4+2 points of piercing and slashing (Type P/S) physical damage (1d8+2 vs. L-sized or larger creatures) plus chilling for a further 1d4 points of damage (no saving throw). This chilling damage is caused by draining of life force, not by cold; however, the damage is not permanent as most types of life-force drain are, and it can be healed as normal. A *chilling scythe* has a speed factor of 5. Its dweomer enables its wielder to use it with no nonproficiency penalties.

If a *chilling scythe* even touches an undead creature it deals the undead being 4d6 points of damage and hurls it helplessly 20 feet away from the scythe. The undead creature cannot advance again until the next round even if this repulsion is brought up short by the creature impacting a barrier before the full distance is traversed.

The material component for this spell is a fragment of bone.

4th Level

Dead March (Alteration, Necromancy)

Sphere:	Necromantic
Range:	5 yards/level
Components:	V, S, M
Duration:	1 hour/level
Casting Time:	7
Area of Effect:	10 corpses or body parts
Saving Throw:	None

This spell animates multiple corpses or body parts without making them undead. Up to 10 once-living objects per level of the caster can be raised up from 1 to 14 feet above the ground and sent in a single direction so that they drift along in a straight line on the indicated route at MV Fl 10 (E). The caster can redirect them at any time by concentrating, so as to allow them to follow a winding road or simply to change direction. The spell is not ended, nor contact lost, if the caster engages in other spellcasting. The spell works underwater, so that the animated army of the dead can march down into a river, across its bed, and up the far bank. The magic is not broken by long falls; an animated band that marches over a cliff continues on its way at the bottom.

The animated corpses can be dressed in uniforms to deceive observers or be used as light transport by strapping pouches or weapons to them, but the spell cannot keep single items that weigh even a trifle over 200 lbs. aloft, so pack trains of the animated dead are impractical. The spell can be ended before it expires if the caster so wills. At the spell's end the dead fall abruptly to the ground or sink gently down, as the caster desires. The animated dead have no sentience or hostile intent and cannot be affected by magic intended to affect or control undead, neither can they be turned.

The material components for this spell are a miniature or full-size drum stick or a chicken leg bone and a thread.

5th Level

Deny Death (Alteration, Necromancy)

Sphere:	Necromantic
Range:	30 yards
Components:	V, S
Duration:	1 hour/level
Casting Time:	8
Area of Effect:	One creature
Saving Throw:	None

This spell places willing or senseless beings who have suffered injury within the previous turn into a sort of suspended animation. It does not work on hostile beings who are still conscious or who are under the effects of a magical or psionic *charm* or *sleep* effect. This suspended sleep prevents further loss of blood, vital fluids, and hit points and prevents foreign substances and poisons that are propelled through the body by the natural actions of breathing, blood pumping, or digestion from dispersing any further in the body. It can therefore serve to keep poisoned or sorely wounded beings alive for the spell duration

Deny death also protects its recipient against additional damage from nonmagical attacks or handling. This allows, for example, the caster to drag a sorely injured companion over rough ground without causing further harm. The caster can end the effect instantly at will regardless of how much distance separates him or her from the affected being. Recipients of *deny death* cannot rouse themselves, nor are they awakened by attacks upon them.

Kossuth

(The Lord of Flames, the Firelord, the Tyrant Among Fire, Tyrant Among Fire Elementals)

Greater Power of the Elemental Plane of Fire, N

PORTFOLIO: Elemental fire, fire elementalists, purification through fire
ALIASES: None
DOMAIN NAME: Elemental Plane of Fire/The Crimson Pillar
SUPERIOR: None
ALLIES: Amaunator (now dead), Flandal Steelskin, Iyachtu Xvim, Moradin, Surtr
FOES: Istishia
SYMBOL: A springing flame or a flaming orb
WOR. ALIGN.: Any



Kossuth (Koh-SOOTH), spoken like a whispering flame, is the patron of all fire elementals as well as any who view fire as a purifying and revitalizing force. He is normally depicted as a huge pillar of flame boiling skyward. He represents the burning away of the old to make way for the new with the cognizance that the way to change is harsh and measured. He is the fire in the hearth which appears comforting but which may turn on its owner at any time and burn the house down. He is the mystery of fire, the unknowable secret that speaks inspiration to smiths and death to crazed people who burn things and people for pleasure.

Like all the elemental lords, Kossuth seems to hold little affection toward his followers on Abeir-Toril. His reactions seem calculated in end result, if alien in logic; he moves toward a certain end, but has not shared that end with anyone on Faerûn. He seems driven, however, to collect more followers to do his bidding in the Realms than any of the other elemental lords—perhaps because he burns them out so quickly. The alien and uncaring stance of Kossuth and the other elemental lords has led to the mistaken impression in the Realms that they are only lesser powers and their followers merely bizarre cultists. During the Time of Troubles, Kossuth was not spotted in the Realms.

Kossuth readily accepts what offerings are burnt in his name, but is said to prefer garnets, topazes, citrine, fine smithwork in iron or precious metals, nuts, fine oils, aromatic resins, and meat. His gifts to his followers are the ability to use fire to their greatest benefit and protection from heat and flames. Kossuth is the only elemental lord who seems to return kind for kind; he rewards those who have been most faithful to him or made larger sacrifices more than he does newcomers to his faith or those who give only a token offering.

Kossuth's Avatar

(30-HD Fire Elemental, Cleric 30, Mage 30)

Kossuth has appeared much more often on the surface of Abeir-Toril than the other elemental lords because he is the only elemental lord to ever have been noted to respond to a summoning ceremony, but even his appearances number fewer than a dozen. Kossuth has appeared upon the prime in response to one of two calls: a truly immense bonfire constructed in his name or a complex summoning performed by the leaders of his church. Kossuth is an awesome spectacle, appearing as a column of red-hot fire more than 60 feet high and 20 feet in diameter. His voice is a hissing whisper accompanied by disturbing crackles and pops that can be heard for hundreds of yards in every direction. He casts spells from the elemental fire and healing spheres and the elemental fire school.

AC –4; MV 24; HP 296; THAC0 –9; #AT 2
Dmg 9d8
MR 50%; SZ G (60 feet)
STR 20, DEX 23, CON 23, INT 21, WIS 19, CHA 17
Spells P: 12/11/11/10/9/9/8, W: 7/7/7/7/7/7/7/6/6
Saves PPDM 2, RSW 3, PP 4, BW 4, Sp 4

Special Att/Def: Kossuth is considered a native of the Prime Material Plane in any crystal sphere he appears in so long as fire can naturally exist in that sphere. This makes him immune to the adverse effects of such spells as *anti-magic shell*, *protection from evil/good*, and *holy word* on creatures from other planes. He also has total immunity to any spell that causes damage by fire (*fireball*, *flame arrow*, *flame strike*, etc.).

Each flaming tendril of Kossuth's avatar form cuts through all magical or natural resistances to fire, including the *fire shield* spell. In addition to his flaming fist attacks, Kossuth can also send out a blazing wave of heat, inflicting 10d4 points of damage to all creatures within 120 feet; a successful saving throw vs. breath weapon reduces this damage by half. Those who gaze directly upon Kossuth must make a successful saving throw vs. spell at a –2 penalty each round they do so or be subject to the effects of a *fire charm* spell.

Kossuth cannot cross bodies of water or nonflammable liquids wider than he is (20 feet). Kossuth can leave a field of battle or the Prime Material Plane at any time by spending two rounds merging with a large fire.

Other Manifestations

Kossuth has manifested sporadically in the Realms, but much more frequently than the other elemental lords. Any significant blaze is viewed as a manifestation of the Firelord by his faithful. The followers of the Tyrant Among Fire report seeing their lord amongst the flames of every burning building. Needless to say, this has done little to endear them to the residents of such buildings. (More times than not, the presence of any follower of Kossuth near a burning building reveals the source of the blaze.) Kossuth sometimes sends servant creatures from the Elemental Plane of Fire such as fire elementals, salamanders, fire snakes, efreet, fire bats, smoke and magma paraelementals, and azers to do his bidding or aid followers. Starting a fire successfully is always seen as a sign of Kossuth's favor, as is successfully forging a piece of smithwork.

The Church

CLERGY: Specialty priests, crusaders, monks, shamans
CLERGY'S ALIGN.: LG, NG, LN, N, LE, NE
TURN UNDEAD: SP: No, Cru: No, Mon: No, Sha: Yes, if good
CMND. UNDEAD: SP: No, Cru: No, Mon: No, Sha: Yes, if neutral or evil

All specialty priests, crusaders, monks, and shamans of Kossuth receive religion (Faerûnian) as a bonus nonweapon proficiency. Kossuthan priests are strongly encouraged to learn blacksmith, blind-fighting, and brewing in addition to their required proficiencies. All shamans of Kossuth receive elemental fire as one of their major spheres in addition to their normal spheres of magic.

Before the Time of Troubles, all of the elemental cults had clerics in their ranks. Now, only specialty priests remain. Why Kossuth abruptly decided to convert his clerics to specialty priests is unknown, but the Kossuthan church considers it one of the elements of purity within the faith that those closest to Kossuth are allowed to concentrate on the spells and activities that are of most interest to their lord. Since the Godswar, the Kossuthan church has added several monastic orders and an order of crusaders to the church to fulfill duties in the ranks of the priesthood previously tended to by Kossuthan clerics.

Followers of Kossuth on Abeir-Toril seem to be plotters and schemers intent on cleanly reorganizing the world as it is into their own vision of perfection—through abrupt and violent means if necessary. Of all the elemental cults, Kossuth's is probably the most dangerous and unpredictable in that individual churches of Kossuth are led by powerful leaders with a rigid priest hierarchy beneath them but no ultimate authority other than Kossuth to report to—and Kossuth does not seem much to care what they do, as long as they honor him. Its priests and its members are quick to resort to violence and quick to take offense at the actions of others; the "justice" of a Kossuthan is harsh, quick, and brutally suited to the offense or the crime.

Temples of Kossuth are led by a great many proud, deadly, and determined individuals, all convinced that their way is *the* way. Strict obedience is required—or rather, demanded—within the church. Those who go against the wishes of the ruling priests frequently find themselves tossed into a nearby river or lake and effectively excommunicated from the church. (Splashing a follower of Kossuth with water is considered an insult.)

The priests of Kossuth are organized into two factions: the Tendrils of Flame and the Burning Braziers. The Tendrils are those who operate the various temples across Faerûn, catering to the faithful and preaching the word of Kossuth to the masses. The Tendrils perform most religious ceremonies and see to the observance of rituals and holidays. They hold most of the power in the faith and hurl themselves into regional intertemple and local political frays, generally making themselves famous or infamous near their temples.

The Burning Braziers, also known as the Brazier Brigade by critics of the church, are the adventuring arm of the faith. These frequently embittered priests are often former members of the Tendrils who fell out badly in a political squabble in their former temples. They venture forth out into lands that have not seen the "wisdom of Kossuth," often leaving burning buildings in their wake. Preaching the word of the Tyrant, they discover new areas

that are ready to accept a church of Kossuth. (Pragmatically, most folk would say that they look for areas ripe for the picking—those with weak leadership or little protection.)

Novice Kossuthans are referred to as the Lightless. Upon taking the Oath of Firewalking, they become full priests and are known as the Promised. In ascending order of rank, the titles in general use by the Promised are: Torch of the Faith, Righteous Flame, Devoted Blaze, Zealous Pyre, Pillar of Flame, Fury of the Faith, Flamebrother/Flamesister, Inspired Forge, Numinous Blaze, Most Fervid Fire, and Eternal Flame of Kossuth. Specialty priests of Kossuth are known as firewalkers. Monks of Kossuth are known as Faithful Flames.

Kossuth's priests are organized into temples. Each temple is led by an Eternal Flame who is a specialty priest. Under the Eternal Flame are three Most Fervid Fires, and under each of them are two Numinous Blazes. Under each Numinous Blaze is one of every other rank of clergy member down to Devoted Blazes. A temple has as many priests of Devoted Blaze rank and below, novices, and members of the laity as it can support, with the breakdown of numbers of each rank of priest being as equally divided among the Zealous Pyres as possible. Progress through the ranks is through experience until the rank of Devoted Blaze, and then only through the recommendation of two higher-ranking priests when an opening occurs. Promotions are always confirmed by the temple's Eternal Flame, who may negate any promotion or promote anyone to any position as she or he wishes without following normal procedure (within the limits of the numbers of each rank of priest allowed in a temple). In primitive or nomadic societies, Kossuth is served by shamans who are allied to no particular temple but held in great respect by their communities, which usually fear them.

Shrines and temples of Kossuth are always made of hard stone, ceramic, and metal so as to withstand the hottest natural blaze and most magical ones. Most are rather solid and blocky in general feel with soaring central elements or columns to give the impression of huge bonfires blazing up from the floor. All are well lighted at all times. Gems and precious metal usually encrust most surfaces of the sanctuary but are sparsely distributed elsewhere so as to enhance the sumptuous effect of the holy sanctum.

Dogma: The teachings of the Kossuthan religion on Toril are built around an assumption that those fit to succeed will do so and that the faith of Kossuth is innately superior to other faiths, especially those of the other elemental lords and particularly to that of Istishia. (The Istishian and Kossuthian churches hate one another.) Fire and purity are one and the same; the smoke produced by fire is created by the element of air in its jealousy and through the impurities of the material being cleansed by the flames. The driving force in the Kossuthan church is ambition, and the reward of successful ambition is power. Kossuthan doctrine also speaks of the inevitability of change to a higher state being accompanied by difficulty and personal pain of one type or another. "No pain, no gain" is most definitely a Kossuthan sentiment.

Novices in the Kossuthan faith are charged as follows: "The eternal Kossuth sends his pure fire to cleanse us all and temper our souls to a more pure state. Expect to be tested and strive to rise to the challenge, no matter what difficulty or pain it brings you. Follow the Promised above you, for they have proven their worth and achieved a higher state which you too can find in Kossuth's service. Find the true vision, the final goal of your life, and pursue it utterly. Give yourself totally to the cause, and it will return eternal rewards to you. Guide the teeming masses to the pure light that is Kossuth so that he may reforge all life into its essential form, and complete order and harmony will follow."

Day-to-Day Activities: Tending to the fires of the church and making sure that they never go out is a job for the Lightless. Other members of the church of Kossuth plan ceremonies (weddings, funerals, fire-walking), instruct novices, tend to the day-to-day growth health and wealth of a temple and its clergy members, and pursue promotion, promotion, promotion. Being the leader of a temple means that a priest can finally do what she or he wants to, rather than what his or her superiors say. Most priests become addicted to the desire for power this atmosphere breeds and grow into small, power-hungry tyrants prone to unscrupulous behavior and to overreaching their limits. Though this may not be the path Kossuth intended for his faithful, he speaks not a word against it. Most temples, led by power-hungry Eternal Flames, pursue goals of conquest, land acquisition, wealth, and rulership, making alliances with whoever is most expedient to their goals but conforming to a strict and peculiar code within their own ranks.

Holy Days/Important Ceremonies: The Oath of Firewalking is an introductory initiation that all priests of the faith must undergo in order to be granted first-level spells. As a priest rises in level, his faith continues to be tested by these fire-walks.

The faithful must pray to Kossuth each day at sunrise and at highsun before taking their meals, thanking him for the hidden fire of life energy that burns in all things. Other than this daily ceremony, the church observes two personal ceremonies and each temple holds a yearly festival.

The Oath of Firewalking is a solemn oath taken when a novice becomes a priest. The strength of this promise is tested when it is first taken and again when a Kossuthan priest rises in rank by a walk over burning coals. The coals become hotter and the walk longer with each Firewalk. How Kossuth or his senior clergy members know what is in the hearts and minds of those taking the test is unknown, but Kossuthans with doubts or who are secretly plotting against their temples (for instance) are often horribly burned by a Firewalk or die on the coals, while priests who are single-minded in their purity of purpose and loyalty walk unscathed.

The Unity of Fire is the ceremony that Kossuthan specialty priests undergo that allows them, upon reaching a certain level of skill, to call forth fire elementals from the Elemental Plane of Fire. The ceremony is preceded by a day of constant chanting and prayer, after which the elemental is summoned. When the elemental answers, it is given a gift of food prepared by the hand of the ritual celebrant and a coffer of worked copper or other precious metal full of coins, gems, and jewelry to carry back to Kossuth with the good wishes of his faithful.

On the birthdate of the Eternal Flame of each temple, that temple holds a festival. The Eternal Flame invites Kossuthan high and senior priests from other temples, local and foreign dignitaries, and others whom she or he believes the temple will benefit from by currying favor with. These people are pampered, given special gifts, and courted to become future allies of the Eternal Flame and the temple.

Major Centers of Worship: The Kossuthan church frequently builds its holy shrines near large sources of fire, such as volcanoes, or in hot, arid areas, such as deserts, but most often builds its large temples in cities and countries of substantial size (the better for them to be used and later controlled). The village of Lundeth in the Anauroch desert is a popular destination for the faithful of Kossuth. Of course, the largest temple to Kossuth in Faerûn is the Flaming Brazier in Bezantur in Thay, home to the Red Wizards, who have much respect for the Tyrant Among Fire.

Affiliated Orders: The Kossuthan monastic orders are known as the Disciples of the Phoenix (good-aligned), the Brothers and Sisters of the Pure Flame (neutral-aligned), and the Disciples of the Salamander (evil-aligned). They are very insular orders who maintain abbeys composed of monks of only one order and who have very rigid traditions of scholarship and martial prowess. Each order has peculiar taboos applying to the behavior of its members that date to the founding of the order.

The crusading military order of Kossuth is the Knights of the Fire Drake. This order's members guard the holy sites of the faith, lead the faith's numerous holy campaigns, and provide personal protection to Eternal Flames.

The church of Kossuth also has many affiliations with the Red Wizards of Thay, since many Red Wizards are Kossuthans. A number of zulkirs work with the church and the church with the zulkirs in endless power plays within Thay and in preparation for conquest beyond Thay's borders.

Priestly Vestments: Those who follow the Tyrant Among Fire dress in light robes of red, crimson, and orange. The use of armor while participating in a ceremony in a shrine or temple is forbidden to all priests except those of the Order of the Fire Drake. The flame of Kossuth is worn as a holy symbol and is usually formed of a ruddy gem (often flamedance) enchanted to glow with an inner fire that is set into jewelry. Embroidery depicting flames of various hues is a popular decoration to ceremonial robes, and the decorations grow more elaborate and expensive with increases in a Kossuthan priest's rank.

Adventuring Garb: Reds and crimsons are the favored colors of the Braziers, though they wear whatever clothing is appropriate in style to their current location. Priests are allowed to wear up to chain mail and shield in the field, although magical protections are preferred. Most Kossuthans are extremely fond of magical items that do loud, flashy, sudden, and brutal damage, and display them prominently in an offensive posture at the drop of a hat.

Specialty Priests (Firewalkers)

Requirements:	Constitution 12, Wisdom 12
Prime Req:	Constitution, Wisdom
Alignment:	LN, N, LE
Weapons:	All bludgeoning (wholly Type B) weapons
Armor:	All armor types up to and including chain mail and shield
Major Spheres:	All, Elemental fire, combat, healing, summoning, sun

MINOR SPHERES: Divination, elemental air, elemental earth, protection, war
MAGICAL ITEMS: Same as clerics, except forbidden from using magical items with water-based or underwater effects (*helm of underwater action*, *cloak of the manta ray*, etc.)
REQ. PROFS. Fire-building
BONUS PROFS. Survival (pick one from: woodland, desert, steppe, mountain, or tropical)

- Gold elves, moon elves, half-elves of either gold elf or moon elf descent, fire giants, and neutral or evil gnomes (rock gnomes) may be firewalkers, although elf society looks with disdain upon such a career for an elf or a half-elf and gnome society regards gnome firewalkers with suspicion.
- Firewalkers may cast wizard spells from the elemental fire school in addition to priest spells. These spells are cast as if the firewalker were a mage of the same level. For example, a 3rd-level firewalker casts wizard spells as a 3rd-level mage. Firewalkers pray for their wizard spells instead of studying to memorize them, and chosen wizard spells replace priest spells potentially available for use that day. (In other words, the wizard spell occupies a priest spell slot.) Firewalkers gain access to 8th-level wizard spells at 16th level and 9th-level wizard spells at 18th level. A firewalker must have a Wisdom of 18 or higher and an Intelligence of 16 to gain access to the 8th level spells, and a Wisdom of 18 or higher and an Intelligence of 18 to gain access to the 9th-level spells. If a firewalker is able to gain high-level wizard spells, every 8th-level spell prayed for occupies a 6th-level priest spell slot and every 9th-level spell prayed for occupies a 7th-level priest spell slot. Firewalkers are always able to read elemental fire spells on scrolls or in wizard spellbooks as if they knew *read magic* (but studying spells from a spellbook is useless to them). No more than three-quarters of a firewalker's total number of spells available (round down) can be taken as wizard spells.
- All firewalkers gain a +2 bonus to saving throws vs. the harmful effects of fire-and heat-related spells and fiery breath weapons.
- At 3rd level, firewalkers are immune to harmful effects from brief contact (less than five rounds) with nonmagical fire.
- At 3rd level, firewalkers gain the ability to cast *burning hands* (as the 1st-level wizard spell) once a day.
- At 5th level, firewalkers can summon one 8-HD fire elemental once a day. This elemental remains under the control of the firewalker for one hour and cannot be taken control of by another creature. If the summoner is killed or struck unconscious, the summoned elemental goes on a rampage, attacking everyone in sight except its summoner until its one-hour time limit upon the Prime Material has elapsed. It is important to note that the elemental summoned is not a servant of the firewalker, but rather is looked upon as an agent of Kossuth that is to be respected. The ability to summon an elemental is granted once each day when firewalkers receive their normal complement of spells.
- At 7th level, the glory of Kossuth partially shields firewalkers from the harmful effects of magical fire and flaming breath weapons. All damage is computed with a –1 on the roll of each die.
- At 7th level, firewalkers gain the ability to cast *fireball* (as the 3rd-level wizard spell) once a day.
- At 9th level, firewalkers gain the ability to cast *fire charm* (as the 4th-level wizard spell) once a day.
- At 9th level, firewalkers can summon one 12-HD fire elemental once a tenday. All the same conditions apply as for summoning an 8-HD fire elemental.
- At 13th level, firewalkers can summon one 16-HD fire elemental once a tenday. All the same conditions apply as for summoning an 8-HD fire elemental.
- At 15th level, firewalkers can move through the Elemental Plane of Fire without need for food, water, or air.
- Firewalkers who work together can summon an elemental of greater Hit Dice than they would otherwise be able to do alone. For example, a 5th- and 9th-level priest could summon a 16-HD elemental. As long as both summoners remain alive, the elemental remains under their control for one full hour. If one of the summoners is killed or struck unconscious, the summoned elemental goes on a rampage, attacking everyone in sight until its one-hour time limit upon the Prime Material has elapsed. It then returns to the Elemental Plane of Fire. The participants in such a combined summoning attempt must abide by time restrictions for further elemental summoning apportioned by their levels. In the above case, the 5th-level priest would have summoned his 8-HD elemental for the day and the 9th-level priest would have summoned her 12-HD elemental for the tenday.

Kossuthan Spells

1st Level

Banish Flame (Alteration)
Sphere: Elemental Fire
Range: 10 yards/level
Components: V, S
Duration: Instantaneous
Casting Time: 4
Area of Effect: A cube 10 square feet on a side/level with a maximum size of 90 square feet on a side
Saving Throw: None

This spell instantly snuffs all flames of a nonmagical nature within the area of effect. Burning items are not destroyed and may be relit if another source of fire is applied to them. Burning items within the area of effect are snuffed even if they are in any sort of normal container that would protect them from wind or water. Magical flames of a continuous nature are extinguished for one round and then relight. Flaming breath weapons that enter the area of effect during the same round as the spell is cast have their damage reduced by 1 point per level of the spellcaster. *Light*, *continual light*, and other similar spells are unaffected by *banish flame*.

Lathander

(Morninglord)

Greater Power of Elysium, NG

PORTFOLIO: Spring, dawn, birth, renewal, creativity, youth, vitality, self-perfection, athletics
ALIASES: None
DOMAIN NAME: Eronia/Morninglory
SUPERIOR: None
ALLIES: Chauntea, Gond, Silvanus, Tymora, Lurue the Unicorn, Tyr, Torm, Ilmater, Sune, Lliira, Selûne, Oghma, Milil, Deneir, Mielikki, Eldath
FOES: Cyric, Talos, Shar, Moander (now dead), Bane (now dead), Bhaal (now dead), Myrkul (now dead), Ibrandul (now dead)
SYMBOL: A disk of rosy pink hue
WOR. ALIGN.: LG, NG, CG, LN, N, CN



A powerful, exuberant god, Lathander (Lah-THAN-der) is known as the Commander of Creativity and the Morninglord. When Lathander is depicted, he is most often shown in a form similar to his avatar (see below) or as a mist of glowing, rose-colored swirls with two golden eyes at the center. As the god of beginnings, Lathander traditionally receives prayer from many inhabitants of Faerûn at the start of a journey or endeavor. Lathander's name is invoked to seal alliances and start new ventures or companies. As a result, the god is very popular among the merchant classes. Though depicted as young, Lathander's noble bearing and demeanor serve him well among the nobility, who also favor his worship in many places. Because he encourages his clergy to strike out and start new shrines and temples all over Faerûn, Lathander's broad-based popularity is rounded out by the many peasant folk aided by his clergy.

Lathander has a reputation for being sometimes overly enthusiastic, slightly vain, and given to excesses, all flaws very common among the young. He is also eternally optimistic and doggedly perseverant. His alliance with Chauntea serves them both well, since his interests in birth, nurture, and vibrant life dovetail well with her portfolio. The churches of Chauntea and Lathander have only grown closer since the Time of Troubles, and rumors hold that Lathander has been courting the favor of the Earthmother romantically as well as politically.

Lathander's Avatar (Fighter 36, Cleric 25)

Lathander appears as a golden-skinned athletic male of exceeding beauty who has just fully entered early manhood. He wears noble robes constructed in the colors of the dawn, carries himself proudly, and dresses in the finest golden plate armor if attending to matters that might turn violent. He has access to all the priestly spheres of magic. Spells he casts from the sun sphere have triple normal effect.

AC –5; MV 15; HP 234; THAC0 –10; #AT 5/2
Dmg 1d6+15 or +18 (*footman's mace* +3/+6, +9 STR, +2 spec. bonus in footman's mace)

MR 80%; SZ L (10 feet)
STR 21, DEX 20, CON 24, INT 22, WIS 18, CHA 25
Spells P: 11/11/10/10/9/8/4
Saves PPDM 2, RSW 5, PP 4, BW 4, Sp 6

Special Att/Def: In battle, Lathander bears *Dawnspeaker*, a *footman's mace +3*. In his hands, *Dawnspeaker* automatically destroys all undead creatures who are affected by sunlight and does +6 damage to other evil beings. In the hands of another, it works as a *mace of disruption +3*. On rare occasions, Lathander has been known to loan *Dawnspeaker* to those people or quests he deems worthy. When the need for its presence is over, it teleports to him. Whenever he wishes, Lathander can create light equal to sunlight over an area 10 miles in diameter for up to an hour, whereupon he cannot do this again until two hours have passed. Lathander also automatically dispels all magical darkness that he touches in any way. He can also dispel all magical darkness within 120 yards with a thought. Because of his dominion over the dawn, light- heat-, and fire-based attacks cannot harm him. Because of his alliance with Chauntea, no plant, sentient plant, or plant-based attack can harm him either.

Other Manifestations

Lathander manifests his power as an intense rosy radiance surrounding the bodies of those he favors. Lathander's radiance also appears around objects to indicate special qualities about them and at confusing or dangerous junctures to indicate a safe or preferred path. This radiance causes those people it surrounds to be healed of all wounds, purged of any diseases, poisons, foreign objects, afflictions (including lycanthropy, feeblemindedness, insanity, and blindness), magical or psionic compulsions, *fear*, and curses. The radiance also telekineses people for short distances to get them out of harm's way. (They may be lifted out of a trap or out of the reach of enemies.)

The faithful of Lathander who are surrounded by the radiance also receive a brief message of some type from Lathander to guide them. Others may receive similar impressions if Lathander desires. If the radiance appears around a corpse of one of the faith, resurrection survival is automatically successful while the radiance is present.

Finally, Lathander sometimes uses robins, sunpeacocks (animals he favors for their plumage), sunpeacock feathers, butterflies, and aster blossoms as signs of his presence or favor.

The Church

CLERGY: Clerics, specialty priests, crusaders
CLERGY'S ALIGN.: LG, NG, CG, LN
TURN UNDEAD: C: Yes, SP: Yes, Cru: No
CMND. UNDEAD: C: No, SP: No, Cru: No

All clerics, specialty priests, and crusaders of Lathander receive religion (Faerûnian) as a bonus nonweapon proficiency.

Wealthy and popular, the church of Lathander has opulent temples throughout the North, some of which push back the borders of good taste, as well as less audacious and more serviceable structures in most towns and cities and dotting all of Faerûn. The main room of a temple faces east and is open to the horizon, at least in part, so that the faithful can see the dawn. The high priest or priestess of a shrine or temple is often called a prior or an abbess, although titles vary throughout the church.

Specialty priests of Lathander call themselves morninglords. Clerics of Lathander call both themselves and their specialty priest and crusader brethren dawn priests, ignoring any difference. About 35% of the organized priesthood are specialty priests; the remainder are clerics or crusaders. A larger number of the adventuring priests who serve the Morninglord are specialty priests.

The Lathanderian religion has no overarching hierarchy from church to church and no central authority. When issues of doctrine or policy come up that must be decided upon, a conference is called at the church who initially presented the problem for consideration, and the issue is resolved. Regardless of rank or experience level, each Lathanderite priest is considered the master of the temple, shrine, or parish she or he is responsible for no matter the number of priests staffing the facility under him or her.

Novices in the Lathanderian faith are called the Awakened, and they gain the title of Dawnbringer upon becoming full priests. In ascending order of rank, the titles in general use by the Dawnbringers are: Dawngreeter, Dawnlord (the church does not use feminine form of titles often), High Dawnlord, Dawnmaster, Morninglord, High Morninglord, Mornmaster, High Mornmaster, and Sunrise Lord.

Dogma: The charge given to most novice postulants to the faith of Lathander is: "Strive always to aid, to foster new hope, new ideas, and new prosperity for all humankind and its allies. Perfect thyself, and guard ever against pride, for it is a sacred duty to foster new growth, nurture growing things, and work for rebirth and renewal. Be fertile in mind and body. Consider always the consequences of thine actions so that the least effort may bring the greatest and best reward. Wherever you go, sow seeds of plants, tend the growing things you find, and plant seeds of hope, new ideas, and plans for a rosy future in the minds of all. Whenever possible, see each dawn."

Lathander's dogma is filled with stories of optimism and perseverance. It is important to feel good about an upcoming event or else it will naturally go awry through negative thinking. Favorite sayings of Lathander include: "From death, life," "There is always another morning," and "In the dawn, beauty reigns, and the way is clearer." Far more importance is placed on acting in the service of Lathander by helping, encouraging, and aiding than in strict adherence to rituals, rules, and the dictates of superior clergy. This practical philosophy is shared both by Lathander and his senior clergy.

Death is considered a reward for the clergy, since they are "going to Lathander" in the afterlife. Most clergy are not raised unless they are needed to complete a task.

Day-to-Day Activities: Lathanderites seek to build anew, encourage the rebirth of barren areas and more productive growth in cultivated lands, drive out evil, and either restore civilization to heights it once had or lead it to new dizzying heights of interracial harmony, cooperation, and pursuit of the arts and progress. To do this, they battle monsters to nurture civilization; they plant seeds and new seedlings, they encourage and aid adventurers, travelers, traders, and pilgrims as the harbingers of culture; and they recover lost magical items, pieces of literature, and works of art. Lathanderites study, restore, and attempt to duplicate, emulate, or expand upon these recovered items and works when possible.

Temples and shrines also sponsor athletic events and competitions where people of all classes and races can strive together in nonhostile competition in wrestling, distance throwing, target archery, running, jumping, horseback riding, or any of a number of other noninjurious sports. Other competitions sponsored by Lathanderian churches are for honors in the literary and fine arts. Such competitions are usually for a prize, which may be money, a special item or piece of art, or even a work written about the victor by a famous poet or artist. Winning a competition sponsored by the Lathanderites brings great status in certain circles.

Temples and shrines of Lathander provide aid to adventurers and communities in their area as long as such aid is returned in good faith. Priests of Lathander try tirelessly to encourage those of good alignments to the more dedicated worship of the Morninglord if they are not already Lathanderites, but they do not insist on conversions or withhold aid if they are refused.

Lathanderites are expected to make regular offerings of ideas, inventions, coins, discovered artifacts, or food to Lathanderian temples and shrines. Much more valuable offerings such as magical items or quantities of gold are demanded of nonbelievers in return for special services like rescue missions or raising from the dead.

Holy Days/Important Ceremonies: As may be surmised, most ceremonies of Lathander are held at dawn. Actions taken and contracts agreed to at dawn are considered blessed by the god. Marriages held at Lathanderian temples or shrines at dawn are considered especially blessed and so dawn is when the church most often holds such services, even if they are inconvenient for visiting guests. Funerals consist of a solemn, candlelit ceremony called the Going Down. This ceremony is followed by a wake that lasts until dawn prayers. Funerals are not held for those who are to be raised.

The most important ceremonies of worship are the daily prayers to Lathander at dawn, often held outdoors or where the dawn can be seen. This ritual is followed in importance by the twilight devotions. Some temples and shrines also add to these two daily ceremonies an optional prayer and song to Lathander at highsun. To these daily devotions are added special prayers said when offerings are presented at the altar and when priests call on Lathander for guidance or aid. These ceremonies are all joyful, but dignified, and usually involve prayer, song, and ritual drinking of well water touched by the dawn. On special occasions, on Midsummer morning, and on the mornings of the vernal and autumnal equinoxes, priests of Lathander perform the Song of Dawn, praising Lathander with a blend of vocal harmonies and counterharmonies of beautiful complexity.

Major Centers of Worship: The Spires of the Morning in Waterdeep, headed by High Radiance Ghentilara, is the largest and probably most opulent of Lathander's temples. The Tower of the Morning in Telpir, run by High Radiance Durneth Seafarer, is the second most prominent of his temples, though much simpler in design than the Spires of the Morning.

Affiliated Orders: The church of Lathander has a knightly order of paladins, crusaders, and fighters known as the Order of the Aster. Members of this order protect temples and shrines, serve to lead large military groups

levied as needed to serve the church, and roam the land seeking to do good in Lathander's name and promote his worship. Individual temples and shrines of Lathander do not usually maintain standing military forces of substantial size due to their cost, although they often retain warriors and members of the Order of the Aster to guard their establishments in numbers that each temple decides are appropriate and affordable.

Priestly Vestments: Priests of Lathander dress in bright long-sleeved robes of yellow, red, and pink. These are often called "sun robes." Those priests with their own temples have their robes trimmed with ornately crafted gold ribbons. A sunburst headpiece, worn toward the back of the head to emulate a rising sun or radiant sunpeacock, completes the ceremonial garb. The ritual robes used at many rural shrines are simple cassocks with a color scheme by rank. Novices and postulants wear brown; adepts and underpriests wear russet and crimson. Senior priests wear scarlet, and subpriors and those of higher rank wear rose-red. The leader of the temple or shrine wears white. Holy symbols of Lathander are often made of painted wood, cut from rose quartz or similar minerals, or enchanted to radiate a dim, pink glow.

Adventuring Garb: Adventuring clerics usually wear more utilitarian garb, but prefer reds and yellows, to the point of tinting their armor those shades. Most priests of Lathander favor chain mail, and often the only obvious mark of Lathander they bear is a rose-red circle on their shields and helm brows.

Specialty Priests (Morninglords)

Requirements:	Wisdom 14, Charisma 12
Prime Req.:	Wisdom, Charisma
Alignment:	NG
Weapons:	Same as clerics
Armor:	All armor types up to and including plate mail and shield
Major Spheress:	All, astral, charm, creation, elemental, healing, necromantic (restorative forms only of reversible spells), plant, thought, sun, wards, weather
Minor Spheres:	Combat, divination, guardian, time
Magical Items:	Same as clerics
Req. Profs:	None
Bonus Profs:	Pick two: appraising, artistic ability, carpentry, cooking, juggling, leatherworking, musical instrument, and pottery

- Morninglords turn undead creatures at four levels higher than their listed level if the undead is affected by direct sunlight. Intelligent undead such as vampires know about Lathanderian specialty priests and either avoid direct conflict or act to remove the threat they pose as quickly as possible.
- Morninglords are able to create *light* (as the 1st-level priest spell) three times a day.
- At 3rd level, morninglords are able to cast *faerie fire* (as the 1st-level priest spell) once per day.
- At 5th level, morninglords are able to cast *sunrise* (as the 3rd-level priest spell) once a day.
- At 7th level, morninglords are able to cast *boon of Lathander* (as the 4th-level priest spell) once a day.
- At 9th level, morninglords are able to cast *false dawn* (as the 6th-level priest spell) once a day.
- Morninglords gain a +2 base bonus when using the appraising, artistic ability, carpentry, cooking, juggling, leatherworking, musical instrument, or pottery nonweapon proficiencies. Additional nonweapon proficiency slots devoted to these proficiencies increase the proficiency score normally.
- Morninglords convey a +10% bonus to the resurrection survival check of any being upon which they cast *raise dead* or *resurrection*. (The resurrection survival score cannot, however, exceed 99%.)

Lathanderian Spells

1st Level

Rosemantle (Alteration, Necromancy)

Sphere:	Protection
Range:	Touch
Components:	V, S
Duration:	2+1d4 rounds
Casting Time:	4
Area of Effect:	One living creature
Saving Throw:	None

This spell causes the affected being (who may be the caster) to glow with a soft, faint, rosy radiance. Until the spell expires or is dispelled, the spell recipient moves and functions with the same freedom a *ring of free action* grants and is temporarily released from any negative modifiers or activity restrictions due to naturally or magically induced pain, nausea, fear, or venom effects. (The effects of venom are suspended by the spell, but not negated or lessened in any way.)

2nd Level

Rosetouch (Alteration)

Sphere:	Protection
Range:	Touch
Components:	V, S
Duration:	Permanent
Casting Time:	5
Area of Effect:	Object touched
Saving Throw:	None

This spell causes the caster's hands to glow with a bright rose-red radiance. At any time after the spell is cast until the priest casts another spell, loses consciousness, goes to sleep, or dies, the caster can choose to mend any one item. The item cannot be larger in volume than the caster's body.

The item must be touched by the caster, who must deliberately choose to affect it. The object may have been once living or even be presently living. When used on a living being, *rosetouch* closes gaping wounds—even over a foreign object—and closes off veins and arteries to prevent further blood loss, but cannot restore lost hit points, life force, or functioning organs, nor knit together severed limbs.

As the item is mended, the rosy glow pulses brightly, surrounds the item, and then fades. At the end of the round in which the *rosetouch* is bestowed, the item is whole.

This spell is often used to mend broken weapons or tools. Although it cannot restore the dweomer of a broken or expended magical weapon, its physical repair work is permanent and cannot be dispelled. A weapon that has been rosetouched gains no attack or damage bonuses, but counts as a magical weapon for purposes of what can be hit by it for 1 round per level of the caster of this spell.

3rd Level

Sunrise (Evocation, Alteration)

Sphere:	Sun
Range:	Touch
Components:	V, S, M
Duration:	1+1d4 rounds or special
Casting Time:	6
Area of Effect:	5-foot-sphere centered on one being
Saving Throw:	Special

With this spell, the caster evokes a dazzling sphere of light equal to natural sunlight around himself or a touched being or item. All beings in contact with the sphere lose the use of infravision for 2d4 rounds, which is halved if a saving throw vs. spell is successful.

Vampires and other undead, fungoid creatures, and subterranean fungi in contact with the sphere suffer 4d6 points of damage, which is halved if a saving throw vs. spell is successful. Upon their first contact (only) with the dazzling radiance, such creatures are affected as if by a *confusion* spell on the round following contact. Essentially, on first contact with the radiance, these creatures may continue an attack or fighting actions that bring them into the light, but on the next round they hesitate and are unable to attack or take any deliberate action.

Creatures harmed by sunlight are affected by the radiance as if they were caught in actual sunlight. Undead vulnerable to sunlight receive a saving throw vs. spell to avoid destruction.

The caster of this spell can choose to have it delay and not take effect until a word of activation that was whispered during casting is spoken again. The spell effect occurs at any later time when the word is spoken unless the touched being dies first or is affected by a *dispel magic*. In addition, if the delayed form of the spell is cast on the caster, it may even be activated by silent force of will alone; no word need be spoken. The spell is not affected by other spellcasting or magical activity on the part of the caster, but its delayed effect cannot be unleashed in the same round as the caster activates a magical item or casts another spell.

The material components of the spell are an aster seed and a piece of sunstone (aventurine).

4th Level

Boon of Lathander (Conjuration/Summoning)

Sphere: Combat
Range: Touch
Components: V, S
Duration: 6 rounds
Casting Time: 7
Area of Effect: One being
Saving Throw: None

On the two rounds following the round this spell is cast in, the spell recipient receives bonuses of +1 on attack rolls and +1 on all saving throws and is allowed one extra attack per round. The spell recipient glows with a rose-red radiance during this time of augmented ability. This radiance is similar to *faerie fire* in appearance, but it does not carry with it the benefits that opponents would gain when attacking a creature outlined in *faerie fire*.

5th Level

Shield of Lathander (Conjuration/Summoning)

Sphere: Guardian
Range: Touch
Components: V, S
Duration: 1 round
Casting Time: 8
Area of Effect: One being
Saving Throw: None

If the recipient of this spell is unwitting or unwilling *and* engaged in combat, a successful attack roll is necessary to touch that being. The spell's recipient must be touched within three rounds of the spell being cast or the spell is wasted and lost.

Shield of Lathander protects a single touched creature from all damage due to purely physical means on the round after it is touched. The protected being takes full normal damage from spells and magical item discharges, but the physical component of an enchanted weapon's attack is negated. For instance, a *long sword +2* striking a protected recipient of this spell would inflict only 2 points of damage (due to its magical bonus). Enchanted weapons lacking pluses cause only 1 point of damage.

6th Level

False Dawn (Evocation)

Sphere: Sun
Range: 0
Components: V, S, M
Duration: 1 round/level
Casting Time: 9
Area of Effect: 30-foot-radius sphere
Saving Throw: None

False dawn calls into existence a bright reddish light, as if a sunrise were occurring, within the area of effect. This light is bright enough to read by, dispels magical *darkness*, and persists for the spell duration despite any attempts to dispel it or to establish magical *darkness* in the area.

All undead creatures within a *false dawn* suffer 6d4 points of damage. Undead creatures are not allowed saving throws against this damage, and if it destroys them, their remains instantly crumble and can never again be animated to undeath. Affected undead also act confused (similar to the effects of a *confusion* spell) on the round after the *false dawn* appears. These confused undead beings cannot move, launch attacks, or use specific magical powers of their own volition.

All creatures using infravision have it foiled during the *false dawn* and for 1d4 rounds after it ends or they leave its area.

The caster *cannot* choose to exempt any creatures within the area of effect from these effects. The spherical area of effect extends below the caster's ground level and into the air above him or her.

This spell consumes a clear-, red- or yellow-hued gemstone or gemstones of not less than 1,000 gp total value that fades away to nothingness in the caster's hand.

7th Level

Greater Shield of Lathander (Conjuration/Summoning)

Sphere: Guardian
Range: Touch
Components: V, S
Duration: 1 round
Casting Time: 1 round
Area of Effect: One being
Saving Throw: None

If the recipient of this spell is unwitting or unwilling *and* engaged in combat, a successful attack roll is necessary to touch that being. The spell's recipient must be touched within three rounds of the spell being cast or the spell is wasted and lost.

Greater shield of Lathander protects a single touched creature from all damage—whether magical, physical, or psionic—on the round after it is touched. The *greater shield* also suspends the functioning of any magical *geas*, *quest*, or other compulsions on the touched being including psionic controls and attacks. Note that protected beings in or placed in damage-taking situations during the round of protection (such as pinned under water, leaping off cliffs, or buried under rockslides or collapsing buildings) are not rendered immune to damage. On the round after the spell expires, they suffer the full normal damage that the situation dictates. Beings can, however, use the round of grace given them by this spell to activate healing or escaping magics.

Leira (Dead)

(Lady of the Mists, Mother of Illusionists, the Guardian of Liars, the Mistshadow)

Lesser Power of Limbo, CN

PORTFOLIO: Deception, illusion
ALIASES: None
DOMAIN NAME: Formerly: Limbo/The Courts of Illusion; currently adrift in the Astral Plane
SUPERIOR: None
ALLIES: Mask (but betrayed by him), Azuth
FOES: None
SYMBOL: A triangular plaque of cloudy, swirling gray mists, point downward
WOR. ALIGN.: Any



Leira (LAIR-uh), the Lady of the Mists, was the goddess of deception and illusion and the patroness of illusionists and liars. Few people other than illusionists saw profit in misunderstanding and deception, so she had few lay worshipers, though many casual worshipers paid her homage to ward her off or placate her before important decisions and judgments were made. Her true appearance was never known, and she was never depicted in (uncensored) religious art. Swirling gray mists—sometimes in a vaguely humanoid form—were always shown to represent her, and her horned altars framed no image above them. She is credited with inventing the language of Ruathlek, the written tongue of illusionary magic.

Despite a fog of counterclaims and declarations, Leira perished shortly after the Time of Troubles at the hands of Cyric and Mask (in the form of *Godsbane*). Mask betrayed her to Cyric, and the goddess's portfolio was subsumed by Cyric. Churches of Leira still operate, and their priests receive spells, but these are granted by Cyric in the guise of Leira, although the Leiran either do not know (most of them) or do not care.

Leira was an enigma since she covered everything she did and said with layers of illusion and falsehood. She was not an actively malicious power, however, and it is known that those few who managed to visit her realm in Limbo uninvited were normally trapped or restrained rather than simply being atomized, as is the practice of most evil or impatient powers. She was apparently content with her small following and had no great and glorious plans or ambitions. On a personal level, she seems to have been a very private power, and the only passing friendship she maintained was with Mask—who treacherously betrayed her to her death at the hands of power-hungry Cyric. She had a formal, cooperative relationship with Azuth, patron of spellcasters, and was disliked by Tyr, who pursues justice through truth.

Leira's Avatar

(Illusionist 30, Mage 22, Cleric 16, Thief 10)

The true appearance of Leira is unknown. Most senior clergy members and holy writings say she seldom looked the same way twice, but a recurring figure in accounts of her down the ages was that of a very tall, very thin woman with long smoke-hued hair and robes that exuded mists. Her eyes were said to be black, glistening, and very large—seeming to bore through any mortal and "see all" (or at least make mortals feel that she did). Leira was always a dangerous deity to cross, but her deceptions were essentially capricious, not works of malice or deliberate attempts to conceal evil. She liked to tantalize, appearing to mortals as beings who attracted them, and because of this often

appeared as a comely, beckoning female or heroic-looking, handsome male. Leira seemed to prefer a feminine appearance whenever convenient for her purposes. Leira could draw spells from any sphere and from the schools of illusion, alteration, lesser and greater divination, enchantment/charm, and conjuration/summoning. She preferred using illusions, of course, and could not use *true seeing*.

AC –2; MV 15, Fl 24; HP 164; THAC0 11; #AT 1
Dmg 1d10
MR 70%; SZ L (9 feet)
Str 14, Dex 24, Con 21, Int 24, Wis 18, Cha 21
Spells P: 9/9/8/7/4/3/1, W: 8/8/8/8/8/8/7/7*
Saves PPDM 4, RSW 3, PP 5, BW 7, Sp 4

*Numbers assume one extra illusion spell per spell level.

Special Att/Def: Leira was never known to attack hand-to-hand, although she certainly could if she so desired. Leira cast all illusion/phantasm spells as if she were double her level. She automatically, unconsciously, and constantly negated all immunity to illusions and other spells caused by high Intelligence or Wisdom ability scores within a 360-foot-radius of her (even the immunities of other deities, although they still received their magic resistance and any applicable saving throws). In addition to casting two spells in a round if she made no physical attacks, she had the ability to cast any illusion/phantasm spell; she could use this ability to continue to cast an illusion/phantasm spell once a round even after she ran out of her normal number of spells (given above). The illusions she cast were always perfect, as if she had studied her subjects all her life (which she had).

Leira was never fooled by any illusion or any sort of magic that deceived the senses, masked one form with another, or attempted to render something undetectable (unseeable, unhearable, etc.) or invisible. She could *shape change* into any form for as long as she wished and use both the complete capabilities of that shape and her own abilities (without being affected by the natural tendencies of the form she took in alignment, for instance). She could fly in any form at MV 24, and she could also assume the form of a cloud of mist that flew or drifted as she wished at up to MV 24.

Leira was totally immune to all illusion/phantasms, even those created by other deities. She was also immune to all *charm* and *hold* effects of any sort. All attacks against her were made as if she were wearing a *cloak of displacement*.

Other Manifestations

Leira usually manifested as gray, smokelike mists, often accompanied by two piercing black eyes or simply the sensation of being intensely watched, and by a chiming, unearthly, apparently random music that came out of nowhere and seemed unconcerned with anything (such as forming a tune, or even a rhythm). In mists or smoke, Leira could be heard as a disembodied voice, sometimes perceived only by those who worship her and not by other beings who were present.

Leira also acted through the appearance or presence of marids, doppelgangers, mimics, will-o'-wisps, invisible stalkers, cloud dragons, mist dragons, displacer beasts, galeb duhr, blink dogs, and intelligent undead creatures who were former illusionists. More commonly she sent something that superficially looked like something else, talking sheep, outrageously colored cats and dogs (pink, green, blue, orange, purple), talking or flying pigs, giant talking rabbits or ponies who were invisible to anyone but those they were sent to help, giant lynxes, forget-me-nots, pyrites, sarbossas, irtioses, zioses, beljurils, tourmalines, talking owls, and eblis to show her favor and as a sign to inspire her faithful.

The Church

Clergy: Clerics, specialty priests, illusionists
Clergy's Align.: CG, LN, N, CN, CE
Turn Undead: C: Yes, SP: Yes, I: No
Cmnd. Undead: C: No, SP: No, I: No

All clerics and specialty priests of Leira receive religion (Faerûnian) as a bonus nonweapon proficiency.

The church of Leira has clerics, specialty priests, and illusionists in its organization. Exact numbers of each kind of clergy and the total number of Leiran clergy members are unknown because members of the faith cheerfully lie about its tenets, organization, numbers, and powers. An extremely loose estimation places the ratio of clerics, specialty priests, and illusionists at 20/45/35. Relations between the various members of the clergy are good, mainly because no one knows fully what is going on.

Leiran clergy members (of all kinds) are called whatever they choose to be called, and official titles vary from day to day and from person to person. Pompous titles are often followed by misleading ones, and this tenday's high pontiff is next tenday's acolyte. This wild, constantly changing array of grandiose, silly, frivolous, and obviously spurious titles ranges from Supreme High Lord of the Heights and Depths to Most Holy Guttersweeper. Within the faith, specialty priests are known as mistcallers to distinguish their capabilities from those of clerics and illusionists, but they sport the same diverse and ever-changing titles as others of their kind when asked publicly what their duties and positions are.

Compulsive liars and workers of illusions, both magical and otherwise, venerate the Lady, as do many wise thieves, but most other folk only make offerings to placate her. They otherwise mistrust her church entirely—a prudent judgment. The only time one can be sure that a priest of Leira is telling the truth is any words spoken between two utterances of the phrase "By the Mistshadow," although a sure sign that she trusts someone is that she employs huge, impossible lies without a shred of plausibility rather than the sinister misleading half-truths that the folk of the Faith That is Not What It Seems usually deal in. (The Mistshadow is one of Leira's secret names, known only to her faithful.)

Devout Leirans are unconcerned that the goddess may be dead, since that death may be an illusion, the original Leira may be an illusion, or Cyric, slyly rumored to have replaced Leira, may be an illusion. Official statements by the church say there is no trouble and Leira emerged from the Godswar more powerful than before. However, given the fact that most official statements are lies, most people believe her dead, though large numbers of her faithful (mainly those of good and neutral alignment) steadfastly are holding to the belief that she is not. She has not been definitely seen in avatar form since the Godswar, but then even her church could not definitely say she had ever been seen *before* the Time of Troubles, since every form that has appeared claiming to be an avatar of Leira has been different. She certainly has not failed in granting the spells or abilities her priests are accustomed to receiving to them.

Temples of Leira are few and far between. Most are small, partially open structures of classical construction with large columns and porticos and a wide inner sanctum where services are held before low, flat, rectangular altars with horns or imitation horns of metal curving upward from their corners. No images or statues of Leira grace the sanctuary anywhere. Leira's temples are constantly filled with a light white mist that normally remains at ankle height but can rise to fill the room and thicken to obscure vision if the high priest or priestess of the temple desires.

Dogma: Leirans believe that the Lady can be anything, anywhere, that is not what it seems. They are taught to make folk everywhere doubt what they believe and see in order to restore Holy Mystery to the world. Leirans are to give as well as take, to raise hope as well as dashing hopes. Leirans must never tell the truth when less can do and never use a half-truth when a lie would serve better. They should speak truth whenever possible only to fellow worshipers of Leira.

Novices in the faith are charged by the whispering mists of the goddess that: "The Lady is never quite what you think she is. Truth is a worthless thing to know and worth even less to speak aloud. Never speak truth when falsehood will suffice. Cherish and further illusions and rumors, for distortion and legend are what make folk happy and life alluring. Hiding a thing gives it value by the very act of cloaking."

Day-to-Day Activities: Clergy of Leira spread false rumors—and if they can, create illusions—in return for fees. They are charged with the task of making folk everywhere doubt truth by encouraging (and then revealing) false beliefs, setting up hoaxes, and the like. Leirans are masters of disguise and rent or sell costumes and (for stiff fees) apply makeup for everyone who desires it (usually folk in some trouble). They also aid others in deceptions by acting as actors-for-hire, often pretending to be wives, husbands, collection agents, brigands, paramours, escorts, thieves, or even clergy members of rival faiths as they assist some less-than-honest person in working a deceit on others. When not bent on such dark purposes, most Leiran clergy members work on alternative personas or roles they can adopt "out of mask" to work swindles on others, enriching and entertaining themselves (though it is a tenet of the church that someone they rob must later be aided by Leiran hands to make up for the loss).

Holy Days/Important Ceremonies: Leirans lie face-down on the ground and pray to the Lady every morning and on every moonlit night. They go walking whenever they encounter fogs or mists to chant praises to Leira and speak with the Lady (who is said to sometimes answer as an echoing whisper out of the surrounding mists). They also hold brief ceremonies at altars of Leira (when assigned to a temple) on a daily basis to allow nonbelievers who wish to appease Leira's caprices to make offerings and to hear and guide the prayers of lay worshipers. In all cases, formal worship of Leira

consists of kneeling prayers and standing hymns and chants made while facing her horned altars whose upswept arms frame only empty air.

The most holy rituals of Leira are the Unmasking, and the Invocation. The Unmasking is performed as purification by novices entering the priesthood, priests rising in rank, or priests doing penance for slighting their faith (telling the truth too often, for example). In this ritual, the bare-faced supplicant walks down ranks of priests holding tall lit candles between reflecting pools of water and mirrors. The Invocation is held when the Lady is called upon directly for guidance, and during this ceremony chanting priests swing censers to make thick smoke so that She may appear in the heart of its concealment and speak to them.

Leirans gather for six Conclaves every year at different places and slightly different times; word of where and when spreads quietly throughout the priesthood, but it is not revealed to outsiders. It is believed that by holy writ only truth is spoken at such gatherings and that the clergy members use such occasions to share information, to allow members to transfer from temple to temple, and to permit church elders to vote on the most important missions the faith should undertake.

Major Centers of Worship: The most influential temple in the chaotic, unorganized, rank-ignoring priesthood of Leira is the Mistkeep in Presper, which is presided over by Illusionmaster Duldinbold Alarkyn. This holy house is marked by its Pillars of Smoke (a slang name for it among Leirans is "the Pipepillars"), and it houses one of the largest and most valuable collections of magical items in Faerûn—all hidden away and guarded in various ingenious ways, of course. The Mistkeep's temple priests use these things of power in careful, subtle ways to sway political events in the lands around and in expeditions in search of yet more magical items. They also make and sell masks and vestments to other Leirans, and the gruff, aging gnome illusionist (now priest) Duldinbold is rumored to have been personally taught the ways of making enchanted tabards and masks that can emit powerful battle magic by the Mother of Illusionists herself. Rumor also has it that the state religion of legendary Nimbral is that of the Lady of the Mists.

Affiliated Orders: The church of Leira has no known affiliated knightly orders, although on successive tendays it claims to have many (making up all sorts of grand names for them), to have none, and to control them all. It is impossible to tell what or who the church of Leira may be allied with through their barrage of lies, and whether it has any actual (as opposed to made-up) honorary orders is likewise impossible to discern.

Priestly Vestments: Leiran clergy members all dress alike: in long, cowled, bottom-fringed robes of russet to ochre, lined and streaked with green, tied with sashes of the same material, and worn with gloves and distinctive smooth, silvered glass masks. These masks entirely cover the face, projecting out below the chin to allow normal breathing, and their wearers can see normally (if dimly) through them. These silver masks reflect gaze attacks, and although their wearers may still gaze through them and so still may meet something's gaze, they give their wearers a +3 bonus to their saving throws against gaze attacks or effects. Vampires, who hate mirrors, seek to slay Leiran priests whenever possible.

Leiran silver masks are tinted: Red is worn in the morning, blue after highsun, rust at dusk, and gray after the full darkness of night comes. The most holy rituals call for a mask of the same green hue as the robes.

All clergy are taught to make the silvered masks (a difficult task requiring much dexterity and patience), and they tend to have several sets (hidden in well-padded traveling cases) in addition to their everyday set. A wealthy Leiran cleric will often hire a wizard to cast *glassteel* spells on his or her masks just to be rid of worries about breakage.

A priest caught without a silver mask will wear a gauze headsack. Every robe has one sewn into the cowl and another in a concealed inner pocket to be sure that a supply is always near at hand. Although it is no sin to go barefaced, Leiran clergy members are usually paranoid about showing their faces in public when their robes or residency make nonbelievers aware of their faith and profession: Many a priest of Leira has bathed or entertained private company while stubbornly still wearing (only) his or her mask!

Adventuring Garb: When traveling, Leiran sometimes adopt alternate identities and dress as these types of people would, but most often they wear their ceremonial robes and silver mask. The robes are covered by russet cloaks with green gemstone-adorned clasps. These cloaks are *cloaks of displacement* and the "gemstones" are tinted glass shapes that can be slid aside to reveal a small hiding place in the locket-clasp where priests typically store gems, magical rings, or vials of sleep gas. This gas is a favorite weapon of Leiran clergy. It fills a roughly 20-foot-cubic volume in about five rounds if the stopper is left off the vial, or it can be poured onto a cloth and applied to a victim's nose and mouth. In either case, victims exposed to it must make a successful saving throw vs. poison or fall asleep (as in a *sleep* spell) every round they are exposed to it. It disperses or evaporates in 10 minutes after filling the cubic area of effect or being poured onto the cloth.

Specialty Priests (Mistcallers)

Requirements:	Dexterity 11, Intelligence 12, Wisdom 14
Prime Req.:	Intelligence, Wisdom
Alignment:	CN, CE
Weapons:	All bludgeoning (wholly Type B) weapons
Armor:	Any. Armor of any type, however, negates all spellcasting ability and the use of spell-like abilities.
Major Spheress:	All, astral, charm, creation, divination, healing, protection, summoning, time, weather
Minor Spheres:	Chaos, combat, elemental, guardian, necromantic
Magical Items:	Same as clerics, plus all items involving illusions and deceptions usually restricted to wizards, including scrolls with illusion/ phantasm spells
Req. Profs:	Disguise
Bonus Profs:	Modern languages (pick one), reading/writing (Ruathlek), ventriloquism

- Gnomes may be mistcallers, though the cultural peer pressure against gnomes walking such a life path is very strong in their society.
- Mistcallers, starting at 2nd level, may cast illusion/phantasm wizard school spells in addition to priest spells. Mistcallers cast these as mages of half their actual level (drop fractions). For example, a 3rd-level mistcaller casts illusion/phantasm school spells as a 1st-level mage and can only gain those levels of illusion/phantasm school spells that are available to a 1st-level mage.

  Mistcallers pray for their illusion/phantasm school spells instead of studying to memorize them, and chosen illusion/phantasm school spells replace clerical spells potentially available for use that day. (In other words, the illusion/phantasm school spell occupies a priest spell slot.) Because of this, mistcallers may never cast 8th- or 9th-level illusion/phantasm spells.
- Mistcallers may use certain types of wizard spells from scrolls without using a *read magic* spell to comprehend them. Spells which are purely illusion/phantasm school spells may be used in this fashion. Any spell that uses illusion/phantasm magic in conjunction with other magic schools cannot be cast from a scroll because the mistcaller cannot read it. If a scroll contains illusion/phantasm spells along with those of other schools, then only the illusion/phantasm spells may be used by the mistcaller.
- Mistcallers gain a +2 bonus to saving throws vs. illusion/phantasm spells and spell-like abilities.
- At 3rd level, mistcallers are able to cast *impenetrable falsehood* (as the 2nd-level priest spell) once a day.
- At 3rd level, mistcallers are able to cast *phantasmal force* or *audible glamer* (as the 1st-level wizard spells) once a day.
- At 5th level, mistcallers are able to cast *misdirection* (as the 2nd-level wizard spell) once per day. Mistcallers may cast another *misdirection* for every additional five levels in experience they gain beyond 5th.
- At 7th level, mistcallers are able to cast *shadow magic* (as the 5th-level wizard spell) once a day.
- At 10th level, mistcallers are able to cast *demi-shadow magic* (as the 6th-level wizard spell) and *disbelief* (as the 6th-level priest spell) once a day.
- At 13th level, mistcallers are able to cast *mislead* (as the 6th-level wizard spell) once per day.
- At 20th level, mistcallers are able to create a *permanent illusion* (as the 6th-level wizard spell) three times a tenday.
- One spell is completely forbidden to both clerics of Leira and mistcallers—*true seeing* or devices that use *true seeing*. Any priest of Leira who uses this spell goes irrevocably insane (though the action of a deity may reverse this state). There is no penalty for casting the reverse of this spell, *false detection*.

Leiran Spells

2nd Level

Impenetrable Falsehood (Abjuration)

Sphere:	Divination
Range:	Touch
Components:	V, S
Duration:	12 hours
Casting Time:	5
Area of Effect:	One being
Saving Throw:	None

This spell makes any untruth spoken by the caster or a touched spell recipient being sound convincing and hides all untruths from a *detect lie* spell, similar magics, related spell-like abilities, and even the discernment of specialty priests of Tyr. It also foils *ESP* and other mind-reading magics or psionic abilities that could reveal a lie, hiding true thoughts behind random ruminations on two or three topics mentally chosen by the caster as the spell is cast (for example, the possible whereabouts of a half-remembered stream that must have been somewhere hereabouts, how soon the next apple crop might be ready, and the name of a particular merchant met years ago in a tavern, and seen from afar down a crowded street just a tenday ago).

4th Level

Monstrous Illusion (Illusion/Phantasm, Necromancy)

Sphere: Combat, Necromantic
Range: 0
Components: V, S
Duration: 1 round/level
Casting Time: 7
Area of Effect: The caster
Saving Throw: None

This spell transforms the air around the caster into the shape of any wholly physical Faerûnian creature. It cannot create the shapes of creatures having a dual-planar existence or a fundamental connection to another plane of existence, such as most undead creatures. The monster form chosen must be of a creature that the caster has seen directly on some earlier occasion while it was alive and awake, but cannot be a unique being such as the tarrasque or a particular human ruler. The form must also be large enough to encompass the caster.

The caster controls this *monstrous illusion* from within and can use all the normal powers and abilities of the creature except—if applicable—flying. The illusory monster's attacks do only half the damage the real monster would, but the illusion also cloaks and shields the caster, who suffers only half the normal damage from attacks made on him or her while within the *monstrous illusion*. This spell can be ended at any time at will.

5th Level

Triple Mask (Illusion/Phantasm, Necromancy)

Sphere: Necromantic, Protection
Range: 0
Components: V, S, M
Duration: 1 round/level
Casting Time: 8
Area of Effect: The caster
Saving Throw: Special

This spell transports the caster's real body and gear to an extradimensional space and creates three identical, solid images of the caster on the spot where the caster stood. These solid illusions have no intellect and cannot wield or cast magic, but otherwise look and act just like the caster, who controls them all. The images can carry things, speak, and even launch (nonspell) attacks at the caster's normal THAC0, employing their nonmagical duplicates of whatever gear and weaponry the caster had on his or her person at the time the spell was cast. The images act independently and can travel any distance apart from each other without affecting the operation of the *triple mask*. This spell is often used by casters who want to be present at a dangerous meeting or journey but somehow remain safe.

The caster must be in contact with/linked to one of the images at the beginning of a round and stay "in" that image until the end of the round; in the meantime, the other two images carry out any instructions they were given at the end of the preceding round. When the round ends, the caster can instantly, silently, and untraceably switch to another image. At the same time, the caster can alter the orders for the other two images. No switch need be made if the caster does not desire to, and the caster can see and hear (but not smell, feel, or taste) through the eyes and ears of all three images at all times.

Images that are destroyed when the caster is not in them do the caster no harm. One image's destruction does not end the spell or visibly affect the other two images—but if the image the caster is linked to is destroyed, the spell ends, all three images vanish instantly, the caster appears in the location of the destroyed image, and the caster suffers 1 point of damage for each experience level she or he currently possesses.

When this spell is cast, the caster must make a system shock survival roll. If it fails, the caster falls unconscious but takes no other harm, and the spell is wasted without taking effect. When the spell ends normally, the caster returns to the last position of any of the remaining images when the spell expired.

The material components of this spell are three peas.

Lliira

(Our Lady of Joy, Joybringer, the Goddess of Joy, Mistress of the Revels)

Lesser Power of Arborea, CG

PORTFOLIO: Joy, happiness, dance, festivals, carefree celebration, contentment, release, hospitality, freedom/liberty; from Waukeen: trade, money, wealth
ALIASES: None
DOMAIN NAME: Olympus/Brightwater
SUPERIOR: Sune
ALLIES: Sune, Milil, Waukeen (missing), Selûne, Sharess, Deneir, Oghma, Lathander
FOES: Bane (now dead), Bhaal (now dead), Loviatar, Talona
SYMBOL: Three six-pointed stars arranged in a triangle with their points touching with the orange star uppermost, yellow on the left, and red on the right
WOR. ALIGN.: Any, though evil worshipers are rare



Lliira (LEER-ah, with a trill on the long "e" sound) is ever-changing, ever-moving, ever alive. She embodies happiness, freedom, and joyful movement. She is not an ambitious deity, nor does she like pretense, so she is rather uncomfortable with her new role in the events surrounding the disappearance of Waukeen.

For over 10 years now, Waukeen has been unheard from in the Realms, and she has been publicly announced by her priesthood to be destroyed or dead. Lliira promised Waukeen during the Time of Troubles to guard her portfolio and godly power until she returned for it (see the entry on Waukeen), but Lliira has not been able to find any trace of Waukeen since she last saw her during the Godswar. In 1365 DR, she felt forced to take over Waukeen's disintegrating church to preserve what she could for the return of her friend. She sent a prophet to the gates of every temple to Waukeen to speak to the Waukeenar. He was to emphasize Waukeen's uncertain status (that she could not be found in the Realms or her home plane and showed no sign of appearing in the near future) and Lliira's regency (not *appropriation* of the position), but the Waukeenar, already in a panic-stricken state after receiving no new spells for years, immediately heard what they thought they were going to hear and recorded that Waukeen was dead.

Lliira is rather uncomfortable with her new role as the shepherd of the bulk of the former flock of Waukeen. Though she is only holding Waukeen's portfolio as its regent, the increased power the Waukeenar are delivering to her is a constant temptation, and the prospect of completely folding the power of Waukeen into herself grows sweeter to Lliira each day. Still, she holds off doing so out of loyalty to her friend and to respect the promise that she made.

Lliira's allegiance is to Sune (who until recently was also served by Selûne), though her closest everyday ties are to Milil, and the two powers often work together. Because of this close relationship, scholars have often become confused about her ultimate loyalty; although she is allied to Deneir, Milil, and Oghma, Oghma is *not* her superior. A nasty legend surfaced after the Time of Troubles that Lliira hunted down and killed Leira, the Lady of the Mists, since their names were similar. This is patently untrue.

Lliira's Avatar

(Mystic 28, Mage 26, Spellsinger 24, Cleric 19, Bard 18)

Lliira initially appears as brightly whirling lights and smoke in midair. Out of this dances a young, sensuous, laughing, lady with pure blue eyes and long gold hair. (Sometimes her hair appears to be streaked with silver or with odd pastel colors of blue, pink, green, or lilac.) Moving on air, this 9-foot-tall, shapely, carefree human female dances uncaring of dignity, literally reveling in the joy of movement. She wears a tight-fitting body suit under a series of gauzy robes that twirl and drape artfully as she moves, and she trails a sparkling wake of winking lights as she dances. These small radiances flash to mark at least the last 60 feet of her movements (longer if she desires).

Lliira cannot abide violence and ill feeling, and a sword bared (save in solemn ceremony) is enough to drive her—or her favor—away. Normally, if any sort of serious violence breaks out, she simply leaves. Lliira draws her spells from any sphere or school, but refuses to physically hurt people unless left no other option; however, she does not consider changing someone into another form (at least temporarily) or transporting them elsewhere to be physically hurting them.

AC –3; MV 15, Fl 15; HP 174; THAC0 2; #AT 1
Dmg 1d10+7 (+7 Str)
MR 65%; SZ L (9 feet)
Str 19, Dex 24, Con 22, Int 21, Wis 17, Cha 22
Spells P: 11/11/10/9/9/9/6, W: 6/6/6/6/6/6/5/5/5/5
Saves PPDM 2, RSW 3, PP 5, BW 7, Sp 4

Special Att/Def: Lliira can unleash spells as she spins (up to the normal total of two per round if she makes no physical attacks) and also leave behind a third magic each round. This spell takes effect when a creature (or creatures) of her choice enters the part of the twinkling wake the dancing goddess leaves behind where she set the magic to take effect. She can specify precisely which individuals, species, nationalities, classes, professions, genders, ages, and so on of beings to be affected and to be excluded, and the magic will affect only those she desires, avoiding others even if they are accompanying or even touching beings who are Lliira's deemed targets. If the lights of her wake have faded, these invisible "waiting" magics remain for 1 turn in the spot where she set them to strike at the unwary.

Lliira can only place such waiting magics in areas she has directly passed through, and each takes effect only once, discharging itself fully at that time. Each release of such a magic forces Lliira into another shape (typically a lillend, lamia, or draconic form—but always one of her choosing) for at least 1 round. She retains (and can use all the powers of) such a form for as long as she desires, but retains all of her own powers also—and, of course, her intellect and alignment, whatever the tendencies of the beast whose form she's taken normally are. The goddess usually returns to her dancing human form as soon as possible. Observations of her transmutations over the years have led to her being cryptically called the Everchanging Goddess in holy writings and caused those not familiar with the secrets of her faith a great deal of confusion. (Most often, they confuse Lliira with Leira.)

Lliira destroys any form of nondivine undead creature with her touch. Her light step or the sparkling trail of her passage while dancing on air acts as a *freedom* spell (the reverse of *imprisonment*), wherever she treads. She can convert any form of liquid within a container of some sort (even fountains qualify, but natural ponds, lakes, and the sea do not) into any other nonmagical liquid by touching the container. Typically, she uses ability this to change poor ale into fine wine, but she can change wine into soapy water or sour milk as a joke or to get back at someone who has spoken poorly of or to her.

Lliira is immune to all spells, abilities, and spell-like effects that cause *fear*, impede her movement (such as *hold* spells), or alter her emotions. She casts all charm sphere or enchantment/charm school spells to double effect in all respects and a –2 penalty to saving throws (when saving throws are allowed).

Other Manifestations

Lliira appears as a will-o'-wisp that leaves a sparkling trail and can emit dancing lights at will that it can direct to illuminate certain areas, signal, form symbols or words in the air, and so on. The wisp speaks with Lliira's voice, has all the properties of a true will-o'-wisp, and can unleash spells just as the avatar of the goddess does. This wisp is almost always flickering and dancing and is often accompanied by a wordless, ululating song. (This sound is the goddess singing; it sounds like a human female voice crooning from afar.)

If Lliira intends to take no active part in events, she may manifest as a sudden dancing radiance about an item or favored person. This light is short-lived and is accompanied by joyous laughter or exultant, wordless singing. The light can convey silent mental messages (as words spoken in the mind) and one priest spell per round to those entering its confines. Spells thus bestowed are either cast upon the being or placed in their minds for their own later use (one time only) and require no material components. Beings who receive such spells to cast need not even be spellcasters to wield them; when they loose the spells, they cast them as a spellcaster of the appropriate type at their own level of experience. The goddess chooses which creatures receive her spells or words—they are not given to just any being who enters her manifested radiance.

Lliira also acts through the appearance or presence of aasimar, coures, einheriar (all onetime mortal jokesters, dancers, revelers, and party folk), firres, lillend, movanic devas, and shieres. More commonly she turns beverages into fine wines and liquors unexpectedly and sends multicolored butterflies, robins, sparrows, bluebirds, rainbows, kittens, puppies, pinto or piebald horses, gold or white goats, daisies, violets, snapdragons, pansies, other wildflowers, opals, agates of all sorts, lynx eyes, microclines, silkstones, rhodochrosites, rosalines, phenalopes, star rose quartzes, tabasheers, tremairs, jasmals, fire opals, and diamonds to show her favor and as a sign to inspire her faithful.

The Church

Clergy: Clerics, specialty priests, mystics, spellsingers
Clergy's Align.: NG, CG, CN
Turn Undead: C: Yes, SP: Yes, Mys: No, Spell: No
Cmnd. Undead: C: No, SP: No, Mys: No, Spell: No

All clerics, specialty priests, and mystics of Lliira receive religion (Faerûnian) as a bonus nonweapon proficiency.

Lliira attracts to her worship dancers of all sorts and fun-loving hedonists. She also receives offerings from lay worshipers and casual worshipers seeking her blessing for a particular party, revel, festival, or other gathering. Lliirans (priests and lay worshipers of Lliira) have a well-deserved reputation as festival animals, and more than one adventuring company has found an empty till when it left the Lliiran priest in charge.

Both specialty priests and clerics of Lliira were called Joybringers until 1365 DR, when the members of the clergy themselves began to be confused by this practice. Now specialty priests of Lliira are known as joydancers to distinguish their functions from the clerics, mystics, and spellsingers of the church, and all members of the clergy may be addressed as joybringers. Joybringers tend be folk of whimsy, light spirits, and constant joking (but not pranks). They imitate and lampoon others all the time, try to make folk around them laugh, and spend money like water to bring happiness to others by bestowing gifts and throwing feasts. A typical Lliiran act is to offer a tavernkeeper 2,000 pieces of gold or more in return for throwing open the tavern for an evening to allow free food and drink for all. Escorts are then hired by the joybringers to act as peacekeepers ("friendly bouncers"), and the Lliiran clergy members position overhead nets with strategically hidden pull ropes and *unseen servant* spells (and the like) to neutralize troublemakers and persistent combatants.

Joybringers have no organized hierarchy or chain of command. Relations between clerics, specialty priests, spellsingers, and mystics are excellent. Adventuring clerics, mystics, spellsingers, and specialty priests are universally respected as envoys from temple to temple, but no religious community of Lliira reports to, or is subservient to, another. The visit of an adventuring priest to an established temple is cause for celebration (of course, a sunny day is also cause for celebration, as is a cloudy one, or a cloudy one with a nice sunset, etc.). The accepted guidance and leadership of the Grand Rapturemother over the entire church is a matter of obeying generalized policy decrees and accepting temple funds from her seemingly limitless coffers.

Since the Time of Troubles, the church enfolded many of the former followers and clergy members of Waukeen, especially those merchants who enjoy revelry (in other words, those possessed of a sense of humor and who are not miserly to the point of grasping after every coin and begrudging the time away from trade—or the loss of dignity—involved in a little celebration). Many of Waukeen's former temples have now been reconsecrated to Lliira. With the infusion of new blood, the Lliiran church has become mildly more responsible and mildly more mercantile, but it has also developed a very strong regard for the preservation of personal freedoms. A few former Waukeenar insist on retaining their previous formal titles and vestments, but even such "old guard coinspinners" are gradually being absorbed into the malleable and free-wheeling Lliiran church. Most of the former priests of Waukeen are now out-right joybringers who are either fully taken with the power of the faith or worshiping Lliira as Waukeen's godly regent. Most former Waukeenar seek to work within the wide boundaries of behavior and responsibilities set forth by the Lliiran faith and consider themselves to be the wiser heads that will aid Lliira to best bring happiness to the most people. Most joybringers regard ex-Waukeenar as bean-counters and stick-in-the-muds, but think they are learning to "let go" with time.

Joybringers use few titles, addressing each other as "Brother" and "Sister," and referring to themselves as "the True," novices and laity as "the Tested," and nonbelievers as "the Unseeing." Temples are led by a Master of the Revels (even if female), and she or he is assisted by a High Prior, a Lorespeaker, a Seneschal, and a Quartermaster. The goddess herself is the only Mistress of the Revels, and by her decree such formerly popular titles as Revelmistress have been outlawed.

Temples of Lliira can be of any style, but are usually built around a huge meeting facility/party room/ball room, from which open out smaller conference rooms, bars, chat rooms, and nap rooms (for those who have overindulged in drink). Upper floors usually house the clergy members, who live in comfortable apartments. Lliiran temples are opulent, by any standard, featuring crystal chandeliers, parquet or mosaic stone floors, velvet draperies, artful gilt mirrors, and well-stocked, solid oak bars. Temples and shrines to Lliira are usually fronted by her symbol. This symbol is the one described above, an older form used in ancient texts (the three stars appearing in a diagonal row descending from upper left to lower right with the



orange star uppermost, then yellow, and red lowest), or a special symbol used most frequently on altars or as an illusion on her temple doors (a fat log on a fire, accompanied by the scent of cinnamon or roasting meat).

Dogma: Lliira's followers are believers in the ability, potential, and talent of the individual, and the celebration of life and its diversity. Often this leads to hedonism that would make a Sunite blush (briefly). They believe that they should spread joy wherever and whenever possible, and allow no one to be sad when mirth or comfort could be given to them. They strive to brighten the hearts and minds of all the folk they meet, not merely friends and others who embrace Lliira.

Joybringer novices are charged as follows by a manifestation of the goddess: "Exult in life, and find joy in all things. Out of grief and despair, wrest joy, and join in the dance. Celebrate and honor deaths and the dead—the best mourning is laughing remembrance. My true servants seek joy always through working to bestow it on others. Hide no true feelings, but dance them out if it is not prudent to speak them aloud. Gather into celebrations the lost, the lonely, the exiled and outlaw, the shunned, and even your foes: Festivals are for all. Let folk follow their own desires, and respect their choices. Learn what folk find funny, and what lightens their hearts, and in this doing come to know yourself and how best to serve Lliira and all intelligent beings."

Day-to-Day Activities: Clergy of Lliira are the most fun holy folk in all of Faerûn to be around. Making everyone have a good time is their profession, and they throw the best parties and are the best priesthood at perceiving the needs of others and governing themselves accordingly. (Some people need intelligent conversation to be happy, others need companionship or something to smash—Lliirans try to see what is needed without being told and to fulfill it.) As a result, joybringers are among the best-loved priests in all Faerûn, even among folk who think their goddess represents empty-headed, frivolous nonsense. Joybringers do their best to see that they do little heart-lifting deeds every day that surprise or aid people. They also ensure that people get a steady stream of jokes from them so that most Faerûnians are eager to talk to them and not guarded in speech, and they explain to any who ask about the methods by which they distribute offerings among the needy so that if people fall onto hard times they know who to see or where to go.

The smoothest diplomats among Lliirans (as opposed to the most brilliant clowns) speak to rulers and wealthy merchants of how useful the church of Lliira is at keeping the common people happy (or at least content)—something that perceptive merchants and rulers can see for themselves—and remind such powerful folk that the church needs constant financial support. Wise heads among the rich and powerful give these joybringers regular donations, and the church also receives a constant stream of small handfuls of coins from the wills of poor peasants who want to give something to the only people who made them happy.

The most powerful clergy of Lliira are those who have demonstrated shrewd business judgment in handling church investments; they know how to parlay what is donated into many times that amount (a skill at which former Waukeenar excel, and which makes those who remain in the faith likely to gain status quickly after the faith's initial prejudice against them). This process not only yields the church the funds it needs to do good works (and pay for all that food and wine), but this cleverly earned wealth has made it one of the larger landholders in Faerûn—albeit as the sum of the holdings of a large number of quasi-independent, locally run temples, not a firmly ruled, organized empire. Far-sighted Lliiran clergy members are broadening the reach of the church to make it increasingly "the faith that brightens everyday life and therefore should be embraced in everyday life," and the worship of Lliira is growing steadily.

Holy Days/Important Ceremonies: All of the major holidays of the calendar and all local festivals (and in truth, just about anything else) are occasions for a "holy festival" or "lesser revel" of the Lliiran faith. These ceremonies always involve an opening fanfare and songs to the goddess given while tumbling or dancing and then progress to a feast. What happens thereafter is determined by the occasion; there may be speeches or a solemn holy ritual, ribald comedy entertainment, amorous pursuits, or a friendly contest such as a tug-of-war, knock-the-knight-down, or a pun duel.

On all joyous occasions, offerings of food or wealth are "held up to the goddess" and her name invoked. These offerings are then buried, burned, or (whenever possible) given away to beggars and others not invited to, or unable to be present at, the revelry.

The most holy ceremonies to Lliira always begin with the ritual of Swords Cast Down, wherein two or more weapons are cast onto the ground amid chanting and covered with fresh flowers (either picked or—in winter—conjured up by hired druids, hired mages, or special spells cast by senior clergy members). The most holy personal prayers to the goddess always involve the faithful supplicant dancing alone in a meadow, garden or beautiful setting while whispering or singing prayers to the goddess. The appearance of a rainbow during such prayers is seen as a blessing and a powerful good omen.

Major Centers of Worship: The philosophical center of the Lliiran faith is the Palace of Holy Festivals in Selgaunt. Here Grand Rapturemother Chlanna Asjros issues the Words of the Goddess as written policy decrees to all Lliirans. She also oversees church investments of titanic size and scope, sending out supportive funds to recognized religious communities of Lliira everywhere. New communities are identified and "certified" to her by the roving specialty priests of the faith, who take care to force false worshipers of the goddess to stop invoking her name without also serving her. Because of the vigilant joydancers, few ne'er-do-wells who desire only to revel on church funds receive more than one "gift of the goddess" payment.

Chlanna was formerly known as "High Revelmistress" until she was personally "touched by Lliira." After this experience, she readily adopted a new title in accordance with the goddess's wishes. She also found that she had gained a divinely granted special ability to *levitate* and dance on air at will or walk around three feet off the ground, not merely ascend or descend as most levitating folk do. Church philosophers (such as they are) take it as given that all future Grand Rapturemothers or Rapturefathers will be granted this ability.

Affiliated Orders: The Lliiran church has no affiliated knightly orders for obvious reasons. It does have several honorary orders celebrating excellence in the art of dance, including the Order of the White Violet (for performance of great poignancy) and the Order of the Leaping Stag (for performance skillfully evoking the nature of an animal) among others. Lliira's church also has a fundamental tie to the Harpers, a secret organization working for freedom and good throughout Faerûn.

Priestly Vestments: Ceremonial vestments of Lliira for joybringers of both genders consist of a skin-tight outfit divided into unequal orange, yellow, and red sections. One leg may be yellow, the other red, one sleeve orange, the other yellow, the front orange, and the back yellow. A sleeveless robe is worn over the entire affair in patches of yellow, red, and orange. Plunging necklines are common among both priests and priestesses, and the hair is worn long for both genders of joybringers, although it may flow free or be bound up in any manner of hairdo. Elaborate earrings are also worn by joybringers of either gender, and cosmetics, anklets, bracelets, and delicate chain belts may also be seen; personal variations in dress are permitted and even encouraged.

Adventuring Garb: The red, yellow, and orange coloration of the Lliiran faith is continued in the field in armor, overrobes, cloaks, and outdoor clothing as much as possible. When this is not possible, a cloak featuring some red, yellow, and orange fabric is preferred, even if it but sports piping in those colors.

Specialty Priests (Joydancers)

Requirements:	Wisdom 13, Charisma 13
Prime Req.:	Wisdom, Charisma
Alignment:	CG
Weapons:	Lasso and net (bludgeoning weapons in extreme circumstances)
Armor:	Any
Major Spheress:	All, animal, charm, creation, elemental, healing, necromantic, protection, sun, travelers, weather
Minor Spheres:	Divination, plant, summoning, thought, time
Magical Items:	Same as clerics
Req. Profs:	Tumbling
Bonus Profs:	Dancing, juggling, tightrope walking

- Specialty priests of Lliira may utter a *soothing word* once per day. The soothing word has two functions. First, it may remove *fear* or other harmful emotion-affecting magic from all within 20 feet of the priest. The priest has a 50% chance per individual affected to remove the magic, plus 2% per level. Second, the *soothing word* may add +2 to initial reactions with others. The use of the *soothing word* is obvious and visible, so if the individuals it is being used on are suspicious of magic or are paranoid, it may be interpreted as an attack.
- Joydancers are extremely good at unarmed combat of a free-form nature due to their highly toned physiques and good senses of balance. They gain bonuses when engaged in wrestling or "punching"—a type of damage they often inflict with well-placed kicks rather than with their fists. When they make an unarmed attack against an armed opponent, normal initiative is rolled for both combatants, and the usual bonus that the

armed opponent would receive in attacking them under the Weapons in Defense rule is reduced to a +1 attack and damage bonus. (The Weapons in Defense rule is found in the Weapons in Non-Lethal Combat subsection of the Attacking Without Killing section of the Combat chapter of the *PHB*. Normally, this rule allows an armed character to attack first with a +4 on attack and damage rolls when another character makes an unarmed attack against him or her.)

Unarmed Combat with *The Complete Fighter's Handbook*, *The Complete Priest's Handbook*, or the *PHB* and the *DMG*: In this system of unarmed combat, joydancers begin play as punching/kicking specialists or wrestling specialists. (They receive a free weapon proficiency which must be used to specialize in one of these nonlethal forms of combat.)

Specializing in these combat forms gives joydancers a +2 bonus to attack rolls (including an additional +1 special to their class), a +1 bonus to damage rolls, and a +1 chart bonus with their unarmed attacks. Joydancers specialized in punching gain one extra attack per round, while joydancers specialized in wrestling gain a +2 bonus to their effective Strength score for purposes of maintaining or breaking holds. The chart bonus allows a character to pick a result on the Punching and Wrestling results chart one higher or one lower than the actual attack roll would dictate.

At 6th, 13th, and 20th levels, joydancers may spend another weapon proficiency to give themselves an additional +1 to attack and damage rolls, and an additional +1 chart bonus.

Unarmed Combat with *Player's Option: Combat & Tactics*: In this system of unarmed combat, joydancers begin play with extra skill in pummeling/kicking or wrestling. (They receive a free weapon proficiency which must be used to become expert in one of these nonlethal forms of combat.) Whenever possible, they use their feet to pummel if they decide to pursue that form of combat, inflicting the extra damage done by kicking, and they may kick creatures the same size category as themselves or smaller (or prone, sitting, or kneeling opponents of any size) and still inflict this extra damage.

At 1st level, joydancers are considered expert; at 6th level, specialized; at 13th level, a master; and at 20th level, a grand master. The exact benefits are described in more detail in Chapter Five of *Player's Option: Combat & Tactics*.

- At 3rd level, joydancers are able to cast *bliss* (as the 2nd-level priest spell) or *unseen servant* (as the 1st-level wizard spell) once a day.
- At 5th level, joydancers are able to cast *hold person* (as the 2nd-level priest spell) or *sleep* (as the 1st-level wizard spell) once a day.
- At 7th level, joydancers are able to cast *deadly dance* (as the 4th-level priest spell) on themselves or another touched being once a day. They gain the ability to cast another *deadly dance* once every additional four levels (two at 11th, three at 16th, etc.).
- At 10th level, joydancers are able to cast *candle of calm* (as the 5th-level priest spell) once a day.
- At 15th level, joydancers are able to generate magical pheromones that mimic the ability of *Starella's aphrodisiac* (see the *Tome of Magic*) once a day.
- All of the above abilities for priests of Lliira are revoked if the priest uses a weapon (other than net or lasso) that inflicts damage on another. This penalty exists until the joydancer spends a full day engaged in meditation and absolution followed by a big party that lasts all night.

Lliiran Spells

2nd Level

Bliss (Enchantment/Charm)

Sphere: Charm
Range: 5 yards/level
Components: S
Duration: 4 rounds
Casting Time: 5
Area of Effect: One creature
Saving Throw: Neg.

This spell causes a single being who fails a saving throw vs. spell to be lost in a trance of intense pleasure and happiness, a sensation felt so acutely that the creature fails to notice the rest of the world, approaching danger, or pain. A blissful being wanders aimlessly about, smiling in a dazed fashion and dropping any items it is holding or wielding. Victims of this spell cannot perform any deliberate task, attack, or defend themselves—even if wounded during their blissful state. A creature affected by a *bliss* spell is immune to other *bliss* spells for one day plus one hour per point of Constitution it has. The saving throw vs. the spell is made with no bonuses or penalties if the target creature has the same level or Hit Dice as the caster, and at a –1 penalty per every level or Hit Die that the caster has in excess of the target, or a +1 bonus per every level or Hit Die that the target creature possesses above the caster's level. Blissful beings are not affected by hypnosis or any attempts (magical or psionic) to control or influence their minds (for example, *charm person* spells).

4th Level

Deadly Dance (Alteration)

Sphere: Combat
Range: Touch
Components: V, S, M
Duration: 4 rounds
Casting Time: 7
Area of Effect: One four-limbed, bipedal creature
Saving Throw: None

This spell affects the caster, another touched four-limbed bipedal creature (such as a human), or a touched creature currently using such a form. It fades, wasted, if used on another sort of creature or if the recipient being changes its form to something other than a four-limbed biped.

Recipients of a *deadly dance* move with fluid grace. They find that remaining still takes a conscious effort; their bodies want to move. For the duration of the *deadly dance*, the Dexterity of the recipient is increased by 2 points and his or her balance is perfect, allowing the recipient to leap about and land with pinpoint precision—for example, on tiny ledges—and cast spells, catch or throw things, or launch attacks in mid-leap. In each round of the deadly dance, she or he can choose to attack with a +3 bonus to attack rolls or to get double the usual number of attacks with the normal chance of striking their target.

The material components of this spell are a bit of rubber and a scrap of silk.

5th Level

Candle of Calm (Enchantment/Charm, Evocation)

Sphere: Charm, Protection
Range: 10 yards/level
Components: V, S, M
Duration: 1 round
Casting Time: 1 round
Area of Effect: 70-foot-radius sphere
Saving Throw: Special

This spell creates the illusion of a lit, levitating candle—an illusion that gives off very real, flickering light bright enough to read by without any real flame or heat being present. The spell affects all beings who are within 70 feet of the candle at any time during the round of its existence. On the round the candle burns, a saving throw vs. spell must successfully be made by any affected creature desiring to cast any spell, launch an attack, or even act to defend themselves in any way beyond movement. (In other words, they can freely move aside from an attack, but cannot ready a weapon or raise a shield without making a successful saving throw). Any attacks by a creature who does make a successful saving throw are made with a –7 penalty to attack rolls. On the following round, creatures affected by the *candle of calm* can act freely, but their attack rolls are at a –6 penalty. On the second round after the candle vanishes, attack rolls at a –5 penalty, and on the third round, they are at a –4 penalty, and so on until the penalty vanishes on the seventh round after the disappearance of the *candle of calm*.

The radiance of the candle also causes the same happiness effect in creatures as the 4th-level wizard spell *emotion* and banishes any existing natural or magical *discord*, *fear*, *hate*, *hopelessness*, and *sadness*. Once the *candle* has been created, its caster is free to engage in other spellcasting without harming its magic.

The material components of this spell are an unlit candle of any sort and a piece of clear crystal or glass.

Loviatar

(Maiden of Pain, the Willing Whip, Patroness of Torturers)

Lesser Power of Gehenna, LE

Portfolio: Pain, hurt, agony, torment, suffering, torture
Aliases: None
Domain Name: Mungoth/Ondtland

Superior:	None (formerly Bhaal)
Allies:	Malar, Bane (now dead), Bhaal (now dead)
Foes:	Ilmater, Eldath, Talona, Lliira
Symbol:	A black nine-stranded whip, the ends bloody and barbed, or (in elder days) a chalk-white, slim, female human left hand, fingertips downward, with three drops of blood dripping from each of them
Wor. Align.:	LE, NE, CE



Loviatar (Loh-VEE-a-tar), one of the Dark Gods, appears in her religion's art as a pale maiden dressed in white, pleated armor and carrying a bone-white wand, a whip, or a scourge that she uses as a weapon against her foes. She is venerated by torturers, sadists, and other twisted and evil people and creatures, including some nonhumans who love to bully other nonhumans. While he lived, Loviatar served Bhaal along with Talona, though the two goddesses are heated rivals. Loviatar loves to torment and tease Talona and has more than once expressed the opinion that by all rights Talona ought to and eventually will serve her.

Loviatar is aggressive, domineering, and fearless. She has a cold and calculatingly cruel nature and is also almost unreachable emotionally—toward love, fear, or even hatred. It would have to be a miracle for any deity or mortal to make a dent in her icebound heart. She has an instinct for inflicting both physical and psychological pain, and she always seems to know what to say and the way to say it to inflict the most hurt and raise the biggest self-doubts in someone, mortal or deity. And unlike most simple bullies, she does not fear pain or hurt herself and laughs at attempts to physically damage or verbally humiliate her. The only possible weakness one might use against her is her very calculating nature, which relies on her assumption of the innate selfishness of human nature—beings acting in a self-sacrificing or heroic manner can sometimes snarl her carefully knit plans.

Loviatar's Avatar (Cleric 29, Mage 23, Fighter 15)

Loviatar appears as a beautiful human maiden of slim build, thigh-length, straight, platinum-blonde hair, and a cold, sinister manner. She dresses in revealing white silks decorated with silver chains or in black leather decorated with outlandish spikes. She speaks softly and moves with sensual grace. She truly enjoys inflicting pain and does not care if she receives it—more than one mortal adventurer has been startled to see her deliberately advancing so as to suffer an attack. When she bleeds, her blood is black and thick, like syrup. She uses spells from any school or sphere, but prefers using spells from the illusion school of magic and spells that cause lingering pain and damage over several rounds or longer.

AC –3; MV 15, Fl 24; HP 187; THAC0 6; #AT 5/2
Dmg Weapon+7 or weapon+9 (+7 Str, +2 spec. bonus in scourge, dagger, and whip)
MR 65%; SZ L (10 feet)
Str 19, Dex 21, Con 20, Int 21, Wis 17, Cha 22
Spells P: 11/11/10/9/9/9/7, W: 5/5/5/5/5/5/5/5/3
Saves PPDM 2, RSW 3, PP 5, BW 4, Sp 4

Special Att/Def: Loviatar can hide her attacks or traps with illusionary magic. Mortals who launch magic at her or attack her instantly reexperience the worst pain in their lives with the same hit point loss and disabilities that they suffered the first time. If such beings have died and been magically brought back, they reexperience the worst single attack that they survived. A second attack by the same mortals forces them to reexperience the second-worst attack they have ever suffered.

Loviatar wears two garters that are *ropes of entanglement*; she unleashes these if in personal danger. She is considered to be specialized in scourge, dagger (her *dagger of ice*), and whip. She wields a *dagger of ice* in hand-to-hand combat whose strike chills for 1d10 points of damage unless the target is shielded against cold-based attacks and that cuts for a further 1d4 points of damage. The dagger can absorb 9 spell levels per turn; Loviatar can choose to turn this power off to save it for more fearsome attacks if she sees a feeble spell coming her way.

Loviatar can create a 20-foot-long barbed whip or scourge at will in either hand. Using a whip, she can lash out with deft accuracy to flick dice out of cups without moving or toppling those cups, strike a foe's eyes, or remove a ring from a single finger, and so on. Such whips or scourges fade to nothingness the moment she releases them. Her scourge inflicts 8d8 points of damage. Her whip lashes for 4d6 points of damage or inflicts 2d6 points of damage and winds around a foe's trunk or limbs (as Loviatar desires). Enwrapped foes move at half rate, are unable to ready weapons or employ spells having material components, and can—if the goddess wishes—be dragged helplessly toward her at a rate of 10 feet per round.

The kiss of Loviatar can *heal* her clergy or others she has a fondness for or burn like acid, corroding flesh for 2d12 points damage. The use of either power causes such emotional turmoil in mortal targets that unless they make a successful saving throw vs. death magic, they are stunned into total helplessness the following round and can take no offensive action (nor do they apply Dexterity bonuses to their Armor Class that round).

Other Manifestations

Loviatar manifests either as a flying black whip that moves as her avatar does and has the same properties as the whips her avatar can create or as a floating, disembodied human female head that laughs maniacally as it flies about, platinum blond tresses streaming behind it. In either form Loviatar can use her kiss ability, speak, write (with the tip of the whip or an animated lock of hair, in either case leaving behind letters written in black blood), or cast illusions.

Loviatar also acts through the appearance or presence of baatezu (exiles), imps, and tieflings (mages and warriors who are all cruel, veteran adventurers, and skilled torturers). More commonly she sends inquisitors, nightmares, hell hounds, black rats, black poisonous spiders, wolf spiders, jet, ivory, snowflake obsidian, webstone, black violets, and black and red poppies to show her favor and as a sign to inspire her faithful.

The Church

Clergy:	Clerics, specialty priests, monks, mystics
Clergy's Align.:	LE, NE, CE
Turn Undead:	C: No, SP: No, Mon: No, Mys: No
Cmnd. Undead:	C: Yes, SP: No, Mon: No, Mys: No

All clerics, specialty priests, monks, and mystics of Loviatar receive religion (Faerûnian) as a bonus nonweapon proficiency.

Worship of Loviatar tends to be strongest in large, decadent cities such as Athkatla, Calimport, Mulmaster, Saerloon, Selgaunt, Telflamm, Waterdeep, and Westgate. Newcomers are often recruited from the ranks of the bored and wealthy or the desperately hungry beggars through large revels where much drugged wine is drunk and dancing and more intimate pursuits go on for several days and nights.

Priests of Loviatar are few in number, but widespread in power. Opponents tend to avoid them, since murder is the least that they will do in revenge against insults to their goddess. Women—both humans and half-elves—dominate the ranks of the priesthood both numerically and in rank and have always done so. Loviatar's tightly organized priesthood is composed primarily of clerics. Her specialty priests, called pains, operate as a separate arm of the faith, moving from place to place and ensuring that the goddess's will is carried out; they serve as the envoys and secret agents/inquisitors of the church. The clerics hold the pains in great regard, since they are often the tools of Loviatar's punishment. If an organized temple or shrine of Loviatar is present in a city, clerics make up the bulk of the organization, but one to three pains are also able to be called upon by the clerics. Mystics often are attached to small groups of pains, and monks, while living only with other monks in monasteries and abbeys, usually owe fealty also to the temple to which their abbey is hierarchically attached.

Priests of Loviatar are known as Loviatans (pronounced "Low-VEE-a-tans") and in old texts are sometimes referred to as Lovites (LOH-vites). They tend to be cruel and sadistic. They enjoy bestowing pain upon others (and receiving it) within a hierarchy of strict rules and discipline. Junior clergy members are often ordered to do tasks in a needlessly difficult or painful way to reinforce this iron discipline. Those who stay faithful usually develop truly awesome self-control, and in battle can carry on thinking and acting calmly even when dying from wounds or lacking limbs. They become very used to pain and are usually much scarred from self-inflicted injuries and hurts dealt by their superiors. To increase the agonies they receive and inflict, handfuls of salt are often rubbed in open wounds.

Loviatans always pray for battle spells before going out in public and are admonished to be alert. Although they boldly walk dark streets alone, their reputations sometimes land them in trouble with drunken sailors or dock workers or into ambushes from adherents of goodly faiths. Such attackers rapidly discover that most devotees of the Maiden of Pain are vicious in a fight. Since they do not fear pain or disfiguring wounds, they strike boldly where a more prudent combatant might withdraw. Some priestesses even go into taverns when bored or restless and deliberately start fights, though Loviatans rarely resort to such public methods of spreading mayhem in civilized areas for fear that they will be thwarted, slain, and the faith outlawed or adherents harassed in the future.

Novices or postulants to the Faith of Pain are known as Kneeling Ones. Confirmed priests use the titles (in ascending order): Taystren, Adept (in Pain), Sister/Brother (in Torment), Supremar, Caressor (of Terrors), Whiplass/Whiplar, Paingiver, Whipmistress/Whipmaster, High Whipmistress/Whipmaster, Branded (of the God), and Truescar. Words in parentheses in the preceding list represent parts of the formal title seldom used except in rituals, disciplinary hearings, or documents. The last two titles are applied to all Loviatan clergy members who have served as the head of a temple, abbey, or monastery of the goddess or who have personally distinguished themselves in their service and taken up a life of wandering to further Loviatar's will and influence, often sponsoring or leading bands of "dark adventurers" to spread torment.

The church of Loviatar is currently relatively independent, though its members aid other evil churches when it suits them. They particularly hate the church of Ilmater, which teaches that strength comes out of suffering, and the church of Eldath, which teaches of peace, the banishment of fear, and living in harmony with nature, since the specialty priests of these deities are resistant to Loviatar's pain-inflicting abilities.

Most Loviatan temples feature extensive dungeons beneath their aboveground facilities. The surface temples are usually are built of stone or thick wood and resemble nothing so much as a combination monastic cell complex and prison. Even the windows of priest's rooms often sport bars.

Dogma: Loviatar teaches that the world is filled with pain and torment, and the best that one can do is to suffer those blows that cannot be avoided and deal as much pain back to those who offend. They (chillingly) believe that true pleasure is only won through pain. In the Loviatan faith, the strong are those who taste pain and strive on.

Novices in the Loviatan faith are charged as follows: "Kindnesses are the best companions to hurts, and increase the intensity of suffering. Let mercy of sudden abstinence from causing pain and of providing unlooked-for healing come over you seldom, but at whim, so as to make folk hope and increase the Mystery of Loviatar's Mercy. Unswerving cruelty will turn all folk against you. Act alluring, and give pain and torment to those who enjoy it as well as to those who deserve it most or would be most hurt by it. The lash, fire, and cold are the three pains that never fail the devout. Spread my teachings whenever punishment is meted out. Pain tests all, but gives strength of spirit to the hardy and the true. There is no true punishment if the punisher knows no discipline. Wherever a whip is, there am I. Fear me—and yet long for me."

Day-to-Day Activities: As one of the Dark Gods, Loviatar likes to be feared, and her clergy members are ordered to whisper of her ever-present power in the darkness after they have inflicted pain. Their Prime Charge is to tirelessly cause suffering, both widespread and personal. This work may be as brutal as flogging an encountered band of orcs until they flee or as subtle as breaking hearts among young nobles by pretending to fall in love with the gallants (while disguising one's Loviatan faith), working to break up existing amours and friendships, and engaging in scandalous dalliances before coldly spurning the victims and departing. The activities of prudent worshipers of Loviatar should never be so high-profile that local authorities set out to imprison or thwart them upon first sight, but such activities should be energetic and numerous. Being a good actor—and of striking beauty, or experienced in using spells to appear so—are very useful traits for a Loviatan, but the most successful Loviatans are those who understand the ways and natures of folk and so know just how to cause them the most pain and to manipulate them toward that end.

Holy Days/Important Ceremonies: The most basic ritual performed by Loviatans is a kneeling prayer at morning and at evening performed after striking oneself once with a whip. Other rituals of the faith center on consecrating wine, whips, holy symbols, and other items—both practical, such as *potions of healing*, and horrific, such as torture implements—used by the devout and on celebrating advancement in priestly rank.

All four seasonal festivals are celebrated by Loviatans with the Rite of Pain and Purity: a circle dance of chanting, singing clergy members performed upon barbed wire, thorns, or broken glass or crystal, where the priests allow themselves to be urged to greater efforts by the whips of high-level priests and are accompanied by the drumming of lay worshipers. A red radiance rises gradually and forms a flickering cloud above the ring. If Loviatar has important missions to speak of, is especially pleased with this group of followers, or wants to enact her displeasure, she manifests in the heart of the cloud. If Loviatar does not manifest, the ritual ends after half an hour, and the priests heal themselves.

Every twelfth night (unless such a night coincides with a Rite of Pain and Purity, which preempts it) the clergy members celebrate smaller Candle Rites wherein they sing, chant, and pray as they dance around lit candles, passing some parts of their bodies through or over their flames repeatedly until the rite ends with the highest-ranking priestess extinguishing her candle with consecrated wine.

Major Centers of Worship: Aside from in the nation of Dambrath, where the worship of Loviatar is the state religion and the queen of Dambrath, Yenandra, is its high priestess, the Black Spires of the Maiden temple in the Vale of Wailing Women west of Ishla in Amn is the largest, wealthiest, and most energetic center of worship to Loviatar, sending out agents all over Faerûn and speaking with "the close love of the goddess." The House of Spires has risen to such prominence only in the last decade and so very rapidly because of one priestess: Queen of Torment Chalathra Nyndra, a dark-eyed, raven-haired, gaunt woman of truly vicious tastes and a legendary hunger to feel pain. It should be noted that Chalathra has found and modified an old draconic spell that acts to *heal* through immersion in a pool of a secret, enchanted mixture of tree saps and plant oils—and that creatures in contact with this substance automatically make all System Shock and Resurrection Survival rolls if faced with situations requiring them while largely immersed. Loviatans will hunt down—to the ends of Faerûn and beyond—and slay anyone stealing any samples of this "Milk of the Maiden."

Affiliated Orders: The Loviatan church has no affiliated knightly orders. Monks of the faith all belong to the Disciples of the White Rod, named in honor of the token granted to their founder by Loviatar and held in the home abbey near Calimport as a relic. Mystics follow an eccentric philosophy/order that they call the Way of Transcendence. When asked what their order's tenets are, they just smile knowingly.

Priestly Vestments: Loviatans of both genders wear high black boots, black choker gorgets, and long black gloves that reach up to their shoulders. They also wear daring-looking leather body harnesses over or under side-slit ritual robes of icy white or black lined with scarlet silk (so that movements cause red flashes).

Loviatans are usually armed with saw-edged daggers and whips. A typical priest of low rank has a dagger at her belt, another in one boot, and a barbed whip with a 6-foot reach that lashes for 1d6+1 points of damage. A priestess of "full" (medium) rank adds to this gear a barbed cat-o'-nine-tails with a 4-foot reach that flails for 2d4 points of damage, and perhaps a black metal mace with skin-contact sleep venom in its hollow handle, so that its first strike releases the venom, causing the next six blows to force saving throws vs. poison on a victim. (Failure of this saving throw means falling asleep for 1d8+3 turns commencing in 1d4+1 rounds, and slapping or dousing the sleeper in cold water does not awaken him or her.)

High-ranking priestesses are usually also equipped with several *iron bands of Bilarro* spheres at their belts, and a few also carry a *wand of frost, fire, and fear*. This rechargable magical weapon is a cat-o'-nine-tails with a 4-foot reach made of electrum tentacles attached to a steel shaft. Every strike from it drains 1 charge and deals out magical damage, as follows (roll 1d10): On a roll of 1, 4, or 7, the target takes 3d6 points of frost damage; on a roll of 2, 5, or 8, the victim is burned for 3d6 points of damage; on a roll of 3, 6, or 9, the victim is affected as if by a *wand of fear*; and on a roll of 10, two tentacles (determine their powers randomly) act on the victim, both dealing their usual damage (reroll any second roll of 10). Saving throws vs. spell are allowed against the whip's *fear* power, but not against its other two types of attack.

Adventuring Garb: Priests and priestesses of Loviatar wear a pleated armor that resembles scale mail. However, the ceremonial garb is lightweight and designed for fashion rather than protection. It is constructed to emphasize the figure of the wearer rather than to provide true protection. The AC of ceremonial scale mail is 6 instead of 4. Loviatar's priests wear it as a badge of honor and pride.

The pleated mail is often augmented by breastplates that bristle with spikes. From a wearer of such augmented armor, a firm hug (the Embrace of Loviatar) does 1d2 points of damage. The addition of the breastplate adds somewhat to the protection provided by the armor, raising the outfit's Armor Class to 5.

Loviatar grants boons, in the form of *white wands*, to those who have caused widespread suffering. She usually grants these boons to members of her priesthood who have served her outstandingly. However, she has been known to grant *white wands* to individuals outside her faith who have, willingly or not, caused widespread suffering. She prefers to grant them to those who have unwillingly or unknowingly done so, in particular good and lawful types who will be tormented just knowing that they have advanced her cause. (Loviatar delights in tormenting good or lawful beings with these "gifts"; in such cases, the wand emits her cold laughter whenever it operates.) Loviatar's *white wands* appear mysteriously, but their origin and purpose are mentally communicated to the beings they are intended for upon



first contact. (If any other creature but the one it is intended for touches a *white wand*, it melts away like ice in the hot sun.) A *white wand* absorbs 1d10 levels of spells launched against the wand-bearer before being used up. It operates automatically to completely absorb such spells. When a *white wand*'s capacity is exceeded, it dissolves—but it does wholly negate any last magic that overloads it, even if the spell greatly exceeds the level-absorption capacity remaining in the wand.

Specialty Priests (Pains)

REQUIREMENTS: Constitution 15, Wisdom 15
PRIME REQ.: Constitution, Wisdom
ALIGNMENT: LE
WEAPONS: All bludgeoning weapons (wholly Type B) plus whip and scourge
ARMOR: All armor types up to and including scale mail and shield (pleated ceremonial scale mail preferred)
MAJOR SPHERESS: All, charm, combat, elemental, healing, law, necromantic, sun
MINOR SPHERES: Animal, divination, guardian, summoning, time, weather
MAGICAL ITEMS: Same as clerics
REQ. PROFS: Leatherworking, scourge
BONUS PROFS: Endurance, rope use, whip

- Pains may inflict a *pain touch* on any opponent they touch with a successful attack roll using a hand or other limb. The recipient is allowed a saving throw vs. spell. If this saving throw succeeds, she or he suffers no effect. If this saving throw fails, she or he is wracked by pain, suffering a –4 penalty to attack rolls and a –2 penalty to all Dexterity checks for as many rounds as a pain's level. Pains may attack one individual of size H or smaller each day for every three levels of experience they have (one person at 1st–3rd levels, two at 4th–6th level, etc.). Pains may combine this ability with any attack roll to touch a certain being (such as is required for say, a *cause light wounds* spell), in some cases resulting in two magical effects happening to a creature at once. Certain special abilities of other specialty priests (Ilmater and Eldath, for example) negate the effect of this ability. As a result, there is great hatred between the clergy of Loviatar and that of these deities.
- At 3rd level, pains are able to cast *whip of flame* (as the 2nd-level priest spell) once a day.
- At 5th level, pains are able to cast *dance of pain* or *whip of pain* (as the 3rd-level priest spells) once a day.
- At 5th level, pains are able to cast *touch of Loviatar* (as the 2nd-level spell) once a day. They may cast an additional *touch of Loviatar* for every two experience levels they gain above 5th level (twice at 7th level, three times at 9th, etc.) to a limit of five times a day.
- At 7th level, pains are able to cast *kiss of torment* (as the 4th-level priest spell) once a day.
- At 10th level, pains are able to cast *eyebite* (as the 6th-level wizard spell) once a day. Only the effects of the sleep form of the spell can be reflected upon them, however.
- At 15th level, pains are able to cast *symbol* (as the 7th-level wizard spell) once a day. They prefer the pain form of this spell-like ability, but can use the other forms also.
- At 20th level, pains are able to cast *ensnarement* (as the 6th-level wizard spell) once a month. They are taught how to make the proper warding circles through the lore of the church and do so with the same facility as a wizard of their level. Permanent warding circles are found in the dungeons of some temples of Loviatar.

Loviatan Spells

2nd Level

Loviatar's Caress (Alteration)
Sphere: Combat
Range: 10 yards/level
Components: V, S
Duration: Special
Casting Time: 5
Area of Effect: Special
Saving Throw: None

This spell provides the means of unerringly delivering another single harmful or beneficial spell of 4th level or less that requires a touch to deliver cast within the round immediately preceding the casting of *Loviatar's caress*. It may be combined with the *pain touch* ability of a specialty priest of Loviatar.

Whip of Flame (Evocation)
Sphere: Combat
Range: 0
Components: V, S, M
Duration: 7 rounds
Casting Time: 5
Area of Effect: Special
Saving Throw: None

This spell creates a blazing whip or flexible line of flames extending for 12 feet from one of the caster's hands (or, if lacking a hand, from the end of whatever is left of the caster's arm). The *whip of flame* is wielded using the caster's THAC0, and it strikes once per round. Although this weightless lash behaves like a whip, and burns brightly enough to see by, the flames are actually an illusion, and cannot ignite anything. The weapon is an intangible line of force, not an actual cord that can wrap around things, be grasped, or be cut.

A *whip of flame* does damage by transmitting heat, searing whatever it touches for 1d8+3 points of damage per strike. Metal weapons and armor transmit full damage to their wearers, but leather armor or the padding typically worn under metal armor reduces damage by half, rounding fractions down, for the first strike of the *whip of flame*; thereafter, such garments are hot enough to transmit full damage to their wearers.

Note that creatures can pass through the lashing whip without being slowed or hampered in any way, but in turn they have no effect on it. Beings who rush through the stretched-out whip or otherwise deliberately come into contact with it take its full damage even when it has already struck another creature on the same round.

The *whip of flame* fades away when the spell expires, the caster wills it to, or the caster commences any other spellcasting.

The material components of the spell are one of the caster's hairs and a flaming branch, spark, or lump of charcoal.

3rd Level

Dance of Pain (Alteration, Necromancy)
Sphere: Combat, Necromantic
Range: Touch
Components: V, S
Duration: 4 rounds
Casting Time: 6
Area of Effect: One recently injured creature of size L or smaller
Saving Throw: Special

This spell only affects creatures who have been recently injured, defined as having lost some of their hit points within the preceding 24 hours. It is wasted if cast on a healthy, unharmed being, or a creature larger than size L. (The spell cannot form around larger beasts.) When the caster successfully touches the target of the spell, a spiral of illusory blades whirls around the victim, marking the boundaries of a field of sharp-edged, invisible lines of force that cut the victim and buffet him or her about. If free to move, victims of this spell are jerked about in an uncontrollable dance that causes a –2 penalty to their attack rolls, worsens their Armor Class by 4 points, and makes intricate tasks (such as opening locks or casting spells) impossible. The unseen cutting edges slice and slash the victim for 2d4+4 points of damage per round. Restrained or immobile victims simply suffer damage.

Victims of this spell are allowed saving throws vs. spell each round. When a saving throw succeeds, it means that they take only 2 points of damage on that round and can manage at least one semi-intricate task (such as hurling a missile weapon, getting an item from pouch or belt and readying it for use, and so on), but still cannot cast spells.

Whip of Pain (Necromancy)
Sphere: Combat, Necromantic
Range: 0
Components: V, S, M
Duration: 1 round/level
Casting Time: 6
Area of Effect: Special
Saving Throw: Special

This spell creates a whiplike, flexible line of force emanating from the fingertips of the caster's hand (or, if lacking a hand, from the end of whatever is left of the caster's arm). This crackling, coiling line of purple sparks is wielded as a whip and uses its caster's THAC0 to attack. It strikes opponents up to 10 feet distant.

The *whip of pain* functions as a +2 magical weapon for purposes of which creatures it is able to affect. When the wielder successfully strikes a target, the *whip* makes a loud snapping sound, and the target must make a saving throw

vs. spell and a Constitution ability check. If the saving throw fails, the victim suffers 4d4 points of damage; if it succeeds, the victim suffers only half damage. If the ability check succeeds, the target feels only enough pain to suffer a –1 penalty to his or her very next attack roll. If it fails, the target is wracked by pain on the remainder of the current and all of the next round. This lowers his or her Armor Class by 1, places a –2 penalty on attack rolls, and makes it impossible for the victim to concentrate enough to cast any spells.

The *whip of pain* fades away when the spell expires, is dispelled, the caster wills it to, the caster falls unconscious, or the caster commences any other spellcasting. The wielder can trigger magical items like wands with his or her other hand without ending this spell.

The material components of this spell are a drop of unholy water and one of the caster's hairs.

4th Level

Kiss of Torment (Necromancy)

Sphere:	Combat, Necromantic
Range:	Touch
Components:	V, S
Duration:	3 rounds
Casting Time:	7
Area of Effect:	One creature of size L or less
Saving Throw:	Special

To enact *kiss of torment*, the caster must successfully touch the bare flesh of the victim with his or her bare flesh; this touch can be of any type from a light brush with the fingertips to an actual kiss. *Kiss of torment* attacks the nervous system of the body, overwhelming it with phantom pain that causes the victim to writhe uncontrollably and suffer 4d6 points of damage. Typically, targets of this spell can retain their footing and their grasp on wielded or carried items, but can do little else; attacking or uttering incantations is impossible.

The victim is allowed a saving throw vs. spell at the end of the first round, and if it succeeds, the spell ends. If it fails, the writhing continues for a second round and another saving throw is necessary. If this second saving throw succeeds, no damage is taken in the second round and the spell ends, but if it fails, an additional 2d6 points of damage is inflicted upon the victim, the writhing continues for a third round, and another saving throw is necessary. If this third saving throw succeeds, no damage is taken in the third round and the spell ends, but if it fails, an additional 1d6 points of damage is inflicted upon the victim.

Malar

(The Beastlord, Lord of Beasts, the Black-Blooded Pard, the Ravaging Bear)

Lesser Power of Carceri, CE

Portfolio:	Hunters, marauding beasts and monsters, blood, bloodlust, evil lycanthropes, stalking
Aliases:	The Stalker (Vilhon Reach), Render (Endless Ice and Great Glacier), Blue Bear (Uthgardt barbarians), Herne (Orcs of the High Forest)
Domain Name:	Colothys/The Land of the Hunt
Superior:	Talos
Allies:	Auril, Talos, Umberlee, Bane (now dead), Loviatar
Foes:	Chauntea, Deneir, Eldath, Ilmater, Lurue the Unicorn, Nobanion, Silvanus, Sune, Gwaeron Windstrom, Shialia, Uthgar
Symbol:	A brown-furred, bestial claw with long, curving talons tipped with fresh red blood
Wor. Align.:	N, CN, LE, NE, CE



Malar (MAH-larr) is the god of the savage wild. Along with Umberlee and Auril, he is one of the Gods of Fury who serve Talos. He is worshiped by hunters who revel in the kill or who hunt for sport or to excess, fallen rangers, sentient carnivores, and lycanthropes. Those who suffer the depredations of wild beasts attempt to placate the Beastlord with offerings of freshly killed and bloody meat, but Malar rarely recognizes their entreaties. In his more favorable aspects he is revered by beings who identify with the untamed nature, grace, and amorality of predators.

Malar achieves almost sensual fulfillment from the hunt and the kill. He revels in the fear radiated by the hunted and hungers for the blood of his prey. He speaks only in low growling undertone or vicious snarl. The Lord of Beasts despises the Balance sought by druids and their deities and seeks to overthrow it through the actions of his faithful. He manifests an avatar in Faerûn in an endless hunt across the Realms whenever the mood strikes him—which is almost constantly.

During the Time of Troubles, Malar stalked the length and breadth of Faerûn. He is known to have battled Nobanion in the Gulthmere Forest in a fierce conflict known as the Roar of Shadows. The Beastlord was driven north and west by the Lion God working in an alliance with the Emerald Enclave. When Malar appeared in the North, he was relentlessly pursued by Gwaeron Windstrom and could not shake the Master of Tracking from his trail. The Beastlord did challenge and defeat Herne, a corrupted incarnation of the Master of the Hunt brought to the Realms by an ancient wave of immigrants along with Oghma and other powers. Herne was venerated by the orcs of the High Forest, and Malar has since assumed his portfolio.

In the aftermath of the Time of Troubles, Malar has been weakened by the growing strength of Talos. As a result, he has been forced to seek new worshipers among the nonhuman tribes, and now numerous humanoids have begun to venerate the Beastlord as an adjunct to their traditional pantheons. Malar has also acquired additional human worshipers from the ranks of a few beast cults by slaying their totem spirits and assuming the animal spirits' portfolios as aspects of his own. One of the first beast totems to fall to his bloody talons was Blue Bear, an Uthgardt beast cult corrupted by pervasive contact with lower planar beings and venerated in other lands as Render, the Bear God.

Malar's Avatar (Ranger 30, Druid 17)

Malar favors two forms when he stalks the Realms. As the Beast, he appears as a man-high catlike beast, sleek and supple in its movements. His ebony fur is matted with blood, and his talons and fangs endlessly drip blood. The Beast cannot and does not speak.

As the Master of the Hunt, also known as the Wild Hunter, Malar appears as a black-furred, 12-foot-tall humanoid with red eyes above a whuffling, flesh-draped hole rather than a nose and mouth, and a large rack of antlers that he can use to slash or stab at targets. Malar can speak in this form and can cause his antlers to melt away and reappear at will, allowing him to avoid damage to his rack and to prevent opponents from trapping him by ensnaring his antlers. The Master of the Hunt is typically accompanied by a pack of 21 dire wolves (winter wolves in polar regions) of the largest possible size (maximum hit points).

Malar can cast spells from any sphere, although he favors spells from the animal, combat, and summoning spheres. Malar often joins in the hunts his clergy members promote—and when such a visitation occurs, his clergy members seek to impress him with their reckless valor and often fling away weapons to chase the quarry—frequently a bear, wolf, owlbear, or more fearsome monster—barehanded. Although Malar believes all creatures should look after themselves and that all who hunt should also know the pain and fear of the hunted, he does dispense healing on such occasions, bestowing curative magic through the burning-hot blood that drips from him.

AC –3; MV 21 (leap 70 feet); HP 207; THAC0 –9; #AT 5* or 3**
Dmg 3d4+11/3d4+11/3d4+11/3d4+11/4d4+11 (claw×4/fangs, +11 Str) or 1d10+11 (antlers, +11 Str) and 1d6+16 (*spear* +3, +11 Str, +2 spec. bonus in spear)
MR 70%; SZ L (12 feet long—Beast, or 12 feet tall—Master of the Hunt)
Str 23, Dex 24, Con 23, Int 15, Wis 20, Cha 18
Spells P: 10/10/9/9/5/3/2
Saves PPDM 2, RSW 5, PP 4, BW 4, Sp 6

*The Beast can attack each round with four taloned claws and one fanged bite.

**The Master of the Hunt can attack once each round with his antlers and two times with his spear.

Special Att/Def: In either form, Malar laughs like a deep-voiced giant. He is an infallible hunter and tracker, bested only at tracking by Gwaeron Windstrom and Mielikki. He can *shape change* at will between the Beast and Master of the Hunt forms in one round, once per turn. In either form, the Beastlord can cast *monster summoning I, II, III, IV, V, VI,* or *VII* once per round in addition to casting a spell. Malar can always choose what sort of creatures respond to his summoning, but they are always some form of predator.

The Beast customarily pounces in battle so he can attack with all four talons in a round in addition to his bite. His bite inflicts lycanthropy (of a random form of evil were-creature) at will. The Master of the Hunt attacks with his antler rack and his massive *spear* +3. On rolls of 4 or better more than he needs to hit with his antlers, the Wild Hunter successfully gores for double damage. His magical spear vanishes if he lets go of it for any reason and reappears in his hand at will.

Malar regenerates 5 points of damage per round. He heals 5d8 points of damage and regenerates mutilations by changing form from Beast to Master of the Hunt or vice versa. He is immune to *charm* spells or spell-like effects of any sort and cannot be forced to change physical form to any shape he does not wish to assume. Malar has no special effect on undead creatures other than can be accomplished by his physical attacks or spells; however, undead beings of any sort (except deities) cannot harm him and avoid him instinctively.

Other Manifestations

Malar prefers to manifest as a cloud of darkness in which two large, red, feral eyes gleam. From this cloud may issue forth his voice, bestial roars or snarls, or (most often) deep, snarling laughter.

Malar may also manifest as, or change in one round to, a disembodied, animated furry beast limb (akin to that conjured up by the *beast claw* spell, described below) that can point, draw symbols or write in the air in letters of floating, blazing blood, carry or manipulate items, or fight (raking for 3d4 points of damage, striking twice per round at THAC0 –8, and having AC 0, MV Fl 21 (A), and 101 hp). An impossibly deep, bone-shaking snarl usually accompanies this latter manifestation.

Malar acts frequently through all sorts of predators, particularly bears, wild hunting cats of all sorts, displacer beasts, fang dragons, jackalweres, gargantua, leucrotta (greater and lesser), evil lycanthropes, owlbears, perytons, wolfweres, wolverines, aurumvorae, wolves, and even (very rarely) the tarrasque. He has been known to place appropriately seeded deepspawns in regions where predators and/or prey are scarce so as to ensure the hunt never ends.

The Church

CLERGY: Clerics, specialty priests, fighters, wizards
CLERGY'S ALIGN.: LE, NE, CE
TURN UNDEAD: C: No SP: No, F: No, W: No
CMND. UNDEAD: C: Yes, SP: No, F: No, W: No

All clerics and specialty priests of Malar receive religion (Faerûnian) as a bonus nonweapon proficiency. Malar's clergy are required to take the hunting nonweapon proficiency, and animal lore and tracking are both highly recommended. Clerics of Malar are allowed to use daggers.

Malar is not a popular god with many devoted followers. Like Umberlee, he is invoked usually to prevent his intercession (usually heralded by wild beasts) as opposed to beseeching it. Groups devoted to following him are present, however, terrorizing civilized areas and surviving by poaching what they need.

Temples of Malar are simple affairs. Typically they are inwardly curving, fang-shaped stones arranged in a ring in shadowy forest glens. Many temples, particularly those located in more civilized settings where the activities of Malarites are viewed with loathing by the local populace, are built above extensive limestone caverns and accessed via a sinkhole in the circle's center. The twisting subterranean passages serve as hunting grounds through which ruthless Malarites stalk sentient prey (particularly humans and demihumans) captured from the surrounding region.

The church of Malar is loosely bound and without a central hierarchy. This makes it all the more difficult to counter or remove, for as soon as one den of Malarites is contained, another arises. The church organization is built around the concept of the hunt, and consists of local, independent cells or "Hunts." The leader and most powerful individual of each hunt is known as the Huntmaster, who may be a priest, warrior, wizard (very rarely), or shapechanging predator (such as a wolfwere or evil lycanthrope). If human, the Huntmaster can be identified by his or her headpiece: usually a bear, great cat, or other creature the leader has killed with his or her bare hands. The office of Huntmaster is won by challenge—a fight to the death if the incumbent does not resign—and the Huntmaster decides the locale, time, and prey to be stalked in the ceremonial hunts of the faithful.

Malarite priests are known as Lords of the Hunt or Huntlords (to distinguish them from lay followers, who are merely "of the Hunt"). No individual titles are used, except "Old Hunter" as an address of respect to senior clergy, but clergy members are often known by names such as Brother Stag or Sister Wolf in recognition of the most powerful beasts they have slain alone with only their daggers, their bare hands, or *claws of Malar*. Specialty priests of Malar are known as talons.

Dogma: Survival of the fittest and winnowing of the weak are Malar's legacy. A brutal, bloody death has great meaning: "May you die an old man" is an insult among Malarites. The hunt is the fulcrum of life and death, and the focus point of life is the challenge between the hunter and the prey, the judgment of who may live or die. Malarites are expected to view every important task as a hunt and to remain ever alert and alive. They must walk the wilderness without trepidation, as Malar does, and must show no fear in the hunt. By being bold, they expect to win the day.

Malarite novices are charged as follows "Savagery and strong emotions defeat reason and careful thought in all things. The strong must slay as frequently as possible and exult in the doing if they are to survive and achieve dominance of the pack that society truly is under the polite veneer it maintains. Taste the blood of those you slay and never kill from a distance. The glory and danger in the hunt should be told to all in grand tales. Work against woodcutters, farmers, and all fools who seek to cut back the forest and slay beasts because they are dangerous. Suffer no druid to live, for they believe not in survival of the strong, but in a weak-minded balance that allows the inferior to survive and often to rule. Slay not pregnant wild creatures, young wild animals, or deepspawns so that dire beasts to hunt may always be plentiful."

Day-to-Day Activities: Priests of Malar indulge in hunting as often as possible and strive to route the hunt to make it as dangerous as possible, so that its finale (the killing of the quarry) takes place in a settled area (so that the Malarites can demonstrate their superiority, of course). Common folk who do not appreciate having desperate leucrotta, wolves, displacer beasts, and the like chased through town tend to hate and fear Malarite clergy members—which is the whole idea: Those who do not venerate the Lord of Beasts should respect him out of fear.

Malarite clergy members also preach the joys and the bountiful yields of the hunt and work to thwart the expansion of farms and settlements so as to preserve as much wilderness as possible. They work against the priesthoods of Chauntea, Deneir, Eldath, Silvanus, and Ilmater, staging raids and vandalism much as outlaws and bored young noblemen indulge in.

Malarite clergy seek to slay druids of all faiths whenever possible, for they see the natural Balance that druids promote and maintain as the true foe of all who love to hunt. They believe it interferes with the rightful triumph of the strong over the weak. Consequently, druid organizations, those with druidic connections, and those sponsored even partially by nature deities (including the Harpers) also seek out and destroy Malarite strongholds at any opportunity.

Holy Days/Important Ceremonies: Worship of Malar centers around the hunt and tends to consist of personal prayers to the Beastlord offered before the chase, during pursuit, and while drinking a toast over the slain quarry (sometimes a toast of the blood of the very animal killed). The droning Bloodsong is intoned over the bodies of all creatures slain during a hunt—and specific ritual prayers and chants should accompany feasting on any beast slain during a hunt.

The only high rites of the faith are the Feast of the Stags and the High Hunts. The Feast is celebrated at Higharvestide, when Malarite clergy parade through settled areas bearing the heads of the beasts they have slain during the previous tenday (a frenzied orgy of killing) and lead all who desire to eat to a feast. The beasts hunted down by Malarite hands are the main dishes at this two-day-long revel of gluttony, and all folk are invited (even druids may come and dine in safety, protected by "the Peace of the Table"). At this feast, clergy publicly undertake to hunt throughout the winter ahead for the tables of specific widows, aged folk, infirm individuals, and orphan children. This day marks the annual high point of regard for the faith of Malar in most communities.

By Malar's command, every hunt (religious community) of his worshipers must celebrate at least one High Hunt in each of the four seasons of the year. A High Hunt is a sporting event attended by all Malarite clergy members able to walk. They wear boots and headpieces made from the skulls or heads of beasts they have personally slain, and each wields only a single knife or the *claws of Malar*. Their quarry—a sentient humanoid, usually a human male—who is set free in a wooded area (or extensive cavern complex if necessary) ringed by Malarite clergy members. The quarry is armed and armored with all the nonmagical items he or she desires that can reasonably be obtained—and then hunted to death for the glory of Malar. However, if the prey escapes the boundaries of the hunt (set up at its beginning) within a day and a night or survives until the sun has cleared the horizon on the morning after the hunt begins, he or she wins freedom, can never be so hunted again, and can ask any boon of the Huntmaster that is within his or her power and does not involve killing a Malarite.

The prey is often a druid and cannot be a worshiper of Malar. (Huntmasters cannot use the High Hunt to eliminate potential rivals within the clergy.) When slain, victims of the hunt are wholly burned to ashes as a meal for Malar.

Major Centers of Worship: The Divine Den in Bezentil, where High Huntmaster Skith Tsornagar leads a congregation of 70 or so Malarite clergy

members and twice as many lay worshipers who are avid hunters, is the center of Malar's faith in the Great Dale and all of Faerûn east of the Dragon Reach and north of Thay. The clergy members of the Divine Den mount many hunting expeditions to remote and perilous regions of Toril in pursuit of exotic prey. A dozen skilled smiths among them make the True Talons of the God (approved *claws of Malar*).

The Deep Hunting Grounds in Undermountain beneath Mt. Waterdeep is a powerful and rapidly growing temple located amidst a subterranean forest known as the Wyllowwood. Led by Benita Darkwind, the congregation of 60 or more priests and as many warriors, rogues, and lay worshipers is actively expanding its influence throughout Undermountain and mounting increasing numbers of hunts through the streets of Waterdeep.

Affiliated Orders: The church of Malar also includes lone priests unaffiliated with any particular hunt. These solitary women and men, known as Beastmasters, exhibit an amazing rapport bordering on telepathy with animals and other predators, and they are rumored to command fearsome powers resembling those of powerful druids. Beastmasters resemble savage beasts in disposition and lifestyle and exert control over most predators in large swaths of wilderness through the use of multiple, concurrent *find companion* spells. (Other clergy can only have one animal companion at a time.) Beastmasters only rarely call upon the aid of other Malarites in their territory, but when they do, few local Huntmasters defy their requests. There is a loose correlation between the geographic areas of influence of Beastmasters and circles of druids in the wild. Individual Beastmasters and their servitors contest in an endless cycle of violence with nearby druids.

Malar is also served by a few rare Beast Lords. These lone spellcasters breed unnatural monsters like bulettes, stegocentipedes, owlbears, perytons, and so forth. While most Beast Lords are human, a few are drawn from the ranks of other races such as illithids and beholders. One prominent nonhuman Beast Lord in the North is an illithilich, believed to be based in ruined Dekanter, who seeks to conquer part of the dark realms of the Underdark with an army of beasts.

Priestly Vestments: Huntmasters wear headpieces made from the pelt and head of the most impressive beast they have been able to slay with their bare hands (usually a bear or great cat, but sometimes an owlbear, leucrotta, or peryton). Malarites carry hunting horns at their belts and are never without at least three daggers (usually one sheathed in each boot, two in belt sheaths, one strapped to either forearm, and another hidden in a nape-of-the-neck sheath under the hair or in an armpit sheath). Woodland garb of red or brown is the favored dress for hunts. By day, red hunt clothing is often concealed by a woodcloak of mottled black, gray, and green. Necklaces of animal bones, fangs, and claws and a variety of pelts are often worn in addition to normal hunt clothes when priests desire to impress.

Adventuring Garb: When adventuring, priests of Malar dress practically, but most favor armor constructed from the hides of living creatures that allows flexibility and rapid movement. Necklaces of claws and fangs and a variety of pelts from predator animals are often worn to quietly demonstrate a Malarite's hunting prowess to the members of a community.

Talons of Malar and Huntmasters are allowed to employ the weapons known as *claws of Malar*. *Claws of Malar* are metal weapons gripped in the fists that resemble brass knuckles studded with rows of sharp, jagged edges along the top like lion's claws. A priest must allocate a weapon proficiency for these weapons in order to use them. A priest trained in their use can strike once per round with each fist without disadvantage. *Claws of Malar* weigh 1 pound total (a half pound each), have a speed factor of 2, are size S, and inflict 1d6 points of piercing and slashing (Type P/S) damage to size S or M targets or 1d4 points of damage to size L or larger targets.

Although crude local specimens of these weapons exist, the best True Talons of the God come from one source: the Divine Den in Bezentil, the most important temple to the Lord of Beasts in all Faerûn. *Claws* from this source are blessed in the blood of beasts slain in the hunt, enchanted to never rust (even if touched by rust monsters or assaulted by spells that should make them rust), and bear tiny markings that allow the smiths who made them to identify each pair. Other individuals can try to use the *claws*, but a nonbeliever or a nonpriest of Malar suffers the wrath of the church if she or he does so, and said wrath translates to the Malarites hunting down and slaying the individual as a warning to others.

Specialty Priests (Talons)

Requirements:	Strength 13, Wisdom 12
Prime Req.:	Strength, Wisdom
Alignment:	CE
Weapons:	All nonmissile bludgeoning (wholly Type B) weapons, daggers, and the claws of Malar
Armor:	Any
Major Spheress:	All, animal, combat, healing, plant, summoning, sun, war, weather
Minor Spheres:	Divination, elemental, protection, travelers
Magical Items:	Same as clerics
Req. Profs:	Animal lore, *claws of Malar*
Bonus Profs:	Hunting×4 (for a Wisdom check modifier of +2), survival (pick one type of terrain)

- Although most talons are human, their ranks include renegade wemics, half-orcs, half-ogres, and other evil humanoids.
- Talons can select nonweapon proficiencies from both the priest and warrior groups with no crossover penalty.
- Talons can employ *claws of Malar*. These weapons are described under Adventuring Garb, above. *Claws of Malar* are acquired through the church and are not normally for sale on the open market. Talons can attack twice a round using the *claws of Malar* at no penalty to their attack rolls, once with each hand/claw.
- At 3rd level, talons can identify plants, animals, and pure water with 98% accuracy.
- At 3rd level, talons are able to cast *beast claw* (as the 2nd-level priest spell) once per day.
- At 5th level, talons can track any animal by its spoor. This is treated as gaining the tracking nonweapon proficiency for free. If a talon is already proficient in tracking, at 5th level she or he receives a +4 bonus when tracking wild animals.
- At 7th level, talons are immune to the effects of *charm* spells cast by woodland creatures (similar to druids).
- At 7th level, talons can make three melee attacks every two rounds (or gain one extra attack per every two rounds with one *claw of Malar*).
- At 10th level, talons can cast *rage* (as the 5th-level priest spell) or *animal transfer* (as the 6th-level priest spell) once per day.
- At 13th level, talons can make two melee attacks per round (or gain one extra attack per round with one *claw of Malar*).

Malarite Spells

2nd Level

Beast Claw (Alteration, Necromancy)

Sphere:	Combat, Necromantic
Range:	0
Components:	V, S
Duration:	1 round/level
Casting Time:	5
Area of Effect:	The caster's arms
Saving Throw:	None

This spell temporarily transforms the caster's arms into extremely durable furry limbs with raking talons and gives the caster 18/72 Strength so that she or he can rend and rake for 2d4+4 points of damage (total), striking twice per round (once with each claw, unless holding something) at a +2 bonus to attack. The caster may employ a normal weapon with these limbs if desired, but the limbs only convey their Strength bonus to such attacks, and the caster otherwise follows all normal rules for attacking with the held weapon.

The spell can be ended at any time at will so that the caster's limbs instantly revert back to normal. The reversion banishes any damage done to the limbs, wiping out both hit point damage and any mutilations or even magical witherings suffered.

The claws are as dexterous as the caster's own hands and are capable of manipulating small objects and performing any delicate tasks the caster is normally able to do. They are also immune to any magic that transforms physical shape. In other words, if a foe polymorphed the caster into a frog, she or he would retain the two mighty limbs—or if the caster employed *shape change* to take another form, the *beast claws* and their limbs would remain.

4th Level

Animal Sight (Alteration)

Sphere:	Animal
Range:	Touch
Components:	S
Duration:	1 turn/level
Casting Time:	7
Area of Effect:	One touched creature
Saving Throw:	None

This spell is often employed by priests who have animal companions. By casting this spell upon an animal, the priest literally sees through that creature's eyes. Wherever the animal travels for the duration of the spell, the priest sees whatever it sees.

During the time the priest is employing this spell, she or he must be stationary and concentrate on the animal. Damage caused to the priest interrupts the spell.

This spell is especially useful when the priest wishes to spy on other individuals or discover the lay of a territory before entering it personally.

Find Companion (Conjuration/Summoning)
Sphere: Animal
Range: 1 mile/two levels of caster
Components: V, S, M
Duration: Special
Casting Time: 1 hour
Area of Effect: 1 animal companion
Saving Throw: Special

This spell is similar to the 1st-level wizard spell *find familiar*, but it is in some respects more powerful. Priests casting this spell are attempting to summon animals for aid and companionship. Like wizards, priests can each have only one companion at a time, and they have no control over what creatures answer the spell call unless they couple *find companion* with an *animal summoning*.

No matter the creature summoned, it has greater Intelligence and a longer life span than others of its kind. Priest companions have an Intelligence of 4 or 5. Priests gain the heightened senses of their companion, granting them a +1 bonus to all surprise rolls.

Priests are linked to the animal companion telepathically and can give it directions telepathically or verbally. In return, the priests can understand the thoughts and sounds of their animal companion as if they were using a *speak with animals* spell.

If the companion is separated from its linked priest by more than a mile for more than one day, it loses 1 hit point a day until it dies.

Unlike a wizard's familiar, a priest's companion does not gain the priest's saving throws. Further, the priest does not suffer physical damage if the companion dies.

Priests can attempt to find a companion once a month until they are successful. The process involves an hour-long prayer session in which a priest must ask his or her deity for a companion and burn 100 gp worth of incense during the process. (At this point, roll 1d20 on the table below.) Immediately after the spell is completed, a priest knows if she or he was successful. The companion arrives at the spot the spell was cast within 1d4 hours if the spell was successful.

d20 Roll	Companion	Sensory Powers
1–3	Wild dog	Smell, hearing
4–6	Eagle	Distance vision
7–9	Wild boar	Smell, hearing
10–12	Fox	Smell, hearing
12–15	Giant rat	Night vision
16–18	Badger	Smell
19–20	No companion available in range	—

If the priest strikes the companion or withholds its food, the spell fails, at which time the companion is no longer held and can freely depart. That kind of animal will never again become a companion to that priest.

A priest's companion typically has 3d4 hit points plus 1 hit point per level of the summoning priest and an Armor Class of 7.

5th Level

Rage (Alteration)
Sphere: Combat
Range: Touch
Components: V
Duration: 1 turn +1 round/level
Casting Time: 8
Area of Effect: One touched creature
Saving Throw: None

Casting this spell invokes a battle rage that temporarily raises Strength, combat abilities, and hit points. The affected individual's Strength is raised to 18, regardless of racial maximums and to 19 if the individual already has a Strength of 18. The affected individual gains an additional attack per round and gains 10 hit points immediately; if these hit points would exceed the individual's normal hit point maximum, the excess hit points disappear when the spell expires. Further, the affected individual gains a +1 bonus on initiative and a +2 bonus on saving throws made while the spell is in effect.

Despite the battle fervor, the enraged creature can tell friend from foe with a successful Intelligence ability check at a –2 penalty. However, enraged creatures are so intent on combat that they *cannot cast spells*.

After the spell elapses, the formerly enraged individual is exhausted and must rest 1 full turn by lying down and not moving before engaging in combat or other stressful activities again.

6th Level

Animal Transfer (Alteration)
Sphere: Animal
Range: 60 yards
Components: V, S
Duration: 3 turns +1 turn/level
Casting Time: 9
Area of Effect: One creature
Saving Throw: Special

Casting this spell transfers the priest's mind into the body of a designated animal. The priest gains all the senses and abilities of the animal, including its hit points, Armor Class, and movement rate, and is in full command of the animal form. For example, a priest could elect to transfer his or her mind into the body of a hawk and fly over an area to determine its terrain, occupants, and other conditions in the locale.

While the spell is in effect, the priest's body is motionless and vulnerable. The priest is unaware of his or her body or anything that might be happening to it. The animal's mind is suppressed throughout the duration of the spell.

If the priest's body is killed, the priest's mind is stuck in the animal's body until the animal dies or a *wish* is cast to alter the priest's situation. If the animal dies while the spell is in effect, the priest's mind returns to his or her body and she or he suffers 1d12 points of damage and must make a successful Wisdom ability check or suffer a mild form of insanity for a number of rounds equal to the elapsed time of the spell. If affected by this mild insanity, the priest behaves as if she or he were the animal, terrified and hurt, and hisses, spits, moves about on all fours or as if trying to fly, howls, meows, or otherwise vocalizes as the animal, and is generally uncontrollable until the insanity passes.

The spell can be cast on warm-blooded creatures of animal intelligence or less; the creatures do not receive a saving throw. Animals of greater intelligence, such as blink dogs, displacer beasts, animal companions, and other such creatures, receive a saving throw vs. spell. A successful saving throw means the spell was wasted, and the animal was unaffected. Animal transfer cannot be used to transfer into the body of another priest's animal companion or a wizard's familiar. Such attempts always fail and waste the spell.

7th Level

Faithful Mount (Enchantment/Charm)
Sphere: Animal, Charm
Range: Touch
Components: V, S, M
Duration: Permanent
Casting Time: 1 turn
Area of Effect: One touched creature
Saving Throw: Neg.

Casting this spell places a mount under a powerful magic that combines the effects of *charm mammal* and *speak with animals*. The mount remains loyal to the priest who cast the spell, and the two can converse as if under a permanent *speak with animals* spell. Further, the mount receives a +3 bonus to saving throws against *fear* spells and effects and additional *charm mammal* spells or effects directed at it after *faithful mount* is cast upon it.

Mounts that can be affected include horses, ponies, mules, donkeys, camels, rhinoceroses, elephants, giant stags, griffons, hippogriffs, pegasi, unicorns, and other animals that can be ridden. The mount is allowed a saving throw vs. spell, with a +2 bonus if it has greater than animal intelligence (Intelligence 1) and magical defense adjustment modifications if it has an exceptional Wisdom. Success means the animal is not affected by the spell, nor can it be affected by subsequent castings of the spell by the same priest.

The material component for the spell is a lump of sugar.

Mask

(Master of All Thieves, Shadowlord, Lord of Shadows)
Lesser Power (previously Intermediate Power and briefly Demipower) of the Gray Waste, NE

PORTFOLIO: Thieves, thievery, shadows
ALIASES: None
DOMAIN NAME: Niflheim/Shadow Keep
SUPERIOR: None
ALLIES: Bane (now dead), Bhaal (now dead), Leira (now dead), Ibrandul (now dead)
FOES: Helm, Oghma, Torm, Tyr, Cyric, Selûne, Waukeen (missing), Deneir
SYMBOL: A black velvet mask, tinged with red
WOR. ALIGN.: NG, CG, LN, N, CN, LE, NE, CE



Mask (MASK) was the deity of intrigue along with being the patron of thieves, but his disastrous perusal of the *Cyrinishad* led to Cyric being able to steal this aspect of his portfolio from him. One school of thought believed the god totally destroyed after reading the *Cyrinishad* and having his *Godsbane* avatar form destroyed by Cyric, another held that Mask was totally subsumed by Cyric, and a third school believed that Mask, engaged in his own intrigues, faked his loyalty to Cyric and later his own death. The truth is that Mask survived the enslaving effects of the *Cyrinishad* and the destruction of a major avatar form at great cost, losing much of his godly power in the process.

Mask had allowed his intrigue with Cyric to progress so far that he had neglected his own worshipers and was effectively but a lesser power when hit by the effects of the *Cyrinishad*. When forced to cut away part of his divine power, leaving it in Cyric's hands, Mask was temporarily reduced to the status of a demipower. To make matters worse, Mask crossed a powerful extraplanar entity known as Kezef the Chaos Hound, who has sworn eternal revenge. Mask cannot remain too long in one location or Kezef catches up to him, and Mask does not wish to confront the Chaos Hound until he regains the status of an intermediate power that he had just after the Godswar. Such is the price of intrigue, a price that Mask has paid dearly. (The Chaos Hound's chase has slowed somewhat of late, though, as it becomes distracted by the new-found joys of freedom after so many years of imprisonment.)

Mask's form is ever-changing in regard to appearance—and his true form is not known for sure. Mask remains the patron of thieves, and there his faith is strongest. After a year of frenzied activity by his priests on his behalf (at his encouragement), Mask has taken shadows into his portfolio and managed to climb to the status of lesser power. However, Mask is still a weakened power and walks (or runs, when the Chaos Hound is abroad) carefully in his dealings with the other powers. For the time being, he wants to remain out of the sight (and hopefully out of the mind) of Cyric, who might still covet his remaining power, but he is already plotting ways and means to regain that which he lost to the Mad God.

Mask is very self-possessed and confident—too confident for his own good. He enjoys erecting convoluted and intricate plots to achieve his ends and then playing them out to his benefit. As he has recently learned, however, such predilections proved a weakness for him, and he is now trying much more direct methods to accomplish his goals than before in order to avoid such needless—and unwanted—plot twists as nearly cost him his life and his godhood in his manipulations of Cyric.

Mask's Avatar (Thief 30, Illusionist 27, Cleric 14)

Although Mask usually appears in one of his temples in avatar form as a sardonic, slightly built human male clad in soft gray leather armor, wearing a black mask tinged with red and a black cloak (and some sages believe this is his true or chosen form), he may also appear as a soft-spoken human female with glowing pale skin, white starry lights for eyes, and floor-length, dark hair who walks barefoot and is always shrouded in shadowlike gloom. In public, Mask's form is ever-changing: human, halfling, or dwarf; male or female; and of all ages, builds, and strengths. (For instance, many legends speak about suspected encounters with Mask among planar travelers and priests of Mask

Mask is said to have matchless grace and dexterity, and is easily able to pluck thrown weapons out of the air, vault across chasms to plunge through small windows or to catch hold of tiny ledges, and perform various intricate tasks in midair while falling or tumbling. The Lord of Shadows is wary, even paranoid (always spying on faithful and foes alike), and never seems to lose his temper; he always speaks calmly and even sardonically, as if mocking humor always lurks behind every phrase.

Mask can draw spells from any sphere and from the schools of illusion, alteration, lesser and greater divination, enchantment/charm, and conjuration/summoning. He prefers using illusions with shadow effects or aspects.

AC –3; MV 15, leap 20; HP 168; THAC0 6; #AT 1
Dmg 1d8+5 (*Stealthwhisper*, +1 STR)
MR 70%; SZ L (10 feet)
STR 16, DEX 25, CON 19, INT 24, WIS 20, CHA 22
Spells P: 9/9/8/7/3/2/1, W: 7/7/7/7/7/7/7/6/6*
Saves PPDM 5, RSW 3, PP 5, BW 7, Sp 4

*Numbers assume one extra illusion spell per spell level.

Special Att/Def: When he uses a weapon in combat, Mask prefers a *long sword +4* named *Stealthwhisper*. When Mask wishes, he can shrink *Stealthwhisper* to the size of a dagger or enlarge it to the size of a two-handed sword, but it always behaves as a long sword for damage purposes. *Stealthwhisper* is always completely silent, reflects no light from its black blade, and cannot be made to rust or corrode (from acid damage, for instance). It functions in Mask's hands as a *sword of quickness* and a *sword of wounding*. It causes seven times normal damage when used to backstab. Mask has never been known to loan his sword to anyone, but occasionally gifts faithful worshipers and priests with magical *daggers +1* blessed by him to never make noise, rust, or reflect light.

Mask is so dexterous that he can turn any movement into a tumbling roll, a graceful leap, or even briefly seem to hang in the air if it serves his best advantage. He can even snatch missiles from the air and redirect them to those who fired them as if wearing *gloves of missile snaring*, with any hand that is not swinging *Stealthwhisper*. Because of his phenomenal dexterousness, Mask receives a saving throw of 10 for even physically damaging effects that do not normally allow a saving throw if magic should penetrate his magic resistance.

Mask sometimes wears a *cloak of shadows* that allows him to become invisible, fly (at MV FL 24 (A)) and gives his form the appearance of anyone he should choose to duplicate. He has been known to loan the cloak to his faithful worshipers so that they can perform missions for him or in his name.

Mask's touch opens locks, causes manacles, chains, and bindings to crumble and fall away, and allows faithful worshipers to be protected for a day by an *ironguard* spell. (See *Pages From the Mages* or FORGOTTEN REALMS *Adventures* for this spell. Basically, ironguarded creatures can pass through metal, be it the bars of a cell or a stabbing sword, without taking harm or being slowed by the contact; however, equipment they may be carrying is not affected in this way.) He can become *invisible* at will; however, he prefers to fade into a shadowy form and blend in with shadows.

Mask unconsciously exudes a constant aura that eliminates all immunity to illusions and other spells caused by high Intelligence or Wisdom ability scores within a 360-foot-radius of him (except in deities). Mask is immune to spells, spell-like abilities, or effects that *charm*, cause *fear*, or affect the mind to work against its will. His intent cannot be discerned by mortal or deity (and neither can his alignment) as his mind is his own unless he wishes to let someone see its thoughts and memories. The incredible power of the *Cyrinishad* was the only force that has ever defeated this ability, and that it could was a costly and perturbing discovery for Mask, who has since further fortified his mental and emotional defenses.

Other Manifestations

Mask sometimes appears as a drifting, amorphous darkness, that may or may not have or grow a cowled human head. He also manifests as whispery, soft, chuckling laughter or an utterly black, nailless human hand that can carry or wield items, point, emit dust and write in it, or grasp and choke beings at THAC0 7, chilling and strangling for 4d4 points of damage and preventing forward movement, speech, or spellcasting, but always releasing the foe at the

Mask also acts through the appearance or presence of annis (hags), dopplegangers, ettercaps, kenku, verbeeg, wererats, werewolves, werefoxes, shadow monsters (creatures as from the wizard spell *shadow monsters* made permanent by the power of Mask), shadow dragons, and undead shadows. More commonly he sends a shadow where there should be none, smoke-gray horses, iron-gray or black cats, gray dogs, gloomwing moths or tenebrous worms, gray goats, vapor flowers, smoky quartz, gray chalcedony, gray and banded onyx, ravenar, rogue stone, common crows, condors, and gray doves to show his favor or displeasure and as a sign to inspire his faithful.

The Church

CLERGY: Clerics, specialty priests, thieves
CLERGY'S ALIGN.: LN, N, CN, LE, NE, CE
TURN UNDEAD: C: Yes, if neutral, SP: No, T: No
CMND. UNDEAD: C: Yes, if evil, SP: No, T: No
All clerics and specialty priests of Mask receive religion (Faerûnian) as a bonus nonweapon proficiency.

The followers of Mask have been reduced to their central core: thieves and thieves' guilds. (However, in addition to thieves and more shadowy individuals, courtiers and diplomats have also been known to evoke the Shadowlord's name in hope of guaranteeing a smooth negotiation.) Many guilds still have their shrines to the god, and in those regions where thievery is not actively frowned upon, temples to Mask survive. The priesthood of Mask is independent in each major city or region to prevent the frequent actions against one thieves' guild or temple from spilling over and affecting others. The hierarchy makes use of clerics, specialty priests, and thieves in about a 30/40/30 ratio. Clergy of Mask are known as Maskarran. Specialty priests of Mask are called demarchesses (deh-mar-KESS-es) if female and demarchs (deh-MARKS) if male. There has been a significant increase in the number of specialty priests in the faith since Mask lost status as a deity; he feels that specialty priests are the most effective adjunct to the thieves who are his mainstay of worship and so has been furiously encouraging their recruitment and advancement by gifting them with more special abilities than before.

In areas with a single strong thieves' guild, the temple or shrine to Mask is usually connected to the guild hall via underground tunnels. In large cities with competing guilds, the temple is in an underground location and is recognized as neutral ground by all sides. Maskarran strive to keep hidden these days, sometimes holding services of worship in underground shrines (often cellars reached by old sewers) and often keeping hidden inside local thieves' guilds. It is to the advantage of such seasoned conspirators as Maskarran that many folk of Faerûn think Mask is dead, and his worship reduced to scattered, bewildered cults.

Maskarran address each other as "Brother/Sister Shadow," regardless of rank, and hold the titles (in order of rank): Unproven (novices), Proven Brother/Sister, Veteran Brother/Sister, and Master Brother/Sister, with the leader of a temple assuming the title Lord/Lady Master. The elite of Maskarran are largely specialty priests, but nonspecialty priest high priests are known as Hidden Ones.

Dogma: All that which occurs within shadow is in the purview of Mask. Ownership is nine-tenths of what is right, and if a person happens to currently have something, it is his or hers. Previous ownership does not count. Therefore, the day belongs to the quick, the smooth-tongued, and the light-fingered. Stealth and wariness are virtues, as are glibness and the ability to sound smooth-tongued and conciliatory while taking control of a situation or twisting it to your advantage. (Needless to say, the writings of a true follower of Mask can be read in many ways.)

The Unproven in the church of Mask are charged as follows: "Wealth rightfully belongs to those who can acquire it. Strive to end each day with more material wealth than you began it with, but steal what is most vital, not everything that is to hand. Honesty is for fools, but apparent honesty is a very valuable thing. Make every untruth seem plausible, and never lie when you can cleave to the truth but leave a mistaken impression—a bridge burned means much rebuilding if you need to cross over there again. Subtlety is everything. A bribe is the least subtle of the tools Mask gives to us. Never force someone to do something when you can manipulate them into doing it and thinking the decision and the deed are entirely their own free-willed work. Never do the obvious, except to conceal a secondary or tertiary deed or arrangement. Spin secrets atop secrets, but do so unconcernedly, not with the sly excitement of untutored youth. Trust in the shadows, for the bright way makes for easy targets."

Day-to-Day Activities: Maskarran are perhaps the wealthiest clergy in the Realms, second only to those of Waukeen before the Time of Troubles. They able to call on untold wealth stolen in the past and hidden away in secret places. Maskarran do not hoard and gloat over their takings like dwarves croon over gold; they actively use it to buy agents, bribe officials, sway agreements, and manipulate folk to do thus and so, working behind the scenes to achieve mysterious ends. The mark of a successful priest of Mask is to state to a superior that this or that end (in international politics or the doings within a realm) will be worked toward and achieved within such-and-such a time—and then fulfill this promise. Maskarran who fail in their promises seldom rise far in the hierarchy, though several attempts at bringing something about are perfectly acceptable so long as none of them too obviously reveal the priest at work behind the scenes.

From day-to-day Maskarran typically tend to their plots and provide support to and collect tithes from individual thieves and thieves' guilds. Each church of Mask has its own policy about reporting "rogue" thieves to the guild of a region: Some provide aid but covertly inform the local guild, others refuse aid and inform, and still others provide aid to whoever pays the proper tithe and inform no one.

Holy Days/Important Ceremonies: There are no calendar-related rituals in the Church of Mask, but at every full temple of the god, the Ritual of the Unseen Presence is celebrated at least once a month. This ritual is an acknowledgment in chanted verse, hymns, and offerings of wealth—coinage stolen by the faithful that is melted down in altar-flanking braziers or crucibles—of the constant regard of Mask, who sees all deeds, however well hidden.

Lay worshipers and Maskarran also participate in daily Sunset Prayers, in which they kneel, proffer coins to the clergy and worship before the Altar of the Masked God. Praying junior clergy members give coins to senior clergy members, and the highest-ranking priest of a holy house of Mask gives his or her coin to the lowest-ranking priest present in recognition of the wry humor of Mask, who so often makes the high low, and the low high. The Altar of the Masked God is always a massive stone block over which floats an enspelled black velvet, fur, or silk mask of giant size (6 feet across or more) or which has a mosaic in inlaid precious gemstones of a similar giant mask behind it.

The Church of Mask has darker rituals associated with the elevation of clergy members in rank known only to the initiated. These secret observances and the Ritual of the Unseen Presence are always guarded by *striking shadows* spells cast by senior clergy members to slay or keep away eavesdroppers.

Major Centers of Worship: The House of the Master's Shadow in Telflamm, where Lord Master Most Hidden Jalaunther Ithbreeiur leads over 300 Maskarran in worship, is the largest temple to Mask in Faerûn. Jalaunther has initiated several energetic programs designed to build the ranks of Mask's faithful, including a network of undercover contacts in all major cities of Faerûn who double as information-gatherers and the spreaders of rumors about this or that treasure (to attract the interest of those interested in thievery). These agents, known as "local shadows," identify important thieves and those rebellious to authority and approach both of these sorts of folk to recruit them to the faith or at least offer them training—for fees—in thievery or intrigue. Jalaunther has also set his clergy members the twin tasks of building their temple magic (including the spells they are currently researching) into a network of powerful, practical stealth and battle magic and working themselves into positions where they can influence the politics of all realms in Faerûn behind the scenes. Needless to say, these ambitious goals are achieving success only slowly.

Affiliated Orders: The church of the Shadowlord has no affiliated knightly orders. Members of the clergy who have pulled off a particularly daring heist or intricate piece of manipulation of people and events are often admitted (voted on by acclamation at a secret yearly meeting of members of the order) to the Circle of the Gray Ribbon. Many thieves' guilds (as well as individual thieves) throughout Faerûn have connections to the church and rely on it for medical and tactical support.

Priestly Vestments: Maskarran wear no badges of rank nor differing vestments, but all senior clergy members strive to purchase, have made, or (preferably) steal such useful items as *slippers of spider climbing*, *teleport rings*, *rings of shadow* (that generate *darkness 15' radius* at will of a sort that their wearers can see through), *rings of invisibility*, *wands of viscid globs*, *ropes of entanglement*, and protective garments enchanted to provide *feather fall* protection (as well as a wide array of enchanted weapons and armor).

Ceremonial Maskarran dress consists of tunics and trousers in a bright motley. The tunics sport ballooned sleeves and cuffs and bright embroidery, displaying wealth. The entire outfit is covered with a full-length, hooded gray cloak that can be drawn shut to hide the bright color beneath. A black cloth mask is worn beneath the hood. In some areas where Mask has fallen on particularly hard times, the gray cloak and mask only are worn as a symbol of the Shadowlord's favor.

Inside a temple of Mask, the masks are of black gauze and do not conceal the identity of the wearer; in public, such masks are usually thick, black wool or heavy, double-thick silk and extend to cover most of the face in an effective disguise. (A bearded priest, for example, would have a mask that extended well down over the chin.) There is a saying that "the degree of law in a town can be seen on the face of a priest of Mask."

Adventuring Garb: Priests of Mask are encouraged to hide their true nature and masquerade as other priests or commoners. Normal dress for clerics of Mask is similar to that of any merchant, craftsperson, or adventurer in the area or similar to that of any armored battle cleric or itinerant adventuring cleric of any faith. Specialty priests of Mask usually dress as thieves in leather or other light armor or assume the guise of typical peasants one might meet on any town's or village's streets.

Specialty Priests (Demarchs/Demarchesses)

Requirements:	Dexterity 14, Wisdom 14
Prime Req.:	Dexterity, Wisdom
Alignment:	NE
Weapons:	All bludgeoning (wholly Type B) weapons plus knife, dagger, and hand crossbow
Armor:	Leather, padded leather (padded armor), studded leather, or elven chain mail; no shield
Major Spheres:	All, astral, charm, combat, divination, guardian, healing, protection, sun, time
Minor Spheres:	Elemental, necromantic, summoning, thought, weather
Magical Items:	Same as clerics, plus devices that can only be used by thieves
Req. Profs:	Disguise
Bonus Profs:	Forgery, modern languages (pick one), reading lips

- Demarchs and demarchesses have some thieving skills. They have the thieving skill base scores as set out in the *Player's Handbook* (including Dexterity, race, and armor adjustments), but gain no initial discretionary points. Each time a demarch or demarchess gains a level, 20 points may be applied to thieving skills. No more than 15 points may be assigned to a single skill. Demarchs and demarchesses cannot backstab as a thief, nor do they ever gain the ability to use magical scrolls that a thief does.
- Demarchs and demarchesses can select nonweapon proficiencies from both the priest and rogue groups with no crossover penalty.
- Demarchs and demarchesses understand and use thieves' cant.
- Demarchs and demarchesses are able to cast *darkness* (as the reverse of the 1st-level priest spell *light*) once a day
- Demarchs and demarchesses are able to cast *Lorloveim's creeping shadow* (as the 3rd-level wizard spell) and *shadowcloak* (as the 3rd-level priest spell) once a tenday.
- At 3rd level, demarchs and demarchesses are able to cast *shadow door* (as the 5th-level wizard spell) once a day.
- At 5th level, demarchs and demarchesses are able to cast *shadow monsters* (as the 4th-level wizard spell) once a day.
- At 7th level, demarchs and demarchesses are able to cast *demi-shadow monsters* or *seeming* (as the 5th-level wizard spells) once a day.
- At 10th level, demarchs and demarchesses are able to cast *shades* (as the 6th-level wizard spell) once a day.
- At 13th level, demarchs and demarchesses are able to cast *Lorloveim's shadowy transformation* (as the 6th-level wizard spell) once a day.
- At 15th level, demarchs and demarchesses are able to cast *shadowcat* (as the 7th-level wizard spell) once a day.
- At 20th level, demarchs and demarchesses are able to cast *shadow walk* or *vanish* (as the 7th-level wizard spells) once a day.

Maskarran Spells

3rd Level

Listening Shadow (Alteration, Divination)

Sphere:	Divination
Range:	1 mile/level
Components:	V, S
Duration:	1 round/level
Casting Time:	6
Area of Effect:	60-foot-radius sphere
Saving Throw:	None

This spell creates a mobile shadow that transmits sounds within 60 feet of its location to its caster (similar to, but by no means exactly like, the wizard spell *clairaudience*). The locale being listened to need not be known. The shadow need not be man-shaped, but it is always of approximately the same cubic volume as the caster. It can squeeze through any hole that one of the caster's hands, up to the wrist, could pass through, and the caster can change its shape at will. The shadow glides along the ground or floor at MV 15, *feather falling* gently to earth if it moves over a sudden drop-off. It cannot fly or rise except by moving up a stair, or climbing a wall, rock face, or incline that the caster could traverse.

The caster can simply send the shadow this spell creates a certain distance in such-and-such a direction and listen at that spot or even let the shadow move for the spell duration and listen as it travels. If creatures being listened to move beyond 60 feet from the heart of the shadow, the priest can move the shadow as many times as desired to try to pick them up again, but the direction and distance moved has to be guesswork unless the priest is situated so as to overlook the shadow. The shadow is visible, and will no doubt attract attention if it moves, stops, moves again, and appears to follow beings—especially when no shadow should be present.

The range of this spell denotes how distant the shadow can be from the caster before it dissipates. Although the shadow must initially appear within 300 feet of the caster, both it and the caster can move during the duration of the spell, and the caster can employ other magics without ending the *listening shadow*. (The caster could *teleport* away from where the shadow was cast and maintain contact with it so long as his or her new location is still within spell range.)

Some senior priests of Mask have access to powerful magics that allow a *listening shadow* to teleport to another or even a succession of locales, listening in to each one for a time; certain Maskarran clergy are quite practiced at skipping from one end of a long-range conversation that is being conducted by magical means to another to try to hear most of what is said by all speakers involved. Those who know how can cast a modified *tongues* spell on a *listening shadow* (which must be touched directly by the caster at the time) so that although the shadow transmits actual speech and sounds, a simultaneous translation is heard as well in the caster's head alone.

The presence of lead or gorgon's blood in walls (or their mortar) serves as a barrier against the listening linkage of shadow to caster, but the caster retains control of the spell effect. If the shadow can then be moved to a spot where there is no effective intervening barrier, the sound link is restored. Only sounds that are normally detectable by the caster can be heard by this spell, and it only functions on its caster's current plane of existence.

Shadowcloak (Alteration)

Sphere:	Sun, Protection
Range:	Touch
Components:	V, S
Duration:	1 round/level
Casting Time:	6
Area of Effect:	10-foot-radius amorphous (though usually spherical) cloud
Saving Throw:	None

This spell creates a semisolid fog of amorphous shape that is centered on the caster or a single touched spell recipient being and moves with that being to hide him or her completely from view. In bright conditions, a rolling, roiling moving cloud of shadow can readily be seen, concealing only the spell recipient's precise identity, but in darkness, an unsuspicious observer is only 15% likely to think something is amiss with what she or he is seeing (darkness) and a successful Intelligence ability check must still be made to reach a decision that something is certainly unusual and that it is more or less at such-and-such a spot.

A *shadowcloak* both confuses attackers with its swirling, smoky chaos, and slows strikes, so that all attacks against the *shadowcloak*-user occur at a –3 attack penalty and a damage penalty of –1 point per die. The *shadowcloak* also muffles all sounds made by the cloaked being (regardless of that being's desires) so that even shouted speech seems faint and distant, and all sounds short of breakage or metallic ringing or clinking are very likely to be completely blanked out.

Torches, fire, smoke, and magical radiances are unaffected by contact with a *shadowcloak* spell, but they in turn have no effect on it and do not force it to part or light up its gloom. An observer outside a *shadowcloak* would be able to see the presence of a light source inside a *shadowcloak* because it would lighten the dark appearance of the fog around it to a light gray—but the observer would not be able to see other things within the *shadowcloak* because the light source illuminated them.

To the caster of a *shadowcloak* and to any other creatures present who are bearing consecrated holy symbols of Mask, its borders appear as a slight hazy shimmering in the air, but no darkness is apparent. The spell does not affect the vision and combat abilities of such beings.

4th Level

Watching Shadow (Alteration)

Sphere: Divination
Range: 10 yards/level
Components: V, S
Duration: 1 round/level
Casting Time: 7
Area of Effect: Special
Saving Throw: None

This spell creates a mobile shadow that sends its caster visual information (similar to, but by no means exactly like, a *wizard eye* spell). The locale being watched need not be known to the caster of the spell. The shadow need not be man-shaped, but it is always of approximately the same cubic volume as the caster. It can squeeze through any hole that one of the caster's hands, up to the wrist, could pass through, and the caster can change its shape at will. (Quite specific forms can be taken, so that the shadow can point like a hand, etc.) The shadow glides along the ground or floor at MV 15, *feather falling* gently to earth if it moves over a sudden drop off. It cannot fly or rise except by moving up a stair, or climbing a wall, rock face, or incline that the caster could traverse.

The caster can move the shadow wherever desired, seeing in any direction from it by silent effort of will. The shadow is visible, and will no doubt attract attention if it moves, stops, moves again, and appears to follow beings—especially when no shadow should be present—but there is no visible eye or other indication that the caster is watching through the shadow. The caster's mind cannot be contacted by beings employing magic or psionics on the shadow. The caster can see out of the shadow as far and as well as if his or her own eyes were present where the shadow is and the gloom of the shadow was not.

The presence of lead or gorgon's blood in walls (or their mortar) serves as a barrier against the viewing linkage of shadow to caster, but the caster retains control of the spell effect. If the shadow can be moved "blind" to a spot where there is no effective intervening barrier, the visual link is restored. *Watching shadow* only functions on its caster's current plane of existence.

Unlike a *listening shadow*, a *watching shadow* spell ends instantly if its caster undertakes any other spellcasting.

6th Level

Striking Shadows (Conjuration/Summoning)

Sphere: Guardian
Range: 10 yards/level
Components: V, S
Duration: 1 round/level
Casting Time: 9
Area of Effect: A 20-square-feet/level contiguous area
Saving Throw: None

Striking shadows creates two tentacled, smokelike guardian monsters identical to worker grell (see the MONSTROUS MANUAL accessory) in form, attacks (11 attacks at THAC0 15—10 tentacles and one bite), damage (1d4[10 times]/1d6), Armor Class (AC 5), and movement (MV Fl 12 (D)). However, these shadow creatures' tentacles cannot paralyze, and they are unable to wield or carry items, speak, or reason. *Striking shadows* attack all beings within the spell's designated area of effect that are not bearing holy symbols of Mask. They dissipate when the spell expires or when dealt as many hit points of damage (each) as the caster possesses.

Mielikki

(Our Lady of the Forest, the Supreme Ranger, Daughter to Silvanus)

Intermediate Power of the Beastlands, NG

PORTFOLIO: Forests, forest creatures, rangers, dryads, autumn
ALIASES: Khelliara (Rashemen)
DOMAIN NAME: Krigala/The Grove of the Unicorns
SUPERIOR: Silvanus
ALLIES: Eldath, Silvanus, Shiallia, Gwaeron Windstrom, Lurue the Unicorn, Chauntea, Shaundakul, Lathander
FOES: Malar, Talona, Talos, Moander (now dead), Myrkul (now dead)
SYMBOL: A white unicorn on a green field, a white unicorn's head facing sinister, or a tiny star of dazzling white hue balanced on an open, lush green oak or ash leaf (older)
WOR. ALIGN.: LG, NG, CG, LN, N, CN



Mielikki (My-LEE-kee) is the Lady of the Forest, the goddess of the woods and those creatures who live within them. She is the patron of rangers in the same way that Oghma is the patron of bards. Until recently Mielikki made her home on the Prime Material plane, and so was unharmed by the Time of Troubles, though the presence of so many other gods in the Realms gave her followers great difficulties. In the confusion following the Time of Troubles, she also gathered autumn into her portfolio, away from the dead Myrkul. She is worshiped by humans, elves, half-elves, and dryads alike. The Lady of the Forest is fond of wandering the woods of all of Faerûn, although her faithful are concentrated in northern Faerûn.

Mielikki is allied with and in the service of Silvanus, and with the growing power of that god she was being diminished in her own right. In 1369 DR, she radically reorganized her priesthood, and the boost in power this gave her has forestalled her decline and allowed her to establish her own realm in the Outer Planes for the first time. Her followers had already added the title "Daughter to Silvanus" to her other names previous to this point as an honorarium, causing some confusion since she is *not* Silvanus's daughter. Inaccurate legends have since grown up to explain the title in which Mielikki is said to be the offspring of a dalliance between Silvanus and Hanali Celanil, the elf goddess of romantic love and beauty.

Mielikki serves Silvanus alongside Eldath. She considers Eldath to be almost her sister, and Silvanus a father figure. All three powers work closely and lovingly together, and this relationship is reflected in their churches and clergy also. Mielikki herself is assisted by three divine beings of lesser power: Lurue, Gwaeron Windstrom, and Shiallia. On rare occasions when Mielikki rides into battle, Lurue the Unicorn serves as her mount, and Gwaeron Windstrom, who can track infallibly through any conditions, in or on any terrain, aids her on some missions and teaches her rangers the way to read forest signs. Shiallia, a local nature deity of the High Forest, serves her as the midwife to pregnant forest creatures, the planter of seeds, and the nurturer of seedlings in that forest. In addition, Lady Jeryth Phaulkon of Waterdeep, the Chosen Star of Mielikki, serves as Mielikki's mortal champion. She has been gifted by Mielikki with unknown powers and is referred to in the faith as Our Lady's Champion or the Granddaughter of Silvanus. Though still fairly young, she has quickly matured from a frivolous debutante into a steadfast forest warrior.

Mielikki is good-humored and quick to smile. She is confident in her actions and conveys this confidence well in small groups, though she dislikes speaking formally or leading large contingents. She is fiercely loyal and protective to those she calls friend, but does not grant that consideration lightly. Though she knows that some creatures must die to make way for others in life, she finds the injuries of animals and other friends hard to bear and often cures hurt creatures that Silvanus would leave be to fuel the cycle of death and rebirth.

Mielikki's Avatar (Ranger 35, Druid 25, Mage 18)

Mielikki always walks on air, her soundless feet never quite touching the ground and thus leaving no tracks. She prefers to appear as the Supreme Ranger—a tall, shapely, robust woman who moves with a lithe grace, clad in the leather armor used by many rangers. Her garb is muted green and brown in hue, her russet hair hangs free about her shoulders and down her back, and her eyes are large, deep brown pools. Mielikki can also choose to appear as a the Forest Queen, a young maiden with leaves and golden moss for hair who walks the air garbed in sheer robes of green and yellow and is surrounded by summer songbirds. Mielikki's voice is a low, rich purr in whatever form she takes, and she sometimes appears with the antlers of a stag growing from her forehead or slowly grows them as mortals watch. (Since Beshaba began to use the black antlers as her symbol, Mielikki seldom does this.)

Whatever form she appears in, Mielikki can draw her spells from any sphere or school except the schools of necromancy and illusion/phantasm. She cannot cast the reversed, harmful forms of spells from the healing or necromantic spheres. All spells she casts from the plant and animal spheres or that affect, summon, or call animals or plants are cast at double strength in all respects and a –2 penalty to saving throws against their effects.

AC –4; MV Fl 18; HP 219; THAC0 –10; #AT 3/1*
Dmg 1d8+15 (*hornblade* +3, +10 STR, +2 spec. bonus in long sword)
MR 70%; SZ L (10 feet)
STR 22, DEX 22, CON 19, INT 18, WIS 23, CHA 22
Spells P: 13/12/12/12/11/9/4, W: 5/5/5/5/5/3/3/2/1
Saves PPDM 2, RSW 5, PP 4, BW 4, Sp 6

*Including her second weapon attack when fighting two-handed.

Special Att/Def: In combat, the Supreme Ranger uses two scimitar-sized

hornblades +3. At times, she has been known to loan one of these to a ranger on a great quest for her. In the hands of a mortal, one of these *hornblades* has been known to exhibit the properties of a *rod of alertness* and the other a *rod of security* (50 charges for either) in addition to functioning as a *hornblade* +3. The Forest Queen does not fight hand-to-hand very often and uses her fist when she must. She relies on her spells and abilities. Sometimes either the Sig[illegible]er or the Forest Queen carries a long bow whose arrows spread life rather than death. Where they hit, woodland plants spring up and grow rapidly. These can *entangle* hostile beings if the goddess so wills.

In any form, Mielikki can *create treant* (as the 7th-level priest spell below) at will by touching any tree, and her presence automatically negates any *charm* spells or abilities or psionic influences over the minds of other good or neutral creatures within 20 yards. She can also summon a dozen woodland creatures of any single type she chooses every second round, and they obey her to the death. Her touch destroys undead, and she is immune to necromancy spells and the reversed, harmful forms of spells from the healing and necromantic spheres.

Other Manifestations

When Mielikki manifests, it is most often as a glowing white unicorn who gallops through the air and can *teleport* freely from place to place in Faerûn. This manifestation can cast spells by touch from its horn and speak mind-to-mind with any living being. At times, Mielikki also appears as a drifting radiance of blue-white or green, gold, and rust that speaks with her voice, can move objects that it envelops about from place to place, and can unleash magic as she does. To test their behavior, the Lady of the Forest often appears to rangers as a mortal woman lost and alone in the forest. The alert will notice that her feet never touch the ground, and therefore she leaves no trail. Mielikki also works through the actions of dryads, satyrs, hawks, songbirds, sprites, swanmays, treants, unicorns, wolves, and other woodland creatures.

The Church

CLERGY: Clerics, druids, rangers, druid/rangers
CLERGY'S ALIGN.: LG, NG, CG, N
TURN UNDEAD: C: Yes, D: No, R: No, D/R: No
CMND. UNDEAD: C: Yes, D: No, R: No, D/R: No

All clerics, druids, rangers, and druid/rangers of Mielikki receive religion (Faerûnian) as a bonus nonweapon proficiency. When in a forested area, all Mielikkian druids, clerics, and rangers may cast a variant of the 1st-level priest spell *analyze balance* at will. This ability works on characters, creatures, or objects, or on part of the forest itself. If used on people, creatures, or objects, the ability works as the spell. If used on the forest, this ability allows a Mielikkian priest or ranger to detect if the ecology of a forested area is seriously disrupted.

Most rangers venerate Mielikki as their deity, though some venerate Silvanus, Eldath, Chauntea, Shaundakul, Mystra, or other deities. She grants her rangers their spells when they attain sufficient level, and they see her as their leader, the supreme ranger, and their watchful mother. Other followers of Mielikki include dryads, hamadryads, treants, woodsmen, the occasional elf (especially wood elves), a few bards, and many of the Harpers. The followers of Mielikki usually do not organize themselves into official temples, but rather assemble in peaceful forest glades to worship the goddess. Shrines to the goddess are more common than temples and are found throughout the North, the Western Heartlands, and parts of the Dalelands in wilderness areas.

In 1369 DR, Mielikki ordered the reorganization of her church and reintroduced druids among her clergy to counter the waning of her faith. What little church hierarchy the Mielikkian faith has is still almost exclusively clerics; however, druids now have joined their ranks or begun circles in the North in her name. All the faithful of Mielikki are known as Walkers of the Forest Way. They are now organized into three branches of devotion: the Heartwoods, the Forestarms, and the Needles.

The Heartwoods are the heart of the faith, and serve as voices of the spirits of the trees themselves. These members of Mielikki's faithful include dryads, hamadryads, and treants.

The spiritual followers of Mielikki, known as the Arms of the Forest, or Forestarms, are the clerics and druids of her faith. They protect the forests of the world. Mielikki's priesthood is open to all good and neutral humans, demihumans, and members of other woodland races, but tends to be dominated by human and half-elf women of battle experience, passionate character, and adventuring interests.

The Needles are rangers. They are considered to be the most beloved of the Lady of the Forest. They sometimes serve as clergy, but most often act as the warrior arm of the faith and serve a defensive role protecting the forests from marauders, humanoids, and the followers of the god Malar. Included in this branch is a small religious order of druid/ranger woodland knights known as the Shadoweirs (SHA-doh-weerz).

Forestarms and Needles are given to dwelling in the forest. (Heartwoods do so per force.) Forestarms and Needles often have two or more abodes and a dozen or more caches of food and items that they can travel to in times of need. They tend to be the most adventuresome of forest and wilderness dwellers and to have easy-going dispositions. They are serene in their knowledge of the balance of natural cycles and at peace with all other sylvan faiths except the followers of Malar (whom they call "the Great Beast" or "the Beast of Beasts" or "the Bloodgod").

Forestarms tend to be practical, unfussy folk, reverent in their fireside prayers to the Lady but impatient with too much ceremony. Their titles reflect this: Questers (novices) who are accepted into the ranks of the priesthood may rise through the following ranks: Spring Stag (clergy members of less than two winters of service), Stalkers in the Green (experienced clergy who have not achieved outstanding achievements or appointments to senior temple staff duties), Forest Flames (senior temple staff, envoys, and recognized tutors of the faithful), High Rangers (leaders of temples and champions of the faith), and Hawks of the Lady. This last title is given by the Lady herself to denote her most cherished and high-ranking followers. Temple staff titles tend to be very simple: Cook, Master of Novices, Doorwarden, Housemaster, Prior, Abbot, and Worship Master are all common titles.

Dogma: Mielikki's followers are close to those of Silvanus in outlook and ethos, save that they stress the positive and outreaching nature of the wild. Intelligent beings can live in harmony with the wild without requiring the destruction of one in the name of the other. Mielikki's outlook matches that of rangers in general, which is why she is their patron.

Mielikkians are taught to embrace the wild and not fear it, because the wild ways are the good ways. They are to keep the balance and learn the hidden ways of all life. They should not allow trees to be needlessly felled or the forest to be burned. They are to live in the forest and be a part of the forest, not dwell in endless battle against the forest.

Walkers of the Forest Way must protect forest life, defend every tree, plant anew where death fells a tree, and strive to keep the balance that indiscriminate fire-users and woodcutters break. They are to live in harmony with the woods, to teach others to do so, and to punish and frustrate those who hunt for sport (not food) and who practice cruelties upon wild creatures.

Day-to-Day Activities: The Forestarms outlook is oriented toward the protection of nature (and forests in particular) from the forces of evil and ignorance. Many of these priests can be found wandering among small communities nestled at the edges of forests both great and small. They seek to teach humans and other goodly races to care and respect the trees and the life beneath their leafy bows. They try to prevent further encroachment by civilization on the remaining great forests by teaching careful forest husbandry. When called upon, they defend the forest with force of arms if necessary.

The Needles support the Forestarms of their own faith and the clergies of Eldath and Silvanus in defending, renewing, and even extending forests and forest life. Wherever possible without conflicting with this prime interest, they are to work against those who deal in fire magic (notably the Red Wizards and followers of Kossuth) and encourage city- and farm-dwelling folk to revere natural life and to view woodlands as rich, friendly places that are pleasant refuges for renewal and enjoying natural beauty, not deadly backlands to be feared and fought. They are also charged with supporting the Harpers when this does not conflict with their more primary duties, since the Harpers work against the rise of great powers, which tend to endanger all natural life and conditions around them by trying to reshape Faerûn.

Rangers of all faiths are to be assisted whenever possible by Walkers of the Forest way, and the seeds of trees and woodland plants gathered, nurtured, and planted in an ongoing process so that 40 new trees will rise for every one taken by flame or axe. Many of the Forestarms and Needles visit foresters regularly to heal them and provide guidance so that as few trees as possible are taken and the forest is culled of weak creatures and unnatural predators, not creatures in the prime of life and health. In recent years, the Forestarms and Needles have worked with ranchers north of Melvaunt, eastern Amn, and the lands of the Dessarin to breed deer in large herds for food and pelt use, leaving the wild deer of the forests to recover—along with all the other forest creatures that either depend on deer for food or are killed or frightened away by casual human forest incursions.

Holy Days/Important Ceremonies: Those who worship the Lady of the Forest believe her voice is echoed continuously throughout all forests by the rustling leaves. A worshiper in good stead can listen and understand the whispers of the woods after a period of meditation and extended introspection.

These whispers have been transcribed by a few bards and rangers, but never seem to say the same thing twice. The general theme is the preservation and understanding of the forests and the creatures living within them. (Those who listen for a long period of time are reputed to improve their tracking and woodland survival skills as well as their knowledge of animal lore.)

Worship of Mielikki involves periods of introspection and meditation each morning and evening (in the forest whenever possible). Groups of worshipers also gather under the stars to sing the Lady's praises and ask for her guidance. When a worshiper of Mielikki begins a self-imposed quest to right a desecration of the forest, a special prayer is given up to the Lady of the Forest for strength and guidance. When aid is needed performing some simple task like setting the broken leg of a trapped wolf or following a trail, Walkers of the Forest Way usually ask for the Lady's blessing under their breath before proceeding.

The best-known to outsiders of the holy rituals of Mielikki are the Four Feasts of the solstice and equinox nights. These are known simply as the First Feast, the Second Feast, and so on. They are occasions for holy rituals and revels, wherein all Mielikki's faithful are expected to celebrate the sensual side of existence and sing praises to the Lady in forest depths wherever possible.

The festivals of Greengrass and Midsummer Night are even greater rituals, combining revels similar to those of the Four Feasts with planting rites and the Wild Ride. During the Wild Ride, the lady causes unicorns to gather in herds and gallop through the woods. Her faithful are allowed to ride them bareback through the night, covering astonishing distances and seeing much. On such rides, unicorns are empowered by the Lady to use their *teleport* ability as often as they desire for up to triple the normal range. On years when Shieldmeet follows Midsummer, riders can continue the Ride for that day and night if they so desire.

At least once a month, every member of the clergy must perform the Song of the Trees and serve any dryads, hamadryads, or treants their song calls forth. The clergy members perform the small tasks requested of them, but are free of dryad charms through the will of the Lady.

Every fire lit by a member of Mielikki's clergy must have the Dread Prayer whispered over it. In return, Mielikki makes the fire give off intense heat in particular directions indicated by the supplicant but almost no smoke. Such fires glow only dimly, so as to attract as little attention as possible, and do not spread. In this way, no watch need be kept against starting forest fires.

Major Centers of Worship: The most prominent center of the forest faith is located at the Falls of Tumbling Stars, west of Lake Sember. The locale is a hidden mountain valley where the Immerflow springs out of the Thunder Peaks and falls down the mountainsides to feed the river leading to the Wyvernwater. In this little-known valley, guarded against intrusion by rangers and half-elf archers of deadly skill, Hawk of the Lady Neretheen Jalassan, a priestess of Mielikki, and Hawk of the Lady Lord Ranger Beldryn Stormstone lead a small community of powerful rangers and other Walkers of the Forest Way in worship of the Lady of the Forest. To this holy place, the hurt and the favored of Mielikki's faithful are brought by secret ways. In the vale are holy bathing pools where the wounded are restored by the magic of Mielikki, and from this hidden vale the most powerful Walkers of the Forest Way fare forth to make pilgrimages to the distant Unicorn Run, where a gateway to Mielikki's realm is said to lie, and to work Mielikki's will across Faerûn.

Affiliated Orders: Named for the greatest trees of the forests, the shadowtops and the weirwoods, the Shadoweirs are a highly secretive branch of the faith that originated in the northern reaches of the High Forest. Its members consist solely of half-elf multiclassed druid/rangers, and its membership has spread (thinly) beyond the High Forest throughout all of Faerûn.

The Shadoweirs serve as a sort of religious knighthood of the woods. Unlike the Arms of the Forest or even the Needles, the Shadoweirs are an activist and proselytizing order who are willing to go on the offensive in the behalf of their sacred forests. They seek to advance the regrowth of ancient forests reduced by civilization. Many Shadoweirs are adventurers, wandering the Realms with missionary zeal. They seek to halt the endless assault of civilization on their ancient homelands.

Within the Walkers of the Forest Way, the Order of the Unicorn's Horn is a small society of itinerant healers who bring solace to both injured people, animals, and plants. The Mielikkian faith also has close ties with Those Who Harp (the Harpers), an organization working for good throughout Faerûn and against the rise of great powers, which tend to endanger all natural life and conditions around them by trying to reshape Faerûn.

Priestly Vestments: The colors of Mielikkian ceremonial garb vary with the seasons, each season having a base color and an accent. Winter is white with green accents, spring green with yellow accents, summer yellow with red accents, and fall red with white accents. The white and green of winter symbolizes evergreens and the unsleeping life of the forest, the green and yellow of spring is for the slow awakening of the forest to lush life, the yellow and red of summer represents the full splendor of flowers and burgeoning fruits and grains, and the red and white of fall symbolizes fall leaves being overlaid with snow. These colors govern capes worn with armor in times of war and the ceremonial dress of the Forestarms and the Needles: trousers, boots (always brown), a short cape, and a tabard that is long-sleeved in winter and sleeveless in summer. Whatever the garb, the unicorn's head of Mielikki, carved of ivory or bone or stitched in silver thread, is always worn over the heart.

The ceremonial dress of the Shadoweirs is chain mail and deep forest-green cloaks woven by dryads from spider silk and dyed with natural dyes. Many powerful forest knights wear ancient suits of elven chain mail they have been given by elven lords for their efforts in defending the forests. The symbol of the Shadoweirs is a giant shadowtop tree with a pair of crossed swords overlaying it, and it is sometimes stitched as a design on their clothing or worn on their shields.

Adventuring Garb: When in the field, most Walkers in the Forest Way dress appropriate to the weather and their duties, though they maintain the preferred seasonal colors of their faith. In very hot weather or in the summer woods most wear only a sash and baldric of the right colors. They carry needed gear in pouches, small packs, or strapped to their boots. The Shadoweirs prefer suits of gleaming chain mail or studded leather armor in the field.

Specialty Priests (Rangers)

Requirements:	Strength 13, Dexterity 13, Constitution 14, Wisdom 14
Prime Req.:	Strength, Dexterity, Wisdom
Alignment:	LG, NG, CG
Weapons:	Any
Armor:	Any (penalties to some special abilities accrue if wearing heavier armor than studded leather)
Minor Spheres:	Animal, plant, time, travelers
Magical Items:	Same as ranger
Req. Profs:	Survival (woodland)
Bonus Profs:	Hunting, set snares, animal lore, elvish (pick three)

Most of Mielikki's specialty priests are rangers. Within the faith, they are called Needles. Their abilities and restrictions, aside from changes noted above, are detailed in full in the *Player's Handbook*.

Specialty Priests (Druids)

Requirements:	Wisdom 12, Charisma 15
Prime Req.:	Wisdom, Charisma
Alignment:	N
Weapons:	Club, sickle, dart, spear, dagger, knife, scimitar, sling, staff
Armor:	Padded, leather, or hide and wooden, bone, shell or other nonmetallic shield
Major Spheress:	All, animal, combat, elemental, healing, plant, time, wards, weather
Minor Spheres:	Divination, travelers
Magical Items:	As druid
Req. Profs:	Animal lore, herbalism
Bonus Profs:	Survival (woodland); tracking; modern languages (pick two from: brownie, dryad, elvish, korred, pegasus, pixie, satyr, sprite, sylph, treant, unicorn)

A few specialty priests of Mielikki are druids. They, along with Mielikkian clerics and druid/rangers, belong to the branch of the Mielikkian faith known as the Forestarms. Their abilities and restrictions, aside from changes noted above, are summarized in Appendix 1: Priest Classes and detailed in full in the *Player's Handbook*.

Specialty Priests (Druid/Rangers)

Requirements:	Strength 13, Dexterity 13, Constitution 14, Wisdom 14, Charisma 15
Prime Req.:	Wisdom, Charisma/ Strength, Dexterity, Wisdom
Alignment:	NG
Weapons:	Club, sickle, dart, spear, dagger, scimitar, sling, staff, long sword, long bow
Armor:	Any (penalties to some ranger special abilities accrue if wearing heavier armor than studded leather or elven chain mail)

MAJOR SPHERESS: All, animal, combat, elemental, healing, plant, time, wards, weather
MINOR SPHERES: Divination, protection, travelers
MAGICAL ITEMS: As druid and ranger
REQ. PROFS: Animal lore, survival (woodland)
BONUS PROFS: Modern language (elvish), modern languages (pick two from: brownie, dryad, korred, pegasus, pixie, satyr, sprite, sylph, treant, unicorn)

- Only half-elves may be druid/rangers. Half-elves of sea elf ancestry may not be druid/rangers.
- Mielikkian druid/rangers are the *only* known exception in Faerûn to the rule that druids must be neutral in alignment.
- Mielikkian druid/rangers' THAC0s, saving throws, Hit Dice, hit points, proficiency slots, and proficiency slot acquisition rates follow the rules for multiclass characters in the *PHB*.
- Through Mielikki's grace, her druid/rangers accrue no armor penalties to their ranger abilities for wearing elven chainmail.

An exceptionally rare few specialty priests of Mielikki are half-elf druid/rangers. They all belong to the branch of the faith known as the Forestarms and to the Shadoweirs, an order of woodland knights. Their abilities and restrictions, aside from changes noted above, are summarized in Appendix 1: Priest Classes and in the *Player's Handbook*.

Mielikkian Spells

2nd Level

Banish Blight (Alteration)
Sphere: Plant
Range: Touch
Components: V, S
Duration: Special
Casting Time: 5
Area of Effect: One plant
Saving Throw: None

To enact this spell, the caster must touch and breathe on any part of a plant. This spell wipes out plant diseases permanently, and it restores plant leaves to an uneaten, unshriveled, unfrozen, and unscorched condition for one day per level of the caster. It cannot restore dead plants to life, nor make ravaged plants whole, but it brings what remains to peak condition—wilted flowers bloom anew, and drooping leaves rise up green. Leaves that have fallen to the ground cannot be reattached to their plants by means of this magic, but withered foliage can be made green and growing again even in the depths of winter as long as the spell lasts. In this manner, the skeleton of a hedge can be made opaque with thick growth in an instant. A flower restored by means of this magic can be picked without ending the magic, though it shrivels again when the spell expires.

If the weather and season permit continued life, restorations wrought by this spell outlive it. For example, a diseased, shriveled plant restored to health will remain healthy, following its normal growing cycle, and not lapse back into ruin the moment the spell ends. To injured mobile or intelligent plant life (such as treants and shambling mounds), application of a *banish blight* restores 1d10+4 hit points of damage permanently, but it cannot help healthy plants to grow larger or gain extra hit points.

Mielikki crafted this spell both as a gift to Silvanus and to empower her faithful to give forest creatures endless food by restoring half-eaten vegetation to a full state.

Stalk (Alteration)
Sphere: Animal
Range: Touch
Components: V, M
Duration: 1 turn/level
Casting Time: 5
Area of Effect: One creature
Saving Throw: None

This spell makes the affected creature nearly invisible in rural surroundings (99% undetectable visually, as if hiding in shadows). The creature also becomes almost totally silent (as if moving silently with a 99% skill), and both its natural scent and its heat signature are masked by the spell (making infravisual or scent detection of the creature also 99% unlikely). A stationary creature under the effect of *stalk* is impossible to detect by nonmagical means at a range of greater than 10 yards.

Movement does not negate the spell, but it renders nonmagical detection possible by keen observation. In this case, the subject of the *stalk* spell still can move silently with a base 50% chance for success and remain visually and infravisually undetected with a base 65% chance for success; if the subject's normal hide in shadows or move silently skills are higher than these percentages, then they are used instead, although the infravisual masking percentage for a moving subject remains 65%. Scent masking is always at 99% for the duration of the spell.

The spell effect ends when the duration expires or when the subject attacks.

The material components are a piece of dried chameleon or lizard skin and the holy symbol of Mielikki.

Wood Sword (Alteration, Evocation)
Sphere: Combat
Range: 5 yards/level
Components: V, S, M
Duration: 1 round/level
Casting Time: 5
Area of Effect: Special
Saving Throw: None

This spell transforms its material component into a temporary weapon: a sword that can be wielded by the caster or be directed to attack a particular target by the caster from afar. In either case, it strikes with the caster's normal THAC0, deals 1 hit point of damage per level of the caster at every successful strike, and vanishes instantly when the spell expires or it comes into contact with any flame. If released to fight on its own, a *wood sword* is AC –1, has 22 hp, and moves at MV Fl 16 (A). It strikes once per round at a single target.

The target of a *wood sword* can be indicated during casting or determined later and can be changed at any time. The caster can choose any visible creature or item within range and silently will the wood sword to attack it. A *wood sword* hangs motionless if its designated target dies or vanishes if not given a new target. The caster can bid the weapon go and attack a certain target or return to be directly wielded as often as desired during the life of the spell.

A *wood sword* is supple, but can be broken by successful edged weapon chopping attacks that do more damage than it has hit points or by being caught in a closing stone or metal door; such destruction ends the spell instantly. The caster can fight with another weapon and leave the *wood sword* to fight on its own, but if its creator casts any other spell, the *wood sword* vanishes the instant that new magic takes effect. Caster use of magical items does not destroy a *wood sword*.

A *wood sword* can do no harm to nonliving wood or to stone or metal, but can readily be employed to smash glass flasks, topple items, and even to stir mixtures in distant bowls. (A clever caster could direct it to knock over the rearmost bottle in a cluster of glass objects, thereby making it smash or knock over the other glass objects in its way.) If the caster has the leisure to enact precise control, a *wood sword* can perform quite delicate tasks. It need not merely attack things. If used to carry things (such as satchels or ropes across chasms, or rings of keys to prisoners), it breaks if burdened with a greater weight than the caster can lift (the caster's maximum press amount, dictated by his or her Strength ability score).

The material component of this spell is a twig, branch, or any fragment of wood that still retains some bark and has not been cut, stained, varnished, or otherwise altered by tools. (This means the wood must be picked up as fallen wood or snapped off rather than cut.)

5th Level

Tree Healing (Alteration, Necromancy)
Sphere: Healing, Necromantic, Plant
Range: 0
Components: V, S
Duration: Special
Casting Time: 8
Area of Effect: The caster and one tree
Saving Throw: None

This spell enables a wounded priest to pass into the interior of a tree and remain hidden within it for as long as desired, being healed by the natural nutrients of the tree. During this time, the caster can see and hear the surroundings of the tree perfectly but is concealed from all forms of detection by the magic of the spell and protected by the tree from any extremes of heat, cold, rain, sunlight, snow, and other conditions. The tree itself gives off no magical aura and is not marked by the caster's entry in any way. All the caster's bodily processes are suspended, so the caster has no need to sleep, breathe, or eat. The caster regains 1 hit point every 6 turns of continuous existence inside the tree. There is a 40% chance that the tree will

neutralize any disease the caster may be carrying, regardless of whether or not the caster is aware of the condition. If more than one disease is present, determine the result separately for each. *Tree healing* can do nothing against any poisons except tree poisons, which it always neutralizes.

If a tree containing a priest is damaged, the priest takes half of the damage but is free to leave the tree at any time. The caster can use his or her spells or magical items carried to heal the tree from within. Offensive magic must be cast from outside the tree, or the tree is destroyed.

Once the caster of a *tree healing* spell leaves the tree, the magic ends. Reentry is impossible without another casting of the spell. The caster priest can, however, reach out of the tree to speak, gesture, or discard items, and then duck back in, so long as some part of his or her body remains within the tree. The spell brings all items worn or carried by the caster into the tree, but other items cannot be brought in later. If the priest reaches out of the tree and picks anything up, it cannot pass into the tree.

A *tree healing* can never be used to enter treants or other sentient forest plants. Any physical damage deliberately done by the priest to the tree while within it results in his or her unceremonious expulsion from the tree, whether the tree is sentient or not.

7th Level

Create Treant (Alteration, Invocation/Evocation)

Sphere:	Plant
Range:	Touch
Components:	V, S, M
Duration:	1 day/level
Casting Time:	1 round
Area of Effect:	One twig, bough, shrub, or living tree
Saving Throw:	None

This spell transforms its material component into a treant who serves the caster with utmost loyalty until destroyed or the spell expires. When the spell ends, the treant dwindles to nothingness and is gone. Since the material component is consumed, priests of Mielikki use this spell sparingly. The type of material component determines the size of the created treant: Twigs produce 7-HD treants, boughs create 8-HD treants, shrubs 9- or 10-HD treants, and trees 11- or 12-HD treants.

The material component of this spell is any twig, bough, shrub, or living tree.

Milil

(Lord of Song, the Lord of All Songs, Guardian of Singers and Troubadours, the One True Hand of All-Wise Oghma)

Lesser Power of the Beastlands, NG

Portfolio:	Poetry, song, eloquence
Aliases:	None
Domain Name:	Brux/Library of All Knowledge
Superior:	Oghma
Allies:	Oghma, Deneir, Lliira, Sune, Mystra, Finder Wyvernspur, Stillsong, Hanali Celanil, Corellon Larethian, Sehanine Moonbow, Rillifane Rallathil, Erevan Ilesere, Labelas Enoreth, Lathander
Foes:	None
Symbol:	A silver harp, often depicted as a five-stringed instrument whose body is made of silvery leaves
Wor. Align.:	Any



Milil (Mihl-LILL) is depicted in religious art and song as a handsome male human or elf with a charismatic manner and a haunting, melodic voice. He is venerated by human, elf, and half-elf bards, who see him as the One Who Watches While Music is Alive (when they are performing), the Guardian of Singers and Troubadours, and the One True Hand of All-Wise Oghma. (Deneir is the other "Hand.") Deneir, Gond, and Milil serve Oghma, though Milil has little in common with Gond, and their relationship is strained. He is on excellent terms with a number of powerful gods, including Mystra and Sune, and often works closely with Lliira. He is welcome in the elf pantheon as well as the Faerûnian pantheon because of the beauty of his song.

Milil is the ultimate performer: self-confident, inspired, possessed of total recall or anything he sets a mind to remember, able to improvise facilely out of desire or necessity, well-educated in general theories of conduct and broad areas of knowledge, and masterful in all sorts of performance technique (including a passing knowledge of disguise derived from costume theory), especially within his sphere of knowledge—music, poetry, and elegant speech. However, he is also self-centered and egotistical and likes to be the center of attention. When he is not the center of attention, he bores easily, and his mind wanders or he leaves. He is also given to flirtation with both deities and mortals for his own enjoyment, to the deep annoyance of more sober powers.

Milil's Avatar (Bard 30, Spellsinger 22, Mage 21, Cleric 21)

Milil often appears as a young, charismatic male human or elf with handsome features and a voice of unearthly beauty. He most commonly appears clean-shaven, with shoulder-length brown or blond hair. He dresses in the garb of a troubadour and favors bright clothing, elegantly patterned cloth, and gold or bejeweled clothing decorations and jewelry.

Milil uses spells from any wizard school or priest sphere, though he favors spells that *charm* or have musical, vocal, sound, or instrumental effects or manifestations. Any spell he uses with musical, vocal, sound, or instrumental effects or manifestations is cast at triple normal effectiveness in all respects and the targets of such spells receive a –3 penalty to their saving throws if any are allowed.

AC –2; MV 15, Fl 21; HP 168; THAC0 6; #AT 1
Dmg 1d6+5 (*rapier +3*, +1 Str)
MR 70%; SZ L (10 feet)
Str 16, Dex 21, Con 19, Int 22, Wis 22, Cha 24
Spells P: 12/12/12/12/10/6/2, W: 6/6/6/5/5/5/4/4/3
Saves PPDM 2, RSW 3, PP 5, BW 7, Sp 4

Special Att/Def: Milil can conjure weapons and items from midair and is considered proficient with any weapon he uses. He favors *Sharptongue*, a magical *rapier +3* that has the abilities of a *sword of quickness* and a *sword of dancing* when he uses it. He sometimes loans *Sharptongue* to people performing a great quest or service for him or his church, and in the hands of a mortal it behaves as either a *sword of quickness* or a *sword of dancing* in a round, but not both (and obviously must perform as a *sword of dancing* if it is apart from its wielder).

Milil can use *spell turning* and *ironguard* (detailed in the Forgotten Realms *Adventures* tome and *Pages From the Mages)* spells at will to protect himself from mortal attacks. He can sing so as to shatter magical *silence* or to make all beings within 90 feet cease all acts of violence, instantly, and remain peaceful until he ceases to sing, even if their weapons or other items are taken from them or they are attacked. One of Milil's favorite methods of demonstrating his divinity to skeptics is to play a harp woven of flames, which he conjures from the air.

By touch, Milil can place the knowledge of a song—both tune and lyrics—in the mind of a mortal, so that it can never be forgotten, or confer upon any being the ability to play a single type of instrument as if with years of mastery. He has often used the former power to preserve clues about the whereabouts of treasure or tasks that should be done for generations to come (trusting that his song will be handed down). Milil can also either convey or cure *deafness* by touch. There is no saving throw allowed against deafness caused by Milil, and creatures so stricken cannot be cured except by the hand of a deity.

Milil plays any instrument, even those from other crystal spheres or planes, with supreme mastery. He never forgets any tune that he or any of his priests have ever heard and can perform them all superbly. When he wishes, he can project his voice as a group of voices in harmony or create the sound of any instrument or combination of instruments from thin air to accompany his performance.

Milil is immune to spells and spell-like effects that have musical, vocal, sound, or instrumental effects or manifestations unless he wishes them to affect him.

Other Manifestations

Milil often manifests as haunting music, particularly in clearings deep in woodlands. He appears as a wordless, lone male voice soaring through the air where no singer can be seen. At times, Milil draws the image of two dancing hollyphants in the air in glowing yellow lines or in ink (that appears from nowhere) on parchment to signify his approval. This seem to indicate his delight in watching such creatures dance to his music. More often, Milil manifests as a radiance surrounding a bard, storyteller, or epic poet in the throes of inspiration—a sight always heralding a performance that moves an audience to tears, blind obedience, enthusiastic offerings of money, or what-

ever else the performer desires them to do. Milil often places helpful visions (mental pictures of the whereabouts of treasure, lost loved ones, or directions overland) in the mind of a singer or musician who pleases him.

Milil also acts through the appearance or presence of aasimar (all accomplished singers), hollyphants, light aasimons, movanic devas, and solars. More commonly he sends songbirds (especially nightingales), white horses or pegasi, calico cats, red or yellow roses, lilies, peonies, perfect gemstones of any sort, and peregrine falcons to show his favor and as a sign to inspire his faithful.

The Church

CLERGY: Clerics, specialty priests, mystics, bards, spellsingers
CLERGY'S ALIGN.: LG, NG, CG, LN, N, CN
TURN UNDEAD: C: Yes, SP: Yes, Mys: No, B: No, Spell: No
CMND. UNDEAD: C: No, SP: No, Mys: No, B: No, Spell: No

All clerics, specialty priests, and mystics of Milil receive religion (Faerûnian) as a bonus nonweapon proficiency. All priests must take singing and musical instrument as two of their initial nonweapon proficiencies.

Milil attracts those who love music—and who need to be a part of it, not merely listeners. Such folk tend to be sensualists. They love good wine, good food, pleasing art and architectural or natural surroundings, the amorous company of others, and the beauties of nature—many faithful of Milil enjoy rising before the sun to watch the wakening radiance. For reasons lost in the mists of time, all clergy of Milil are known as Sorlyn (probably after a founding patriarch of the faith), and specialty priests of the faith are called tuneservants. Both genders are represented fairly equally in the faith, and the ranks of the clergy are about two-thirds human, with a quarter of the remnant being elves, and the remainder half-elves. Sorlyn all tend to be charismatic and physically attractive. All are also good singers skilled in the use of at least one musical instrument. Additionally, many are accomplished composers and musicians or even dancers. They tend to be active performers and travelers, not recluses or cloistered scriveners.

About half of the total priesthood of Milil is clerics, the remainder being specialty priests with a few bards, mystics, and spellsingers in the service of the Lord of All Song. In general, before the Godswar the priests in the larger cities, with more organized churches beneath them, were clerics, while the churches in more remote areas were commanded by tuneservants; however, the number of tuneservants in the faith has been growing steadily since the Time of Troubles. Relations between the clerics and the specialty priests are good, though the more conservative clerics are a bit concerned about recurring incidents of tuneservants using their *enthrall* and *suggestion* powers to enhance their own status and the tuneservants' continual support of "ne'er-do-wells" (adventurers). A quick way to determine whether a local temple of Milil is run by a cleric or a tuneservant is to listen to its music. All temples of Milil have very good choirs, songmasters, organists, and/or musicians, but the type of music varies. Clerics tend to play traditional songs and hymns while tuneservants prefer newer works, some of which may be disconcerting to the parishioners.

Milil's is an organized faith, with all churches paying heed (or at least lip service) to the Patriarch of Song in Waterdeep. Unfortunately, the influence of the Patriarch diminishes with distance, such that those congregations in Sembia tend to pay attention only to the most urgent messages.

Sorlyn adhere to clear rules and an organized hierarchy. They use the titles (in ascending order of rank) of: Mute One (novice), Chanter, Chorister, Soloist, Lead Voice, First Voice, Songmaster, and Glorian—a title used by all senior clergy in addition to any temple rank or office they may also hold. Typical temple ranks include Castellan, Master Tutor, Master Wind, Master Serenader, Master Librarian, Master Instrumentalist, Prior, and Patriarch. The specialty priests of the faith address each other as Harmonian, regardless of rank or accomplishments, and are noticeably (and acceptably) lax about using the formal titles of other clergy members—except the Patriarch of Song, who they revere profoundly.

The mysterious Patriarch of Song appears as an old man with kindly features, a flowing white beard, and ice-blue eyes. He is probably the best harpist in the world. His knobby old hands are able to make a harp sing, moan, drone, and almost seem to talk, as well as emitting the more usual sounds of such an instrument. His voice is a magnificent baritone, though he has a falsetto that seems like the clear, high voice of a young elf girl or very young human maiden. His true name and origins have been forgotten, but he has adopted various names—and appearances—in recent years, even apparently switching gender from time to time at the command of the Lord of All Songs. He is rumored to be able to *enthrall* intelligent beings with a song so beautiful that they enter a trance and hear only the music soaring endlessly in their heads until freed by rough handling. Sorlyn believe he has been given special powers by Milil beyond his apparent immortality, and that as long as he survives, music in Faerûn will grow and flourish. Legend insists that the Patriarch flits about the Realms from time to time inspiring youthful and promising singers by showing up at their local tavern as an old minstrel and giving a performance that leaves everyone present weeping and yet bright-eyed with hope.

Mililan temples are soaring, cathedrals of spledid architecture. All of them have choir lofts, facilities for presenting stage performances, workshops for the repair and construction of musical instruments, extensive music libaries, and carefully crafted acoustics.

Dogma: Milil is a god of creativity and inspiration, of the whole song more than just the lyrics or the music. He represents the finished thought, the process that takes an idea from conception to completion. As a result, the ethos of Milil teaches to consider the world in terms of a continuing process, a song that begins at birth and is only silenced with the final chord.

Novices in the Mililan faith are given the following charge: "Life is a song: Strive always to make it more beautiful. Destroy no music nor instrument, nor stop a singer before the tune is done. Listen to the world around as well as filling it with your own sound. One singer's music is another's noise, so still no bad music if its making be joyful. Spread the teaching of song and musicianship always. Sing to Milil every day. Music is the most precious thing folk can create—so encourage its training, use, and preservation at all times and in all possible ways. Awaken a love of song in all folk you can, and offer its performance freely around campfire or on the trail. Cease not in your own seeking for new tunes, new techniques, and new instruments to master."

Day-to-Day Activities: Most Sorlyn spend their time learning lyrics, tunes, and how best to perform them on a slowly expanding repertoire of instruments both in their temples and on the road. They take care to write down both original compositions and those they have learned, as well as recording tunes through the use of the *singing stone* spell for those as yet unborn. Such records are to be cached in hiding as well as stored in temple vaults to make the survival of the music as likely as possible. Sorlyn also work as tutors to all who profess faith in Milil or who pay for the training, as well as judging many bardic contests and adjudicating bardic disputes between individuals, companies, or colleges.

Tuneservants are more adventurous. They roam the roads of Faerûn rescuing or protecting common minstrels and great bards alike when such individuals fall on hard times or into peril. They also accompany adventurers of other faiths on deeds of heroism so that they can compose ballads about what befell (from "Brave Sir Dobbyn Ran Away" to "She Was Only a Wanton Weredragon, But She Was a Lady Fair"). They also embark on adventures of their own to recover music, instruments, and the like from old ruins and tombs, or learn of music long gone by using their *stone tell* abilities and similar magics in such places.

Holy Days/Important Ceremonies: Devout worshipers of Milil call out to him in a Song of Praise at least once a day and usually also after every victory in battle or great thing that benefits them. They also participate in either a personal song to the Lord of All Songs upon awakening or (in a temple) join in the softly voiced chorus of the Sunrise Song.

Other rituals include the solemn, beautiful polyphonic chord-singing of the Song of Sorrowing, performed at the funeral of any faithful of Milil, and the Song of Welcoming, sung when someone is welcomed into the faith. The calendar-related festivals marked by rituals sacred to Milil are Greengrass, when the Call to the Flowers is sung by all faithful, and Midsummer, when the Grand Revel is held. The Revel involves a feast, dancing, and much roistering, and is marked by parodies and wickedly satirical song, but all other shared (by two or more clergy members and laity) rituals of worship to Milil involve a sung or played opening call, a prayer and solo song while kneeling before the altar, a unison hymn followed by a sermon or supplication to the Lord of Song (and the proffering of any offerings), and then a closing song that rises to a thunderous, grand crescendo that typically makes devout listeners or participants weep with joy—and those of other faiths stop and listen in wonder.

Major Centers of Worship: The most significant temple to Milil is currently Arbalest's House in Athkatla, whence Milil journeyed during the Time of Troubles to personally found a singing circle. The Lord of Song charged the Patriarch of Song, the aged overlord of his church, to oversee this new temple's development. The Patriarch remains active in encouraging the faith in Waterdeep (notably the rising Temple of Good Cheer and the bards' college of New Olamn) and journeys often by means of a secret *gate* created by Milil between the hilltop temple in Athkatla, with its mighty Bellows of Milil organ and its growing circle of adherent bards and minstrels, and his own abode in Waterdeep.

Affiliated Orders: Milil has one knightly order of personable (and sometimes swaggering) fighters, paladins, and bards, the Harmonious Order, whose members, along with the clergy, guard temples and holy sites. Its members also often pursue quests or do good works in Milil's name, and tuneservants love to accompany them on these romantic and glorious quests. Though Milil's symbol is the silver harp, his symbol is not meant to directly link him to the Harpers, who use the crescent moon and harp; however, the church of Milil does have ties to Those Who Harp.

Priestly Vestments: Sorlyn wear robes of rich, lustrous fabric—usually crimson adorned with cloth-of-gold dragons, bards, or warriors arching and spiraling the length of the garment. Metal chimes are often worn as earrings, anklets, or on bracelets when outdoors, but these are always easily removable so as not to mar music-making. Hair is worn short or—in the case of tuneservants—bound up in a golden hair-net so as not to get in the way of playing instruments or listening acutely. Their holy symbol can take the form of a real harp or the symbol of Milil formed into an artfully crafted piece of jewelry.

Adventuring Garb: Sorlyn prefer the security of full (often chased and ornamented) armor when adventuring or traveling overland in dangerous regions, and defend themselves with magic, maces, and enchanted musical instruments. Song has its place, but in a world full of orcs, dragons, and critics, it is best to be prepared for anything.

Specialty Priests (Tuneservants)

Requirements:	Wisdom 14, Intelligence 13, Charisma 14
Prime Req.:	Wisdom, Charisma
Alignment:	NG
Weapons:	All bludgeoning (wholly Type B) weapons
Armor:	Any
Major Spheress:	All, astral, charm, creation, divination, guardian, healing, necromantic, protection, summoning, thought
Minor Spheres:	Elemental, sun, weather, travelers
Magical Items:	Same as clerics
Req. Profs:	Singing, artistic ability (lyric poetry)
Bonus Profs:	Musical instrument (pick one), artistic ability (songwriting), modern languages (pick one)

- Elves and half-elves can be tuneservants.
- Tuneservants can *enthrall* an audience (as the 2nd-level priest spell) with song. This ability may be used once per day, with the same limitations as the *enthrall* spell, but with the following exceptions: Tuneservants may not affect creatures of a higher Wisdom than themselves nor creatures with more Hit Dice than their own experience levels.
- Tuneservants are able to sing a loud, sustained note once a day that has the effect of the 2nd-level wizard spell *shatter*.
- At 3rd level, tuneservants are able to both cast *music of the spheres* (as the 2nd-level priest spell) and *unearthly choir* (as the 3rd-level priest spell) once a day. They may cast an additional *unearthly choir* for every three experience levels they gain above 3rd level (twice at 6th level, three times at 9th, etc.).
- At 5th level, tuneservants are able to both *dispel silence* and sing a *song of compulsion* (as the 3rd-level spells) once a day.
- At 7th level, tuneservants are able to use their vocal mastery to *shout* (as the 4th-level wizard spell).
- At 10th level, tuneservants can create a *song of suggestion* (as the 3rd-level wizard spell) once per day.
- At 10th level, tuneservants can also perform such a sweet tune that they can persuade the very rocks to speak to them, similar to the 6th-level priest spell *stone tell*, once a day.
- At 15th level, tuneservants are able to cast *harp of war* (as the 7th-level priest spell) or *Melisander's harp* (as the 5th-level wizard spell found in *Pages from the Mages*) once a day.

Sorlyn Spells

2nd Level

Battle Song (Conjuration/Summoning)

Sphere:	Charm, Combat
Range:	60 yards
Components:	V, S
Duration:	7 rounds
Casting Time:	5
Area of Effect:	50-foot cube
Saving Throw:	None

This spell is readily recognizable by its ringing song, a loud ascending refrain that raises and releases the magic at the instant of its ending, affecting all beings within a 50-foot-cube centered on the point selected by the caster. This spell cannot be cast stealthily. Creatures in or leaving this area when the casting is complete are affected, but beings entering that area afterward are not. While it lasts, a *battle song* conveys a +1 attack bonus, a +1 damage bonus, a +1 bonus to saving throws, and a +2 bonus on all ability checks. A faint echoing keeps the sound of the caster's song alive until the spell expires; this can readily be heard by those who listen for it. Note that any vocal infliction or gag prevents the casting of this spell. This spell can be used in conjunction with a *chant* and.or *prayer* spell, but no more than one of each type of spell can be in effect at a time.

3rd Level

Dispel Silence (Abjuration, Alteration)

Sphere:	Combat
Range:	0
Components:	S, M
Duration:	1 round/level
Casting Time:	6
Area of Effect:	10-foot/level radius
Saving Throw:	None

This spell is the priest version of the *dispel silence* spell presented in *Pages From the Mages*. This spell negates the effect of magical silence within the area of the *dispel silence* for the duration of the spell. Following the casting of *dispel silence*, all spellcasting, speaking, and actions can proceed normally.

For the duration of the spell, the area protected by *dispel silence* is proof against *silence* spells; they do not function within the area of the *dispel silence*. The area of effect is immobile, however, and does not move with the caster.

The material components of this spell are a pinch of powdered diamond worth at least 50 gp that is flung into the air and the holy symbol of the casting priest. The holy symbol is not consumed in the casting.

Song of Compulsion (Enchantment/Charm)

Sphere:	Charm, Law
Range:	60 yards
Components:	V
Duration:	1 turn+1d6 rounds
Casting Time:	6
Area of Effect:	One to six beings in a 60-foot cube
Saving Throw:	Neg.

To set this spell in motion, the caster sings the first verse of a popular and mindless traveling song having many verses (such as "Ninety-Nine Barrels of Ale on the Wall"). *Song of compulsion* prevents the affected beings from taking offensive actions, casting spells, using psionic abilities, using magical items, or leaving the area of effect until they finish the song (which is assumed to occur when the spell duration expires). Affected creatures may still defend themselves (that is, they receive no Armor Class penalties) and move about within the area of effect, and the effects of a *song of compulsion* on any creature are negated if it is attacked.

The effect is centered on a point selected by the caster, and it affects persons selected by the caster within the area of effect. If the spell is cast at three or more beings, each gets a normal saving throw; if only two creatures are being enspelled, each rolls its saving throw with a –1 penalty; if the spell is cast at but one creature, its saving throws suffer a –2 penalty. Saving throws are adjusted for Wisdom. Those creatures who succeed in their saving throws are totally unaffected by the spell. Mindless undead creatures and undead creatures with (individually) more Hit Dice than the caster has experience levels cannot be affected by a *song of compulsion*, and neither can beings who cannot hear or do not understand the language of the caster (although the caster may employ magical means to make himself or herself understood and then affect such creatures).

4th Level

Singing Stone (Alteration)

Sphere:	Divination, Elemental Earth
Range:	Touch
Components:	V, S, M
Duration:	Permanent
Casting Time:	7
Area of Effect:	One stone
Saving Throw:	None

This spell traps a short tune—one that the caster can sing with three breaths or less—in a stone. Whenever the stone is either tapped or entirely immersed in water, it emits the tune, repeating it at 1-turn intervals if immersion continues. Any solid stone no larger than the caster's fist will serve, and the music can consist only of sounds the caster can make

himself (in other words, singing, playing an instrument, and thumping out a rhythm simultaneously as about as complex as the captured sound can be). In the past many gemstones have been used for this spell, though it is a false rumor that granite and other simple stones cannot carry tunes as beautifully.

The "tune" need not involve vocal sounds or may be a message spoken or chanted rather than sung—but in any case, the pitch, timbre, and inflections of the voice and/or instrumental sounds are precisely duplicated, and listeners could mistake the sounds of a *singing stone* for a particular person's actual voice. This spell has been used to prepare traps, leave behind wills or dying messages, and to preserve the best work of the bards. Certain temples of Milil have entire libraries of carefully racked stones. Long tunes are played back by tapping a row of stones, each one enchanted with this spell to capture a segment of the ongoing tune.

The maker of the sound to be captured must be the caster. There is no known way to use this spell to capture the words or song of another being. The spell does not pick up the words of others or background noise, even if such things were present as the spell was cast, but it does preserve throat-clearings, mistakes, and other noises—such as the clatter of something dropped by the caster—that the caster may not want preserved. The sound is preserved at the volume level reaching the stone. Loud shouting or music is recorded as loud.

The spell range refers to the fact that the stone must be touched. The caster can, if desired, move away from the stone to achieve an echoing effect or a distant sound and may even choose to move continuously toward, away from, or around the stone while recording. The recorded sound will reflect this. The recording time is the three breaths following the round of casting when the stone is touched, and the magic causes the stone to glow a faint rose-red while it is capturing sounds.

The material component of a *singing stone* spell is a small hollow metal tube (chime).

5th Level

Forgotten Melody (Enchantment/Charm)

Sphere: Charm, Combat
Range: 120 yards
Components: V
Duration: Special
Casting Time: 8
Area of Effect: One to four creatures in a 60-foot cube
Saving Throw: Neg.

To set this spell in motion, the caster sings the first phrase or the chorus of a tuneful, catchy song. Victims of *forgotten melody* must make a successful saving throw vs. spell at a –4 penalty or mentally obsess on that song. They cannot get the song out of their heads until they finish it, and they worry the lyrics around in their minds over and over trying to remember them and complete the song. While victims are trying to finish the song, they cannot cast spells or use psionic abilities since they cannot focus on any other intense mental activity other than finishing the song.

Forgotten melody is especially devastating to very intelligent beings, who tend to be able to concentrate intensely, since it subverts that very capability. The duration of the spell is determined by the Intelligence of the being affected by it: Beings who fail their saving throws are affected for the number of rounds equal to their Intelligence. This duration is affected by their magical defense adjustment (determined by Wisdom). Those affected beings with a magical defense adjustment bonus may subtract the number of rounds equal to the bonus from the spell's duration; those with a magical defense adjustment penalty must add the number of rounds equal to the bonus to the spell's duration.

Mindless undead creatures and creatures with animal intelligence or less (an Intelligence of 1 or less) cannot be affected by a *forgotten melody*, and neither can beings who cannot hear or do not understand the language of the caster (although the caster may employ magical means to make himself or herself understood and then affect such creatures).

7th Level

Harp of War (Alteration, Evocation)

Sphere: Combat
Range: 0
Components: V, S, M
Duration: 1 turn or less
Casting Time: 1 round
Area of Effect: Special
Saving Throw: None

This spell creates a five-stringed silver harp of glowing force in the caster's hands. This is a weightless instrument that can be "hung" in midair to allow the caster to cast other spells or engage in other activities. It can be banished by application of *dispel magic*, but only the caster can actually touch it, move it, or evoke its powers, which are awakened by plucking the harp strings. One string can be plucked per round, and each string holds only one power and works only once, vanishing when called upon. When the last string fades away, so too does the spectral harp. The caster is always aware of which string calls forth what power. The normal selection of powers includes the ability to:

- Shatter *all* nonmagical metal items within 20 feet of the harp.
- *Teleport* all magical items within 40 feet of the harp to random locations in Faerûn (not accompanied by anyone holding, carrying, or wielding them).
- Unleash a *lightning bolt* from the harp, stabbing out at a single chosen target. (This causes 9d6 points of damage, and the target is allowed a saving throw vs. spell to reduce the damage by half.)
- *Teleport without error* any beings specifically chosen by the caster who are within 20 feet of the harp to a locale somewhere in Faerûn chosen by the caster. (In other words, out of a group of struggling combatants, the caster could choose just his or her friends.)
- Call down a *flame strike* (a 5-foot-radius, 30-foot-high vertical column of roaring flame) on a single target creature within 70 feet of the harp. (This causes 6d8 points of damage, and the target is allowed a saving throw vs. spell to reduce the damage by half.)

There are ways of varying the incantation of *harp of war* to give a *harp* slightly different powers from the norm. Each temple has its own variations. (Player-created custom variants must be approved by the DM.) The most common variant of this spell is a harp that calls forth *repulsion*, *wall of stone*, *wall of fire*, and *blade barrier* spells, and instead of teleportation *summons* three angry pegasi that fight for the caster or provide transport for him or her and other chosen beings (or items) for up to 7 turns. (This latter version of the spell is the one used almost exclusively by faithful trained in Waterdeep and Athkatla.)

The material component of this spell is a thin strand of silver wire.

Moander (Dead)

(The Darkbringer, the Jawed God, the Rotting God, the Great Dread God)

Lesser Power (later Demipower) of the Abyss, CE

PORTFOLIO: Rotting death, decay, corruption
ALIASES: None
DOMAIN NAME: Formerly: Rarandreth/Offalmound; currently adrift on the Astral Plane
SUPERIOR: None
ALLIES: None
FOES: Auril, Chauntea, Eldath, Finder Wyvernspur, Lathander, Mielikki, Silvanus, Selûne, Tymora
SYMBOL: An upright male human right hand, fingers outstretched, with a open human female fanged mouth, lips parted as though speaking, set in its palm
WOR. ALIGN.: LE, NE, CE



Moander was an ancient god of rot, corruption, and decay who had been banished from the Realms on more than one occasion. Although the ranks of its faithful were never large, Moander had been venerated by a variety of cults since before the rise of Netheril. Alternately represented in the ancient texts as he, she, or it, the Darkbringer is an excellent example of how even dead and forgotten gods can sleep lightly.

The Darkbringer was a cruel and petty tyrant who enjoyed tormenting lesser beings and making them destroy that which they held most dear. Moander frequently lied, particularly when such prevarications would cause great emotional distress in its victims. The Darkbringer sought to control every aspect of its worshipers' lives, viewing them only as puppets. It sought to corrupt and destroy all who would not bow down before it.

Over a thousand years ago, during the time of Myth Drannor, the Darkbringer's sole remaining major temple in the Realms was a huge complex on the site of present-day Yûlash whose inhabitants were a continual menace

to the forest peoples. The elves eventually burned the complex to the ground, slew all the priests, banished the Jawed God from the Realms, and imprisoned his avatar beneath the ruined temple where it could only be freed by a nonborn child. They hoped Moander would shrink to nothing, starved of worship, but many of its worshipers survived and fled south where they resurrected the priesthood. Over the next millennia, bands of cultists periodically tried to free the Abomination of Moander—without success. Stones inscribed with its symbol are still discovered on a fairly regular basis in ruined Yûlash.

Moander was inadvertently released in recent years by the sell-sword Alias and her companions through the manipulations of the Cult of Moander which still sought to restore the Darkbringer to the Realms. Moander's physical presence in the Realms was then destroyed in a battle in the skies above Myth Drannor and Westgate by Alias and her allies with the aid of the red dragon Mistinarperadnacles Hai Draco, also known as "Mist." The destruction wrought by the Abomination before its destruction resulted in the creation of Moander's Road in Cormanthor, the elven forest.

The Rotting God, now reduced to a demipower, again returned briefly to the Realms with the aid of a tribe of saurials it enslaved, but it was driven back and ultimately defeated by a combination of brave warriors, exiles from another world, and the Harpers. Moander was then slain on its home plane in the Abyss by a powerful human bard, Finder Wyvernspur, who then seized its divine power. Sages speculate that the Nameless Bard was aided by his patron deity, Lady Luck (explaining, in their opinions, how a mortal could permanently slay a divine power). Finder has since become a deity in his own right, representing, among other things, the need for art to change to avoid the corruption that befalls it when it does not evolve.

If any former power of the Realms is truly utterly destroyed, it is the Darkbringer. However, an infinitesimal fraction of his essence does remain on the Astral Plane, so theoretically it could be revived, given sufficient worship, and could return to haunt the Realms or some other world again. Scheming individuals might have tried to reform the Cult of Moander for their own purposes, but a scheming deity beat them to it—Lolth. To the nature-focused elves of Myth Drannor, Moander epitomized the decay and rotting evil that could corrupt individual elves and destroy the forests the elves held so dear. In a sense, the Darkbringer was a more comprehensible (and tempting) force of evil to the surface elves than distant Lolth, queen of their exiled, dark elf kin. With the Darkbringer's death, Lolth has taken Moander's name as an alias of her own. The Spider Queen realized in the aftermath of the Fall of the Gods that, like other gods of the Realms, she, too, was vulnerable to the vagaries of the strength and number of her worshipers. Lolth seeks to add surface-dwelling humans, elves, and half-elves to the ranks of her faithful through her guise as the Darkbringer.

Moander's Avatar (Fighter 30)

Moander's most common form in the Realms was known as the Abomination. This god-thing as its body used a mass of rotting vegetation and carrion as large as a hill that rumbled along the ground, scouring it clean of vegetation, topsoil, and all living things and leaving a putrid, brown slime in its wake. It cast no spells.

AC –4; MV 7, Cl 5, Sw 7, Fl 27; HP 216; THAC0 –9; #AT See below
Dmg See below
MR 30%; SZ G (varies)
Str 25, Dex 16, Con 24, Int 10, Wis 10, Cha 1
Spells None—see below
Saves PPDM 3, RSW 5, PP 4, BW 4, Sp 6

Special Att/Def: The Abomination could easily scale vertical surfaces or float across bodies of water. It could emit tendrils at will from any part of its bulk, including internally, that ended in fanged maws that babbled in an endless cacophony of a thousand disparate voices chanting the god's name, or in swirling gray-and-white eyes that stared blindly. Although the Abomination was easy to make contact with in combat, its high Armor Class was a result of the difficulty of actually causing it any noticeable physical damage.

For Moander to possess an avatar form constructed by his cultists, the mound of rotting material had to be at least 30 feet in diameter. For each mile of forest the Abomination plowed through, it regenerated 10 hit points and grew an extra 10 feet in diameter, up to a maximum of 100 feet. Unless rejuvenated by additional compost, the body of the Abomination always collapsed into dust and putrid slime in 1d4 months and a new one had to be found or built, requiring cultists to continually build it new bodies in the Realms.

The Abomination could confine its essence to a small piece of its rotting mass and spring forth as a small egg-shaped pod in a single round. This pod could then merge with another hill-sized pile of corruption or slowly grow in size again by absorbing more vegetation if the Darkbringer so desired. While less than 30 feet in diameter (because it was compressed into pod form or growing from a pod form), the Abomination could swell up with swamp gas and attack with a giant maw that inflicted 4d10 points of damage on a successful hit. However, this form was extremely susceptible to fire—any sizable flame that was not snuffed out by the wet rot of its body would ignite the gas in a fiery explosion, destroying the Abomination.

For every 10 feet in diameter in size it was, the Abomination could attack with 2d8 large tendrils (AC 0, 20 hit points each) each of which ended in a lipless, many-fanged maw that could speak with its voice. Such large tendrils were half the Abomination's diameter in length and several inches in diameter. They could either bite and rend flesh (MV 6, THAC0 7, 2d4+4 points damage) or enter any body orifice of an immobilized, living mammal or reptile and possess the creature's body and mind. Alternatively, a tendril could disgorge a *seed of Moander* within the body and then withdraw. The *seed* then burst, releasing its spores. Tendrils could also hurl large trees and boulders with a maximum range of 300 yards doing 3d10 points of damage with each massive spear or stone. If two or more large tendrils made a successful attack, they could also *entangle* opponents and over the next two rounds drag them toward the Abomination's rotting mass where it could manifest a gaping mouth and bite for 4d10 points of damage per round (no saving throw or attack roll permitted or needed).

Beings overrun and swallowed up by the Abomination were crushed and pierced for 5d6 points of damage per round for 1d6+4 rounds before being thrown up to the top of its body. Once there, wounded captives found themselves under attack by countless tiny tendrils that rotted away their clothing and nonmetallic parts of their armor in another 1d4+2 rounds. Once a victim's clothing and armor were destroyed, the small tendrils began to rot away flesh and transform it into compost, causing 3d4 points of damage per round. The Abomination automatically succeeded at attacking with its small tendrils each round, and no saving throw was allowed to avoid them. There was a 15% chance per round that a *seed of Moander* is implanted in the body of a being on top of Moander and deprived of clothing or armor.

Attempts by captives to tear free from the Abomination's embrace and to move were hampered by the many grasping tendrils (both tiny and large), slowing movement to half rate (and to a maximum of 2 in any round in which the captive failed a Strength ability check) and preventing any form of flight, magical or otherwise. A captive had to successfully traverse the Abomination's bulk and leap free to escape the rotting attacks, and then such a being still faced a 15% chance per round that a *seed of Moander* had been planted in them during their escape.

Twice per day, the Abomination could vomit forth a shambling mound, and once every three days, a gibbering mouther. Both of these sorts of spawn of Moander would do its bidding for 1d12 days and thereafter wander off to take up their own, independent lives. (Mouthers have no effect on the plant bulk that is the Abomination.) The Abomination could quench fires with its bulk if it was composed primarily of wet, rotting material. It took no harm from heat or flame unless it was composed primarily of dry kindling. In general it liked warmth, which was more conducive to decay, and always suffered double damage from all cold magics.

The Abomination could learn anything contained within a possessed being's mind at will. Doing so gave the possessed being a glimpse into the Darkbringer's mind as well, which often drove them mad (as adjudicated by the DM). Although the Abomination could not cast spells directly, it could have a possessed being cast any spells the possessed being knew. Likewise, the Abomination's Intelligence and Wisdom rose (but did not fall) to match that of the currently possessed puppet (Minion) of greatest intelligence. Finally, the Abomination could create a *gate* for itself or fly for up to six hours (by burning swamp gas) at will, but doing so required a tremendous expenditure of energy, consuming one month of the Abomination's existence in its current avatar form in the process.

Other Manifestations

Moander could manifest as the intangible image of a rotting hulk that resembled a giant, floating, disembodied human male head, with 20-foot-long, prehensile tendrils as hair, a many-fanged mouth, and two maliciously glittering red eyes. In this form, the god could speak, point and gesture with its tendrils, and establish a mental link with any creature it "touched" with those intangible tendrils—so that it could whisper to them later in their dreams by voice or visions. (The link could be broken by use of a *remove curse* or *cure disease* spell.)

Moander could also manifest in any decaying matter in Toril, growing out of it as a 20-foot-long, vinelike tendril identical to those originating from the Abomination. If the tendril's movements brought it to any decaying matter (leaf mold, which is present on the ground anywhere in a forest, is enough), it could transfer its "base" to that new decaying mass, leapfrogging away from its initial location.

In addition to their normal attacks, such tendrils could also possess immobilized, living creatures as described above. Often a tendril's victims were sleeping, but sometimes they were bound by the Darkbringer's Minions. If a tendril devoured (not possessed) a cumulative total of warm-blooded (mammalian) victims that had more than 77 hit points when alive, it grew a bud that in 1d4 days split into a second, separate vine or tendril that could operate independent of its parent. Tendrils lacking food or decaying matter within reach could go dormant for 1d8 months, but shrivelled and died if no sustenance came to them after that time.

Moander was served by a variety of plant creatures and peculiar abominations including algoids, dark trees, gibbering mouthers, shambling mounds, and vegepygmies spawned from russet mold. It sometimes sent black or green dragons to serve as a steed for the Mouth of Moander (the head of its church). The Darkbringer also manifested through a variety of possessed beings including animals, humans, treants, and various monsters, who were recognizable as being sent from or controlled by it by the vines growing from their bodies. The Great Dread God particularly enjoyed corrupting beholders and their kin to serve its will, probably as the result of some ancient feud with Bane. Those that were slain while resisting possession by the Darkbringer are transformed into rotting death tyrants (undead beholders) upon their demises.

The Church

CLERGY: Clerics, specialty priests
CLERGY'S ALIGN.: NE, CE
TURN UNDEAD: C: No, SP: No
CMND. UNDEAD: C: Yes, SP: No
All clerics and specialty priests of Moander receive religion (Faerûnian) as a bonus nonweapon proficiency.

Servants of Moander had to undergo a ceremony upon their initiation into the cult in which a *seed of Moander* was absorbed into the initiate. This seed slowly grew throughout the body until the recipient's entire internal structure was composed of rotting plant material. The only outward manifestation was a small flowered tendril emerging from one ear and winding through the hair. At all times the recipient was under the direct mental and physical control of Moander, whenever it so desired, and would always act according to the instructions of Moander and the cult.

Moander's priests tended to be lonely, directionless folk who had found in the god's mind visions firm direction in life. Once Moander possessed a body directly, the god's control over that being became absolute, but the process of eating them away from within also began. In the case of extremely capable servants, the Darkbringer guaranteed their loyalty by its power to speedily slay them from within if they proved treacherous, but kept them alive for years by granting them spells that inhibited the inner rotting (such as *slow rot*).

Prior to Moander's death at the hands of Finder Wyvernspur, his clergy included both specialty priests, known as darkbringers, and clerics. After the Darkbringer's destruction and the death of his remaining clerics, new cults included only specialty priests and lay members in the priesthood. All priests were known as Minions of Moander. Senior clergy of a temple were High Minions, and the leader or high priest of a temple was the Master Minion. The supreme Faerûnian priest of the Darkbringer was known as the Mouth of Moander. The clergy members of Moander used no other titles as they were all simply slaves and puppets of the Darkbringer. There was a 1% chance that any high priest of Moander would be transformed into a skuz upon death. Such undead were known as Undying Minions.

The Mouth of Moander was its supreme servant in Faerûn and was usually (though not always) a human female priestess. Since the death of Mogion in ruined Yûlash, the Mouth has been the shrewd mistress of intrigues Dalchatha Maereegh, a once strikingly beautiful crone who dwells in the Hidden Glades temple somewhere in the Chondalwood near Torsch. She administers a network of capable spies and task forces that capture or slay creatures destined to feed Great Moander and then *teleport* them to her or establish new bodies for the god in remote areas. In return, Moander grants her youthful, lush beauty whenever she grows restless, and she can then venture into nearby human cities to enjoy satisfying (if fleeting) human companionship.

Any newly formed Cult of Moander that includes true priests must be backed by some other dark power than Moander (such as the cult backed by Lolth). Assuming the cultists do not realize that their divine sponsor is other than Moander, it is likely that such a cult will continue as before (albeit with increased visitations by dark elf emissaries in the case of Lolth's cult).

Temples of Moander tended to be located on stark hills in wilderness settings or in subterranean complexes in urban settings. Those in wilderness settings were marked by hilltop circles of red, fang-shaped plinths arranged to resemble a bloody, fanged mouth from above and typically contained an altar in the center of the circle. Those temples located in subterranean complexes were often constructed from forgotten sewer tunnels and saw much of the garbage and sewage of the city overhead pass through their halls. The walls of such temples were carved with tiny, intricate, flowing designs resembling tree sculptures grown and shaped by elves, but which depicted horrific images of heroes suffering deadly tortures at the hands of leering humanoids, being torn apart by chaotic beasts, and being fried, frozen, dissolved, and poisoned by dragons, beholders, and other deadly creatures. Temporary shrines to the Darkbringer were constructed in fetid swamps, verdant jungles, and rank sewers and consisted of massive compost piles meant to house the Abomination.

Dogma: Minions of the Darkbringer were charged to feed Great Moander with fresh corpses of their own making. They were to hew down strong plants and trees to feed It. Moander's priests were charged to keep the Abomination and the lands through which it would pass as warm as possible. When a novice was first initiated into the priesthood and possessed by a *seed of Moander*, the Darkbringer instructed him or her through horrific dreams as follows: "Seek not to question the ways and words of Moander, lest you be stricken by the Eating From Within. Go forth and possess beings of power and influence for me. Slay, and let the rot cover all. Fight against cold with fire and magic. Fear me, and obey."

Day-to-Day Activities: Moander's Minions were a secretive, proud clergy that scoured the land for malformed life (such as mongrelmen and diseased plants and beasts) and brutish, destructive beings (orcs and the like) to feed to Moander. Cultists of Moander strove to spread intelligent vegetable life throughout the Realms, including algoids, shambling mounds, gibbering mouthers, and vegepygmies (russet mold).

Minions of Moander existed to feed the god, whose decaying powers quickly destroyed any body it animated (always a tangled mass of carrion, dead or diseased plants, and the like). Minions were thus always kept busy building new bodies, leading the old ones to fresh food, or infecting other mortals to become new Minions. In rituals and spell-weavings in secluded wilderness ravines and caves, they built the Great Dread God endless new bodies to possess as the Abomination: triangular pyramids of decaying vegetation, dung, and rotting corpses. Moander animated a "body" as the Abomination in a sacred ritual requiring but a single drop of blood from a living seed that granted the casting priest instant favor and promotion. To begin the ritual, the priest brought one of Moander's living seeds to the new body. Living seeds were sentient mammals or reptiles of high intelligence and good alignment who had been possessed by a *seed of Moander* and who had (at least temporarily) survived the process.

Holy Days/Important Ceremonies: The church of Moander had no calendar-related high holy days except the Balefire. Always held on the first of Hammer, the Balefire celebrated the will of Moander's servants to hold back the cold by building huge bonfires in its honor—fires at which the god always manifested to thank them, to deliver inspirational sermons, and to charge them with missions to further its power during the cold months when the Darkbringer retreated to deep, lava-warmed caverns in the Underdark (and had to be guarded by select faithful Minions against drow, deep dragons, and other dangers of the World Below).

On a daily basis, faithful of Moander had to slay something or gather vegetable matter in the name of the god and render up their gatherings either to build a body for the god or to encourage rot and decay. Each month Moander's Minions had to seek to extend the influence of the god by spreading rumors of its power and by bringing a *seed of Moander* into contact with at least one new being (while whispering Moander's name).

Rituals were simple, and Moander did benefit its priests in one special way: Minions of Moander never caught a disease (including mummy rot and lycanthropy) nor suffered from poisoning no matter what they did. They could eat all manner of rotting food, mold, and the like, and drink water that had been deliberately poisoned or contaminated by decaying things and take no harm.

Major Centers of Worship: The Abyss of the Abomination, a subterranean temple of the Darkbringer located deep beneath Yûlash, survived Moander's destruction and is still being run by Moanderite cultists (unknowingly backed by Lolth). Tolerated by the Red Plumes of Hillsfar, cultists of the Darkbringer are permitted to travel to and from the temple in

exchange for regular, hefty bribes to the local commanders. The temple is entered via a deep shaft hidden in a newly constructed warehouse owned by the cult. Surrounded by a ring of fanglike red marble stones, the pit is used as a garbage midden by the city's inhabitants for a modest annual fee. The cultists serve as an informal dungsweeper's guild for the slowly rebuilding city. The temple itself is entered via a recently rebuilt stair that spirals down the pit wall to a platform halfway down the stair, and the complex is undergoing a significant expansion.

Numerous sacred sites of the Darkbringer's cult survive throughout the Realms and are the site of pilgrimages by Moander's cultists. West of the city of Westgate is a ring of seven hills, each the site of a temple to one of the Seven Lost Gods and topped with a ring of standing stones. The southernmost hill, known as the Hill of Fangs, is the site of a simple shrine to the Darkbringer. The standing stones are not mere pillars but huge red plinths of stone shaped like fangs that point inward. At the center of the ring, meant to suggest the Jawed God, is a bloodstained stone altar. Although the Darkbringer's cult is no longer active in the region, cultists gather annually at midnight on the sixth of Kythorn, the anniversary of Moander's defeat, to plead for the return of the Jawed God to the area.

Affiliated Orders: Moander is served by a secret brotherhood of rogues known as the Eyes of the Darkbringer. This secretive fellowship has placed one or two members in most of Faerûn's major cities. The Darkeyes, as they are known among the faithful, serve as spies and occasionally as assassins and warn the cult of any brewing threats to their fell rituals.

Priestly Vestments: Moander's priests tended to dress in everyday garb to conceal their faith when they were "reaping" (gathering material for the god's latest body), but within their hidden cave and subterranean cellar temples, they wore cowled robes of mottled green and brown trimmed with natural vines, symbolizing Moander's growth from decay, and faceless masks of white with a single eye painted in the forehead and surrounded by teeth. All senior clergy wore copper-hued robes enchanted so as to afford food for a creeping fungus growth that moved slowly and continuously over them; only the Master Minion had a "bare" copper robe. The Mouth of Moander wore a clean white robe bearing the red-embroidered device of an eye surrounded by an open fanged mouth on his or her breast. As puppets of the Darkbringer, all of Moander's Minions sported a flowered tendril emerging from one ear and wrapped throughout their hair.

Adventuring Garb: When adventuring, Minions of Moander dressed practically in the best armor they could find. Most wore as much of their ceremonial garb as possible without drawing attention to themselves. Some enjoyed pretending to be druids and dressed appropriately, wielding scimitars. Others favored nondescript brown and green clothing and wielded cudgels inlaid with shards shaped to resemble fangs. (Sharded cudgels inflict 1d8+2 points of damage against size S and size M creatures, and 1d6+2 points of damage against size L creatures. They are otherwise treated as clubs.) If possible, Minions carried a small colony of russet mold with them in order to seed new areas with the spawn of Moander.

Specialty Priests (Darkbringers)

Requirements:	Constitution 13, Wisdom 10
Prime Req.:	Constitution, Wisdom
Alignment:	NE, CE
Weapons:	Any
Armor:	Any
Major Spheress:	All, combat, elemental, healing, necromantic, plant, summoning
Minor Spheres:	Animal, chaos, time, weather
Magical Items:	Same as clerics
Req. Profs:	Sharded cudgel (treat as horseman's mace) or scimitar
Bonus Profs:	Herbalism

- Darkbringers cast all spells from the plant sphere with double the normal area of effect and duration.
- When darkbringers cast *plant growth* either as spell-like power or normal spell, the spell varies from its normal effect. If the first form of *plant growth* is cast by a darkbringer, the normal riotous growth of vegetation results, but all affected plants immediately begin to rot and die after a tenday unless a successful *dispel magic* spell is cast before the tenday is up. If the second form of *plant growth* is cast and the initial saving throw is successful, any effect of the spell is negated. If the saving throw is failed, all plants within the one-mile-square area become rotten and diseased and die within a month unless a *bless* spell followed by a successful *dispel magic* spell is cast on part of the one-mile-square area in the interim in the name of blessing the entire area affected. If such a combination of spells are cast, the detrimental effects in the entire area are negated.
- Darkbringers are able to cast *entangle* (as the 1st-level priest spell) or, if the DM allows it, *puffball* (as the 1st-level priest spell described in the *Complete Druid's Handbook*) once per day.
- At 3rd level, darkbringers are able to cast *handfang* (as the 2nd-level priest spell) once per day.
- At 5th level, darkbringers are able to cast *speed rot* (as the 3rd-level priest spell) or *plant growth* (as the above variant of the 3rd-level priest spell) once per day.
- At 9th level, darkbringers are able to cast *rising rot* or *spirit trap of the Darkbringer* (as the 5th-level priest spells) once per day.
- At 11th level, darkbringers are able to cast *roots of the assassin* or *tentacle of withering* (as the 6th-level priest spells) once per day.

Moanderite Spells

2nd Level

Handfang (Alteration, Necromancy)

Sphere:	Combat, Necromantic
Range:	0
Components:	V, S
Duration:	1 round/level
Casting Time:	5
Area of Effect:	The caster's palm
Saving Throw:	Special

This spell creates a fanged, biting mouth in the palm of the caster's hand. It can readily be concealed by curling the hand into a fist or by placing the palm of the hand against something. Its bite is under the control of the caster; it does not automatically snap at anything it touches. The caster can only deliver the hand's attack by slapping his or her palm against a target, requiring a successful normal attack roll; it can bite once per round.

The bite of a *handfang* does 1 point of damage and forces the victim to make two saving throws, one vs. paralyzation and the next vs. spell. If the saving throw vs. paralyzation fails, the victim is paralyzed for 1d3 rounds; if it succeeds, this effect is negated. If the saving throw vs. spell fails, the mouth's saliva corrodes the victim, doing 3d4 points of additional damage. If this saving throw succeeds, this damage is reduced to 1d6 points. These twin saving throws must be made against every bite of a *handfang*; saving successfully against one attack does not mean that the victim is immune to these effects. Paralyzed victims who are not actively protected by compatriots or somehow moved beyond the reach of the spell's caster are automatically successfully attacked by the *handfang* on subsequent rounds while they are paralyzed if the spellcaster targets them.

3rd Level

Speed Rot (Abjuration)

Sphere:	Plant
Range:	Touch
Components:	V, S, M
Duration:	Instantaneous
Casting Time:	6
Area of Effect:	Special
Saving Throw:	None

This spell is the opposite of the 3rd-level priest spell *slow rot*. *Speed rot* causes fruits, vegetables, and grains to immediately ripen and then rot into a putrid slime. It has no effect upon meat of any kind. Plants and plant-based creatures within the area of effect suffer 1d6 points of damage per level of the caster to a maximum of 10d6 points of damage.

The caster can affect as much as 100 cubic feet of plant material per level. Thus, even a low-level Minion of Moander could effectively ruin a farmer's stored grain or rot all the fruit on the trees in his orchard.

The material component of this spell is a bit of mold.

5th Level

Rising Rot (Evocation, Necromancy)

Sphere:	Combat, Necromantic
Range:	10 yards/level
Components:	V, S, M
Duration:	Special
Casting Time:	8
Area of Effect:	One creature
Saving Throw:	Special

This spell generates a glowing brown or green beam of light that stabs out from the caster to unerringly strike a chosen target creature, who must be visible to the caster and within range when spellcasting begins. The beam fades from existence the moment the victim has been struck, and the caster

does not need to concentrate on the spell's effects past this point. The beam infects the victim with a mold that sucks moisture and nutrients from living flesh, causing it to shrivel and turn brown. The target must make a saving throw vs. spell. Success means only 1d8 points of damage is inflicted by the mold, but failure means the victim suffers 2d8+2 points of damage. On every round thereafter the victim must make another saving throw vs. spell. The same spell damage (1d8 points or 2d8+2 points) continues until the victim has successfully saved twice. The second successful saving throw ends the spell. *Cure disease* ends this spell instantly, as does any magic that kills molds or prevents damage done by them.

Rising rot has no effect on undead creatures, incorporeal beings, or creatures lacking body tissue (such as elementals). Sages believe that the Darkbringer's cult has fashioned numerous wands, known as *wands of rotting*, which can cast *rising rot* upon command.

The material component of this spell is a handful of mold spores from any source and of any type.

Seed of Moander (Alteration)
Sphere: Plant
Range: Special
Components: V, S, M
Duration: Permanent
Casting Time: 1 turn
Area of Effect: Special
Saving Throw: Special

This spell was developed by priests of Moander centuries ago as a method of enslaving sentient beings to the will of Moander. The spell itself results in the creation of a *seed of Moander*, which can then transform a victim into a servant of Moander.

To create a *seed of Moander*, a priest wraps an emerald fragment in a ball of rotting plant material. The resulting spherical proto-seed is soaked in unholy water for 24 hours and then *cursed* (the reverse of the *bless* spell) in the name of Moander. The priest then casts *seed of Moander* while touching the proto-seed, transforming the sphere into a green, spine-covered burr about the size and shape of a horse chestnut burr. The *seed* is sticky, and the spines end in tiny hooks.

A *seed of Moander* attaches itself to the skin of any living, sentient creature it comes into contact with who is not already a Minion of Moander. The *seed* bursts on the round following its attachment and releases a 3-foot-diameter cloud of spores. *Seeds* may be thrown (range is 10/20/30); however, they do not break open unless they strike living beings. (Treat such *seeds* that miss their targets as grenadelike missiles and consult the Scatter Diagram in the *DMG* for where they land.) Any living, sentient creature within the area of effect of the spores (who is not already a Minion of Moander) must make a saving throw vs. spell. If it fails the saving throw, the spores are inhaled and begin transforming the host. If it succeeds, the spores are not inhaled, and the transformational effects of the *seed of Moander* are negated. Unburst *seeds of Moander* burst when they contact living flesh. They are destroyed by being drenched in holy water and blessed (as the spell).

If a victim is not treated, the spores grow, making the creature into a puppet of Moander (one of Moander's mind-controlled servants) in 4d4 days and also turning his or her entrails into a festering mass of rotting, mold-encrusted tendrils that eventually (in 5d6+30 days, unless delayed by the application of *slow rot* spells) reduce their host to a dried-out husk, killing him or her. Externally the host appears unchanged until death except for the faint odor of pollen and a small flowered vine wrapped around one ear. A victim who shares body fluids with another creature—as little as a kiss is sufficient—can transfer the spores of a *seed of Moander* to that creature, spreading the Darkbringer's influence. (The potential new host receive a saving throw vs. spell at a +2 bonus for each instance of exposure to avoid infestation.)

Only if Moander is completely absent from the Realms (in other words, all of the god's avatars and manifestations in the Realms have been destroyed) is the original host able to express its free will after it would have normally become a mind-controlled being. However, without the stabilizing effect of Moander's power, the body decays at an accelerated rate once the initial 4d4-day period is passed and becomes a rotting mass of plant material in a tenday.

If a victim infested with the spores of a *seed of Moander* drinks holy water within 1 hour of the spores affecting it, the spores dissolve and the victim is cured. If holy water is drunk within 2 days of the spores' entry, their growth is slowed to half rate (in other words, the possession and rotting take twice as long). A *cure disease* or *heal* spell used within 30 days of initial corruption by the spores stops the possession and the corruption process, allowing the victim to live and slowly heal inwardly. Cold magic that deals the infested body more than 20 points of damage also slays the spores' growth, allowing the victim to slowly recover. Typically, victims cured by *cure disease*, *heal*, or cold damage who do not receive a (second) *heal*, a *restoration*, or a *regeneration* spell have their Strength and Constitution reduced to half for 20+1d12 days. At the end of that time, they slip into a coma, lose 4d4 hit points, and a day later, if they survived the damage, awaken fully cured.

A newly created puppet of Moander retains all of its previous abilities and skills, but all of its thoughts are known to Moander, and it is under the complete control of the Rotting God. In addition, the newly created minion can sprout one or two 10-foot-long tentacles at will from any orifice or directly through its skin. Each tendril (AC 2; 12 hp each; 2d8 points of bludgeoning/constricting damage per successful attack) can attack once per round until destroyed. If a tendril is destroyed, the minion can sprout another tentacle the following round. If both tendrils hit a small or man-size creature in the same round, the victim is entangled (as the spell of that name) until she or he is released or escapes.

The material components of this spell are an emerald fragment (base value 100 gp) and Moander's holy symbol.

Spirit Trap of the Darkbringer (Abjuration)
Sphere: Plant, Necromantic
Range: 0
Components: V, S, M
Duration: Special
Casting Time: 1 hour
Area of Effect: One living creature
Saving Throw: Neg.

This spell creates an innocuous-appearing false walnut. Once the spell is cast to create it, it can be activated at will by any possessed Minion of Moander by clenching it in a special way. When activated, the round nut radiates a sphere of darkness that expands to the size of a pumpkin to encompass the bearer's hand and forearm in an inky black ball in a single round. In the following round, the sphere then shimmers like hot tar and emits a vinelike tendril of glassy black up to 20 feet in length that touches the target being. If the target fails a saving throw vs. spell with a –4 penalty, she or he is enveloped in darkness and transformed into a silhouette. The silhouette then constricts and squeezes into a tiny, black, marble-size sphere that is pulled by the tendril into the Minion's hand. The darkness then dissipates, leaving a clear, crystal walnut in the Minion's hand surrounding the marble-size black sphere that is the imprisoned being. Victims who succeed at their saving throw vs. spell are unaffected by the vinelike tendril, and the spell dissipates immediately.

The clear spirit prison lasts for 1 day per level of the spellcaster. When the crystal nut is shattered or when the spell duration expires, the marble-size sphere of darkness reforms into the shape of the imprisoned creature and then the darkness dissipates, leaving the victim unharmed.

The material component of this spell is a black sapphire with greenish-yellow highlights of at least 5,000 gp value which is transformed into the false walnut.

6th Level

Roots of the Assassin (Conjuration)
Sphere: Summoning, Plant
Range: 10 yards
Components: V, S, M
Duration: 1 turn
Casting Time: 2 rounds
Area of Effect: 5 square yards/level
Saving Throw: None

This dark and evil spell creates long, slimy, black roots of foul look and manner. These plant things grow from any surface the spell was cast on with astonishing speed and attempt to strangle the poor person (or people) who triggered the spell; they wrap themselves around the neck of their victim. These roots attack collectively as a priest of the same level as the caster.

The caster of this spell chooses exactly what condition triggers it. The condition can be of any complexity—for example "Kill only Tallfellow halflings wearing magical black leather armor with a red rose painted on their left shoulders." However, the spell cannot know the name or alignment of a being, nor can it be set off by undead or plantlike creatures. The most common way to use this spell is to cast it at a mandatory passage point of the intended target (for example, the bed of a king).

This spell creates 1d100 tiny roots per square yard, any of which is sufficient to strangle a human-sized opponent. Each of them can project itself up to 5 yards in order to attack. Potential victims thus have to fight several

hundred roots originating from several square yards of surface. When called forth by being activated, the roots make no more noise than a leaf falling from a tree, so only individuals with an exceptional sense of hearing would deny the roots a –4 bonus to surprise rolls.

Entrapped victims can hold their breath a number of rounds equal to one-third of their Constitution score. Beyond that time they must make a Constitution ability check every round with a –2 cumulative penalty or perish. Characters with the Swimming proficiency gain an additional round before they begin making Constitution ability checks. Characters with the Endurance proficiency can hold their breath a number of rounds equal to two-thirds their Constitution score and then make Constitution ability checks with no penalty the first round and accrue only a cumulative –1 penalty per round after the first check.

Victims ensnared by this spell can attempt to sever the roots that strangle them. The mass of roots is AC 6, but only slashing (Type S) weapons have any effect against the roots. If trapped victims use any weapon larger than a dagger, they suffer a –3 penalty to their attack rolls against the roots. Slashing weapons sever five times their damage roll in roots, and area-of-effect damaging spells also destroy that many roots. A total of 2d100 roots and tendrils holds a victim. If all of them are destroyed and a victim succeeds at a Strength ability check, then she or he is able to escape the spell's area of effect.

Characters attacking from outside the initial area of effect do not suffer any penalty when attacking the roots. However, they are also are in danger since the roots can turn in response to their attacks and attack these characters as long as they are within a 5-yard range of the initial area of effect.

The material component of this spell is a rotting leaf or a rotting piece of wood and the holy symbol of the caster.

Tentacle of Withering (Alteration, Necromancy)

Sphere: Combat, Necromantic
Range: 0
Components: V, S, M
Duration: 6 rounds
Casting Time: 1 round
Area of Effect: Special
Saving Throw: None

This spell transforms one of the caster's arms into a wriggling, eel-like gray tentacle, which is rubbery, flexible, can readily adhere to surfaces or grasp things (and release them whenever desired) and is retractable and extensible from the length of the original arm to 36 feet long. The tentacle can grasp or manipulate objects (at a –2 penalty from the caster's normal Dexterity), wield weapons (at a –2 penalty to attack rolls), constrict for 1d8 points of damage plus 1 point per level of the caster in a round, or enact its withering power (if the caster wills it to): sucking life energy from a living body it is touching. To wither, the tentacle must make a successful attack roll at the caster's THAC0 plus a +4 bonus. A successful withering attack causes the victim 1d8 points of damage plus 1 point per level of the caster and the loss of sensory or motive use of the struck body part for one round with no saving throw. (Determine which body part is struck through random dice roll between possible targets.) If the head is struck, a round of blindness and deafness inescapably results. If a leg is struck, that leg cannot move for one round. A struck arm cannot move or hold things and drops anything already in its grasp. The tentacle can repeatedly affect a victim, inflicting another 1d8 points of life-draining damage plus 1 point per level of the caster each round and disabling a new limb or the same limb—if it can maintain contact with the being.

The caster can end this spell early at any time by silent act of will, causing the tentacle to melt slowly away. While the tentacle is disappearing, the caster does not have any use of the tentacle/limb for one round. While the tentacle is in existence, the caster cannot engage in other spellcasting and may have limited mobility or be hampered in some activities.

The material components of this spell are a fragment of bone or small complete bone and a piece of rubber or eel flesh.

Myrkul (Dead)

(Lord of Bones, Old Lord Skull, the Reaper, Lord of the Dead)

Greater Power of the Gray Waste, NE

Portfolio: The dead, wasting, decay, corruption, parasites, old age, exhaustion, dusk, autumn
Aliases: N'asr (Anauroch, among the Bedine)
Domain Name: Formerly: Oinos/Bone Castle; currently adrift on the Astral Plane
Superior: None
Allies: Bhaal (now dead), Jergal, Shar, Bane (now dead)
Foes: Chauntea, Lathander, Mielikki
Symbol: A white human skull face-on against a black field or a reaching white skeletal hand in white on a black field, (in recent years, either symbol usually shown on an inverted black shield with a continuous border of white, stylized human fingerbones)
Wor. Align.: LN, N, CN, LE, NE, CE



Myrkul (MER-kul), one of the Dark Gods, was the god of the dead, as opposed to the god of death, which was the province of Bhaal. His portfolio, and his home in Hades, the Bone Castle, were both usurped by Cyric after the Lord of Bones was destroyed atop Blackstaff Tower in Waterdeep during the Time of Troubles by Midnight. Later Myrkul's portfolio passed to Kelemvor when Cyric was driven from the City of Strife by an alliance of gods and denizens.

Myrkul had a cold, malignant intelligence, and spoke in a high whisper. He was always alert, never slept, and was never surprised. He was never known to lose his temper or be anything other than coldly amused when a mortal succeeded in avoiding his directives or chosen fates. His influence in Faerûn was imposed through fear, and he was a master of making mortals terrified of him through his words and deeds. At times, just to remain unpredictable, he seemed almost kind and caring. His cowled skull head was known in nightmares all over Faerûn, and he was the one deity that almost all human mortals could picture clearly. Myrkul took care that all mortals thought of him often—he was even known to materialize beside open graves, scythe in hand, just to gaze around at gathering mourners for a few silent seconds before fading away, in order to remind everyone that he was waiting for them all.

Myrkul's Avatar (Cleric 38, Fighter 28, Mage 25)

Myrkul enjoyed appearing as a skeleton clad in a billowing black cowled robe and wielding a scythe. He had scaly, wrinkled skin covered with knobby lesions and black, cracked lips. His eyes gleamed with a cold, evil light and were so sunken that his face looked like a skull. His chest and torso were bare bones, and he had four bony arms, not the usual two. Below the waist his bones were covered by withered sinews and wasted flesh. He could fly about so that his rotting, gangrenous feet did not need to touch the ground.

The Lord of Bones could cast spells from any school or sphere, but he could not cast spells that created light (not just fire or heat) as their primary function. When he cast spells, he could cast twice the normal number of necromantic or necromancy spells per round with triple effectiveness (area of effect, duration, range, etc.) at a –3 penalty to his targets saving throws (when allowed).

AC –5; MV 15, Fl 18; HP 228; THAC0 –7; #AT 2 (*chill touch* grip) and 5/2 (scythe)
Dmg 2d10+8 (1d10 *chill* damage, +8 Str) or 2d12+16 (*scythe* +6, +8 Str, +2 spec. bonus in scythe)
MR 60%; SZ L (10 feet)
Str 20, Dex 19, Con 21, Int 22, Wis 23, Cha 9
Spells P: 16/15/14/14/13/12/10, W: 5/5/5/5/5/5/5/4
Saves PPDM 2, RSW 3, PP 4, BW 4, Sp 4

Special Att/Def: Myrkul's grip crushed for 1d10 points of damage (plus his Strength bonus) and chilled. The chilling effect was akin to a *chill touch*, doing an additional 1d10 points of damage with a temporary loss of 1 point of Strength (no saving throw for either effect) per successful strike. If the situation enabled him to, Myrkul could cast two necromantic or necromancy spells per round (double the normal allowed amount for deities also attacking physically), grapple with two hands, and wield his scythe with the other two hands. If Myrkul's scythe ever left his hands, it vanished only to reappear in his bony grasp whenever he pleased. His scythe had a similar chilling effect to his touch; it caused the temporary loss of 1 point of Strength per successful strike.

The Lord of Bones could animate or create any type of undead creature indefinitely by touch. All skeletons or zombies he animated obeyed him absolutely. Greater undead that he created were required to perform one service for him and were then free-willed. Myrkul could also automatically *disrupt* any undead creature of less than divine status with his touch at will, turning it into dust that not even he could reanimate. Myrkul was immune to all forms of attack by undead creatures of any sort.

If he chose, Myrkul's grasp could confer *flesh rot*, the "mummy disease," in addition to its normal chilling effect. This contagion negated all cure

wounds spells, caused infected creatures to heal at only 10% of the normal rate, caused a permanent Charisma loss of 1 point every two tendays, and was fatal in 1d6 months. Touched creatures could avoid acquiring this disease with a successful saving throw vs. poison, but they had to save again each time the Reaper touched them. Those who acquired the disease could be cured of it with a *cure disease* spell as normal.

A side effect of Myrkul's touch was that living creatures saw all those around them as moving, talking, clothed skeletons. Victims could not see flesh, including expressions, moving lips, and so on. This did not mean victims struck by Myrkul automatically assumed that their comrades had become undead creatures; the DM must simply describe the effect to players and let them determine their PCs' reactions. A struck PC must make an Intelligence ability check every turn until successful in order to end this effect.

Other Manifestations

Myrkul could also choose to appear as a swooping human skull with blazing lights for eyes. It was normal-sized or larger (up to about 6 feet in height) as he desired, and in all versions was AC 3, moved at MV Fl 27 (A), and vanished in flame if dealt more than 66 points of damage. (If it were so destroyed, Myrkul could not manifest or appear in avatar form anywhere on Toril for three days.) Myrkul could also appear as a disembodied flying skeletal arm that pointed, gestured, or wielded a slashing scimitar. (The statistics for the arm were same as for the skull; the scimitar did 1d8+8 points of damage and caused the temporary loss of 1 point of Strength, similar to his avatar's scythe.) All of Myrkul's manifestations retained all the powers of his avatar except the ability to materialize a scythe and to cast two necromantic spells in a round; manifestations can unleash only one. (If Myrkul's spectral arm form loses its scimitar, the weapon dissolves and cannot be replaced by that manifestation.) Some sages hold that Myrkul could only manifest thrice per day on any plane other than the Gray Waste, but the truth of this assertion is severely doubted, as other powers of greater stature are not so limited.

Myrkul's influence on the Realms was manifested through a variety of servitor creatures. He sent "Deaths" (identical to the minor death associated with the Skull card of a *deck of many things*), skeletons (all types, from crawling claws to blazing bones and crypt things), zombies (all sorts), and a wide range of other undead horrors to work his will. Myrkul unleashed armies of night riders astride gaunts against the still-living on more than one occasion. Myrkul sent bats, black panthers or leopards, hell hounds, nightmares, deepest red roses (that looked black and crumbled into dust when touched), jet, obsidian, onyx, ravens, and crows to show his favor or disfavor and to aid the faithful or harass his enemies.

The Church

CLERGY: Clerics, specialty priests
CLERGY'S ALIGN.: LE, NE, CE
TURN UNDEAD: C: Yes, SP: Yes
CMND. UNDEAD: C: Yes, SP: Yes

All clerics and specialty priests of Myrkul received religion (Faerûnian) as a bonus nonweapon proficiency.

The faith of Myrkul was not popular, nor were its priests numerous. Many venerated Myrkul out of fear, and offerings were made in his name at funerals and other solemn occasions, but few actually worshiped him as their primary faith. Myrkulyte priests tended to be morbid loners who enjoyed scaring others or enjoyed the power that widespread rumors that it is death to touch or act against a priest of Myrkul brings. They took care to conceal their identities, always leaving the locales where they were born and raised. Some who were romantically attracted to the notion of death followed the god and his teachings, and of these priests about three-quarters were specialty priests. Relationships between the various branches of the faith of Myrkul were very good, primarily because no single person held enough power to confidently direct it against others.

Myrkulytes all addressed each other as "Death" or "Most Holy Death" (for senior or elderly priests), adding the honorific before a known name or title, as in "Death Williamson," or "Most Holy Death Trollslayer." Their titles (in ascending order of rank) were: Daring One (novice, addressed formally by other Myrkulytes as "Daring Death X," where "X" is the novice's name); Night Walker, Bone Talker, Shroud Wearer, Crypt Carver, Bone Dancer, Ritual Consecrator, Undead Master, Withering Lord, Deathbringer, and Elder Doom (a title used by all clergy who ascended in rank and influence beyond rule over a temple). All of these level titles described a duty or ritual of the faith that the priest assumed for the first time upon ascending to the named rank. For instance, Bone Dancers lead the bone dance ritual (a variant of *animate dead*), wherein guardian undead were conjured up and placed around something to be guarded; Ritual Consecrators dedicated altars, scythes, and the materials to be used in the making of magical items to the service of the god; Withering Lords were taught *wither*, a prayer that brought them a spell able to duplicate the powers of a *staff of withering*, and Deathbringers gained *quench the spirit*, a priestly version of *finger of death*. Specialty priests are known as gray ones or, less politely, as "fingerbones."

Temples of Myrkul were typically massive mausoleums built above ghastly subterranean necropolises. Most were covered in a dim haze of smoke belched from ever-burning crematoriums. Leering gargoyles adorned the outsides, and stone statues of men, women, and children in various stages of death and decay lined the walls of the interior halls. All sorts of undead creatures, particularly skeletal undead, stalked the halls and dungeons in ancient pursuits. Both living and undead temple guards employed special consecrated scythes (which did 1d12 points of damage) and wielded rechargeable *manyskull wands* that fired "bone balls" (akin to some reportedly used by ships that sail the skies to other worlds) that streaked up to 120 feet, veering to avoid all mammalian life, and then burst apart to become 4d6 skeletons who would attack all intelligent living things around them until destroyed.

The changeover from Myrkul to Cyric, whom the former followers of Myrkul refer to as Cyruk in their writings, was smooth and took place without any of the tensions or incidents that plagued followers of Bane or Bhaal. It was, in the words of one Zeboaster of Ordulin (known to Myrkulytes as Zeboaster "the Still Alive—For Now"), "merely changing the name on the letterhead and putting a purple sunburst around the skull outside the temples." Of the three evil gods who were slain and their powers given to Cyric, the followers of Myrkul provided the best response. The utter placid neutrality of the change (actually relatively enthusiastic for the morbid Myrkulytes) was emblematic of the stoic, unflappable priests of the dead, but might also have been due to the similarity of the two gods, as well as indicating that the church had gone through this changeover before. The abilities of the priesthood changed somewhat, but that was all taken in stride by the Myrkulytes.

With Cyric's defeat in the City of Strife, the portfolio of death and the dead has been vested in the once-mortal Kelemvor Lyonsbane. Most of the Myrkul-worshiping priests have now just as easily shifted to Kelemvor (though some, mainly those of chaotic evil alignment, chose to remain with Cyric), although many find Kelemvor's more peaceful and less fear-inspiring ways hard to learn. This easy shift in allegiance has been aided by the fact that all three gods had the same base of operations and the same support hierarchy. (All three employed Jergal, the Scribe of the Doomed, as their seneschal and assistant, and while the nature of the death palace has shifted from a castle of bones to a crystalline tower, it has remained at the same location.) Kelemvor is more even-handed than Cyric, but far less tolerant of the undead than Myrkul was, and so the former priests of Myrkul who are Kelemvorites are now going about laying to rest many of the same creatures they raised to undeath not that many years ago, a task they find ironic but are not unwilling to undertake. Unless Myrkul is resurrected or some other shakeup occurs in the divine hierarchy of Faerûn, the church of Myrkul is officially dead and only lives on as part of the new church of Kelemvor.

Dogma: The clergy of Myrkul were charged to make folk fear and respect death and the power of almighty Myrkul so that no one stood against the church or tried to thwart its activities. Myrkul's priests were expected to spread the word that touching a priest of Myrkul brings death. They were expected to tell all folk that those in the service of Myrkul had perfect patience and could be trusted utterly—and then conduct themselves accordingly. Myrkulyte clergy were to teach the stories of past and future "doombringers"—mortals who roamed the land avenging dead friends, masters, and blood kin to whom they had sworn oaths, and slaying those who scoffed or who held other gods supreme over the Lord of Bones.

Initiates to the faith first heard the word of Myrkul through a *speak with dead* spell cast upon a temple's most revered deceased former high priest. Such spells allowed all within hearing range to comprehend the corpse's words. Myrkul spoke through such vessels to say: "Know me and fear me. My embrace is for all and is patient but sure. The dead can always find you. My hand is everywhere—there is no door I cannot pass, nor guardian who can withstand me."

Day-to-Day Activities: Myrkulyte clergy members roamed the Realms burying the dead and conducting funerals for fees. Their resistance to diseases made them popular hirelings for the disposal of plague victims and dealings with infected lycanthropes and the diseased. They would do all they could to make the dying comfortable, but viewed death as natural, inevitable, and not something to be run from. They placed great value on the influence dead folk could have (referring to it as "the sacred hand that reaches from the grave")

and would assist dying folk to draft decrees, wills, and cryptic verses that would guide the living to search for their hidden treasure or otherwise dance to their bidding after they were dead. In return for a "skull fee," a priest of Myrkul would even agree to act as an agent or avenger for the dead, administering the wishes of the departed or carrying out tasks they were unable to complete before death. (Myrkulyte clergy members never accepted skull fees from a living person who recounted the wishes of a dead being, but only from deceased persons themselves in arrangements made before—sometimes years before—death.) While Myrkul rarely allowed his clergy to resurrect the dead, bringing a person to the temple of another faith for attempted resurrection and paying for this undertaking with money left by the dead was a procedure both commonplace and perfectly acceptable to Myrkulyte clergy members.

Holy Days/Important Ceremonies: Myrkul was worshiped on a daily basis at dusk, and every devout follower was also to proffer a personal prayer at any time during the hours of darkness. The Dusking was a ritual involving bones, the ashes of cremated humans, and grave dust, and was a remembrance of how mortal all living beings are and how close death walks behind each creature. It was centered upon a floating, glowing (thanks to magic) skull that hovered above a black, bone-decorated block or table altar. Offerings were accepted at this time from folk who were not devout but who wished to appease the Lord of Bones. They typically had to kneel at altar when presenting their offerings. Tolling bells (deep and echoing, never tinkling or high and metallic) marked the opening and ending of this ritual and were struck once whenever an offering was made.

There was only one calendar-related ritual observed by the Church of Myrkul. The Feast of the Moon was known to the faithful of Myrkul as the Day the Dead are Most With Us. Myrkulytes believed that on that day the essences of all dead folk rose and drifted as unseen ghosts across Faerûn and sought their living descendants to deliver messages or warnings (by silently writing in dust, sand, or ashes, or by moving objects about, not by speech), or just to observe. To those who worshiped the Lord of Bones, this was a day to celebrate the dead in chant, prayer, and hymns, culminating in the midnight ritual of the Flagons of the Fallen, wherein glasses of wine were set alight by spells so the spirits who drank of them could be warmed for a brief moments in their "eternal chill."

The only other major rituals practiced by Myrkulytes involved funeral-related observances and the ceremonies some used to accompany their raising (or forcing down) undead. Since these activities were often done for hire, they were frequently dressed up with sinister, impressive rituals to make folk regard the work of the priests more highly.

Major Centers of Worship: The Skullspire in Tulmon on the shores of the Lake of Steam is a soaring, slender black needle of a temple that overlooks both the town and the ruins known as the Crypt City immediately to the west of the inhabited settlement. Here Deep Elder Doom Haaeluth Muribaert, a soft-spoken but ice-hearted old man of frail health but rapier-keen wits, presides over an energetic Conclave of Doom of senior clergy (known disrespectfully as "Jabberskulls Council" to Myrkulyte clergy members safely distant from "the shadow of the Spire") that directs the lesser clergy members, trains them, and goes out among them often to watch what has befallen. Some of these priests used to experiment with animating strange undead assemblages of jaws, claws, and the like from various known monsters and their work almost always disappeared down long linking tunnels to the Crypt City to emerge therein and lumber menacingly about. This church moved smoothly from worshiping Myrkul to worshiping Cyruk in 1358 DR, and then to worshiping Kelemvor in 1368 DR. The experiments with animating odd forms of undead have ceased since the church moved from worshiping Cyruk to the worship of Kelemvor, and now priests spend a lot of time in the crypts trying to destroy such undead as they once made. It is rumored that groups wishing to remain secret hold meetings and store valuables in the heart of the undead-haunted ruins, by financial arrangement with the Skullspire. These rumors are very likely true.

The Legacy of Deep Death is the only temple of Myrkul established after the Time of Troubles. The temple was constructed through magic by a trio of Myrkulyte clerical liches (whose spells are believed to be granted by Cyric or Velsharoon, or who may have discovered a lich state enabling them to cast priest spells without a deity) on the sea bed of the Sea of Swords. The sea floor in a 5-mile-radius around the temple is permanently tainted by Myrkul's dying essence. The brown murk rained down from the sky after the Lord of Bones was dimension doored by Midnight away from the city of Waterdeep while in his final death throes. Myrkul's legacy is an ever-expanding horde of lacedons, sea zombies, and countless other aquatic undead horrors that prey on ships passing overhead and denizens of the deep traveling through the region. The temple itself is guarded by a monstrous undead kraken and wildly mutated sahuagin.

Affiliated Orders: The Knights of the Undying Dragon are an ancient order of undead crusaders who served as the swordarm of Myrkul. The Order includes 12 death knight commanders, each of whom commands a company of 12 skeletal warriors, who in turn each command a platoon of 12 night riders. The death knights all ride nightmares; the subcommanders and troops ride gaunts. It is not known how the group maintains its size, even after a rare defeat, but their troop strength never changes. The knighthood is based in the dungeons of the long-vanished Castle of Al'hanar located in the Eastern Shaar, south of the Sharawood, east of the Great Rift, and south of Azulduth, the Lake of Salt. It is believed that the order was established before the rise of Unther and Mulhorand by the long-vanished kingdom of Eltabranar to guard against invaders from Zakhara. Unwilling to abandon their posts, even in death, the Knights of the Eternal Dragon (as they were known while still living) were granted immortality through undeath by the Lord of Bones in exchange for their eternal servitude.

It is has been several centuries since the last campaign of the Undying Dragons, and the order has been long since forgotten. Companies of undead knights emerge once each century to destroy a dracolich known only as the Everlasting Wyrm and several of its living spawn who inhabit the Sharawood (also known as the Drakewood). The Everlasting Wyrm always reforms after its destruction and begins rebuilding its horde. It is believed that Al'hanar Castle contains the wealth of at least 10 such hordes in its bowels and magic not seen since the Imaskari Empire. In the wake of the Time of Troubles and the death of Myrkul, the death knights have yet to decide whether to pledge their loyalty to Cyric or Kelemvor or to sweep across the Realms in a wave of murder and destruction until all members of the order are permanently laid to rest as a fitting tribute to their fallen patron, the Lord of Bones.

Priestly Vestments: All priests of Myrkul wore black robes with hooded cloaks, bound about the waist with a single sash of bone-white hue. Within temples they went barefoot and sometimes also bared their faces, but in public they were always masked, wearing half-masks (extending from the forehead to the upper cheeks) painted to resemble skulls. All exposed flesh was darkened with ash.

Adventuring Garb: When adventuring, priests of Myrkul wore the best armor available. They always wore a dark hooded cloak along with their skull half-masks, and even while in the field, they continued to darken all their exposed flesh with ash. Priests of the Lord of Death felt no need to hide their allegiance as death would come to all eventually—sooner, it was rumored, for those foolish enough to molest a Myrkulyte.

Specialty Priests (Gray Ones)

Requirements:	Strength 14, Wisdom 14, Intelligence 14
Prime Req.:	Strength, Wisdom
Alignment:	NE
Weapons:	All bludgeoning (wholly Type B) weapons, scimitars, and scythes
Armor:	Any
Major Spheress:	All, ast ral, chaos, combat, guardian, healing, necromantic, summoning, time
Minor Spheres:	Charm, divination, elemental, war
Magical Items:	Same as clerics
Req. Profs:	Scythe or scimitar, astrology
Bonus Profs:	None

- Gray ones command triple the normal number of skeletons and zombies.
- Gray ones know a great deal about undead creatures and the ultimate destinations of the spirits of living creatures after they die. This knowledge is separated into two fields: necrology and netherworld knowledge. (These fields of knowledge are identical to the necrology and netherworld knowledge nonweapon proficiencies from the *Complete Book of Necromancers*.)

  Necrology: Gray ones are well versed in necrology, the lore of undead creatures. When checking their necrology knowledge, gray ones make an ability check against their Wisdom score. Their knowledge may be used to help determine the probable lairs, dining habits, and history of such creatures (no ability check needed). Whenever a gray one confronts an undead creature, she or he may be able to specifically identify the creature (discerning between a ghast and a common ghoul, for instance) with a successful ability check. In addition, provided the gray one makes another successful ability check, she or he recalls the creature's specific weaknesses and natural defenses or immunities. At the DM's discretion a failed ability check (in either of these cases) reveals misleading or even completely erroneous information which may actually strengthen or otherwise benefit the undead creature.

Netherworld Knowledge: Gray ones steadfastly serve Myrkul, who sees to the disposition of the dead, and so obtain a great deal of arcane knowledge. When checking their netherworld knowledge, gray ones make an ability check against their Wisdom score minus three. Gray ones learn about the cosmology and organization of the Outer Planes and how this specifically relates to the Realms, focusing primarily on the ultimate destination of spirits after death. In addition, gray ones learn about the dangerous behavior of the creatures that inhabit the nether regions, including such fiends as tanar'ri and baatezu. With a successful ability check to the modified Wisdom score, netherworld knowledge can reveal the specific weaknesses and natural immunities of beings from the Outer Planes. Netherworld knowledge can also be used to classify the exact type of extraplanar creature encountered with a successful ability check.

- Gray ones are unaffected by disease or parasites. They are not immune to parasites or disease as paladins are, but are unaffected by a disease's debilitating game effects. A gray one could have the gray death obvious in his rotting, dry face, and be spreading it throughout the land, but he would suffer no penalties from the disease. Fatal diseases continue to rot the body until the gray one drops over dead, but they have no game effect until that time.
- Gray ones gain a +1 on their saving throws vs. death magic. This bonus does not apply when using or defending against the *Hand of Myrkul* (see below).
- Gray ones are able to *feign death* once per day (as the 3rd-level priest spell, but affecting only themselves).
- At 5th level, gray ones are able to *animate dead* (as the 3rd-level priest spell) or *corrupt* (as the 4th-level priest spell) once per day.
- At 9th level, gray ones are able to *wither* once per day (as the 5th-level priest spell).
- At 10th level, gray ones can summon a minor death to fight for them. A minor death appears as a skeleton wearing a robe and wielding a scythe. A minor death can be summoned once per tenday. The summoned minor death fights obediently for 10 rounds (1 turn) or until the fight is over, whichever comes first, and then disappears. If the minor death disappears before killing its opponent, another minor death cannot be summoned until the gray one kills a living creature. Characters slain by a minor death *can* be raised again.

  Minor Death (1): THAC0 1; #AT 1; Dmg 2d8 (scythe); AC –4; HD 8; hp 33; MV 18; SA THAC0 of 1 and automatic initiative roll of 1; SD cannot be disarmed; immune to cold, fire, poison, and electricity damage, *sleep* spells, and all enchantment/charm spells (as if an undead creature); cannot be turned; SZ M (6 feet); INT average (10); AL N; ML fearless (20); XP 5,000.

- At 15th level, gray ones can call up the *Hand of Myrkul*. This is a very dangerous power is only used by gray ones in the most dire of situations. It may be called forth only once a tenday. Invoking the *Hand of Myrkul* causes a gray one's hands to flame for six rounds. The *Hand* must be used to touch a creature (with a successful attack roll) in this time, or the power is wasted, *never to be used by that gray one again*. (A *wish* can reverse this.) If the *Hand of Myrkul* touches any living being (regardless of size), the being must make a saving throw vs. death magic. If the target fails, it is instantly slain, its body is reduced to dust, and the *Hand of Myrkul* is extinguished until a tenday has passed. If the target succeeds, the gray one must then make a saving throw vs. death magic (without the usual bonuses for being a gray one) or suffer the same fate as the target would have. If both target and gray one succeed at their saving throws, then the *Hand of Myrkul* is still operating and may be used the next round (up to the six-round time limit).

Myrkulyte Spells

In addition to the religion-specific spells found here, it is recommended that the potential spell selections of Myrkul's clergy be expanded to include the priest spells found in the *Complete Book of Necromancers*.

2nd Level

Bone Bite (Alteration, Evocation, Necromancy)

Sphere:	Combat, Necromantic
Range:	5 yards/level
Components:	V, S, M
Duration:	Special
Casting Time:	5
Area of Effect:	One bone or bone fragment
Saving Throw:	None

This spell causes any bone or bone fragment to become a razor-sharp pair of jaws that bite any living being they strike except the caster. They either bite someone they are in contact with or someone they are thrown at and strike. The caster throws the bone jaws at his or her normal THAC0. The *bone bite* jaws bite once for 1d6+4 points of damage and remain attached, bony fangs clinging, as they transform into a second, arching pair of jaws on the next round that automatically strike for an additional 1d4+2 points of damage.

Any amount of time can elapse between the casting of the spell and its biting attacks; a caster can pick up and throw *bone bite* jaws several times if they fail to hit a target or leave the jaws in a niche or corridor as a trap. They even function underwater and so can be hidden in a pool or bucket of water. A priest can have no more *bone bite* spells than four times his or her level left undischarged. Additional *bone bite* spells may be memorized, but fail to work when cast if they exceed the limit. *Bone bite* teeth can puncture armor, carapaces or bony plates, dragon hide, and all known nonmagical barriers and substances. Undead creatures are unaffected by this spell, and *bone bite* jaws do not bite them.

The material component of this spell is a bone or bone fragment.

4th Level

Corrupt (Alteration, Necromancy)

Sphere:	Necromantic
Range:	5 yards/level
Components:	V, S
Duration:	Permanent
Casting Time:	1 round
Area of Effect:	Special
Saving Throw:	None

This spell enables a priest to contaminate pure water or substances, create a weak spot or irregularity (handhold or visible mark) in a wall of solid stone or surface of armor plate, and otherwise modify substances harmfully. Magical potions affected by a *corrupt* spell are reduced in the healing they bestow by 1d4 points; if no hit points are involved in their effect, their durations are reduced by 1d4 rounds. Holy water becomes merely water, but unholy water is doubled in efficacy (harmful effects). Normal drinking water remains drinkable, but it tastes tainted and does not cleanse things washed with it. Corrupted items have all their item saving throws against harm reduced by 3 points, unless they are magical. In addition, if an item is used as a weapon, the damage it inflicts is reduced by 2 points per attack for 1d3 turns. All magical functions and properties of enchanted items cease for 1d3 turns, though their own item saving throws are unaffected.

The caster of this spell must choose a single nonliving item or body of liquid to be affected by the spell. The magic does not affect all of a solid item larger in volume than the caster's body. In such cases, only a localized area is affected. For instance, a priest trying to contaminate a lake or large pool would succeed only in harming the water closest to his touch or the chosen area of effect that equals his body volume, not all the water). *Corrupt* involves a momentary flickering green radiance over the spot or item it is aimed at, but operates silently.

If three *corrupt* spells are cast on a single nonmagical item or on a specific spot in a large item (for instance, a place on a wall), the item must succeed at an item saving throw vs. acid or shatter/collapse/fall away, causing a hole at that location. Minor breakage in large items (in other words, a hole or cavity reaching a few inches into a thick stone wall) can be expanded by casting additional trios of *corrupt* spells. Through the use of *corrupt*, an imprisoned priest of Myrkul could, over time, breach a cell wall or cause manacles to fail.

5th Level

Wither (Necromancy)

Sphere:	Necromantic
Range:	Touch
Components:	V, S
Duration:	6 rounds
Casting Time:	8
Area of Effect:	One creature touched
Saving Throw:	Special

This spell enables a priest of Myrkul to duplicate the powers of a *staff of withering*. Once cast, the spell lasts for up to six rounds or until a successful attack to touch a victim is made. The priest of Myrkul may take other actions once the spell is cast and need not concentrate to maintain it, though

the effect of the spell can only be transmitted through the priest's hand or another limb, not a weapon.

A successful hit inflicts 1d4+1 points of damage, ages the victim by 10 years, and, if the victim fails a saving throw vs. spell, causes one of the creature's limbs to shrivel and become useless. Check by random number generation for which limb is struck. (For example, on humanoid creatures roll 1d4: 1=right arm, 2=left arm, 3=right leg, 4=left leg.) The aging effect causes the victim's abilities and lifespan to be adjusted for the resulting age increase and can cause ability scores to drop or an elderly victim to die of old age.

All effects are permanent unless cured. *Regenerate* restores a withered limb to normal, and rest or curative magic cure the damage done, but only a *limited wish*, *wish*, or other magic specifically able to cure or abate aging can restore the victim's youth.

This spell has no effect on beings bearing holy symbols of Myrkul. Ageless creatures and noncorporeal beings (undead, elementals, tanar'ri, baatezu, and other powerful extraplanar beings) cannot be aged or withered.

6th Level

Dolorous Decay (Alteration, Necromancy)

Sphere: Combat, Necromantic
Range: 10 yards/level
Components: V, S
Duration: Permanent
Casting Time: 1 round
Area of Effect: One injured living creature
Saving Throw: Special

This spell affects a single currently injured living being; undead and healthy creatures are immune. *Dolorous decay* is a rotting and withering of the body that spreads from existing injuries causing additional damage. The targeted creature receives a saving throw vs. spell against *dolorous decay*. A target creature who succeeds at this initial saving throw is slowed (as the spell of that name) for 1 round by the impact of the spell but is then free of further effects. If the initial saving throw fails, the victim suffers 1 point of damage per level of the caster of the *dolorous decay*, is slowed for the following round, and is then allowed a second saving throw. If this saving throws succeeds, the spell ends without further effect; if it fails, the victim takes half the previous decay damage (round fractions down), and is slowed for a third round.

This cycle of saving throws and resulting damage continues, each bout of damage being half that suffered on the previous round, until a minimum loss of 1 point is reached; at that point only 1 point of damage continues to be inflicted until the victim succeeds at a saving throw. The cycle of spreading *decay* continues until the victim dies or succeeds at a saving throw, which breaks the spell. *Dolorous decay* is not contagious, but it can (at the DM's option) cause loss of mobility or the use of limbs if the damage is severe enough. (Typically over half the victim's hit points must be lost.)

Quench the Spirit (Necromancy)

Sphere: Necromantic
Range: 60 yards
Components: V, S, M
Duration: Permanent
Casting Time: 9
Area of Effect: One creature
Saving Throw: Neg.

This spell is a priestly version of the 7th-level wizard spell *finger of death*. *Quench the spirit* snuffs out the victim's life force. The casting priests utter the spell's incantation, points the finger bone at the victim, and snaps it. The victim is entitled to a saving throw vs. death magic. If the saving throw is successful, the victim does not die, but the spell still inflicts 2d8+1 points of damage upon the victim. If the subject dies of this damage, she or he can still be revived normally. If the victim fails the saving throw, death occurs immediately. The victim can neither be raised nor resurrected.

In human subjects who failed their saving throws, the spell initiates changes to their bodies such that after three days the caster can, by means of a special ceremony, animate their corpses as ju-ju zombies under the control of the caster. This zombie-creation ceremony requires simply the priest's holy symbol and six vials of unholy water. These mystic changes can be reversed before animation by a *limited wish* or a similar spell cast directly upon such a body, preventing the ceremony from working on that victim. A full *wish* restores the subject of *quench the spirit* to life.

The material component of this spell is a fleshless human finger bone.

Mystra

(The Lady of Mysteries, the Mother of All Magic, Our Lady of Spells)

Greater Power of Elysium, NG

Portfolio: Magic, spells, the weave
Aliases: Midnight, Mystryl, the Hidden One (Rashemen)
Domain Name: Eronia/Dweomerheart
Superior: None
Allies: Azuth, Kelemvor, Selûne, Oghma, Deneir, Milil
Foes: Cyric, Bane (now dead), Talos
Symbol: A circle of nine stars, with a red mist rising toward (or flowing from) its center or a circle of seven blue-white stars, or (older) a single blue-white star
Wor. Align.: Any



Mystra (MISS-trah) is the goddess of magic and with that the goddess of possibilities, which makes her arguably the most powerful deity in Faerûn and possibly throughout Realmspace. She is said to have taught the first spellcaster of the Realms, and to have enabled many of the races to use magic. She supposedly weighs and judges each new spell or magical item to determine whether it should be permitted into the Realms. She is most venerated by wizards and those who use magic or magical items in their daily use. She differs from Azuth in that Azuth is the god of wizards (as to a much lesser degree, all spellcasters), while Mystra is the goddess of the essential force that makes all spellcasting possible. She provides and tends the Weave, the conduit to enable mortal spellcasters and magical crafters to safely access the raw force that is magic. Mystran advisers are common in Azuthian churches, and vice versa.

During the Time of Troubles, the former incarnation of the goddess of magic, Mystra, was destroyed and her essence merged with that of the land itself. A new goddess of magic, arising from the human form of the magician Midnight, took the mantle of divinity and the goddess's portfolio. At this time, the goddess of magic's alignment shifted from lawful neutral, maintaining the balance in use of magic, to neutral good, reflecting the new incarnation's attitudes toward the uses and purpose of magic. Rather than forcing her worshipers to change their ways, Midnight has taken a conservative, long-term strategy by assuming the name and trappings of her predecessor to make the change as smooth as possible for her church and worshipers. Midnight is now revered within the church as the human avatar of Mystra, and her form now graces the avatar of the goddess when she walks the Realms seeking to rebalance the dead and wild magic areas of the land.

In the past, Mystra contested with Talos and Gond as rivals and with both Bane, and later, Cyric over attempts to control or usurp her power. She despises Cyric.

Mystra is fond of Kelemvor, Lord of the Dead, who was her love during her mortal life. Whether their relationship will again blossom into love is yet to be seen. She is aided in her work by Azuth, Dornal the Watcher, and by her Chosen: Elminster, Khelben "Blackstaff" Arunsun, and the Seven Sisters. (The powers of the Chosen are discussed extensively in *The Seven Sisters* accessory.) Mystra is also served by the Magister, a title borne by a single mortal worker of the magical arts chosen by victory in one-on-one spell combat to be champion of magic. The Magister is also one of the Chosen of Mystra. The current Magister, Lady Magister Nouméa, was elevated to the position in 1354 DR.

Mystra's Avatar (Mage 40, Cleric 40)

Mystra was formerly seen by most mortals only as a prismatic-hued will o' wisp. The new incarnation of Mystra (Midnight) prefers to appear as a beautiful human female with dark, flowing hair and radiant skin. She wears simple, but elegant, darkly colored robes of the finest heavy silk and a jeweled bodice-clasp that appears to be a web. This clasp symbolizes the magical Weave over which Mystra is sovereign. Mystra can use any spell of any school or sphere ever used on Faerûn.

AC –6; MV 15, Fl 24; HP 196; THAC0 –6; #AT 1
Dmg 1d10
MR 100%; SZ L (10 feet)
Str 14, Dex 19, Con 22, Int 25, Wis 19, Cha 23
Spells P: 16/15/15/13/12/11/11, W: 9/9/9/9/9/9/9/8/8
Saves PPDM 2, RSW 3, PP 5, BW 7, Sp 4

Special Att/Def: In whatever form she takes, Mystra can employ two offensive and two defensive or miscellaneous magics per round (spells, item effects, etc.). She is unaffected by magic of any sort unless she wishes to be.

All spells Mystra casts can range from triple normal range in all respects (duration, damage, area of effect, etc.) and a –3 penalty to saving throws against them to minimum effect or any range in between, as she desires. Mystra can creatively reshape areas of effect to suit her desires, changing cubic forms to spherical ones, making "holes" in an effect so that a being is avoided, etc. Even after she runs out of her normal number of spells, Mystra can tap into the Weave to create one offensive and one defensive or miscellaneous magical effect or spell per round indefinitely and infinitely.

She can withdraw a being's access to the Weave and prevent it from using spells of any sort, and in an even harsher restriction she can also prevent a being from using any sort of magic whatsoever if she wishes. These conditions persist until she removes them. Mystra can even deny deities access to the Weave, but she cannot deny powers the ability to grant their worshipers spells through prayer. If she wished to deny the ability to cast spells to all of a deity's clergy, she would have to deny all those people access to the Weave individually, a radically unbalancing action that Ao would gravely disapprove of.

Other Manifestations

Mystra's typical manifestation is as a blue-white, pulsing glow on items, beings, or places that the goddess wishes to draw attention to, such as a hidden door or item. She also appears as a slender, graceful, disembodied human female hand outlined in blue-white motes of light that points, gestures, writes, inscribes lines on stone with one finger—often writing the tomb inscription of a powerful dead mage as an obscure clue—or unleashes spells.

Mystra has also been known to use agathinons (in natural and magical object forms); devas; maruts; light aasimons; einheriar (former wizards and other prominent users of magic); hope, faith, and courage incarnates; radiant mephits; guardinals of all sorts; hollyphants; gem and metallic dragons (including steel and mercury dragons); pseudodragons; selkies; bluejays; sparrowhawks; white cats, dogs, donkeys, horses, pegasi, unicorns, and mules (all with blue or mismatched eyes); blue and clear gemstones of all sorts; rainbow tourmalines; amarathas; rogue stones; beljurils; and small creatures composed of translucent magical force to demonstrate her approval or disapproval or to send aid to her faithful.

The Church

CLERGY: Clerics, specialty priests, wizards, bards
CLERGY'S ALIGN.: LG, NG, CG, LN, CN, LE
TURN UNDEAD: C: Yes, if good or neutral, SP: Yes, M: No, B: No
CMND. UNDEAD: C: Yes, if evil, SP: No, M: No, B: No

All clerics and specialty priests of Mystra receive religion (Faerûnian) as a bonus nonweapon proficiency. All priests of Mystra are granted *weaveglow* (see below) upon their initiation.

Most worshipers of the Lady of Mysteries are human, but all natives of Faerûn who seek to become powerful in magic without benefit of divine aid must at least appease the goddess with sacrifices. (Burning items that have temporarily been enchanted with a spell is the easiest way to do this.) Wizards, especially good wizards, hold her name in special veneration, even if they primarily worship Azuth or some other deity.

All wielders of magic and seekers after arcane lore of any race are welcome in the service of Mystra. The hierarchy of the Mystran faith is wide and varied, separating into orders concentrating on one form of magical energy or another. Clerics, specialty priests, wizards, and bards can all be found in its ranks without regard to experience level or origin. The general rule of the Mystran faith is that talent and ability for the job outweighs social rank or legendary feats. Only those clergy members who gain their spells directly from a higher power gain their spells directly from the goddess, but all are welcome within the church's hierarchy. Relations between the various orders and subgroups of the faith are very good. The priests of Mystra are known as Servants of Mystery. Higher level priests, both those with title and lands and legendary adventuring priests, are called Ladies or Lords of Mystery. Titles within the faith vary from temple to temple and follow no standard form across the whole of the church, though most temples are rigidly self-consistent.

Mystran temples can be structures of almost any size or style, and some shrines are natural caves or special grottoes. Through the grace of the goddess, Mystran priests who stand in a place sacred to Mystra can cast spells for the maximum possible damage, duration, or extent of effect (their choice of which). Such places include all Mystran temples and shrines, and most private spellcasting chambers.

All priests of Mystra can cause their own flesh—all of it, or specific areas, such as a hand—to glow at will with a soft, blue-white radiance as a boon from Mystra. This radiance, known as *weaveglow*, is enough to read by or to allow a priest to clearly see items and surroundings within 5 feet. Most Mystrans keep this sign of the favor of the goddess secret from nonbelievers. As something mysterious, it is more useful, allowing them, for example, to feign affliction or magical attack. *Weaveglow* is granted to priests after their initiation, which is often a Starflight ceremony.

Dogma: Choice, decision, and knowledge, leavened with a healthy dose of good for the most individuals, are the hallmarks of Mystra's faith. Magic is great power, and it brings with it great responsibility. Mystra's clergy are given the following charge upon aspiring to the faith:

"Love magic for itself, not just as a ready weapon to reshape the Realms to your will. Learn when *not* to use your magic, and you will have learned true wisdom. Play with magic and learn how best to wield it, but not when the price is paid by others. Strive to use magic less and less as your powers develop, not more and more; often the threat and promise of Art outstrips its performance.

"Remember always that magic is an Art, the Gift of the Lady, and that those who can wield it are privileged in the extreme. Conduct yourself humbly, not proudly, while being mindful of this.

"Use magic deftly and efficiently; eschew carelessness and recklessness in the unleashing of Art. When magic imperils you, hide it or hurl it away into other planes rather than destroy it, for any destruction of Art is a sin.

"Seek always both to learn new magic and to create new magic, but experimenting to learn to craft something oneself is better than merely buying scrolls or hiring tutors. Exult more in creation than in hurling spells, and ensure that your creations are shared with others and so outlive you. Those who succeed in this last and in maturing into true wisdom and consideration for the greater balance of things in Faerûn in the use of Art are most favored in the eyes of the Lady and will serve her beyond death as beings who have become one with magic and live on in it forever."

Day-to-Day Activities: Mystran clergy work hard to preserve all magical lore in secret libraries, private safeholds, well-guarded research laboratories, and small, hidden stashes so that magic flourishes in the future regardless of what befalls the thinking races of Faerûn or the powers of the planes. Mystrans also search out beings skilled in spell use, seeking to keep watch on the identities, powers, and behavior of individuals likely to become magic-wielders of importance.

Not everyone can find old magic of note, but all clergy of Mystra can devise their own new magic upon gaining sufficient experience, and they are expected to do so. In this way magical study remains a growing, vibrant thing, and magic does not merely become a handy power to serve rulers and engineers as a tool to tame the Realms, but remains a thing of wonder.

Holy Days/Important Ceremonies: In Waterdeep, the church of Mystra celebrates Gods' Day on the 15th of Marpenoth, the anniversary of Midnight's elevation to divinity as the new Mystra, with a huge festival centered around the House of Wonder that ends in magical fireworks that go long into the night. This holiday is being gradually adopted by shrines and temples of Mystra throughout Faerûn.

On the whole, though, the worship of Mystra tends to be a personal thing rather than a series of calendar rituals. For some mages whom the goddess counts as devout believers, it never goes beyond a whispered prayer of thanks to her with each spell they cast coupled with some thought as to the moral consequences of the use of this or that spell. For Mystra, that is enough. The goddess gains both delight and strength, however, from beings who do more in reverence to her. Two ceremonies of personal significance stand out: Starflight and Magefire.

Starflight is often used as an initiation when an individual joins the priesthood of Mystra or a celebration when two worshipers are wed. It is a special ceremonial cooperative magic worked by several priests that empowers one of the faithful to fly so long as stars are visible in the sky. This can make long journeys easy, provide a joyous change of pace, serve as a special means of looking over the land, achieve privacy for important discussions, place one of the faithful a safe distance away from precious things in order to try hurling spectacular spells, or provide a very special beginning for one's marriage.

Magefire is renewal; it is the exciting feeling of great magical power surging through one's body, blazing out as flickering blue fire as it spills forth, cleansing and renewing. With enough clergy powering it, this cooperative ceremonial magic can heal all sorts of fell conditions. Mystrans describe it as "the most blissful feeling one can know." It is spectacular to watch. The Mystran to be affected lies down on the ground and the circle of celebrants pours power into the worshiper—until his or her body, blazing with blue fire, slowly rises to hang in midair above those fueling the ceremony, humming and crackling

with the power of the magic surging through it. Magefire often ends in a Starflight ceremony, provided the celebrants intone the correct incantation.

The Hymn to the Lady is a solemn ritual performed at funerals and magemoots, that calls up visions of dead mages and Mystran clergy as a plainsong dirge is intoned by the living clergy present. Mystra often uses these visions to insert her own guiding scenes. A modified Magefire ceremony may be employed at the end of the Hymn to raise the honored dead aloft into a floating pyre on high.

Major Centers of Worship: On the wooded eastern verge of Elventree stands a ruined, overgrown stone hall known as the House of Mysteries. It is reportedly the strongest place of power to Mystra in all Faerûn (along with the nearby Harper refuge, the House of the Harp).

Those who enter the House of Mysteries say that the inside is like a sound-eating dark void where soft voices whisper and glowing, varicolored motes of light drift about. No spell can illuminate this darkness, and out of it comes the Voice of the Goddess (or a senior devotee) answering questions with cryptic advice, identifying items apparently without need of spells, and (rarely) altering supplicants with spells that come "out of nowhere." Word of such puissant divine aid and guidance has spread swiftly across Faerûn, and wizards from distant realms indeed have come to Elventree in search of grandeur.

The largest temple to Mystra in all the Realms is located in Mt. Talath in Halruaa. If occupies an entire cavern complex, and its high priestess, Lady of Mystery Greila Sontoin, is very old but still capable of performing powerful ceremonies and casting mighty spells. The grand temple of the complex is open to all who want to worship, but the storerooms and libraries are only open to Halruaans of proven good intentions and of Mystra's faith. Non-Halruaans are sometimes admitted to certain libraries and halls deemed to contain nonsensitive items and reference works, but usually such admittance is at the price of a very steep admission fee.

Affiliated Orders: Most wizards and bards in the Mystran church are members of the clergy and belong to no special order, though the church of Mystra has close ties with Those Who Harp (the Harpers), an organization working for good and against the rise of great powers throughout Faerûn. Those bards who are not clergy members belong to the Children of the Starry Quill and often work as information gatherers and rumormongers for the church or spend part of their time in designated libraries unearthing magical knowledge and then preserving it for posterity. Some members of the Starry Quill are also Harpers.

The church also sponsors a knightly order of paladins and a small order of rangers. The paladins, the Knights of the Mystic Fire, are granted their spells by Mystra. They often accompany members of the clergy on quests to locate lost hoards of ancient magic and also form the cadre from which the leadership for the small groups of armed forces who guard Mystra's larger temples and workshops is drawn. The rangers, known as the Order of the Shooting Star, also receive their spells from Mystra. They serve as long-range scouts and spies for the church and also deal with magical threats that threaten the natural order of things, such as unloosed tanar'ri and baatezu and creatures born of irresponsible wizardly experimentation.

Priestly Vestments: The ceremonial garb of Mystran priests is simple blue robes that are sometimes trimmed with white. They are accented by a cloak of deep blue in colder climates. Some form of headgear is required, though this may range from a simple blue skullcap for the scholarly orders of the Sword Coast North to wide, ornate, blue hats and helms in southern lands.

Mystra's symbol was a blue-white star before the coming of the Avatars and now is a circle of stars in a ring, with a red mist rising toward (or flowing from) the center. Both symbols are still in use. Mystran priests are very tolerant of the older symbology and beliefs in Mystra, as they feel that one may only press forward by learning about the past. They let established symbols of the old Mystran faith stand, but when creating new symbols, they always use the new sigil of their goddess.

Adventuring Garb: In the field, priests of Mystra wear armor and bear the new symbol of Mystra on their shields as a display of their faith. If armor is inappropriate, they dress in the fashion of the land they inhabit appropriate for the inclement weather.

Specialty Priests (Dweomerkeepers)

Requirements:	Intelligence 14, Wisdom 12
Prime Req.:	Intelligence, Wisdom
Alignment:	LN, CN, NG
Weapons:	All bludgeoning (wholly Type B) weapons
Armor:	Any
Major Spheress:	All, astral, chaos, charm, combat, creation, divination, elemental, guardian, healing, law, necromantic, numbers, protection, summoning, thought, time, travelers, wards
Minor Spheres:	Animal, plant, sun, weather
Magical Items:	Same as clerics, plus all items normally usable by wizards except scrolls
Req. Profs:	Spellcraft
Bonus Profs:	Astrology

- Dweomerkeepers have a +2 bonus to their saving throws against any sort of magic.
- Dweomerkeepers function normally in both dead magic and wild magic areas.
- Once per day, dweomerkeepers can *detect magic*. The ability lasts for a turn, and the dweomerkeeper has a 10% chance per level to recognize if a certain type or certain sphere of magic is present. The ability functions otherwise as the 1st-level wizard spell *detect magic*.
- Dweomerkeepers can *read magic* as the 1st-level wizard spell and can also read the different mage-script used in the South in Mulhorand and elsewhere (a script usually unreadable with *read magic*). This does not enable them to cast wizard spells, merely to understand all magical writings.
- At 3rd level, dweomerkeepers gain the ability to cast *Nystul's magical aura* (as the 1st-level wizard spell) once a day. The faithful refer to this ability as *Mystra's lingering touch*. Dweomerkeepers need only touch an appropriate object to use this ability.
- At 5th level, dweomerkeepers are able cast *dispel magic* (as the 3rd-level priest spell) once a day.
- At 7th level, dweomerkeepers can cast priest spells faster than other priests. Their casting time on all priest spells of one round or less is reduced by 3 (for example, a casting time of 7 would be reduced to 4). Spells taking more than one round to cast still require the usual amount of time. Priest spells cast by a dweomerkeeper always have a casting time of at least 1.
- At 9th level, dweomerkeepers are able to *air walk* (as the 5th-level priest spell) or convey the ability to *air walk* to a mount they are riding once a day.
- At 15th level, dweomerkeepers become immune to the effects of any three specific spells they choose.

Mystran Spells

3rd Level

Starflight* (Alteration)

Sphere:	Elemental Air, Travelers
Range:	10 yards
Components:	V, S
Duration:	Special
Casting Time:	2 turns
Area of Effect:	One to three worshipers of Mystra
Saving Throw:	None

This cooperative spell requires at least two Mystran priests casting the spell simultaneously. For every two additional Mystran clergy members (of any class) who participate in the ceremony, another Mystran worshiper can be affected, to a maximum of three worshipers. Other participating clergy must either cast *starflight* or donate three spell levels of magical energy to the spell. Clergy who donate energy lose three spell levels of spells from memory as if they had been cast. Portions of a spell donated result in the loss of the whole spell as if it were cast. This spell bestows on its recipient the capability of magical flight. If empowers a worshiper of Mystra to move vertically and horizontally at MV 24 (A), and at MV 12 (A) if ascending and MV 36 (B) if diving sharply. The spell recipient can swoop and rise with a mere thought and can carry up to his or her own body weight along in flight. It lasts as long as stars are visible in the sky, normally ending with sunrise, but possibly terminating earlier because of a storm or heavy fog.

4th Level

Anyspell (Alteration)

Sphere:	Charm, Creation
Range:	0
Components:	V, S
Duration:	Special
Casting Time:	7
Area of Effect:	The caster
Saving Throw:	None

This spell allows the caster to read and then later cast any wizard spell of 1st through 5th level. Such a spell is readable via a *read magic* ability conferred with the casting of *anyspell*, but only one spell can be read and cast for each casting of *anyspell*. Merely reading the titles of spells on scrolls or in spellbooks to find a desired spell does not exhaust the magic of the *anyspell*; an

entire spell must be read. Once *anyspell* is cast and a wizard spell is read, the wizard spell is retained in the priest's mind until the priest casts it. Such wizard spells are cast precisely as if by a wizard of the same level as the casting priest, except that the user of an *anyspell* needs no material components to work the wizard spell.

While the priest has the wizard spell in mind, she or he cannot pray for a spell to replace the still-pending *anyspell*. In effect, one 4th-level spell slot is "lost" until the wizard spell is cast, at which point the duration of *anyspell* comes to an end. Note that in order to make effective use of this spell, the priest must borrow the spellbook of a wizard friend or use a found wizard scroll. (Priests of Mystra are not otherwise able to use wizard scrolls.) Using a scroll in this fashion uses up the spell read from the scroll.

Magefire* (Abjuration, Necromancy)
Sphere: Healing, Necromantic, Protection
Range: 10 yards
Components: V, S
Duration: Permanent
Casting Time: Two turns, plus one turn per additional effect desired
Area of Effect: One worshiper of Mystra
Saving Throw: None

This cooperative spell requires at least two Mystran priests casting the spell simultaneously. For every additional Mystran clergy member (of any class) who participates in the ceremony, another restorative benefit can be empowered. Other participating clergy must either cast *magefire* or donate four spell levels of magical energy to the spell. Clergy who donate energy lose four spell levels of spells from memory as if they had been cast. Portions of a spell donated result in the loss of the whole spell as if it were cast.

With only two casters, this spell works as a *neutralize poison*, *cure disease*, and a *remove curse*. For each additional clergy participating, another benefit is added and the ceremony takes another turn to complete. Benefits always take effect at the combined level of all the spell's participants. The additional benefits are, in order: *cure blindness or deafness*, *heal*, *regenerate*, and *dispel magic*. Additional participants past this point enable any effect to be repeated (if a *dispel magic* failed, for instance) or allow a special fell condition to be healed or dispelled at the DM's discretion.

6th Level

Wondrous Recall (Alteration, Enchantment/Charm)
Sphere: Charm, Creation
Range: 0
Components: V, S
Duration: Instantaneous
Casting Time: 9
Area of Effect: The caster
Saving Throw: None

This spell enables the caster to bring back into memory two duplicates of the last spell cast before the *wondrous recall* in order to enable that spell to be cast again twice. A cast *wondrous recall* appears as *two* phantom spells that can be carried in addition to the normal spell load of the caster. Each of these "extra" spells can be unleashed by silent act of will with a casting time of 1 and no need for material components. Casting these spells does not allow the priest to exceed the normal casting limitations of one spell being enacted in a round, however. If the caster so desires, one of the recalled spells can precisely duplicate in efficacy (hit points of damage done, area of effect, etc.) the original spell from which the recall copied its phantom spells or—if this exact duplicate is the *second* recalled spell to be unleashed—its recalled twin.

A priest may only carry in mind one cast *wondrous recall* (that is, two phantom spells) and one uncast *wondrous recall* at a time. Prayers for more than one *wondrous recall* are *never* granted and attempts to cast a *wondrous recall* while one is still in effect result in the caster being feebleminded (as the 5th-level wizard spell of the same name). *Wondrous recall* cannot recall 7th-level or greater spells.

7th Level

Spell Ward (Abjuration)
Sphere: Protection
Range: Touch
Components: V, S
Duration: 1 round/level
Casting Time: 1 round
Area of Effect: One being
Saving Throw: None

This powerful magic confers upon the caster or a single living touched spell recipient complete personal immunity to one specific, named wizard spell of each level (for example, *lightning bolt*, not just any lightning spell), which must be determined during casting. In addition, a *spell ward* affords protection against any one form of damage of *both* natural and magical origin (typical forms are cold, electricity, fire, acid, rot, heat, life-energy drain, and poison. However, a *spell ward* cannot prevent the contraction of any disease.

Casters who use this spell on themselves can—at an immediate cost of 1d6 points of damage to themselves—transfer the protection of the *ward* to another being through touch. (Unaware or unwilling recipients require a successful attack on AC 10 to touch.) Such a transfer does not affect the duration of the *ward*; only the remaining time of protection is gained. No second transfer can be made, and a being who is not the spell's caster cannot transfer a *spell ward* to anyone. *Spell ward* does not work on automatons (such as golems) or undead creatures.

Oghma

(The Binder of What is Known, the Lord of Knowledge, Patron of Bards, the Wise God)

Greater Power of the Outlands, N
PORTFOLIO: Knowledge, invention, inspiration, bards
ALIASES: Curna (Durpar, Estagund, and Var the Golden)
DOMAIN NAME: Outlands/House of Knowledge in Tir na Og
SUPERIOR: None
ALLIES: Deneir, Milil, Gond, Lliira, Mystra, Azuth, Lathander
FOES: Talos, Bane (now dead), Mask, Cyric
SYMBOL: A simple, blank scroll
WOR. ALIGN.: Any



Oghma (OGG-mah) is the most powerful god of knowledge in Faerûn. Much as Mystra of old was said to sit in judgment of each new spell, Oghma is said to decide whether a new idea would be known to the world or confined to its originator. Deneir and Milil both act as intercessors for Oghma, carrying new information both to him and to those whom Oghma favors. He is on good relations with the artificer god, Gond Wonderbringer, who serves him by giving ideas manifest form, but their relationship has sometimes become tense due to Gond's proclivity to press for the rapid introduction of new devices throughout Faerûn. In Durpar, Estagund, and Var the Golden, Oghma is worshiped as part of the Adama, the Durparian concept of a world spirit that embraces and enfolds the divine essence that is part of all beings. Here he is known as Curna, goddess of wisdom.

Oghma is a cheerful and wise power whose ability to persuade others to his point of view he puts to endless use. He can be solemn and righteous, but he is more often quietly humorous and quick to smile. His one flaw may be his fondness for his own thoughts; he tends to implement rather convoluted plots that he has worked out first in his own mind rather than to take direct action.

Oghma's Avatar (Bard 40, Mage 23, Fighter 20)

Oghma is rarely seen, but has been known to appear as a dark-skinned, handsome man in bright, grand, stylish clothing typically including a tabard with projecting, ornamented shoulder plates, a cummerbund that bears a painted scene of exquisite beauty on its medallion-shaped buckle, and open-meshwork, point-toed boots whose uppers end in crystal teardrops that dangle down almost to touch the upraised toes. This form usually carries a yarting (guitar) of white snowwood. Very rarely Oghma's avatar has appeared as a gigantic, spell-hurling old man whose flying body is entirely cloaked in his long, streaming hair and beard. He uses spells from any wizard school. His divination and abjuration spells are cast at triple normal effectiveness in all respects and their targets receive a –3 penalty to their saving throws if any are allowed.

AC –5; MV 15 or MV Fl 24; HP 216; THAC0 1; #AT 5/2
Dmg 1d8+12 (*long sword* +3, +7 STR, +2 spec. bonus in long sword)
MR 70%; SZ L (10 feet) or H (20 feet)
STR 19, DEX 20, CON 20, INT 25, WIS 22, CHA 24
Spells W: 7/7/7/7/6/6/5/5/3
Saves PPDM 3, RSW 3, PP 4, BW 4, Sp 4

Special Att/Def: Oghma can *charm* everyone who can hear him who is not divine, even it that person is normally proof against *charm*like powers. All beings in earshot must make a successful saving throw vs. spell every round he speaks or be charmed. Oghma can also use ESP on all beings

within 180 yards of himself, though normal protective magics will work to thwart this. Though he prefers to wield spells, when he finds it necessary to attack physically, he uses a *long sword +3* that magically appears in his hand when he wishes, though it has no other apparent special abilities. Oghma is himself immune to all *charm*-type or emotion-altering spells and abilities and to any spell, effect, or ability that would in any way damage his mental faculties (Intelligence or Wisdom) or sanity.

Oghma's yarting is able to play any song, tone, or noise perfectly, and can even sound like multiple instruments playing at once. Oghma can wring from it music to control its listener's emotions, making them so happy as to give up all hostile intent, sad enough to do nothing other than weep in despair, or angry enough to attack any target with immense ferocity (as berserkers, with a +2 to their attack rolls). (A saving throw vs. spell at a –2 penalty applies for each effect.) It appears to have other magical powers, but sages disagree on them, and they might change from time to time. At times, Oghma has been said to loan his yarting to those of his faithful who are performing some special deed of importance to him. Its abilities when so loaned may vary from those typical to it in Oghma's hands.

Other Manifestations

Oghma most often manifests as a blue-green radiance accompanied by distinctive crawling chords of rising, almost menacing music. These are always the same, and only Oghma dare use them. Others who try to imitate the chords are visited by an immediate warning manifestation; if they persist, this is accompanied by a blue ring of flame that encircles and burns them either severely or fatally, depending on the anger of the god. The radiance is always accompanied by a strong sensation of being watched, and Oghma may even speak in an elderly, echoing, cultured voice, using words sparingly to say, for example: "Well said," "'Tis well done," "Desist from thy course, or perish," or "What ye seek is to be found in . . . ."

Oghma has also been known to manifest as a blinding white light that may from time to time extrude two blazing eyes of fire, emit beams of colored force that bestow magical effects, or project hands that can point, carry, or wield items. He also uses various golems, translators (see Mediators in the PLANESCAPE MONSTROUS COMPENDIUM *Appendix*), electrum dragons, feystags, watchers, and watchghosts to demonstrate his approval or disapproval or to send aid to his faithful.

The Church

CLERGY: Clerics, specialty priests, monks, bards, wizards
CLERGY'S ALIGN.: LN, N, CN
TURN UNDEAD: C: Yes, SP: Yes, M: No, B: No, W: No
CMND. UNDEAD: C: No, SP: No, M: No, B: No, W: No
All clerics, specialty priests, and monks of Oghma receive religion (Faerûnian) as a bonus nonweapon proficiency.

Oghma is venerated by sages, wizards, and the knowledgeable. He is particularly worshiped by bards, who also show their bended knees to Milil. Anyone seeking information, particularly lost or hidden information, sends a few good words in Oghma's direction and asks for his blessing.

All priests of Oghma are called loremasters. Other clergy include a smattering of bards and wizards. All races are freely admitted to the priesthood. The entire church hierarchy is devoted to the spirit of one man, the Grand Patriarch of Oghma, who until the Time of Troubles made his home in Procampur and was recognized as being the "voice of Oghma." During the Time of Troubles the Grand Patriarch disappeared without a trace. Answers from Oghma have been conflicting and confusing as to what happened to him. The Patriarch's house in Procampur has become a shrine to Oghma. Until the Grand Patriarch's fate is known, the church is running without an ultimate head, and it has split into several factions and subfactions.

The largest faction is the Orthodox Church of Oghma, which does not recognize anyone using the title Patriarch since its hierarchy holds that the Patriarch who vanished during the Time of Troubles is still serving Oghma. Perhaps the Patriarch is on another plane of existence or has ascended to a semidivine state, but nevertheless, until Oghma says otherwise, he is the only rightful Patriarch.

The second largest faction is the Church of Oghma in Sembia, which is distinguished mainly in that it believes a new Patriarch has been appointed and that all knowledge should be tested and proven to be worthy of dissemination before it is given out into general release. This faction is joined in its stance on the church hierarchy, but not on theology, by the Pursuers of Pure Knowledge in Mintar. (The Pursuers of Pure Knowledge have met a great many setbacks recently due to Mintar being taken over by Teldorn Darkhope, Lord Knight Imperceptor of the Dark Lord, who claims to serve Bane reborn and has killed all who oppose him openly. The church opposes him, therefore, covertly.)

To date, there has been a tenuous cooperation between most regional churches, but a recent rift between the Church of Oghma in Sembia and the Orthodoxy in Cormyr has caused relations to be broken off totally between the church in those nations. Loremasters of the one nation are not welcome in the others' temples and vice versa. The heart of this problem seems to have been caused by assumptions behind the keynote remarks of one Sembian loremaster at a Sembian arts festival in which an extensive Cormyrean Oghmanyte contingent had come to participate.

Acolytes in the service of the Binder are called Seekers, and those of some accomplishments are Senior Seekers. When an acolyte demonstrates clear (good and useful) inspiration, solid service in Oghma's cause, or true loyalty to the god to the discernment of at least two priests of the Wise God, those two priests confirm the acolyte as a true priest of Oghma, bestowing upon him or her the title of loremaster. Those who rise in the service of Oghma may win various titles in different places and jurisdictions, but the most widely recognized hierarchy of ranks (in ascending order) is: Loremaster, Loremaster Amanuensis, Loremaster Venturer, Loremaster Bold, Lore-Scribe of the God, Wise Anticipator, Inspirator, Inspirator High, Atlar, Higher Atlar, Loremaster High, Loremaster Most High, Eye of Oghma, Divine Hand of Oghma. The Church of Oghma in Sembia and the Pursuers of Pure Knowledge in Mintar use the titles (in ascending order) of: Advocate, Accomplished Advocate, Loremaster of the Twelfth, Loremaster of the Eleventh (and so on up to Loremaster of the Second), Loremaster First, Loremaster High, Learned One, and Patriarch. Clergy address each other as "brother" and "sister" regardless of rank, and a polite form of address for outsiders and lay worshipers to use when dealing with any priest of Oghma is "lady (or lord) loremaster."

Dogma: Knowledge is most supreme, particularly in its raw form, the idea. An idea has no weight but can move mountains. It has no height but it can dominate a nation. It has no mass but it can push aside empires. Knowledge is the greatest tool of humankind, outweighing anything made by mortal hands. Before anything can exist, the idea must exist.

Knowledge is power, and must be used with care—but to hide it away from others is never a good thing. At least once within the passing of each moon, the clergy of Oghma should copy some information of import in written or inscribed form so that records multiply and knowledge is not lost. Oghmanyte clergy are to stifle no new ideas, no matter how false or crazed they seem, but to let them be heard and considered freely. They must never slay a singer, nor stand by while others do so. They are to listen to new bards when they meet them and sponsor bards when they can.

A typical Oghmanyte charge to novices is: "Spread knowledge whenever it is prudent to do so. Keep no secrets for their own sake. Curb and deny falsehood, rumor, and deceitful accounts and histories whenever you encounter them. Write or copy some lore of value and give it away freely at least once a year. Hide some writings away while distributing others widely so that the written knowledge of Faerûn is larger when you leave life than when you entered it. Sponsor, assist, and teach minstrels, bards, scribes, and recordkeepers whenever you encounter them and perceive a need. Spread truth and knowledge throughout the Realms so that all folk may know more. Never deliver a message falsely or incompletely, but always just as you receive it. Teach any folk who ask how to read and write or as much of these crafts as time and tasks permit—and charge no fee for this teaching."

Day-to-Day Activities: Priests of Oghma have traditionally been of two sorts: those who remain within temples, monasteries, and abbeys, spending their lives in analysis, reading gathered tomes, and copying out texts and spells as requested and those who go out into the world to find the writings that fill the abbey libraries. There have always been conflicts between the overly fussy pedants among the cloistered and those who chafe under the petty rules and infighting they encounter within abbey walls and prefer to face the real world as one of the wayfaring. Most abbeys of Oghma support themselves by selling maps, scribework, and spell scrolls. Wayfaring clergy are frequently sent armed with spell scrolls to trade and coin to purchase learned works and scrolls with by abbeys.

Wayfaring priests who run out of abbey funds or who are independent of any abbey make their own writings from observations of Faerûn and make money by teaching, selling maps, writing poems, letters, songs and lyrics for various patrons, and answering specific questions about Faerûn from their accumulated store of knowledge. Their map copies are always of real maps. A member of Oghma's clergy may sell a map that she or he knows to err in some respects but to be the best available, but can never knowingly sell a false map or a copy of it. An Oghmanyte is expected to publish at least one book and cause it to be delivered to at least three temples of the Wise God. Such books

may be some sort of small chapbook, such as a collection of song lyrics overheard from observation of performing minstrels, or they may even be romantic fiction, so long as such works realistically portray an existing society or place in the Realms and so impart some true knowledge to the reader.

Priests of Curna are paid to give advice and draw up contracts, and they may even work directly for rich merchants, giving advice and judging the reactions of opponents of their patron during tough negotiating sessions. They receive tribute for Curna before merchants make important business deals and before the inhabitants of Durpar, Estagund, and Var the Golden embark on new ventures. The priests who work at the Library of Curna (see Major Centers of Worship, below) also manage and supply the teams of explorers and sages who constantly update that vast storehouse of knowledge.

Holy Days/Important Ceremonies: Midsummer and Shieldmeet are the most sacred days of the Oghmanyte calendar since they occasions when agreements are made or renewed and many contracts, bonds, and the like are drawn up. However, a priest of Oghma must observe two solemn rituals every day: the Binding and the Covenant. The Binding is a morning service wherein the symbols of Oghma are written in the dirt, in ashes upon a stone altar, or in the mind if a clergy member happens to be shackled or otherwise unable to write, while a silent prayer of loyalty and praise is made to Oghma. The Covenant is an evening service during which a passage from some work of wisdom is read aloud or recited from memory, a song or poem is offered up to Oghma, and some item of knowledge that the clergy member has learned during that day is spoken aloud to the god and to any fellow clergy present.

In monasteries, temples, and abbeys of the Wise God, the rest of the day is typically occupied by readings aloud from great books of lore, philosophy, and history at gatherings held every two hours or so. It should be noted that almost all temples to Oghma have their own rituals that vary from one temple to the next except the Cornerstones of the Day (the Binding and the Covenant) and that many have two different sets of rituals: those for the resident clergy and those for laity and visiting clergy.

Major Centers of Worship: Candlekeep is traditionally the greatest center of learning in Faerûn, and one of the most holy places of Oghma. The Leaves of Learning temple in Highmoon (Deepingdale) is the most recently prominent center of worship (thanks to the Index of Danali—see *Volo's Guide to the Dalelands* for more information), but several temples are vying for supremacy in Oghmanyte worship in Faerûn at present: the Tower of Thought in Selgaunt, where Most High Learned Priest Urdiyvan Eraen leads the Church of Oghma; the gilded Domes of Reason temple in Procampur, where High Loremaster Librarian Estember Orntalar seems to be winning a vicious power struggle to succeed the Patriarch of Procampur as leader of the Orthodoxy; and the House of Many Tomes fortified abbey in upland Impiltur west of Songhal, where Loremaster Most Exalted Prespaerin Cadathlyn claims to have reached "a new closeness" to the Binder and has taken the title "Binder of Faerûn" as a mark of his oneness with the god. The Font of Knowledge in Waterdeep is also notable as the most recently completed grand temple of Oghma. It was finished in Midsummer of the Year of the Banner (1368 DR) and is led by Loremaster Most High Sandrew the Wise, Savant of Oghma.

The Library of Curna in the Curna Mountains (also known as the Mountains of Wisdom) in the Shining South holds the most prominent center of scholarship and worship of Oghma in the guise of Curna. Its contents are said to differ from Candlekeep's in that they focus more on current events, business, and naturalistic studies that Candlekeep's collection, whose strength is by far in historical works.

Affiliated Orders: While the church of Oghma sponsors no military or knightly orders, it spreads its aegis over a countless number of monkish fellowships, scholarly orders of honor, guilds of naturalists and herbalists, and colleges of bardic knowledge. Some of these include the Children of the Passive Voice, an order of learned monks whose members protect many libraries and abbeys; the Order of the Gilt Laurel, an honorary society of historical fiction authors; the Fellows of the Forest, a naturalist society; and the Companions of the Silver Strings, an order of heroic bards who acted valiantly at risk of their own lives in the service of the church of Oghma. The Oghmanyte faith also has ties with Those Who Harp (the Harpers), an organization working for good and against the rise of great powers throughout Faerûn.

Priestly Vestments: All priests of Oghma have the same ceremonial dress—white shirt and trousers with a vest of black and gold brocade. The shirt sleeves are wide, but tied at the wrists. The vests, known as *kantlara*, depict many glyphs, sigils, runes, and symbols of magical power, arcane meaning, and significance in various realms of Faerûn down through the ages. Such markings are sewn on by the wearer using gold braid. They may be of any sort and size and are displayed on any spot on the garment that the wearer desires. At any time a priest ascends a level, she or he usually sees the symbol to be sewn in a dream vision. Kantlara are thus personal and individual garments.

Priests who lose or are separated from their kantlara are allowed to use purple or crimson vests adorned with a simple scroll of Oghma on the back and the symbol of Chelsinara on both breasts. This symbol, named for an important early priestess of the god, consists of two cupped hands, fingers uppermost and thumbs touching. It means "I learn." It is the badge of Oghma used by all who worship him, both laity and clergy, to denote their membership among his faithful.

A small boxlike hat is worn in ceremonies held on sacred ground; off of ground holy to Oghma it is removed. In addition to their other ceremonial garb, the priests of the breakaway Church of Oghma (in Sembia) always wear a harlequin's mask.

Adventuring Garb: In the field, Oghmanyte priests have a relaxed dress code, wearing what they choose and usually choosing as much armor as possible. The Church of Oghma (in Sembia) retains the harlequin's mask, but only within the borders of Sembia.

Priests of the Wise God are encouraged to develop any musical skills they possess under the tutelage of senior clergy and bards of accomplishment, and they usually carry some sort of instrument on their persons as well as some means of writing things down. Many loremasters carry items of minor temple magic known as *pens of Oghma*. These are quill pens that do not break, glow at the writer's will brightly enough to see to write or read by, and generate their own endless ink: a substance that does not blotch or fade and dries instantly.

Specialty Priests (Lorekeepers)

Requirements:	Intelligence 12, Wisdom 14
Prime Req.:	Intelligence, Wisdom
Alignment:	N
Weapons:	All bludgeoning (wholly Type B) weapons
Armor:	All armor types up to and including banded armor; no shields
Major Spheress:	All, astral, combat, charm, divination, elemental, guardian, healing, protection, summoning, thought, travelers
Minor Spheres:	Animal, creation, necromantic, sun, wards
Magical Items:	Same as clerics
Req. Profs:	Ancient history, local history
Bonus Profs:	Modern languages (pick one), reading/writing (Common), reading/writing (Thorass)

- Lorekeepers may be of any race.
- Lorekeepers can use weapons in combat but are most comfortable wrestling, a type of combat at which their deity is excellent. If the *Player's Handbook* rules for wrestling are used, lorekeepers suffer no penalty for wearing armor and receive a +2 bonus to their attack rolls when wrestling. Wrestling is covered in the Combat chapter under Attacking without Killing in the Punching and Wrestling section. If the martial arts rules from *The Complete Fighter's Handbook* or *The Complete Priest's Handbook* are used, lorekeepers spend one weapon proficiency slot to specialize in wrestling (rather than the two normally required, one for martial arts and one for wrestling) and gain +2 to their attack roll as a specialist; all other aspects of specialization in wrestling work as in the section on Specializing in Wrestling. If the unarmed combat rules from *Player's Option: Combat & Tactics* are used, lorekeepers receive a +2 bonus to their wrestling attack rolls and are otherwise expert wrestlers as discussed in the Wrestling section of the Unarmed Combat chapter.
- At 3rd level, lorekeepers are able to *identify* (as the 1st-level wizard spell) an item once per day. To use this ability, a lorekeeper must be in a temple, shrine, or other area sanctified to Oghma or within the radius of a *protection from evil* spell.
- At 5th level, lorekeepers are able to cast *friends* (as the 1st-level wizard spell) once per day.
- At 7th level, lorekeepers are able to *mass charm* (as the 8th-level wizard spell) twice per tenday.
- At 10th level, lorekeepers are able to cast *legend lore* (as the 6th-level wizard spell) twice per tenday. To use this ability, a lorekeeper must be in a temple, shrine, or other area sanctified to Oghma.
- Lorekeepers are treated as having four additional experience levels when attempting to turn creatures that are native to the Outer Planes. They turn other creatures normally.

Specialty Priests of Curna (Wise Ones)

Requirements:	Intelligence 13, Wisdom 13
Prime Req.:	Intelligence, Wisdom
Alignment:	LN
Weapons:	All bludgeoning (wholly Type B) weapons
Armor:	Any nonmetallic armor or shields
Major Spheress:	All, charm, creation, divination, healing, protection, summoning, thought, travelers
Minor Spheres:	Guardian, necromantic, sun, weather, wards
Magical Items:	Same as clerics, plus any used to enhance knowledge, such as *crystal balls*, *wands of magic detection*, etc.
Req. Profs:	Local history (of one place not in Durpar, Estagund, or Var the Golden; pick one), modern languages (pick one)
Bonus Profs:	Local history (all of Durpar, Estagund or Var the Golden; pick two), modern languages (pick one), reading/writing (Common), reading/writing (Thorass)

- Wise ones have a 3% chance per experience level to recognize any given magical item for what it is. This power does not bestow exact knowledge, but works much as a bard's ability to identify the general purpose and function of any magical item.
- Wise ones cast divination sphere spells as if they were three levels higher in experience than their actual level.
- At 3rd level, wise ones can cast *comprehend languages* (as the 1st-level wizard spell) once per day.
- At 5th level, wise ones can cast *friends* (as the 1st-level wizard spell) once per day.
- At 7th-level, wise ones can cast *zone of truth* and *hold person* (as the 2nd-level priest spells) once a day.
- At 10th level, wise ones can generate a *blinding flash* once a day. This beam of light erupts from a wise one's holy symbol and affects a single target, which must make a successful saving throw vs. spell or be blinded. This blindness lasts until it is magically dispelled or the wise one lifts it by silent act of will.
- At 12th-level, wise ones gain the permanent and constant benefits of *free action* (as the 4th-level priest spell).

Oghmanyte Spells

2nd Level

Impart Knowledge (Divination)

Sphere:	Thought
Range:	Touch
Components:	S
Duration:	Instantaneous
Casting Time:	1
Area of Effect:	One being
Saving Throw:	None

This spell allows the caster to communicate complex thoughts (including magical symbols, diagrams, maps, explanatory images—which may move in sequence to show a procedure—and the like) silently to the mind of the recipient by touch. This spell is often used to show an individual the likenesses of other beings as an aid to recognizing them, to show a clear route or directions to an unfamiliar place, or to quickly transfer lists of names, heraldic devices, or other symbols. The information is transferred instantaneously, leaving the recipient to mull its implications over later. This allows the spell to be of use to dying priests who have little time left or in the frenzy of battle when only moments of contact are possible.

4th Level

Duplicate (Alteration, Evocation)

Sphere:	Creation
Range:	10 yards/level
Components:	V, S, M
Duration:	1 round/level
Casting Time:	7
Area of Effect:	Special
Saving Throw:	None

This spell causes a translucent, obviously magical quill pen to appear in midair. This animated pen generates its own ink and copies any writing or inscription of the caster's choice that is within range onto any writing surface, such as paper, vellum, smooth painted wall, or flat wood, available within spell range. If there is a choice of writing surfaces available, the one chosen mentally by the caster is used.

Spells can be copied by means of this spell, creating a copy that is identical to the original for purposes of study. Scrolls can be duplicated by the spell along with their magic. The quill's writing does not trigger *explosive runes*, *glyphs*, or other traps, and creates an identically functioning magical duplicate of such dangerous magic (if any is present).

The writing of a duplicate is of identical size and spacing to the original, allowing perfect forgeries to occur. However, if the size of writing surface or the spell duration does not permit the entire writing to be copied, the entire copied writing fades away, and the spell is lost and ruined. (The pen writes as fast as the caster can.) Being rendered unconscious or commencing other spellcasting ruins the magic. The caster must view the writing for the pen to work. (Brief glances away or interruptions do not harm the working of the spell.)

The mind of any caster can only encompass one *duplicate* spell at a time and attempts to go beyond this limit result in feeblemindedness (as the successful effect of the 5th-level wizard spell *feeblemind*). Casting *duplicate* causes the caster to instantly lose 1 hit point per experience level currently possessed. The loss of these hit points may only be reversed by the casting of a *wish* or *limited wish* spell or the casting of a *heal* spell on the recipient by a high priest of Oghma in the sanctuary of an Oghmanyte temple. No saving throw against the loss of the hit points is allowed. Death caused in this way destroys all spellcasting ability, so a priest who died casting *duplicate* and was raised could no longer function as a priest, but only a lay worshiper.

The material component of this spell is a feather.

7th Level

Spellbind (Alteration, Necromancy)

Sphere:	Necromantic, Protection
Range:	Touch
Components:	V, S
Duration:	Special
Casting Time:	1 round
Area of Effect:	One being and one book
Saving Throw:	None

This spell enables a caster who is touching a book of any sort and a living creature to cause book and being to be bound together. Any damage done to the book is suffered by the being by the same means. (For instance, if the book is put into flames, the spell recipient is burned, no matter how distant from the book.) However, the linked being can vanish into the book whenever desired.

Materialization and dematerialization both take 1 round. While within the book, the bound being can see, hear, and speak normally, but cannot move things, including the book, nor feel or move its body, clothing, or any carried items. A being spellbound in a book cannot be seen by those examining it by nonmagical means. The spellbound being can read the surface thoughts of anyone reading or flipping through the book (akin to the 2nd-level wizard spell *ESP*) if it concentrates on doing so.

A spellbound being can freely leave the book it is linked to at any time unless other spells are cast upon the book to restrict this. While within the tome it need not rest, sleep, eat, or drink. All body processes, including healing, are suspended for the spellbound being while it is in the book.

A successful *dispel magic* cast by a spellcaster of at least 20th level destroys the binding between book and being without damaging either. Utter destruction of the book ends the spell and deals the being it was linked to 4d12 points of damage. The death of a spellbound being in turn forces an item saving throw vs. acid on the book to avoid its crumbling to dust forever. This disintegration takes three rounds and can be halted by a successful *dispel magic* spell, *wish*, or *limited wish* cast within this time.

Selûne

(Our Lady of Silver, the Moonmaiden, the Night White Lady)

Intermediate Power of Ysgard, CG

Portfolio:	Moon, stars, navigation, navigators, wanderers, seekers, good and neutral lycanthropes
Aliases:	Bright Nydra (Farsea Marshes), Elah (Anauroch, among the Bedine), Lucha (Durpar, Estagund, and Var the Golden)
Domain Name:	Ysgard/Gates of the Moon
Superior:	None
Allies:	Mystra, Lliira, Sune, Tymora, Eilistraee, Sehanine Moonbow, Shaundakul, Eldath, Chauntea, Valkur the Mighty, Lathander
Foes:	Shar, Umberlee, Mask, Moander (now dead)

SYMBOL: Two darkly beautiful human female eyes surrounded by a circle of seven silver stars

WOR. ALIGN.: LG, NG, CG



When Selûne (Seh-LOON-eh) journeys to the Realms, she is said to appear in many forms and is depicted in religious art as everything from a female face on a lunar disk to a dusky-skinned woman with wide, radiant eyes and long ivory-colored hair to a matronly, middle-aged woman whose dark hair is streaked with gray. In Durpar, Estagund, and Var the Golden, Selûne is worshiped as part of the Adama, the Durparian concept of a world spirit that embraces and enfolds the divine essence that is part of all beings. Here she is known as Lucha, She Who Guides. Lucha oversees connections and relationships, guiding herdsmen to good pastures, blessing marriages, helping lost ships at sea, and ensuring safe births. It can be safely said that as the moon changes, so does the nature of the moon goddess.

Selûne's eternal foe is the evil goddess Shar, and she battles her ceaselessly on many planes of existence, both through mortal worshipers and servitor creatures. The undying enmity between the two goddesses predates the existence of most, if not all, of the present-day existing Faerûnian deities. The enmity between Shar and Selûne carries into their priesthoods, such that open battle often occurs when followers of each faith meet. Selûne also struggles with Umberlee constantly over the fate of ships at sea and with Mask over the works of mischief and evil he performs in the shadows the moon's soft glow creates.

Selûne is a caring but quietly mystical power who often seems saddened by events perhaps millennia old. While she is normally calm and placid, her war with Shar is fierce, with neither side giving or receiving quarter. She is seen in many ways by her followers, who are a diverse group, and she is at times effervescently joyful and active, at others maternal, quiet, and almost poetic, and at yet others warlike and fierce, showing little mercy to her foes.

Before the Time of Troubles, Selûne had served Sune for some centuries after being independent for millennia. After the Godswar, she went her own way again. Her relationship with Sune and Lliira is still extremely friendly and cooperative.

Selûne is served by the Shards, a group of shining female servitors. The Shards can grow wings or banish them as they desire and have long, flowing blue hair and pearly-white skin. They are in reality planetars.

Selûne's Avatar

(Mage 30, Cleric 22, Mystic 20, Fighter 16, Bard 12)

Selûne has a calm, placid nature, but the specifics of her personal form change with the moon. Sometimes she appears as a dusky-hued, long-limbed woman with wide, radiant lime-green eyes and knee-length tresses of ivory-white hair, and sometimes she is a ghostly, lithe form with dark hair and eyes but robes of white that trail moon motes (see Other Manifestations, below). At other times she appears as a fair but matronly woman of middling years, who dwells among mortals from time to time, most recently as an innkeeper in Waterdeep. In time with the moon, Selûne is continually either growing to full glory or aging and dying, but this change is only in outward appearance and does not involve any diminishment of powers—at least, as far as dealings with mortals are concerned. Whatever her form, she constantly glows with a faint blue-white moonlight whenever her surroundings are dark. She has access to all schools and spheres of spells, except the plant sphere, but cannot cast spells that create darkness as their primary function. She rarely casts the reversed, damaging forms of necromantic sphere spells or healing spells, and then only in pressing circumstances. She has access to all quest priest spells also.

AC –4; MV 18; HP 184; THAC0 0; #AT 5/2
Dmg 1d12+16 or 1d12+5 (*moonblade* +3 or *Wand of Four Moons*, +7 STR, +2 spec. bonus in either weapon)
MR 80%; SZ L (10 feet)
STR 19, DEX 22, CON 19, INT 23, WIS 24, CHA 21
Spells P: 13/12/12/12/8/3, W: 7/7/7/7/7/7/6/6
Saves PPDM 2, RSW 3, PP 5, BW 4, Sp 4

Special Att/Def: Selûne prefers not to fight unless she must, and when she must, she is an awe-inspiring figure of martial fury and coordinated displays of magical prowess. Selûne uses a *moonblade* +3 (similar to the *moonblade* spell below) or the *Wand of Four Moons* in battle and strikes as if she were specialized in the use of both. *The Wand of Four Moons* strikes for 1d12+3 points of damage and gives its wielder specialization in its use. It has other abilities, including the combined capabilities of a *wand of paralyzation*, a *wand of polymorphing*, a *wand of lightning*, a *rod of security*, and a *rod of resurrection* (either one use of any of the abilities of these wands or rods or normal attacks in a round are possible for Selûne), but all of its abilities are unknown. Her scale mail, which she wears only in battle, has opalescent, perfectly round scales that glow with a dim silver light. While Selûne's Armor Class does not appear to be affected by her scale mail's presence or absence, she sometimes loans this *scale mail* +5 to beings on a quest or performing a service for her. When used in such a way, it works as if it had the special abilities of *armor of blending* and *plate mail of etherealness* and the weight and encumbrance benefits of *elven chain mail*.

All Selûne's spell effects begin as streaking moonbeams, altering to their true spell effects only when they near their intended target or area of effect. Her *holy word* spells automatically banish evil extraplanar creatures of less than divine power to their home planes, and within 100 yards of her, no summoned creature of good may be dispelled or involuntarily returned to its home plane.

Selûne radiates *protection from evil* in any radius up to 100 yards at will. Light- and electricity-based attacks cannot harm Selûne, and neither can she be affected by illusions, *charm*-type magic, charm sphere spells, and enchantment/charm spells. No lycanthrope may lift a hand against her. She may cast any divination school or sphere spell as an ability; such spells do not count as part of her spell allotment, and she may cast one divination a round in addition to any other spells she can cast or actions she can take in a round. All beings make saving throws at a –3 penalty against her divinations when saving throws are allowed. Selûne may not be detected by or consulted by divination magics unless she wishes to be. (She always answers her own clergy.)

Other Manifestations

Selûne often manifests as trails of dancing light motes known as "moondust" or "moon motes" that resemble will-o'-wisps. These guide folk who are lost at night or who must travel over treacherous ground; they also appear in order for her faithful to provide the light necessary to perform a delicate task. These moon motes may exude sparkling, glowing drops of pearly liquid—"drops fallen from the moon"—which Selûnite clergy gather and prize highly, using as an ingredient of power in many helpful potions and healing ointments. She also sends owls, weredragons, certain lycanthropes and shapechanging creatures, and the Shards to aid mortals or to show her favor or presence.

The Church

CLERGY: Clerics, specialty priests, crusaders, mystics
CLERGY'S ALIGN.: LG, NG, CG, LN, N, CN
TURN UNDEAD: C: Yes, SP: Yes, Cru: No, Mys: No
CMND. UNDEAD: C: No, SP: No, Cru: No, Mys: No

All clerics, specialty priests, crusaders, and mystics of Selûne receive religion (Faerûnian) as a bonus nonweapon proficiency.

Selûne is worshiped by a mixed bag of followers: navigators, sailors, women, female spellcasters (especially those born under a full moon or interested in divination), good- and neutral-aligned lycanthropes, those who work honestly at night, those seeking protection from Shar, the lost, the questing, and those curious about the future. Couples look to Selûne to bless them with children when they are ready, and women look to her for courage, strength, and guidance. The demands she places on her followers are few, and the goddess is reputed to be free with her gifts and boons to mortals.

Selûne's priesthood is as diverse as her worshipers, with hers being truly a faith that promotes equal access and understanding. Reflecting the chaotic and scattered nature of the church of Selûne, its hierarchy is a hodgepodge of clerics, specialty priests, crusaders, mystics, informed or blessed lay individuals, and a smattering of good-aligned lycanthropes (both natural and infected). All cooperate in relative—if rollicking—peace under the symbol of Our Lady of Silver. Members of this diverse group all worship the goddess in their own styles. Her churches vary as do the phases of the moon, from opulent temples in Waterdeep to simple shrines in the Dalelands, from hermitages and hilltop dancing circles to ornate mansion temples.

A great deal of moon-related activity occurs in and around Waterdeep, and most of this is attributed to the temple to Our Lady of Silver. Most Selûnites, however, tend toward smaller shrines and individual worship, since "Anywhere the full moon shines is the place for Selûne." Selûnites refer to night conditions as being either "moonlight" (the moon is present, though perhaps not immediately visible) or "nightgloom" (the moon is not out or is dark).

Selûnite priests use a wide variety of titles, but novices (not yet full priests) are always known as the Called, and human females tend to dominate the ranks of the more powerful clergy. Typical Selûnite titles (in ascending order) include: Touched, Enstarred, Moonbathed, Silverbrow, Lunar, Initiate, and High Initiate. All of these titles are followed by "Priestess/Priest." Those titles that follow these in rank tend to begin with "Priestess/Priest of the" and end in some form traditional to the individual temple or shrine the priest is affiliated with. It must be stressed that outside of Waterdeep and other larger city temples, many departures from these forms of titles will be found. The elite specialty priests of the goddess are known as silverstars.

Selûne as Lucha is worshiped by nearly everyone in Durpar. Her worshipers believe that she will guide them to the most profitable customers. It is widely believed that Lucha herself watches over all marriages performed by her clergy, and nearly all marriages in Durpar are performed by priests of Lucha. Her priests work ceaselessly against those of Mask and other evil gods.

Dogma: Selûne's ethos seems to be one of acceptance and tolerance over any other overriding principle. All are to be made welcome in her faith and seen as equal, and fellow Selûnites should be aided freely, as if they were one's dearest friends. "May Selûne guide your steps in the night, and bring them to the new dawn" is the common blessing of priests of Selûne to the faithful.

Novices are charged with the words of the goddess: "Let all on whom my light falls be welcome if they desire to be so. As the silver moon waxes and wanes, so too does all life. Trust in my radiance, and know that all love alive under my light shall know my blessing. Turn to the moon, and I will be your true guide."

Day-to-Day Activities: Priests of Selûne spend their time wandering Faerûn reaching out to the faithful and to potential worshipers of the moon goddess, since Selûne can be worshiped anywhere on the surface world. They make much small coin by telling fortunes, because folk who try to read the stars never achieve the same success rate in predictions as do clergy members who can call on Selûne for real guidance. In this way, Selûne steadily gains worshipers from the ranks of those who look to the night sky for guidance.

Members of the Selûnite priesthood also face lycanthropes fearlessly and thereby win respect among farmers and other members of the common folk. They are also, by the Lady's command, generous with their healing, often charging very little beyond a meal and a warm place to sleep for straightforward healing. Selûne's way thus makes the goddess ever more popular and keeps her clergy hardy, well-traveled, and in practical touch with the natural world.

The Moonmaiden's clergy are encouraged to be self-reliant, humble, and yet make as much of a success as they can in the world while always remaining as helpful and friendly to the lonely and to decent folk as possible. By this long-sighted policy Selûne allows her clergy to become happy, fulfilled, important people, and sees her faith steadily gain power thereby. Our Lady of Silver is inclined to be lenient in matters of alignment and religious observance. Self-reliance and finding one's own, practical path are more important than fussy detail in her faith, and so Selûne is also gaining favor among eccentrics, adventurers, and mavericks of all sorts, including outcasts. Many sages expect Selûne to rise again to great might among the powers, perhaps within their lifetimes.

Holy Days/Important Ceremonies: Selûnite clergy embroider their rituals into quite individual, unique observances. The basics of these are open-air dances and prayers under the moonlight with offerings of milk and wine poured upon a central altar during the nights of every full moon and new moon. These rituals are often called night stalks and during them her priests reaffirm their closeness to the Night White Lady and *commune* with her when possible.

The most sacred rituals of Selûne are the Conjuring of the Second Moon and the Mystery of the Night. The Conjuring of the Second Moon is performed only during Shieldmeet. It summons the Shards to do the bidding of the mortal clergy, often to do battle with minions of Shar. The Shards always take one mortal priestess to be one of them before they depart.

The Mystery of the Night must be performed at least once a year by every priest. During the Mystery ritual, Selûnite priests cast certain secret spells and lie before the Moonmaiden's altar, from whence they fly upward and spiral around the moon in a trance while they speak personally with Selûne via mental visions. This ritual causes a mortal 1d12 points of damage as it is so draining, but this damage heals normally through rest or the use of healing magic.

When the goddess is pleased, she causes moonlight to bathe the wine or milk poured out on her altar, which transforms it into *moonfire*: an opalescent, glowing, soft-as-silk, ambulatory fluid mass the consistency of custard. The *moonfire* flows down from the altar to touch or envelop beings and items. Its touch destroys undead, enchants objects to make them magical items for the use of Selûnite clergy, and confers special powers on creatures. *Moonfire* vanishes when Selûne wills and bestows power as she wills. Those who steal it gain nothing, and there is no known means of forcing it to yield up a specific power.

Typical magical items Selûne creates with her *moonfire* include *bracers of defense*, *mooncloaks*, *moon motes*, *potions of moon-healing*, *rings of shooting stars*, and various magical shields. Moonfire-created *bracers of defense*, in addition to working as other such *bracers*, allow their wearer to *dimension door* once a night from one moonlit place to another. A *mooncloak* is a silvery-gray cloak that combines the powers of a *cloak of protection +1* with *water walking* and *levitate* at will. A *moon mote* is a round, smooth stone that can become *dancing lights* upon command under the directional control of whoever is holding the *mote*; range and duration for the effect are as if *dancing lights* were cast by a 22nd-level wizard. *Potions of moon-healing* restore 4d8+4 points of damage to injured mortals and can be split into four doses that cure 1d8 points of damage each. To natural or infected lycanthropes, *potions of moon-healing* restore 8d8+8 points of damage or yield four doses that cure 2d8 points of damage each.

Moonfire can also bestow magical powers upon mortal worshipers of Selûne under special circumstances. They work, when applicable, as if their users were 22nd-level mages. Typical special powers include:

- *Dispel magic* at will once per moon (month).
- *Feather fall* in moonlight at will or when unconscious and descending uncontrolled.
- *Fly* (as the wizard spell) for as long and as often as desired one night per moon.
- *Identify* objects by touch seven times per moon.
- 30-foot infravision.
- *Locate object* at will with no time or space limit within Faerûn once per moon.
- *Remove curse* by touch once per moon.
- *Telekinesis* once per night for as long as desired, but only when in moonlight. The ability ends abruptly in darkness or in nightgloom.
- Immunity to all powers of and damage from elven moonblades.
- Complete control over lycanthropic transformations for seven moons for lycanthropes of any type.

Major Centers of Worship: The greatest and most beautiful temple to Selûne is the House of the Moon in Waterdeep, where Priestess of the High Moonlight (or to the uninitiated, simply "High Priestess") Naneatha Suaril holds court in a gilt-domed temple whose ornate new gates depict Selûne triumphantly hurling Shar down into the spires of Waterdeep as the faithful say she did during the Time of Troubles. Here dozens of silver-robed priestesses harp out tunes to the moon or sell healing drafts, potions that keep one alert for an entire night and yet bestow the benefits of a solid sleep, and other potions that give their imbibers *infravision* from one dusk to dawn.

Here, too, the devout make pilgrimages to see the holy replica of the *Wand of the Four Moons* in its glass case (guarded by specialty priest of Selûne). Selûne usually manifests in the temple from out of this wand. It was created and blessed by Selûne herself in memory of the battle with Shar she had in Waterdeep. This holy duplicate is identical in form to the wand that Selûne wields in battle. It levitates in its glass case and glows with a soft, silvery-blue light, though it has no other known magical powers. Some swear that Naneatha can, by special request to the Moonmaiden, switch this duplicate with the real *Wand of Four Moons* and wield it in all its glory for short periods, but no witnesses to such an event have ever come forward. A fortunate few pilgrims have witnessed drops of Selûne's holy essence—the ingredient used in the making of her potions—falling from the hovering wand or heard her whisper words of advice or encouragement in their heads as they gazed upon it. On Selûne's Hallowing, a yearly Waterdhavian temple holiday, Naneatha carries it before her at the head of a parade of worshipers that leave the House of the Moon at moonrise and move down to the harbor.

She Who Guides is favored in Lastarr, an independent city once part of Estagund which is her most prominent center of worship.

One lost center of Selûnite worship is Myth Lharast in the heart of Amn, one of the legendary cities surrounded by a mythal. Founded as a city of Selûnites ages ago, its mythal is linked to the moon, and it appears only on certain moonlit nights as a ghostly, floating splendor of walls and towers only to disappear again. An assortment of evil beings and groups, from un-

dead armies ruled by demiliches to gargoyle clans, have seized control of it over the years and used it to raid the surrounding land. This has given it a fell reputation. The faithful of Selûne yet hope to restore it to her care.

Affiliated Orders: One order of fanatic Selûnites is known as the Swords of the Lady, who are often referred to colloquially as the Lunatics. Its members are led by a few Selûnite crusaders, specialty priests, and mystics. They tend to act rapidly in response to threats from Shar and her priesthood, although their behavior is often viewed as bizarre by the public at large. Among other groups, the church of Selûne is also affiliated with the Harpers and a group of female diviners who worship the Night White Lady who call themselves the Oracles of the Moon.

Priestly Vestments: The ceremonial costume of Selûnites varies from place to place. Selûnite clergy members wear everything from plain brown robes to only a little moonstone jewelry as an accent to normal clothing to rich bejeweled gowns of the finest make and haughtiest fashion with enchanted, animate trains and capes and accompanying moonstone crowns. The finest can be found at the House of the Moon in Waterdeep, where the high priestess Naneatha Suaril presides over rituals in a wide-bottomed hooped skirt with a large fanlike collar rising at the back of its neck. Both skirt and collar are stiffened with whalebone and set with clusters of pearls and other gemstones

The ceremonial dress of priests of Lucha consists of a circlet woven of vines or flowers and white robes. No shoes are worn at ceremonies. The only other symbol of office is a staff wound about with vines and flowers.

Adventuring Garb: In the field, the clergy members of the Selûnite church dress practically for the task they are undertaking. The tend to dress fashionably, but not gaudily, in day-to-day life. The preferred weapon of the clergy of Selûne is a smooth-headed mace called the moon's hand. The moon's hand has identical statistics to a standard footman's mace, though it gains special combat bonuses in the hands of a specialty priest of Selûne.

Specialty Priests (Silverstars)

Requirements:	Constitution 12, Wisdom 14
Prime Req.:	Constitution, Wisdom
Alignment:	CG
Weapons:	All bludgeoning (wholly Type B) weapons
Armor:	Any
Major Spheress:	All, animal, astral, combat, divination, guardian, healing, necromantic, numbers, summoning, sun, travelers, weather
Minor Spheres:	Charm, elemental, plant, wards
Magical Items:	Same as clerics
Req. Profs:	None
Bonus Profs:	Navigation, astrology

- Beings of any race may be silverstars.
- Silverstars are gifted with infravision (30-foot range).
- In the hands of a silverstar, a moon's hand (mentioned above under adventuring garb) strikes with a +1 to its attack and damage rolls and counts as a +1 magical weapon for the purpose of striking creatures only able to be hit by magical weapons.
- Silverstars may create *starshine* (as the 3rd-level priest spell) once per day. For each five additional levels, a silverstar gains the ability to create *starshine* again that day.
- At 3rd level, silverstars may create a *moonbeam* (as the 5th-level priest spell) or *lower water* or *raise water* (as the 4th-level priest spell or its reverse) once a day.
- At 5th level, silverstars may create a *moonblade* (as the 3rd-level priest spell) once a day.
- At 10th level, silverstars may create a *moon path* (as the 5th-level priest spell) or gain *true seeing* (as the 5th-level priest spell) once a day.
- At 15th level, silverstars can shoot up to three shooting stars from one of their hands or their eyes per tenday, either simultaneously or one at a time. These glowing missiles with fiery tails each impact for 12 points of damage and burst in a 10-foot-diameter sphere for 24 points of damage. Any creatures struck take full damage from impact plus full damage from the shooting star burst. Creatures within the burst radius must roll a saving throw vs. spell to take only one-half damage. Range is 70 feet, at the end of which the burst will occur unless an object or creature is struck before that.

  The shooting stars follow a straight path. A creature in the path must roll a saving throw vs. spell or be hit by the missile. Saving throws suffer a –3 penalty within 20 feet of the silverstar who is shooting, –1 from 21 feet to 40 feet, and receive no adjustment beyond 40 feet.
- Silverstars are *not* immune to lycanthropy; however, if infected by chaotic good lycanthropes (or if they change alignment to match the infecting lycanthrope, with all attendant experience penalties), then silverstars can control their lycanthropic transformations at will, as a natural (rather than infected) lycanthrope. A silverstar cannot change alignment to evil and remain a silverstar, though any other alignment change is allowed *in these circumstances only*. Silverstar lycanthropes, through a boon from Selûne, are not specially vulnerable to silver weapons.

Specialty Priests of Lucha (Guides)

Requirements:	Wisdom 15
Prime Req.:	Wisdom
Alignment:	LG
Weapons:	All bludgeoning (wholly Type B) weapons, nets, lassos, and anything that allows capture without harming the victim
Armor:	Any
Major Spheress:	All, astral, charm, divination, healing, necromantic, protection, plant, sun, travelers
Minor Spheres:	Charm, elemental, guardian, wards
Magical Items:	Same as clerics
Req. Profs:	Direction sense
Bonus Profs:	Navigation

- The first weapon a guide learns must always be the quarterstaff.
- Guides receive a +3 bonus to direction sense proficiency checks.
- Guides are immune to *maze*, the direction-confusing effects of the *guards and wards* spell, and similar spells and spell-like effects that cause them to lose the way or become confused about what direction they are moving.
- Guides are able to cast *protection from evil* (as the 1st-level priest spell) once per day. For each three additional levels, a guide gains the ability to cast *protection from evil* again that day.
- At 3rd level, guides have the ability to *locate object* (as the 3rd-level priest spell) once per day.
- At 5th level, guides have the ability to *locate creature* (as the 4th-level wizard spell) or create a *moonblade* (as the 3rd-level priest spell) once per day.
- At 7th level, guides may create a *moon path* (as the 5th-level priest spell) or gain *true seeing* (as the 5th-level priest spell) once a day.
- At 10th level, guides are able to *find the path* (as the 6th-level priest spell) once a day. As a first priority, a guide is to use this ability to find something that has been lost.

Selûnite Spells

3rd Level

Moon Blade (Alteration, Evocation)

Sphere:	Combat, Sun
Range:	0
Components:	V, S
Duration:	1 round/level
Casting Time:	6
Area of Effect:	One swordlike magical construct
Saving Throw:	None

This spell brings into being a silent, weightless swordlike construct made of moonlight that extends 4 feet straight out from the caster's hand. It cannot be dropped, transferred to the grasp of another being, or broken. To strike, it must be wielded as a weapon. The caster's normal THAC0 applies, but a *moon blade* is considered a +4 magical weapon for the purpose of what kinds of beings it is able to hit. Its strike drains vitality or life force, causing no visible wounds, but inflicting 1d12+4 points of damage. Undead *are* visibly wounded by a *moon blade*; their substance boils away from its touch, and they suffer 2d12+4 points of damage per blow.

A successful *moon blade* strike temporarily scrambles magic. On the round after being hit, victims cannot cast spells or call on any spell-like abilities. The functioning of existing spell conditions is suspended for that round, and magical items wielded by the victim do not function for that round.

A *moon blade* vanishes if its caster is slain or casts any other spell except those that have only verbal components.

This spell as no connection with the enchanted items known as *moonblades* borne and made by some elves.

4th Level

Wall of Moonlight (Alteration, Evocation)

Sphere: Protection, Sun
Range: 5 yards/level
Components: V, S
Duration: 1 round/level
Casting Time: 7
Area of Effect: A 6-inch-thick vertical plane with a surface area of 5 square feet/level per side
Saving Throw: None

This magic creates a shimmering tapestry of swirling, pearl-white force. A *wall of moonlight* is intangible, need not be anchored to anything, and can readily be passed through. It can be made smaller than the caster's limits if surroundings confine it or the caster wishes to leave an opening beside it, but it cannot be dismissed prematurely. The false moonlight of the wall is bright enough to read by and to clearly illuminate its surroundings within 20 feet in all directions. Beings employing infravision cannot see clearly through it, though they may, if the situation allows, be able to shield their eyes and see past it.

A *wall of moonlight* has the following effects on creatures and items coming into contact with it or passing through it: Undead creatures take 4d12 points of damage. Creatures of evil alignment plus any being who is carrying a holy symbol consecrated to the goddesses Shar or Umberlee suffer 2d10 points of damage. Magical items glow with a sudden red *faerie fire* for 1d4+1 rounds; this cannot be banished before its duration ends, even if the wielder can normally control the radiance of the item. Magical potions must make a successful item saving throw vs. magical fire or explode, inflicting 3d4 points of damage upon beings within 10 feet or 1d4+8 points of damage to any being carrying them if they are carried in a glass, crystal, or ceramic flask. (If they are carried in some other manner and fail their saving throw, the Dungeon Master must adjudicate the appropriate proportionate effects.) Finally, magical *darkness* of any sort is banished and cannot be evoked or continue to exist within 40 feet of any part of a *wall of moonlight*.

If a creature passes through the *wall* more than once, or pauses in its midst for more than one round, the being suffers this damage for each contact with the *wall* or round of continuous contact with it.

5th Level

Moon Path (Alteration, Evocation)

Sphere: Sun, Travelers
Range: 5 yards/level
Components: V, S, M
Duration: Special
Casting Time: 8
Area of Effect: A variable-width, glowing white stair or bridge of translucent force a maximum of 15 feet/level long
Saving Throw: None

This spell enables its caster to create a stair or bridge from one known, visualized spot to another. The effect is a railless ribbon of glowing white translucent force like a glass strip that is from 3 to 20 feet wide as the caster decides (and able to vary in width over its length if the caster desires). It is a maximum of 15 feet per level of the caster long, though the caster may make it shorter if space is constricted. It can climb or descend and sticks to its endpoints unshakably, even if these endpoints are actually empty air *above* known ground features.

Beings walking on a *moon path* are protected as follows: They cannot be drained of abilities or experience levels (life force), they cannot be harmed by normal missiles, they are immune to all enchantment/charm spells (although they can sense enough of a spell effect to identify it for what it does), and they cannot fall over or off the *moon path*, no matter what force strikes it or them.

A *moon path* needs no supports, cannot be shattered or moved by any known force, and is stable enough to cast spells from. It vanishes if struck by a successful *dispel magic*, if the caster wills it to, or if it has been completely traversed by as many beings as the caster has experience levels. Otherwise, it persists for 1 turn/level of the caster. Beings on a *moon path* that expires or vanishes are subject to normal falling damage when they strike whatever hard surface is below. A magical barrier of the 6th or greater spell level stops a forming *moon path* or truncates an existing one where the two meet, but the caster cannot choose to banish only a part of his or her *moon path* in a similar manner. Loss of one part of a *moon path* has no effect on remaining parts, even if the loss cuts the path in two.

The material component of this spell is a handful of powdered moonstone.

Moonweb (Abjuration, Alteration)

Sphere: Guardian, Sun
Range: Touch
Components: V, S, M
Duration: 2 turns/level
Casting Time: 8
Area of Effect: One touched creature or opening with a surface area of up to 1 square foot per level.
Saving Throw: None

This spell creates a web of glowing, shimmering strands of silvery light. It affects one touched creature or opening (for example, a doorway or window) with a surface area of up to 1 square foot per level. This *moonweb* cannot be seen through except by priests of Selûne, the goddess herself, and the beings in its protected area, but it does not foil magical means of detecting or locating beings and objects.

Any being, weapon, or spell striking a *moonweb* is forced, violently and immediately, back to its source. This includes beings trying to circumvent such a barrier by means of *dimension door* or *teleportation* magics (which are drained and ruined by the *moonweb*). Weapon attacks directed at or through a *moonweb* rebound for full damage on their wielders.

Before rebounding, magical weapons do a *moonweb* 1 point of damage for each point of attack bonus (each "plus") possessed. A *moonweb* can be destroyed by inflicting 1 point of such magical melee damage per level of its caster upon it or by the application of a successful *dispel magic*.

Moonwebs repel *globes of invulnerability* and other magical barriers, but any contact between a *moonweb* and an *anti-magic shell* or any *prismatic* magic instantly destroys both spell effects in a spectacular burst of harmless blue sparks and crawling purple lightning bolts.

If the caster of a *moonweb* is on the same plane of existence as the *moonweb* whenever any being or object destroys it or tries to pass it, the caster gains a clear, vivid mental image of the offending object or being.

The material components of this spell are a piece of gray or silver hair from any source and a drop of holy water.

Shar

(Mistress of the Night, the Lady of Loss, Nightsinger)

Greater Power of the Gray Waste, NE

PORTFOLIO: Dark, night, loss, forgetfulness, unrevealed secrets, caverns, dungeons, the Underdark
ALIASES: Ibrandul (Calimshan, the Shining South, Waterdeep/Undermountain)
DOMAIN NAME: Niflheim/Palace of Loss
SUPERIOR: None
ALLIES: Myrkul (now dead), Talona
FOES: Selûne, Lathander, Ibrandul (now dead), Amaunator (now dead), Shaundakul
SYMBOL: A black disk with a border of deep purple
WOR. ALIGN.: Any, but mainly evil



Loss is the nature of Shar (SHAHR). One of the Dark Gods, she is a deeply twisted and perverse being of ineffable evil and endless petty hatred and jealousy. She rules over pains hidden but not forgotten, bitterness carefully nurtured away from the light and from others, and quiet revenge for any slight, no matter how old. She is said to have the power to make her devout followers forget their pain, yet what occurs is that they become inured to the loss, treating it as a common and natural state of being. The basic inanity of life and foolishness of hope are the cornerstones of Shar's being. She revels in the concealed, in that which is hidden, never to be revealed. She can always clearly perceive every being, object, and act performed within darkness.

In temples, representations of the goddess are either a black sphere outlined in racing, magically animated flames of purple or paintings of a beautiful human with long, raven-black hair dressed in swirling dark garb. She smiles coldly and her large eyes have black pupils and are otherwise solid purple.

Shar is the mortal enemy of Selûne and battles her ceaselessly on many planes through mortal worshipers and servitor creatures. The undying enmity between the two goddesses is older than recorded time.

During the Time of Troubles, Shar killed Ibrandul, a lesser power of caverns, dungeons, and the Underdark worshiped in Calimshan, the Shining South, and even Waterdeep, for daring to subvert those who venerate the



Selûne and Shar Battle

dark away from her. She appropriated his portfolio. She continues to grant the clergy of Ibrandul spells in Ibrandul's name. She is quietly delighted that she is able to use this puppet church to subvert the worship of Selûne without drawing attention to her most faithful worshipers.

Shar's Avatar (Cleric 35, Mystic 30, Thief 25, Mage 20)

Shar favors two forms, the Nightsinger and the Dark Dancer. The Nightsinger is a 12-foot-tall presence whose female form is masked in feathers of all sorts that trail away into an increasingly intangible cowled cloak of gigantic proportions that merges into any shadows and darkness present. She sings continually, even when simply speaking, and her song is hauntingly beautiful and tragic. The Dark Dancer is a 7-foot-tall, lithe, exquisitely beautiful human woman who dances gracefully and alluringly, her jet-black body sparkling with stars and her dark eyes two hypnotic orbs that can emit both harmful and beneficial gaze effects. Both forms have access to all spell schools and spheres, but cannot cast spells that create light as their primary function (not just fire or heat).

AC –5; MV 18; HP 178; THAC0 –2; #AT 1
Dmg 1d10+7 (+7 Str)
MR 80%; SZ L (7 feet) or H (12 feet)
Str 19, Dex 24, Con 20, Int 21, Wis 21, Cha 24
Spells P: 14/14/13/12/11/10/9, W: 5/5/5/5/5/4/3/3/2
Saves PPDM 2, RSW 5, PP 4, BW 8, Sp 5

Special Att/Def: The Nightsinger can create *darkness* and *continual darkness* at will. As her physical attack, she can either strike with her hand or attack with her song once per round. This song can either force the loss of an experience level (unless a saving throw vs. spell is successful), cause 3d8 points of unearthly chilling damage, inflict feeblemindedness (unless a saving throw vs. spell is successful), or cause death (unless a saving throw vs. death magic is successful) in all who hear it.

All *charm*-type magic, charm sphere spells, and enchantment/charm spells cast or used by the Dark Dancer are at triple strength in all respects and targeted creatures receive a –3 penalty to their saving throws against such spells. Beings kissed by the Dancer are forced into a choice between becoming her loyal servant or dying instantly (unless a saving throw vs. death magic is successful). The loyalty enforced by those who elect not to risk death is a *charm*like effect that converts those kissed to Shar's aims and views. It wears off only if dispelled by the use of a *wish* or *limited wish* and is so powerful that beings so affected would happily die for Shar.

Other Manifestations

Shar frequently manifests as amorphous tendrils of darkness where there should be none. These tendrils swirl and writhe constantly and are surrounded by a purple aura. Such darkness sometimes has a single steadily gazing purple eye at its heart, but even if this orb is absent, beings within the darkness always feel the ceaseless regard of a fell awareness. These tendrils of darkness can touch the faithful and transmit messages from Shar directly to their minds, indicate items of importance or direction, or grant numbness and the ability to ignore pain. The tendrils do not heal, just allow the faithful to continue on until they drop dead of fatigue or accumulated injury (at –10 hit points). Shar also works through darktentacles, doom tyrants (undead beholders), and mysterious shadow monsters, using them as messengers, guards, and enforcers of her will.

The Church

Clergy: Clerics, specialty priests, crusaders, mystics
Clergy's Align.: LE, NE, CE
Turn Undead: C: No, SP: No, Cru: No, Mys: No
Cmnd. Undead: C: Yes, SP: Yes, Cru: No, Mys: No

All clerics, specialty priests, crusaders, and mystics of Shar receive religion (Faerûnian) as a bonus nonweapon proficiency. All priests of Shar may see as well in natural or magical darkness as in light; however, this does not give them the heat-sensing abilities of infravision.

Shar is worshiped by blinded, nocturnal, or subterranean-dwelling humans and allied beings and by those who hate the light, such as goblinkin and their allies. She is also worshiped by many who favor dark surroundings or who must undertake deeds or do business in darkness. She is venerated by those who are bitter or are grieving over a loss and wish to find peace (especially through vengeance) and by individuals who want to forget. She is also placated by those who know their wits have been harmed and want to find peace or those who have been mentally harmed and want to remember fully or be restored in their minds. Many in Faerûn fear nightfall, the casting of the cloak of Shar, because of the dangers that lurk in its folds.

The church of Shar is largely composed of underground cells, rather than an overt, uniformed body of priests working from temples. As such, its adherents have a covert, widespread, and complex hierarchy wherein every full priest serves a direct superior, an overpriest responsible for a large area, and beings (both human and otherwise) who know the priest's Own Secret (the personal name Shar gave them and the dark deed they performed for her in order to demonstrate their loyalty and win that name). Clergy members revel in secrecy, and cells of the church are organized around small congregations of worshipers who know and are led by a single priest. Many priests may operate in the same area, and although they may know of and aid each other, they work independently. In this way, should one cell of the church fail, the others can still flourish in its absence.

Most Sharran clergy use such titles of address as "Brother Night" or "Sister Night." To superiors, they say "Mother Night" or "Father Night," and lay worshipers address them so. Their formal titles include Adept of the Night (a novice), Watcher (the least senior ordained priest), Hand of Shar (a battle-tested priest who leads a force of priest-adventurers or oversees several cells), Darklord/Darklady (a senior priest able to proclaim local policy), Nightseer (the overseer of all faithful in a realm or other large geographical area) and Flame of Darkness (archpriest or personally trusted servant of the goddess).

Specialty priests of Shar are called nightcloaks. Until five years ago, they were called nightbringers, only existed outside the standard church hierarchy, and served as contacts, messengers, and enforcers of the Dark Lady's will. They still perform such detached liaison and enforcement functions, but some nightcloaks have now become integrated into the cell structure/hierarchy of the church, especially among the clergy of the Dark Embrace, discussed below.

Shar's hatred of Selûne extends to her clergy and their relationships with the church of Selûne. The two faiths war continually, and jihads and assassination plots against Selûnites are common where Shar is strong. One of the reasons the church of Shar remains so small is a byproduct of this endless war. Several holy wars and vendettas led by Sharrans against more powerful forces of Selûnites have resulted in many Sharran casualties.

Dogma: Dark Followers (the faithful of Shar) are instructed to reveal secrets only to fellow faithful and to never follow hope or turn to promises of success. They should quench the light of the moon (the faithful of Selûne and their holdings, deeds, and magic) whenever they find it and hide from it when they cannot prevail. Above all, the dark should be a time to act, not to wait.

Faithful of Shar are not supposed to hope and are therefore forbidden to strive to better their lot in life or to plan ahead except in matters directly overseen by the clergy of the Dark Goddess. Consorting with beings of good alignment who actively serve their deities is a sin unless undertaken to take advantage of them in purely business dealings or to corrupt them from their beliefs into the service of Shar. Devotees of Shar must not speak out against clergy of the goddess, nor interrupt their devotional dances for any reason. Lay worshipers must prove their faith by obedience to the clergy and by carrying out at least one dark deed ordered by a priest of Shar every year—or bringing at least one being to believe in, and worship, the Dark Goddess.

The lower clergy of Shar must obey their superiors in all matters, short of following orders that will lead to their own death—Shar desires to gain followers, not lose them. To win new followers and to keep the faithful truly loyal, clergy must see that some of the dark desires of worshipers are fulfilled (such as the elimination of business rivals).

Day-to-Day Activities: The clergy of Shar seem to pursue practical, local goals designed to further the power of the priesthood and of those who worship Shar, rather than to openly oppose other faiths (save that of Selûne). Shar desires to bring all humans under her sway by promoting general lawlessness and strife. In this way, most folk will suffer loss and turn to her for peace (especially through vengeance), and the influence of all other faiths will be lessened.

Specifically, Sharran clergy are enjoined to work covertly to bring down all governments, particularly within cities, and to publicize Shar's patronage of avengers so that the desperate and despairing humans of other faiths turn to her to get revenge and not the weakened demipower of vengeance, Hoar. Sponsorship of thieving guilds and hedonistic clubs of all sorts is a key part of this assault on order, as is the encouragement of political intrigue everywhere. Widespread war and slavery are things to be avoided; Shar wants to gain followers, not see their lives thrown away for no gain.

Shar's love of secrecy is strong. Her clergy work toward fulfilling her desire for secrecy by always acting through manipulation and behind-closed-doors intrigue. They also work through and promote shadowy cabals and

organizations that appeal to human desires to be a part of something elite and important, to keep secrets, and to be involved in the mysterious. Fifty or more false cults that have arisen in the past two decades have been born of secret clubs and cabals begun by Sharran priests to corrupt the peace and lawfulness of various cities.

Holy Days/Important Ceremonies: As so many devotees of Shar keep their faith secret (and this secrecy is encouraged by senior clergy), the Sharran faith has no set holy days aside from the Feast of the Moon. To Dark Followers (the faithful of Shar) this holiday is known as the Rising of the Dark. They gather on it under cover of the more widespread venerations of the dead to witness a blood sacrifice and learn of any plots or aims the clergy want them to work toward during the winter ahead.

The most important Sharran ritual of worship is Nightfall, the coming of darkness. Clergy hold this ritual every night. It consists of a brief invocation, a dance, a charge or series of inspiring instructions from the goddess spoken by one of the clergy or by a raven-haired female lay worshiper, and a revel celebrated by eating, drinking, and dancing together. Lay worshipers must attend at least one Nightfall (or dance to the goddess themselves) and must perform—and report to their fellows—at least one small act of wickedness in salute to the Lady every tenday. On moonless nights, Nightfall is known as the Coming of the Lady, and every congregation must carry out some significant act of vengeance or wickedness in the Dark Lady's name.

The most important ceremony of the priesthood of Shar is the Kiss of the Lady, a horrific night-long revel of slaying and doing dark deeds in the name of the lady that ends with a feast at dawn. Kissmoots are scheduled irregularly, whenever the priests of Old Night decree. Increasingly the rival clergy of the Embrace have been proclaiming that this ritual be celebrated at different times than those decreed by the temple of Old Night.

Major Centers of Worship: The Temple of Old Night in Calimport is the oldest, haughtiest seat of worship to Shar. It is a subterranean complex underlying much of the eastern city ruled by the highest-ranked known mortal servant of Shar: the aged Irtemara, the Dancer Before Dawn, a debauched and jaded Calishite woman famous for her revels and murderous whims (which, over the years, have brought about at least six changes of government in various realms across Faerûn). Irtemara is loyally served by three male priests who work covertly against each other. They will undoubtedly break into open battle for supremacy when Irtemara dies.

The Temple of Old Night vies for supremacy over the Dark Followers with the Dark Embrace, a temple founded not quite 40 years ago by clergy of the Dark Goddess dissatisfied with the leadership of Old Night. The Embrace perches atop a crag in Amn, overlooking the midpoint of the trade road linking Imnescar and Esmeltaran. Its policies are more ruthless than those proclaimed in Calimport—the faithful of the Embrace are more openly active in local politics wherever they operate, employing assassinations where intimidation and the fulfillment of dark desires fail. The Embrace is led by a small circle of clergy whose leader seems to be the Eye in the Flame Aubert Heldynstar. Most clergy of the Dark Embrace are nightcloaks.

Affiliated Orders: The church of Shar sponsors no fighting orders or knightly orders. Crusaders who serve the faith are attached to particular Sharran cells and temples, not the faith in general. Clergy of the faith who have killed one of the clergy of Selûne are rumored to gain access to an honorary order or secret society known as the Dark Justiciars. Many thieves' guilds have connections to Sharran cells, and such affiliated groups use each other for their particular plots mercilessly.

Priestly Vestments: The colors purple and black are used extensively in Shar's church and among her followers. Most Sharran clergy dress in black cloaks or soft, silent dark garb with purple trim, piping, or accessories during rituals. High ceremonial dress for those of rank or taking a special role in a ritual is a long-sleeved robe of deep purple over black tights or a black velvet chemise. A black skullcap covers the entire head, except for on women with jet-black hair. Such hair is seen as a symbol of the Dark Lady's pleasure and is left to flow unfettered and long. Less commonly encountered versions of Shar's symbol than the one mentioned above are of a glistening purple eye outlined in black with a black pupil or a cowled hunting cloak of unadorned black stretched out flat.

Adventuring Garb: Sharran clergy wear practical clothes in the fashion of the land they are in while pursuing day-to-day life. They are fond of jewelry fashioned from obsidian, black onyx, amethyst, and purple jade, but they are not required to wear it. When entering a situation where they might encounter hostilities, they wear armor and take appropriate protective measures.

Sisters of Light and Darkness

This was the birth of the world and the heavens. After Lord Ao created Realmspace, there was a period of timeless nothingness, a misty realm of shadows before light and dark were separate entities. Within this dim chaos stalked 13 lords of shadow, the shadevari—whether they came from elsewhere or are children of the shadow itself, none can say.

Eventually this primordial essence coalesced into twin beautiful goddesses who were yin and yang to each other; they were so close they thought of themselves as one being. The Two-Faced Goddess created the heavenly bodies of the crystal sphere and together infused them with life to form the Earthmother, Chauntea. (Although Chauntea has since contracted her essence to encompass only Abeir-Toril, in the beginning she embodied all matter in Realmspace.) This new universe was lit by the face of the silver-haired goddess, who called herself Selûne, and darkened by the welcoming tresses of the raven-haired goddess, Shar, but no heat or fire existed within it.

Chauntea begged for warmth so that she could nurture life and living creatures upon the planets that were her body and limbs, and the two Sisters-Who-Were-One became divided, as for the first time they were of two minds. Silvery Selûne contested with her dark sister over whether or not to bring further life to the worlds. During this great conflagration, the gods of war, disease, murder, and death, among others, were created from residues of the deific battle. At one point during the battle, Selûne seized the advantage and reached across time and space to a land of eternal fire. Fighting the pain of the blaze, which burned her sorely, she broke off a fragment of that ever-living flame and ignited one of the heavenly bodies so that it burned in the sky and warmed Chauntea.

Incensed, Shar redoubled her attack on her injured twin and began to snuff out all light and heat throughout the crystal sphere. Again Selûne gave of herself and tore the divine essence of magic from her body, flinging it desperately at her sister in defense of life in the sphere and nearly killing herself of the spiritual injury it caused her. A just-born being of raw magic tore through Shar, bonding to some of her divine magical energy and ripping it free of her, and reforming behind her as the goddess of magic, known now as Mystra, but then as Mystryl. Though Mystryl was composed of both light and dark magic, she favored her first mother Selûne initially, allowing the silver goddess to win an uneasy truce with her more powerful, dark twin. Consumed by bitterness at her defeat, Shar vowed eternal revenge.

The twin goddesses contested for eons as life struggled into existence on Toril and the other planets under Chauntea's watchful gaze. Shar remained powerful, but bitterly alone, while Selûne waxed and waned in power, often drawing strength from her allied daughters and sons and like-minded immigrant deities. Over time, Shar grew strong again, aided by the shadevari who preferred night to blinding light and who stalked the Realms seeking to meld light and dark into shadowy chaos once again. Shar's plot to reform the world after her own desires was undone when Azuth, the High One, formerly the greatest of all mortal spellcasters and now consort to Mystra (incarnate successor to Mystryl), found a way to imprison the shadevari in a pocket-sized crystal sphere located beyond the edges of the world by creating the illusion of a realm of shadows. The Lords of Shadow were drawn to investigate, and before they discovered the trick, Azuth imprisoned the shadevari with the Shadowstar, a key of shadows forged by Gond. The High Lord then hurled the key into the endless reaches of the cosmos allowing life to flourish on in Chauntea's loving hands.

Specialty Priests (Nightcloaks)

Requirements:	Strength 14, Wisdom 12
Prime Req.:	Strength, Wisdom
Alignment:	NE
Weapons:	All bludgeoning weapons
Armor:	All armor types up to and including chain mail and shield
Major Spheress:	All, astral, charm, combat, divination, guardian, necromantic, protection, sun (only those which create darkness), time, thought
Minor Spheres:	Creation, elemental, healing
Magical Items:	Same as clerics
Req. Profs:	Dancing
Bonus Profs:	Blind-fighting, direction sense

- At 1st level, nightcloaks may create *darkness* once per day (as the reverse of the 1st-level priest spell *light)*. For each two additional levels (3rd, 5th, 7th, etc.), the priest gains the ability to create *darkness* again that day.
- At 3rd level, nightcloaks are able to cast *blindness* once per day (as the 2nd-level wizard spell).
- At 5th level, nightcloaks may create *continual darkness* once per day (as

the reverse of the 3rd-level priest spell *continual light)*. For each five additional levels, the nightcloak gains the ability to create *continual darkness* again that day.
- At 7th level, nightcloaks may cast *forget* (as the 2nd-level wizard spell) once per day.
- At 9th level, nightcloaks may cast *nightmare* (as the reversed form of the 5th-level wizard spell *dream)* once per day.
- At 13th level, nightcloaks may cast *shadow door* (as the 5th-level wizard spell), *eyebite* (as the 6th-level wizard spell), or *veil* (as the 6th-level wizard spell) once per day.
- In darkness (even that of their own creation), nightcloaks have a +1 bonus to hit, damage, and on saving throws. This is not cumulative with other darkness modifiers, but replaces them unless they are more beneficial to the priest.
- In the light of a full moon, nightcloaks have a –1 penalty to hit, damage, and on saving throws.

Sharran Spells

3rd Level

Armor of Darkness (Alteration)

Sphere: Protection, Sun
Range: Touch
Components: V, S
Duration: 1 round/level
Casting Time: 6
Area of Effect: The caster or 1 touched creature
Saving Throw: None

This spell creates a flickering, impressive-seeming shroud of magical *darkness* around the caster or a single touched recipient creature. The aura can, if the caster desires, conceal the wearer's features. In any case, it improves the wearer's Armor Class by 1 point for every four experience levels of the caster (round down). It also lessens all nonmagical damage suffered by the wearer by 1d4 points per round. (This reduction changes to 2d4 points if the caster is of 12th level or greater.)

The wearer of *armor of darkness* can see through the *armor* as if it did not exist and is also afforded 60-foot-range infravision by the spell. All beings within *armor of darkness* are immune to hypnotic magic and other effects that depend on vision and receive a +2 bonus on saving throws vs. enchantment/charm school spells, charm sphere spells, and psionics of similar effect. Undead creatures wearing *armor of darkness* are immune to turning and dispelling attempts caused by things that they must see—the blow of a *mace of disruption*, for instance, would still destroy one if it failed its saving throw vs. the disruptive effect.

Whip of Shar (Invocation/Evocation)

Sphere: Necromantic
Range: 0
Components: V, S, M
Duration: 1 round/level
Casting Time: 6
Area of Effect: 5'-long, flexible beam of force
Saving Throw: Special

This spell creates a flickering black beam of force 1 inch in thickness surrounded by a purple halo. It is wielded by the caster, whom it cannot harm. If the caster successfully strikes with the *whip* in combat, the struck creature suffers 2d4 points of damage. Undead are affected as if by a turning attempt by a priest of three levels higher than the *whip*-caster.

Living creatures struck by a *whip of Shar* must also make a successful saving throw vs. spell or be unable to attack on the following round because they are writhing in pain and unable to control their actions. Writhing victims incur no Armor Class penalties, but must make successful Dexterity ability checks to avoid dropping all held and wielded items (one check per item). Victims struck in successive rounds are less prone to falling victim to this facet of the *whip*'s attacks due to a numbness produced from repeated exposure. Hits in successive rounds cause the second saving throw to be at a +1 bonus, the third saving throw to be at a +2 bonus, and so on. A *whip of Shar* has no effect on even the most fragile of nonliving objects and cannot be used to bind, constrict, or entangle. It is considered a magical weapon for purposes of which creatures it may strike.

The material components of this spell are three sharp-edged pieces of black obsidian or glass and a long, black hair from any evil creature.

4th Level

Creature of Darkness (Alteration, Illusion/Phantasm)

Sphere: Sun
Range: 10 yards/level
Components: V, S, M
Duration: 1 round/level
Casting Time: 7
Area of Effect: Special
Saving Throw: None

This spell creates a mobile, upright, vaguely human-shaped, bipedal field of magical *darkness* that quenches magical *light* and *continual light* on contact without itself being affected. This shadow person can be controlled from afar, floating at MV 12, and sent into areas where the caster cannot go. The caster then perceives the shadow person's surroundings dimly, as if seeing through eyes the person does not in fact possess. (This vision is not good enough to read by, see expressions, or recognize the features of a being.) This unintelligent aura of magical gloom cannot be used to carry solid objects or convey magical effects requiring that a target be touched (though rumors hold that the most powerful Sharran priests employ an improved version of this spell that can do both those things). The shadow person can be used to lure, to warn (pointing to beings, objects, or even markings on a map), or for concealment.

If a living being walks within the *creature of darkness*, its magic expands it to completely cloak the being and so conceal its identity. Such a cloaked being can see as if the gloom of the creature did not exist. Living beings can attack or freely pass into, out of, and through a *creature of darkness* without dispelling it. If a *creature of darkness* is worn in this manner by its creator, the caster can use the magic of the creature to levitate for up to four consecutive rounds (rising up to 20 feet per round) or as a *feather fall*. Either such usage ends the spell.

The material components of a *creature of darkness* are a bit of black or gray fur or down from any flying creature, a pinch of soot, and a strand of spider web.

Darkbolt (Invocation/Evocation)

Sphere: Combat
Range: 5 yards/level
Components: S
Duration: 1 round/level
Casting Time: 7
Area of Effect: 1 creature
Saving Throw: Special

This spell unleashes a 4-inch beam of darkness in a straight line from the caster's hand. The beam ends whenever it strikes a creature within range. One *darkbolt* can be hurled per round until the spell expires or the caster works another spell. A *darkbolt* does no damage to nonliving things, but chills living creatures for 2d4 points of damage and acts as a one-round *hold* spell on undead creatures. (A successful saving throw vs. paralyzation negates this effect on undead.) Struck victims are also afflicted with magical *silence* lasting 1d4 rounds. If a struck creature succeeds at a saving throw vs. spell, it is not silenced, but takes only the damage.

Shaundakul

(The Rider of the Winds, the Helping Hand)

Lesser Power (formerly Demipower) of Ysgard, CN

PORTFOLIO: Travel, exploration, long-range traders, miners, caravans, windghosts
ALIASES: None
DOMAIN NAME: Ysgard/Shaunidaur
SUPERIOR: None
ALLIES: Akadi, Mielikki, Selûne, Shevarash, Solonor Thelandira, Tymora, Gwaeron Windstrom, Shiallia, Lurue the Unicorn, Nobanion
FOES: Beshaba, Shar
SYMBOL: An upright silver left hand with palm out and fingers together, its wrist trailing away into rippling winds on a black or deep purple background of circling winds
WOR. ALIGN.: LG, LN, NG, N, CG, CN



Shaundakul (SHAWN-da-kul) the Rider of the Winds, was the god of travel and exploration in old Myth Drannor. His existence may date back to the time of the Rus, forbears of the Rashemaar, or beyond. In the time of Myth Drannor, he was worshiped by humans and half-elves, particularly those who were caravan merchants, traders, explorers, miners and adventurers in the uncharted wilderness of the Moonsea North. He was a keen-eyed guide who pointed out the hidden lodes and ways of the North, and brought luck and battle-valor to worshipers in need.

In the days following the Dawn Cataclysm, Shaundakul is said to have had a brief dalliance with Tymora and spurned the advances of Lady Luck's sister, Beshaba. The Maid of Misfortune vowed revenge, and the Rider of the Wind's luck finally faltered during the assault on Myth Drannor. Shaundakul's worship fell with his worshipers when Myth Drannor was destroyed. Most of his faithful perished in the final battle against the Army of Darkness. Mielikki absorbed the surviving rangers, and Waukeen the traders.

At his high point, Shaundakul was an intermediate power, but after the fall of Myth Drannor he declined to the status of a lesser power and bordered on demipower status. By the Fall of the Gods, Shaundakul's clergy had fallen to a mere double handful of priests scattered throughout the North, and Shaundakul was a demipower reduced to brooding over fallen Myth Drannor. Only a few prospectors and caravan merchants still worshiped him in quiet, underground cults or fellowships.

During the Godswar, Shaundakul roamed the ruins of Myth Drannor with increased frequency and is believed to have battled and destroyed at least one demipower of the orc, gnoll, or giant pantheons. Since the Time of Troubles, a reinvigorated Shaundakul has increased his efforts to reestablish his worship throughout the North. Combined with the influx of traders and caravan merchants who have begun to venerate him with the disappearance of Waukeen (Lliira seems unconcerned by their collective choice), Shaundakul's faith has undergone a rapid revitalization. The Helping Hand is being called upon once again throughout the North and has just gained enough worship to reattain lesser power status. Whether Shaundakul will keep the worship of traders and caravan masters if Waukeen returns to the Realms is unknown at this time.

Shaundakul's spheres of influence overlap slightly with several other gods including Helm, Lliira (serving in Waukeen's stead), Mielikki, Selûne, and, in particular, Tymora. None of these powers is likely to tolerate any further encroachment on their portfolios, potentially severely curtailing the long-term growth of Shaundakul's faith.

Shaundakul is a god of few words. He lets his deeds speak for him. He is kind and yet stern, but often displays a rugged sense of humor. He is sometimes lonely and enjoys a good chat—especially if he can trade jokes. He is eager to gain new worshipers, and if given the opportunity, he tries to persuade any ranger, fighter, wizard, or thief of appropriate alignment to join his faithful. His avatar often wanders the ruins of Myth Drannor striding to the aid of otherwise doomed adventurers, and he knows much about Myth Drannor's history, mythal, and current inhabitants. In exchange for his aid in such situations, he demands one service that often involves destroying or driving out from Myth Drannor a fiend from the lower planes or another powerful monster. Shaundakul himself is said to stalk the layers of Ysgard, and occasionally the Beastlands, hunting fierce beasts and evil giants with his attendant windghosts (detailed in The *Ruins of Myth Drannor* boxed set and the *Monstrous Compendium Annual: Volume One*).

The "Kiss of Beshaba" still bedevils the Rider of the Winds in the lands of Anauroch. Shaundakul is cursed as the "Treacherous Lurker in the Sands" by the Bedine nomads who call the desert home. He is portrayed as a mischievous, malicious trickster appearing as a jackal-headed man. In truth, here he is impersonated and his reputation has been subverted by Beshaba, with the aid of the phaerimm living beneath Anauroch and, later, ruined Myth Drannor. In Anauroch, Shaundakul is now blamed for blinding folk, drying out oases, causing travelers to become lost, and all the other misfortunes that beset the Bedine. The only "windghosts" serving this false aspect of Shaundakul are mad watchghosts (detailed in *The Ruins of Undermountain* boxed set). Shaundakul is planning to reclaim his good name in the lands of Anauroch, but the phaerimm and Beshaba are likely to oppose this plan at every opportunity.

Shaundakul's Avatar

(Ranger 30, Fighter 21, Cleric 21, Wizard 20)

Shaundakul appears as a tall, handsome man with dark hair and a regal manner. He is clad in a dark, swirling cloak that is always whipped as if by swirling winds and that blurs the outlines of his figure. Usually only his head and arms and his massive two-handed sword are clearly seen. He is plainly dressed in the leather armor favored by most rangers. His booted feet never quite touch the ground, so he walks in silence but for the keening whistle of winds that is always with him.

Shaundakul may appear in answer to a priest's cry for divine aid from a threatened altar, or the dying or sacrificial plea of a faithful worshiper who has performed heroic and spectacular feats. He has been known to appear to lost or injured worshipers at their campfires by night and even in extraordinary circumstances to stand and fight when wolves, orcs, or worse menace a worshiper who has called on him.

Shaundakul casts spells from all schools and spheres, but primarily acts to heal and protect worshipers; hence, he favors spells from the spheres of divination, guardian, healing, and protection and from the schools of abjuration and divination.

AC –3; MV 15, Fl 36; HP 224; THAC0 –9; #AT 5/2
Dmg 1d10+18 (*two-handed sword* +5, +11 Str, +2 spec. bonus in two-handed sword)
MR 50%; SZ L to H (anywhere from 6 to 18 feet)
Str 23, Dex 21, Con 24, Int 18, Wis 18, Cha 18
Spells P: 11/11/10/10/8/6/2, W: 5/5/5/5/5/4/3/3/2
Saves PPDM 2, RSW 5, PP 4, BW 4, Sp 6

Special Att/Def: Shaundakul is armed with the *Sword of Shadows*, a *two-handed sword* +5 that grows from 6 feet to 14 feet long, depending on his present size. It does normal damage to large creatures (3d6+18), double damage to ogres, trolls, goblinkin, giantkin, and giants (6d6+18), and triple damage to undead creatures (9d6+18). He can cast *gust of wind* as often as he desires, but casting it counts against the number of spells he can cast per round.

Shaundakul (with his sword and all other items he carries) can instantly become a swirling, shadowy figure of winds in any round in which he uses no magic. In this form, he suffers only half damage from purely physical attacks. It takes him a round to solidify. He can use magic while in wind form, but cannot make physical attacks. He regenerates 1 hit point per round. Natural extremes of heat and cold have no effect on him. He is immune to all elemental air school and sphere spells unless he wants them to effect him.

Other Manifestations

Shaundakul typically manifests as a great, disembodied hand glowing with unearthly radiance and surrounded by swirling winds. This hand speaks and points the way, and can issue forth spells from its forefinger. This appearance also accounts for Shaundakul's common appellation, the Helping Hand.

Shaundakul has also been known to send one or more windghosts to aid besieged worshipers making a desperate stand in the wild. He may aid faithful worshipers by creating moving *wind walls* to guard them in battle situations or even turn a trapped worshiper into *wraithform* to allow escape. He has also been known to send squirrels, wolves, long-ranging birds (gulls, hawks), and rabbits to guide or aid his faithful. He manifests his displeasure with one of his faithful by creating a *wind wall* in his or her path.

The Church

Clergy: Specialty priests, crusaders, rangers
Clergy's Align.: NG, CG, N, CN
Turn Undead: SP: No, Cru: No, R: No
Cmnd. Undead: SP: No, Cru: No, R: No

All specialty priests and crusaders of Shaundakul receive religion (Faerûnian) as a bonus nonweapon proficiency.

Shaundakul has few temples in the Realms, as the members of his clergy are generally struck with wanderlust and rarely remain in one place. However, they have constructed numerous shrines to the Rider of the Winds throughout the Moonsea North. Typically, a shrine to Shaundakul is a stone dais built atop a high place, crowned with a stone seat or throne, and accompanied by one or more stone pillars pierced with holes that the wind whistles through. Many such shrines exist throughout the Moonsea North and the Stonelands, some of them over a thousand years old.

All clerics of Shaundakul became specialty priests at the conclusion of the Time of Troubles. About 10% of Shaundakul's clergy members are crusaders (known as windfists), 20% are rangers (known as zephyrs or mistrals), and the rest are specialty priests (known as windwalkers). At the conclusion of the Godswar, Shaundakul's only known priests were Juxril Thammarcast of Waterdeep (hm P9), who held services at the Plinth; Eldrisel Tylosar of

Huddagh (hm P6); Aszerra Untlimmer in Ordulin (a fat, motherly hf P6); Phelos Mistarn in Hillsfar (an elderly, grim hm P7), a noted scholar on the history of the Dragonreach); Maurith Slindearyl in Elventree (a beautiful, very young hf P4); and Waertin Nanszrai (an aging, bespectacled hem P8) in Elmwood. Shaundakul's clergy has expanded dramatically since the Time of Troubles, and his clergy members now number several hundred and his church continues to grow.

There is no clear hierarchy in Shaundakul's faith, although those priests who served the Rider of the Winds prior to the Godswar hold positions of great respect in the church. Shaundakul's name is not well known in the cities of the Realms, but more and more travelers are visiting his shrines and invoking his name when traveling in the North.

Priests of Shaundakul use a variety of self-chosen appellations, but a loose hierarchy of standard titles does exist. In ascending order of rank, these include: Seeker of the Wind, Scout, Trailblazer, Explorer, Guide of the Hidden Ways, Rider of the West Wind, Rider of the South Wind, Rider of the East Wind, Rider of the North Wind, and Lord High Windhand.

Dogma: Priests of Shaundakul are usually quite reserved concerning their fellowship of worship, seeking to spread the teachings of Shaundakul through example. Priests of the Helping Hand are to actively work to reestablish their god's sphere of influence among traders, particularly trailblazers who explore new lands and open new trade routes. They are to act as scouts, guards, and leaders for parties of explorers, caravans, and mining expeditions. They are to unearth ancient shrines of Shaundakul and resanctify them.

The charge given to postulants is as follows: "Ride the wind and let it take you wherever it blows. Aid those in need and trust in the Helping Hand. The world is large with many lands as yet undiscovered. Seek out the riches of the earth and the sea and journey to distant horizons. Be the first to see the rising sun, the mountain peaks, the lush valleys; let your footsteps fall where none have tread. This is the wonder of the world."

Day-to-Day Activities: Priests of Shaundakul are expected to provide for themselves by living off the land, hiring themselves out as scouts and caravan guards to trading costers, or running caravans through the Moonsea North and beyond. Many serve as guides for adventuring companies or as explorers. A very few are Harpers. All seek to visit the scattered shrines of Shaundakul as frequently as possible and to construct new ones when they acquire sufficient resources.

On occasion a priest of Shaundakul is accompanied by a windghost, a servant creature sent by Shaundakul. Such priests are typically engaged in a specific mission for the god and are usually powerful adventurers.

Holy Days/Important Ceremonies: Shaundakul's clergy celebrates only one holy day per year. The 15th of Tarsakh is known as the Windride. No matter where they are, priests must seek out a strong breeze and cast a *wraithform* or *wind walk* spell at dawn. (Priests who do not have access to either spell are granted access to the former on this one day, regardless of level. In addition, the duration of either spell is extended to last from dawn to dusk.) Shaundakul's priests then spend the day soaring with the wind, swooping and swirling wherever chance may take them. They always land safely, usually in a region they have never been to before.

Shaundakul's clergy members have a few simple ceremonies they practice when appropriate. They are to utter a simple prayer every time the wind changes significantly. Whenever they discover previously uncharted territory (such as an undiscovered valley, lake, or island), they are to create a small throne of rocks marked with Shaundakul's symbol near the location where they first made the discovery. If of sufficient level, they are to create a shrine to Shaundakul using *stone shape* magics.

Major Centers of Worship: The major temple of the Rider of the Winds in the Realms at his faith's heyday was Shaundakul's Throne in Myth Drannor, though he had many shrines in the North, particularly in the Moonsea region. One shrine frequently visited today is Lanthalas's Requiem, located west of the Stonebolt Trail in the Stonelands.

Shaundakul's Throne still stands, often guarded by the avatar of the god. It consists of two towers linked by walls that form an enclosed courtyard to a large central building containing an undercroft where the clergy lived in year's past and a huge dais (the Throne itself) open to the sky, where Shaundakul was worshiped. High-level members of Shaundakul's faith sometimes make a pilgrimage to the ancient temple, often receiving a great boon from the Rider of the Winds if they survive the dangerous trip.

Affiliated Orders: Since the Time of Troubles, several military orders have been founded in the name of Shaundakul. The Fellowship of the Next Mountain is an order of rangers and windwalkers who typically work alone, blazing trails in the uncharted wilderness areas of the Sword Coast North and Moonsea North.

The Knights of the Shadow Sword are a elite order of crusaders, windwalkers, and rangers. Founded by the half-elf Jax Nightsong and based in Shaundakul's Throne, they are dedicated to cleansing Myth Drannor of the evil that haunts its streets and ruins. Initially, they are fortifying the ancient temple as a base of operations and sending out scouts to reconnoiter the ruined city.

The Riders of the West Wind are an order of windwalkers and a few rangers who hire themselves out as a mercenary company to guard caravans heading through uncharted wilderness to distant lands. Having just returned from Sossal, they are rumored to be planning an expedition to the fabled lands of Anchorôme in the near future.

Priestly Vestments: Shaundakul's priesthood has straightforward ceremonial raiment. All priests sport a dark swirling cloak over garb appropriate for the trail. As a holy symbol, they wear a leather or chain gauntlet stained deep purple or tinted black (repectively) on their primary hand (and sometimes on their off hand as well). The symbol of Shaundakul—a silver upright left hand with its wrist trailing away into rippling winds—is depicted on the palm and back of the gauntlet.

Adventuring Garb: The adventuring garb of Shaundakul's priests is not noticeably different from their ceremonial vestments. His priesthood typically favors leather armor, but sometimes wears studded leather armor or chain mail. Its members favor great swords, such as the two-handed sword or claymore, and often wield long or short bows. They always wear the dark, swirling cloak and gauntlet of their faith.

Specialty Priests (Windwalkers)

Requirements:	Strength 13, Constitution 11, Wisdom 14
Prime Req.:	Strength, Constitution, Wisdom
Alignment:	CN, CG
Weapons:	Any
Armor:	All armor types up to and including chain mail and medium or smaller shields
Major Spheress:	All, astral, combat, elemental air, healing, protection, travelers, weather
Minor Spheres:	Animal, creation, divination, elemental earth, elemental water, guardian, necromantic, plant, sun
Magical Items:	Same as clerics and rangers
Req. Profs:	Herbalism or tracking (pick one), sword (any kind)
Bonus Profs:	Either direction sense or navigation (pick one), and either survival (any terrain) or endurance (pick one)

- Humans and half-elves can become windwalkers.
- Half-elf windwalkers are allowed to multiclass as windwalker/rangers. (If the DM allows kits from *The Complete Ranger's Handbook*, they are allowed to take the explorer or pathfinder ranger kit.)
- Windwalkers can select nonweapon proficiencies from both the priest and warrior groups with no crossover penalty.
- Windwalkers can move silently and hide in shadows as a ranger of the same level. All normal Dexterity, race, and armor modifiers apply.
- Windwalkers are able to cast *helping hand* (as the 3rd-level priest spell), *whispering wind* (as the 2nd-level wizard spell), or *unseen servant* (as the 1st-level wizard spell) once a day.
- At 3rd level, windwalkers are able to cast *gust of wind* or *wind wall* (as the 3rd-level wizard spells) once per day.
- At 5th level, windwalkers are able to cast *shield* (as the 1st-level wizard spell) or *wraithform* (as the 3rd-level wizard spell) once per day.
- At 7th level, windwalkers are able to cast *find the path* (as the 6th-level priest spell) once per day.
- At 7th level, windwalkers can make three melee attacks every two rounds.
- At 10th level, windwalkers can never become lost on Abeir-Toril unless transported to a region through magic (such as a through the use of a *gate*, a *teleport* spell, or *astral spell*). Once they again determine where they are, they can never get lost until again transported by magic.
- At 13th level, windwalkers can make two melee attacks per round.
- At 15th level, windwalkers are able to cast *wind walk* (as the 7th-level priest spell) once per day.

Shaundakun Spells

2nd Level

Favor of Shaundakul (Alteration)

Sphere:	Travelers
Range:	Special
Components:	V, S, M
Duration:	Special

Casting Time: 1 round
Area of Effect: Special
Saving Throw: None

Favor of Shaundakul creates a serendipitous occurrence during a taxing or dangerous journey. It makes something go right when everything else is going wrong. The exact effect must be determined by the DM and is in no way controlled by the caster. *Favor of Shaundakul* only functions in wilderness settings or severe weather conditions while the caster is on a journey. It does not work while the caster is at home, as one's home is considered the end or beginning of a journey, not a point in the midst of one.

Typical effects include finding a safe place to camp, being able to start a fire in wet conditions, finding shelter in a blinding snowstorm, stumbling across an oasis while crossing the desert, finding a rare herb native to the region which cures a particular disease or neutralizes a particular poison, finding a light source while in darkness, etc. This never gives bonuses or penalties to any sort of roll.

The material component is the caster's holy symbol, which is not consumed in the casting.

3rd Level

Shadow Sword (Illusion/Phantasm)
Sphere: Combat, Sun
Range: 0
Components: V, S, M
Duration: 1 round/level
Casting Time: 6
Area of Effect: Special
Saving Throw: None

This spell creates a *shadow sword* that must be physically wielded by the spellcaster. The type, speed, size, and weight of the *shadow sword* can be equal to any type of sword the spellcaster is familiar with. (For example, if the caster has seen and practiced with a long sword, she or he could create a *shadow long sword*. If the caster has never seen and worked with a khopesh, she or he could not create a *shadow khopesh*.) This spell does not confer proficiency in the chosen weapon.

A *shadow sword* functions in all ways as a magical *sword +1* of the selected type. In addition, it functions with a +2 attack and damage bonus against ogres, trolls, goblinkin, giantkin, and giants. It functions with a +3 attack and damage bonus against undead creatures.

If at any time the casting priest releases the *shadow sword* (something the casting priest can only do voluntarily) or the *shadow sword* enters an area of absolute darkness the spell immediately expires. If a *light*, *continual light*, *continual darkness*, or similar spell is cast directly on a *shadow sword*, both the *shadow sword* and the cast spell are immediately canceled.

The somatic component of this spell involves the caster reaching a gauntleted hand into an area of deep shadow and drawing forth the *shadow sword*. The material component of this spell is the priest's holy symbol (a gauntlet) in which the *shadow sword* must be wielded. The gauntlet is not consumed in the casting.

4th Level

Gauntlet of Winds (Alteration, Invocation/Evocation)
Sphere: Elemental Air, Weather
Range: Touch
Components: V, S, M
Duration: 1 round/level
Casting Time: 7
Area of Effect: One gauntlet
Saving Throw: None

This spell enchants a gauntlet (the Shaundakun priest's holy symbol) into a magical *gauntlet of winds*. The caster can then use the gauntlet of wind to create one of the following spell effects per round: *feather fall* (as the 1st-level wizard spell), *gust of wind* (as the 3rd-level wizard spell), *wind wall* (as the 3rd-level wizard spell), or *calm winds* (as the 4th-level priest spell described under the entry for Akadi). Each effect lasts one round. Each effect can be renewed or repeated the following round, or a different effect can be selected. If during any round the caster's concentration is interrupted, the spell lapses.

The material component of this spell is the priest's holy symbol, which is not consumed in the casting.

5th Level

Dead Magic Shield (Alteration)
Sphere: Protection
Range: 0
Components: V, S
Duration: 1 round/level
Casting Time: 8
Area of Effect: A shimmering disc-shaped shield of force 2 feet in diameter
Saving Throw: None

This spell creates a shimmering disc-shaped shield of force 2 feet in diameter affixed to the left or right forearm of the caster as chosen during casting. If the caster is not wielding a weapon two-handed, carrying a shield, or casting a spell, the *dead magic shield* can be used to block magical attacks. If the caster wields a weapon in his or her other hand, the priest can attack with a melee weapon while employing the *dead magic shield*.

A *dead magic shield* does not have any effect on Armor Class or physical attacks. However, if successfully interposed between the caster and a spell or a spell-like power, it harmlessly dissipates the spell. Area-of-effect spells can be blocked from affecting the caster and anyone physically shielded by him or her. Touch spells can be dissipated as well by forcing the attacker to bring his or her hand into contact with the *dead magic shield*.

To block a spell, the caster must make a successful saving throw vs. spell with a +1 bonus to the roll for every three experience levels of the spellcaster, rounding up, to a maximum of +5. Even if a spell is not blocked (in other words, the saving throw is failed), if the spell normally allows a saving throw against its effects, the *dead magic shield* wielder is still entitled to a saving throw with a +2 bonus.

Silvanus

(Oak Father, the Forest Father, the Old Oak, Treefather, Old Father Tree)

Greater Power of the Outlands, N
PORTFOLIO: Wild nature, druids
ALIASES: None
DOMAIN NAME: Outlands/Tir na Og (in the Deep Forest)
SUPERIOR: None
ALLIES: Eldath, Mielikki, Chauntea, Lathander, Lurue the Unicorn, Nobanion
FOES: Malar, Moander (now dead), Talos, Talona
SYMBOL: A green, living oak leaf, an oak tree in summer, or a wooden staff sprouting tiny green leaflets and buds down its length
WOR. ALIGN.: Any



Silvanus (Sihl-VANN-us) is the god of wild and untamed nature in Faerûn; he is of equal power to Chauntea, who represents a more ordered nature. The two are on good terms, although Silvanus takes pride in his true neutrality. He is served by Eldath and Mielikki, and many of the followers of one deity venerate the others as well. They work closely together and seem genuinely trusting and affectionate toward each other.

Silvanus hates Talos and Talona, whom his priests refer to as "the Unbalanced." He most often reveals a beneficent, paternal nature toward his faithful, who number among them travelers, adventurers, explorers, sages seeking knowledge in nature, rural communities far from the protection of the local lord, guides, hermits, wise women and men, herbalists, and a few long-sighted woodcutters and hunters (harvesting only the dead, the excess, and the weak), as well as druids and rangers. He swiftly turns an uncaring and even righteously wrathful face toward any who threaten the wild places and woodlands of Faerûn. Those who disturb the balance are often found at the edge of the forest torn to pieces by wild animals who cannot be tracked.

During the Time of Troubles, Silvanus is reported to have been seen in the Winterwood and the Chondalwood, lending credence to the Emerald Enclave's (an activist circle/society of druids) claims that its efforts in the Vilhon Reach are greatly favored by Silvanus.

Silvanus's Avatar (Druid 40, Fighter 25, Mage 20)

Silvanus appears in either old or young forms. The Old Father is an old, bearded, incredibly wise human male face floating in midair among trees or sometimes sprouting from the trunk of an especially old and large tree. His flesh is as brown, gray, and fissured as old wood. He casts spells from any priest sphere or wizard school. Those from the plant, animal, and weather spheres are cast at triple normal effect in all respects and targeted creatures receive a –3 penalty to all such saving throws.

The Young Strider is a long-limbed young man wearing scale armor with scales all in the shape of oak leaves. He appears most often when a sacred grove is threatened or a circle of druids is attacked during worship. He especially hates those who use fire carelessly or with deliberate intent to destroy. He also casts spells from any priest sphere or wizard school, but only those he casts from the weather sphere are at triple normal effect in all respects and a –3 penalty to saving throws.

AC –5; MV Fl 18 or stationary (Old Father), or MV 15 (48 among wooded areas) (Young Strider); HP 239; THAC0 –6; #AT 5/2
Dmg 2d10+14 (*great mallet of Silvanus*, +12 Str, +2 spec. bonus in great mallet)
MR 80%; SZ L (10 feet)
Str 24, Dex 18, Con 24, Int 23, Wis 25, Cha 25
Spells P: 17/16/16/15/15/14/12, W: 5/5/5/5/5/4/3/3/2
Saves PPDM 2, RSW 5, PP 4, BW 4, Sp 6

Special Att/Def: As the Old Father, Silvanus imparts knowledge, watches, bestows or hurls spells, and extends his power into living things in the immediate vicinity. He can create and animate plants and fungi similar to any spell that effects living or dead plants or fungi in any sphere or school, shrink or enlarge animals, and summon to his aid and command with utter loyalty 3d20 of any sort of animals or giant animal analogs or 2d10 of any sort of sylvan creature (intelligent or not). He particularly enjoys summoning treants. He can turn any animal against its owner instantly.

The Young Strider wields the *great mallet of Silvanus*. He can *call lightning* once a round or vomit forth either a fast-flowing stream of water or a wolfhound (all in addition to attacking and casting spells). The water comes forth in a cone up to 60 feet long and 20 feet in diameter at its furthest point that causes 5d6 points of damage when it hits. The wolfhound has the following statistics:

Wolfhound (1): THAC0 11; #AT 1; Dmg 2d10 (bite); AC 3; HD 10; hp 80; MV 15; SD regenerates 5 hp/round; SZ M (6 feet long); INT Avg (8); AL N; ML 20 (unshakably loyal to Silvanus even in the face of controlling magic or psionics); XP 2,000.

Other Manifestations

Rather than appearing as an avatar, Silvanus prefers to appear as an oak leaf blown out of nowhere as a sign, or if he must take direct physical action, as a fire-quenching, eerie green glow that is always accompanied by the sounds of faintly whistling wind and running or dripping water. Alternatively, he may manifest as a stag-horned, silent man with burning white eyes who appears among the trees and has shaggy brown fur that is almost barklike. As the Horned Man, Silvanus speaks only in the minds of those he touches and can point, lift, and carry things (even hurling trees or logs), inscribe words on wood by pointing with a fingertip, and cast spells (notably *telekinesis* of awesome weight capacity). The Horned Man most often simply materializes to show himself and indicate something by a gesture, a shake or nod of the head, or by pointing, and then fades away again.

Silvanus also indicates his favor or disfavor or sends aid through the presence or actions of treants, brownies, dryads, deer, badgers, unicorns, satyrs, atomies, sprites, pixies, and other woodland monsters.

The Church

Clergy: Clerics, druids, shamans
Clergy's Align.: LN, N, CN
Turn Undead: C: Yes, D: No, Sha: No
Cmnd. Undead: C: No, D: No, Sha: Yes

All clerics, druids, and shamans of Silvanus receive religion (Faerûnian) as a bonus nonweapon proficiency.

The church of Silvanus is often referred to as the "greenleaf priesthood" after the symbol of its deity. Silvanus has a strong base among both clerics in urban areas and druids in the wilder territories. Like Chauntea he calls both his dear children, but in his case the druids are the favored of the two. Silvanus also has a few shamans among the nomadic and barbarian societies of Faerûn who spread his word of balance and respect for nature while tending to their tribes' needs.

Silvanus's clergy are spread throughout Faerûn, favoring small communities over large cities, though there are several large communities of Silvanites in major cities such as Waterdeep. Druids are the leaders and backbone of the greenleaf priesthood and are most favored by Silvanus if they dwell in the forest and live in harmony with the land, where they are best able to be the stewards of Faerûn's wild places. Urban clergy of Silvanus more often become gardeners, trying to create a walled corner of wild forest in the city (or guard and revitalize an existing miniature wood). They often seek to attract followers by preaching of the peace and purity of the wilds and dispensing herbs and sweetsap drinks (especially maple syrup, mint teas, and sweetroot brews).

Dogma: Silvanus sees and balances all, meting out both wild water and drought, both fire and ice, both life and death. His priests tend to see the total situation, to view the macrocosm; their view is not confined to one person or one nation's idea of what is best. This is not to say that priests of Silvanus are neutral and take no sides. They are strongly on the side of wild nature, the natural state of matters, over any civilizing force.

All is in a cycle, deftly and beautifully balanced—and it is the duty of the devout to see this cycle and the sacred Balance as clearly as possible, to make others see it (whether they worship the Oak Father or no), and to work against all beings and things who seek to disturb the Balance. This is best done by watching, anticipating, and quiet manipulation. Silvanites should resort to violence and open confrontation only when pressure of time, situation, or hostile action makes it necessary. Ultimately, the faithful are to keep the Balance—when one must act in one way one day, take the opposing side on another day. Always keep the Balance.

Those aspiring to join the clergy of Silvanus are charged to fight against the felling of forests, banish disease wherever they find it, and defend the trees and plant new ones whenever possible. They are to seek out, serve, and befriend the dryads and learn their names. They are to kill only when needful, for all things in the forest are in balance, to destroy fire and those who employ it, and to beware orcs and others who bring axes into the forest.

Day-to-Day Activities: Most disturbances of the sacred Balance are due to too-heavy hunting or farming, which bring with them land clearances—essentially population pressures. The greenleaf priesthood is kept busy working to redirect development and control populations through covert sponsorship of brigands, breeding and selective placing of predators, and other means. It is essential that such work be as secretive as possible, so that most folk view the servants of Silvanus as essentially benign lovers of trees. Wildlife breeding, nursing sick animals, and replanting trees and wild shrubs are all work that should be done as publicly as possible to support this perception—and as necessary work to redress the slipping Balance, of course.

To do this work properly, two skills are essential to all Silvanite clergy: learning through instruction and lifelong study the intricate workings of the life-cycles of all living creatures in Faerûn and learning to take the long-term view so that the manifold implications of every action and combination of actions can be seen clearly well into the future. By planning for the long term, Silvanite clergy hope never to take a serious misstep and worsen any shift of the Balance. Superior patience, natural knowledge, and anticipation are the hallmarks of a worthy servant of Silvanus. They are also the qualities that make any Silvanite priest a deadly foe. A Silvanite should never be surprised and always be three or four steps ahead of an opponent, prepared for victories well beyond the battles that an enemy can see.

Holy Days/Important Ceremonies: Priests of Silvanus pray to the Forest Father at all times, though the god seems to respond best to prayers at sunset and in moonlight. Greengrass, Midsummer Night, Higharvestide, and the Night the Forest Walks are holy days to the greenleaf priesthood. The Night the Forest Walks can occur at any time during the year. It is a night when Silvanus is restless, and trees move, streams and ravines change their courses, and caves open and close in the forest. Forest-dwelling monsters are often stirred into action, and forest magic is especially strong and apt to go wild.

Many rituals of worship to the god take place in a crown stand of tall, ancient trees on a hilltop. The god must always be worshiped by sacrifice—but never by blood sacrifice. Instead, something made from material taken from a wood must be ceremonially broken and buried—not burned. For example, a cart, wagon, or chair fashioned from the wood of felled trees could become a sacrifice to Silvanus.

The simplest prayer to Silvanus is the Call of Oak, Ash, and Thorn, wherein a priest gathers leaves of the three named sorts of trees, floats them on water, and entreats Silvanus to hear a prayer. For deeper concerns (a conversation with a servant of the god, or the receipt of godly favors or magical powers) a Vigil is often employed: The worshiper anoints his or her own body with a powder of crushed acorns and mistletoe leaves mixed with rainwater or spring water and lies down on, or in contact with, a growing tree for most of a night. Some part of the bare flesh of the faithful must touch green, growing moss, so moss-covered giant trees are most favored for use in Vigils.

The two most powerful and holy rituals of Silvanites are the Song of the Trees and the Dryad Dance. The first ceremony is a droning, haunting chant that is repetitive, leaps from sharp to flat in pitch, and increases in power the more worshipers are participating. Its performance always draws woodland creatures to gather in silent witness, laying aside their usual fears and their instincts to prey upon each other. The Song of the Trees heals burned, dis-

eased, and scarred trees—and even, in rare moments of the favor of Silvanus, reerects trees that have fallen or been felled.

The Dryad Dance is a wild ritual of piping, dancing, and carousing that calls out any dryads or hamadryads from the woods around and empowers them to travel far from their trees for a lunar cycle (month) after the dance is performed (though they cannot use their *charm* ability when more than 360 yards from the tree). Dryads and their trees are healed and revitalized by the dance, and it is rumored that humans and dryads who tryst at this time cause the rapid spread of new oak trees and the birth of new dryads linked to them.

Sadly, it seems the most often performed ceremony in the Silvanite canon is the Thorncall, a ritual magic that raises thick walls of deadly tearing thorns out of the forest soil. These barriers are permanent and as labyrinthine as the presiding priest desires, but they can only be called up when a servant of Silvanus (a worshiper or a servitor creature, such as a stag) has been slain or shed much blood in the vicinity. The Thorncall ritual is used to keep out those who would burn or despoil the forest in such a way as to upset the balance.

Major Centers of Worship: The most major center of Silvanite worship is Old Oak Dell in the heart of the Forest of Tethir, due east of Mosstone in Tethyr. Lyon's Oak south of the River Icehilt in Impiltur, where a vast forest has been planted all around by Silvanite clergy, is fast rising to challenge Old Oak's supremacy. Another strong contender for supremacy is the island of Ilighôn in the Vilhon Reach, where the Emerald Enclave has set up a faith magic zone.

Affiliated Orders: The church of Silvanus does not have any affiliated knightly orders. It has firm connections to several orders of rangers who serve Mielikki, since she in turn serves Silvanus, and its holy groves and forest pool shrines are often guarded by the seldom-seen clergy of Eldath along with the druids and clerics of the greenleaf priesthood. The Emerald Enclave, a large and aggressive society of druids active in the Vilhon Reach, has close ties to the church, but its members considered a tad radical by many Silvanites elsewhere in Faerûn who see their actions as likely to provoke a negative backlash against the Silvanite religion in the future. Finally, the church of Silvanus also has ties with the Harpers, an organization working against the rise of great powers, which tend to endanger all natural life and conditions around them by trying to reshape Faerûn, and so endanger the Balance.

Priestly Vestments: The ceremonial dress for both clerics and druids of Silvanus is a suit of armor made of overlapping leaves. For clerics, the leaves are made of metal plates and the suit functions as a set of scale mail. For druids, the leaves are made of green-tinted leather and the suit functions as leather armor. Either set is worn with green breeches and shirt. The outfit is topped with a large helm with oak leaf-shaped wings.

In urban areas, where the clerics outnumber the druids, the standard dress has been simplified to a verdigrised-copper pin worn on the breast when a priest is not involved with the High Ceremonies.

Adventuring Garb: When adventuring, druids and clerics of Silvanus may wear their ceremonial armor or switch to something less flamboyant, depending on their mission. They are usual very practical in their dress, choosing outfits to suit the situation at hand.

Many of the wilder druids take to wearing only a loose, dusty brown cloak made of old hides adorned with feathers and carefully watered, woven-in clumps of mosses from day to day. Sometimes this body cloak is augmented by fur leggings or high boots. This garb, worn by priestesses of the Forest Father, has given rise to tales of wild women of the woods in many places around the Realms.

Specialty Priests (Druids)

Requirements:	Wisdom 12, Charisma 15
Prime Req.:	Wisdom, Charisma
Alignment:	N
Weapons:	Club, sickle, dart, spear, dagger, scimitar, sling, staff
Armor:	Padded, leather, or hide and wooden, bone, shell or other nonmetallic shield
Major Spheress:	All, animal, elemental, healing, plant, time, wards, weather, sun
Minor Spheres:	Divination, travelers
Magical Items:	As druid
Req. Profs:	Brewing, cobbling, cooking, fishing, or weaving (take two); animal lore
Bonus Profs:	Survival (pick type), weather sense, modern languages (pick one from: brownie, dryad, elvish, korred, nymph, pegasus, pixie, satyr, sprite, sylph, treant, unicorn)

All specialty priests of Silvanus are druids. Their abilities and restrictions, aside from changes noted above, are summarized in Appendix 1: Priest Classes and detailed in full in the *Player's Handbook*.

Silvanite Spells

4th Level

Briartangle (Alteration)

Sphere:	Plant
Range:	10 yards/level
Components:	V, S, M
Duration:	1 round/level
Casting Time:	7
Area of Effect:	10-foot radius+10 feet/2 levels
Saving Throw:	½

A *briartangle* spell causes living shrubbery or undergrowth of any type to be instantly changed to densely tangled briars of the thorniest sort, growing to 6 feet in height and increasing in horizontal volume to a radius of 10 feet plus 10 additional feet radius for every two levels of experience of the caster (thus, a 7th-level priest would cause a *briartangle* of 40-foot radius).

Beings can force their way through the *briartangle* readily, but the briars snag and halt missiles, thrown objects, or flying creatures within their confines. All creatures trapped within a *briartangle* when it forms—or those that enter it thereafter—suffer 1d4+2 points of piercing and scratching damage per round (or portion thereof) that they remain moving and in contact with the spell. Beings clad in banded, scale, or plate mail have all damage reduced to 1d3 points per round. This reduced damage also applies to creatures made of rock or with skin of comparable hardness, but creatures with lesser armor, such as chain, take full damage, even if a shield is carried. Beings who do not move at all after the first round take only the damage from the first round of contact. In all cases, a successful saving throw vs. spell results in half damage (round up).

Spellcasting requiring a somatic component is impossible within a *briartangle*. Cloth raiment and exposed cloth, paper, or vellum items must save vs. acid once per round (or portion thereof) that they are within the *briartangle's* confines and their user or owner is moving or they are rent and torn. This means that such items must make at least one item saving throw (for the initial round of contact). Magical items receive a +2 bonus to this saving throw. A *briartangle* vanishes instantly if the caster so wills, but otherwise exists until the spell expires or is dispelled. When the *briartangle* ends, the plants it grew from (the living material components) revert to their former state.

Fire destroys a *briartangle* in a round (regardless of the size of its area of effect), but creatures within it take 2d6 points of fire damage and receive no saving throw against this damage. The area where a *briartangle* was cast radiates a faint dweomer for 1d4+2 turns after the spell has expired, and this aftereffect can be used to confuse creatures who are following a *pass without trace* trail by detecting that spell's dweomer.

In addition to living plants of any type, which are transformed into the *briartangle*, required material components are mistletoe, a thorn from any plant, and a bud, petal, or leaf from a briar (wild rose).

Oakheart (Alteration, Necromancy)

Sphere:	Plant
Range:	Touch
Components:	V, S, M
Duration:	Special
Casting Time:	7
Area of Effect:	One being and one oak tree
Saving Throw:	None

Casting this spell creates a link between the caster or a touched being and an oak tree. The oak tree can be any distance from the spell recipient when the spell is cast and during its duration, so long as the spell recipient remains in Faerûn.

At any time after this spell is cast, crushing the material component causes the spell to activate. For the next three rounds, any damage done to the spell recipient does not harm him or her, but instead affects the distant oak tree. The tree mystically becomes the target of all spells and the victim struck by all attacks. If the tree is dead before the spell is cast, the spell does not work, and the caster knows this, although the spell is lost. If the tree dies of the damage done to it during the *oakheart* spell, the linked being suffers a permanent loss of 3 hit points. The recipient of an *oakheart* spell does not regain hit points through rest until the tree is entirely healed because while it is injured, it receives the linked spell recipient's naturally healed hit points. The spell recipient can be magically healed during this time, though. A being may be linked through *oakheart* to only one oak tree at a time and can only have one *oakheart* in affect at a time.

The material component of the spell is an oak leaf. The recipient is linked to the tree from which the leaf came. Note that a *fireward* spell cast on the leaf at any time before it is crushed renders the distant oak immune to fire damage until the leaf is crushed.

Smoke Ghost (Alteration)
Sphere: Elemental Fire
Range: 10 yards/level
Components: V, S, M
Duration: 1 round/level
Casting Time: 7
Area of Effect: Creates 1 apparition
Saving Throw: Special

A priest can use this spell to affect smoke, drawing it into a wraithlike cowled form that flies or glides, drifting up to 150 feet per round in the direction the caster wishes. The *smoke ghost* is not a living creature or sentient force. It cannot wear clothing, carry things, or be made to speak. It is merely an apparition with one attack ability: It can envelop a being and suffocate it with thick, choking smoke and ash.

A *smoke ghost* is a cloud of thick, billowing gray smoke approximately 9 feet high by 2 feet in diameter. It is roughly man-shaped. It cannot achieve a greater stable volume, and its precise form is variable in accordance with the caster's wishes. A *smoke ghost* can rise into the air 10 feet per level of the caster or be made to sink to the ground, flowing along the earth like some sort of living blanket. It can seep and maneuver through cracks and crevices precisely as the caster wills. It can shift into a globe form or wall form in one-quarter of a round (15 seconds).

The *smoke ghost* attacks by attempting to envelop a creature. A saving throw vs. breath weapon must be made each round against the *smoke ghost* attack until the spell expires or the *smoke ghost* is moved to another target. If the saving throw is successful, the affected creature's attacks are at a –1 penalty, and 1 point of damage is inflicted upon the *smoke ghost*'s victim at the end of the round. Affected creatures who make their saving throws are able to utter item command words, power words, or cast other spells that require only a single spoken word. Doing so wracks the affected creature with uncontrollable coughing fits for the following round, making them unable to take offensive action that round (but not affecting their saving throw).

The failure of this saving throw vs. breath weapon (either in the first round or a successive round) means the creature is enveloped. Enveloped victims are partially blinded; all their attacks are made at a –2 penalty. They also take 1 point of damage at the end of the round. Enveloped victims find spellcasting and even normal speech impossible, resulting in violent retching and coughing when these are tried. These penalties and this rate of damage continue until the third round of envelopment.

Beginning with the third round of envelopment, a creature must make a successful saving throw vs. death magic each round or be rendered unconscious through suffocation. Each following consecutive round of envelopment adds another –2 penalty to the roll (for a –2 penalty on the fourth round, –4 on the fifth, and so on).

Assuming she or he is not killed through the accrual of damage (hit points reduced to below 0 or –10, if that optional rule is in use), an unconscious character eventually recovers. One-quarter (25%) of the smoke damage is actual, the rest is temporary.

The caster must be able to see the *smoke ghost* to direct it, and controlling the apparition requires the caster's full attention. The caster can cast no other spells nor take any other offensive action while controlling the *smoke ghost*, although the caster may voluntarily release control of it. An undirected *smoke ghost* hangs motionless until the caster takes control again, it is *dispelled*, or the spell expires. A victim who was being assaulted by a *smoke ghost* which becomes undirected is considered to automatically find himself or herself in fresh air (if such is available) on the round that the ghost becomes undirected. If subsequently reattacked by the *smoke ghost*, the entire attack sequence must be restarted from its beginning. Previous damage caused by the *smoke ghost* is assumed to linger until about a turn after the ghost finally disappears. A *ghost* that reaches the caster's maximum range stops and remains in place until directed elsewhere. The caster can will the *ghost* to disappear into nothingness at any time, an action that takes the *smoke ghost* takes half a round (30 seconds).

It can be destroyed by a *gust of wind*, *dispel magic*, or strong natural winds. Any magics that affect vapors also affect it. It is not affected by weapons.

The caster creates the *smoke ghost* by means of a pinch of dust and some mistletoe that are cast into an existing fire or cloud of smoke of magical or natural origin.

Thorn Spray (Alteration)
Sphere: Plant
Range: 10 yards
Components: V, S, M
Duration: 1 round
Casting Time: 3
Area of Effect: 4 thornlike objects/level
Saving Throw: None

By means of this spell, a priest can cause barbs, spikes, thorns, spines, or nonmetallic darts, either naturally growing or magically created (in other words, by use of a *spike growth*, *wall of thorns*, or *briartangle* spell), to spring with enough force to serve as missiles from his or her hand or from bushes or resting places within 10 yards of himself or herself. The thorns fly up to 120 yards within the round of casting and strike as many targets as the priest wishes within the limits of the number of thorns able to be animated. The priest may direct the thorns in any combination at any living or nonliving (a scroll, lantern, or wineskin) targets that she or he can see. The priest can animate a maximum of four thorns per experience level.

The thorns strike only if a successful attack roll is made for each target. The attack roll is made as though the thorns were directly wielded by the priest and at a +4 attack bonus in addition to any other applicable bonuses the priest might have; no range penalties apply. The thorns inflict 1 point of damage each. Sleep-venomed wooden darts are sometimes carried by priest (especially druids) who use this spell often.

The missiles of a *thorn spray* twist and turn in flight to follow moving targets and avoid obstructions, and are fast enough to catch most birds on the wing. *Thornspray* works underwater, but the priest has only normal attack rolls, and the range is reduced to 90 yards.

The material components for this spell are magical or natural barbs, spikes, thorns, spines, or nonmetallic darts that the priest animates.

5th Level

Fireward (Abjuration)
Sphere: Elemental Fire
Range: 0
Components: V, S, M
Duration: 1 round/level
Casting Time: 8
Area of Effect: Sphere of 1 foot in diameter/level
Saving Throw: None

This spell temporarily renders a spherical area fireproof, instantly extinguishing all fires and preventing the ignition of future conflagrations for the spell's duration. Despite its name, this magic does not ward away flames, but rather drinks them in, destroying them. The sphere is centered on the caster but is stationary once created. The caster can move about, engage in other spellcasting activities, slumber, or even leave and reenter the sphere repeatedly without affecting it in any way.

Fireward is effective against red dragon breath, fire elementals (who cannot enter or be summoned into the sphere), natural fires of all sizes (including forest fires), and fiery magic. It prevents heat and vapor transfer between its protected area and the surroundings so that smoke cannot enter a *fireward*, a conflagration cannot roast its occupants, nor can a fire suck all the oxygen out of the ward to feed its own roaring flames.

The material components of this spell are a pinch of sand and a drop of water.

Mulch (Alteration, Necromancy)
Sphere: Plant, Necromantic
Range: 5 feet/level
Components: V, S
Duration: 1 round
Casting Time: 5
Area of Effect: 10 cubic feet/level (90 cubic feet minimum)
Saving Throw: Special

This spell must be used with extreme care by priests of Silvanus for its reckless use could undo much of the growth and revitalization of sylvan lands that their god stands for. It causes wood (such as a tree, shrub, door, or cottage wall) or once-living organic material (such as leather straps or rope) to rot away instantly. Carefully applied, this can make plate mail fall off a foe, free a bound captive, and so on. When used with less care, it can destroy clothing in a trace, cause weapons to fall off friendly warriors in all directions, and devastate gardens or stands of trees. The spell must affect a minimum of 90 cubic feet if the caster's level so allows; the spell's area of effect above this is increased at the caster's discretion, but limited by his or her experience level.

This spell instantly kills yellow musk creepers, violet fungi, and various harmful molds, but intelligent plant life receives a saving throw vs. spell at +5 to avoid death. Plant beings (such as shambling mounds and vegepygmies) successfully saving against a *mulch* spell suffer 5d4 points of damage instead.

Nonvegetable intelligent beings are affected by this spell in a curious way: Its touch causes much internal moisture to retreat from the skin and fat layers of the body to deeper body cavities for a short period. This does no damage and has no adverse effects save to cause an affected being's voice to grow rough and quavery and to cause the being's skin to become very wrinkled (because it hangs more loosely). This effect of the spell would temporarily ruin a good singing voice, and for 1d4+1 rounds, it tends to cause affected beings to appear very old. This side-effect of the spell has been used by priests to aid in disguise attempts, fake devastating diseases, or simulate magical aging.

7th Level

Death Chariot (Evocation, Conjuration/Summoning)

Sphere:	Elemental Fire
Range:	10 yards
Components:	V, S, M
Duration:	Special
Casting Time:	1 turn
Area of Effect:	Special
Saving Throw:	Special

When this spell is cast, a clap of thunder sounds and a billowing cloud of smoke erupts from around the caster or at a spot within 10 yards of him or her. Within this cloud appears a flaming chariot pulled by two fiery horses. The chariot moves at MV 24, Fl 48 (D) and can carry up to nine man-sized creatures. The caster need not be among them. The chariot feels uncomfortably hot to approach, and merely touching one of the horses inflicts 3d8 points of fire damage, but boarding or touching the chariot does no damage. Anyone in the chariot may control its path by verbal command, causing the flaming steeds to stop or go, walk, trot, run, or fly, turn left or right, or rise or descend.

The vehicle and steeds can be harmed by water or by magical weapons. (One quart of water causes 1 point of damage.) The steeds and chariot are AC 2 and can be dispelled by inflicting 30 points of damage upon each of them. The steeds and chariot can be forcibly returned to the Elemental Plane of Fire by the use of such spells as *dispel magic* and *holy word*. Fire and electricity harm neither the chariot nor the steeds, but cold-, ice-, and water-based magic cause them double damage. Attempts to *charm*, *sleep*, or *hold* the fiery steeds are always unsuccessful. Bringing an *alchemy jug* or a *decanter of endless water* into the *death chariot* causes the *chariot* to explode immediately for the effects given below.

A *death chariot* closely resembles a *chariot of Sustarre*, save that its enchantments are less stable and more temporary. The caster may set the spell to work one of two ways: Either the *death chariot* is preset to explode at any time from one round to the end of one turn after the spell is cast, or the caster may retain detonation control of the *chariot* by accompanying it in person. This control does not preclude the caster from taking other actions or casting spells and does not mean that the caster has to verbally "steer" the *death chariot* himself or herself. Note that a priest could well deceive others into thinking the *death chariot* is a *chariot of Sustarre* by touching passengers before they enter the *death chariot* and accompanying them.

If the *death chariot* is preset to detonate, then at the designated moment it suddenly explodes in a gigantic ball of fire and vanishes along with its steeds. All in the *chariot* or within 30 feet take 10d4 points of fire damage. (A successful saving throw vs. spell halves damage.) Passengers suffer a further 2 points of blast shock as oxygen is consumed in the blast, and air rushes back in to fill the void caused by it. If the *chariot* vanishes in midair, they also take falling damage unless magical items or spells afford escape.

Readily combustible materials such as cloth, wood, paper, and oil are consumed in the blast; flaming oil damage should be added to the damage total for any *chariot* passenger carrying oil on their person. All other items—including scrolls and spellbooks—gain an item saving throw vs. magical fire to survive the blast. If items suffer a fall from a midair *death chariot* blast, they must also make successful item saving throws vs. fall or be destroyed.

If the casting priest accompanies the *chariot*, she or he causes the *death chariot* to explode by act of will, not verbal command. The caster could bail out before igniting the trap, ride the *death chariot* in safety for a short trip (for example, across a chasm or down from a cliff, tower, battlement, etc.) and then leave it as a fiery trap, or even send the *death chariot* back at a pursuing enemy before causing it to explode. The maximum duration of a *death chariot* if it is not detonated is one round per level of the caster. If kept for its maximum duration, the *death chariot* fades away harmlessly.

The material components of the spell are a small piece of wood, bark, or a handful of wood shavings, two holly berries, and a fire source at least equal to a torch.

Sune

(Firehair, Lady Firehair, the Lady of Love, the Princess of Passion)

Greater Power of Arborea, CG

Portfolio:	Beauty, love, passion
Aliases:	None
Domain Name:	Olympus/Brightwater
Superior:	None
Allies:	Lliira, Selûne, Sharess, Milil, Lathander
Foes:	Talos, Auril, Umberlee, Malar, Talona, Tempus
Symbol:	The face of a beautiful, ivory-skinned human maiden with long, red tresses
Wor. Align.:	LG, NG, CG, LN, N, CN



Sune (SUE-nee) Firehair is said to be the fairest of the powers. When she is represented, she is shown as the most beautiful woman in the Realms, with sweeping, radiant, red hair and incredible charms. The Sunite faith is a popular one in large metropolitan areas and among the nobility. Those of a literary or artistic bent, as well as people falling in love or looking for lifemates, often venerate the Lady Firehair.

Sune herself is said to be benevolent and sometimes whimsical, alternating between deep passions and shallow flirtations. She has been romantically linked with many of the Faerûnian powers in the myths of the Realms, although she has never borne any love at all for the gods of fury, Talona, or Tempus, since their functions posit the destruction of many beautiful things, both living and inanimate. Currently, she is rumored to have been rather smitten by the noble actions of Torm at Tantras during the Time of Troubles.

Sune is said to share the waters of the Evergold, a sacred pool, with the elven goddess Hanali Celanil, and a friendly but intense rivalry exists between the two over the innate superiority of elven versus human beauty. Sune abhors and actively opposes any force or deity that causes the marring of living beauty.

Sune's Avatar (Mage 35, Cleric 30)

Sune appears rarely to mortals. When she is seen, it is as a human female of unearthly beauty clad only in a diaphanous silken gown and her impossibly long, sweeping red hair, which often assumes the appearance of flames. While she always has red hair, her appearance changes from time to time. Sometimes her skin is golden and her eyes almond-shaped, at others she has skin of mahogany and eyes the color of darkest amber or honey, at still others she has reddish skin and prominent cheekbones, and at yet others her skin is ivory white and her eyes a sky blue or forest green. She can draw her spells from any school or sphere. All *charm*-type magic, charm sphere spells, and enchantment/charm spells that affect emotions, beguile, enthrall, command, persuade, or have similar effects to a *charm person* to any being cast by her are at quadruple strength and a –4 penalty to saving throws (provided the penalty is not already greater and saving throws are allowed).

AC –4; MV 15, Fl 24; HP 171; THAC0 2; #AT 1
Dmg 1d10+1 (+1 Str)
MR 85%; SZ L (10 feet)
Str 16, Dex 21, Con 20, Int 19, Wis 18, Cha 25
Spells P: 11/11/10/10/9/9/8, W: 8/8/8/8/8/8/8/7/7
Saves PPDM 2, RSW 3, PP 5, BW 7, Sp 4

Special Att/Def: The sight of Sune's unclad form can slay if she so desires (saving throw vs. death magic at –4 or die). Sune can cause *rapture* in all beings within 90 feet of her who are able to see her (as the *rapture* below, only of double duration and having stun effects only on all those she wants it to unless such potentially stunned victims make a successful saving throw vs. paralyzation at –6). It is almost impossible not to look at Sune once even a glimpse of her is caught. No mortal can resist getting a good look at such supreme beauty. No animal or giant animal analog will even attempt to harm Sune. No male being of *any* sort can lift a hand or thought to harm her once he sees her; it is simply impossible.

Other Manifestations

A common manifestation of Sune's presence or favor is a gentle, phantom caress or kiss, usually accompanied by a soft crooning that only the goddess and those truly loyal to her can emit. This sound is performed endlessly in most temples of the goddess and is familiar to all faithful worshipers of the Lady of Love. Alternatively, Sune can manifest as an unseen surge of excitement in the air that makes all beings in a locale happier, more energetic, and forcibly attuned to the sensual—that is, made acutely aware of the smells, tastes, and feel of their surroundings. Sune also shows her favor through the appearance or presence of fire doves, flame poppies, rubies, roses or rose petals (especially deep red ones), chestnut horses, satyrs, sylphs, nymphs, and dryads.

An individual (especially a member of Sune's clergy) enjoying Sune's special favor at the moment, or who has been charged with a task or the role of Sune's champion, often glows with a red, pink, and white scintillating aura signifying the favor of the goddess. When such an aura fades away, it bestows the effects of a *heal* spell on its wearer. This aura is the gift of the goddess; to ask her for it would anger her and outrage any Sunite clergy who heard of the request.

Those priests who have earned a great boon from Sune by completing some great task in her name may be gifted with a draft of Evergold that raises the Charisma of the priest who consumes it by 2d4 points for one day and acts as a *philter of love* upon anyone who sees the drinker for one turn after the draft is quaffed. Only priests of Sune may benefit from this draft—to all others it is poison. Charisma may reach godly levels in this fashion. Charming effects wear off and followers and henchmen gained at high Charisma drift away after the draft wears off at the end of the day, but initial reactions and any enamoring effects remain.

The Church

CLERGY: Clerics, specialty priests, mystics
CLERGY'S ALIGN.: LG, NG, CG, LN, N, CN
TURN UNDEAD: C: Yes, SP: Yes, Mys: No
CMND. UNDEAD: C: No, SP: No, Mys: No

All clerics, specialty priests, and mystics of Sune receive religion (Faerûnian) as a bonus nonweapon proficiency.

Comely male and female humans, elves, and half-elves serve the Lady of Love. Female clergy outnumber male clergy eight to one, but the men are all the more highly valued for their relative rarity. All clergy must possess an alluring or pleasing manner in addition to natural beauty, for high Charisma is essential for Sunite clergy. Ugly, physically imperfect, or marred beings are disparaged or pitied by devout Sunites, and an acquired imperfection that cannot be masked or healed by spells or other means of shapeshifting spells the end of a Sunite priest's career. Other faiths tend to regard Sunites as flighty, vain, and rather superficial, but basically harmless. Sunites have an intense rivalry with the followers of the elven goddess Hanali Celanil.

The Sunite church's organization is loose and informal, and its leadership changes regularly with the whims of its clergy. The most charismatic Sunite clergy are usually the high priests and priestesses. Little is thought of a priest dropping everything and going bounding off into the wild, particularly if the goal is some beautiful object or some beautiful individual, and such behavior creates little scandal in the church.

Sunite temples are either stunningly beautiful edifices of fantastic design or classically elegant structures strategically enhanced by sculptured landscaping. Many Sunite temples sport formal gardens with gorgeous flower beds, trellises and bowers of well-trained vines, and carefully pruned trees and topiaries. Fine sculptures and sumptuous fountains that play with soft, magical lighting provide focal points in most Sunite temple gardens.

Dogma: Beauty is more than skin deep, say the Sunites; it issues from the core of one's being and shows one's fair (or foul) face to the world. The followers of Sune are believers in romance, true love winning over all, and following one's heart to one's true destination. Fated matches, impossible loves, and ugly ducklings becoming swans are all part of the teaching of Sune.

Novice Sunites receive the following charge: "Love none more than yourself save Sune, and lose yourself in love of the Lady Firehair. Perform a loving act every day, and seek to awaken love in someone new each day. Respond to love at least once in a day.

"Encourage beauty wherever you find it. Acquire beautiful items of all sorts, and encourage, sponsor, and protect the artists who produce such things whenever and wherever you find them.

"Keep your own body as comely as possible and as attractively displayed as situations warrant. Let hairstyle and clothing best suit your personal appearance, striving to stir and delight others who look upon you. Moreover, hide not away, but always seek to present yourself to those around you in a pleasing variety of garbs and activities so as to move them with love and desire.

"Love those that respond to your beauty and all beauty, and let warm friendship and admiration flower where love cannot or dare not."

Day-to-Day Activities: Sunites are aesthetes and hedonists, who actively seek out pleasure and beauty in all things. The pursuit of aesthetic enjoyment *is* their life.

Sunite clergy buy beautiful items of art, sculpture, and handiwork whenever they find it, sponsoring good artists where necessary and overpaying for such items so as to drive prices up, create more demand, and so increase the supply of things of beauty. This is to be done as often as funds afford and subtlety permits, and in disguise if need be.

Whenever Sunite clergy must perform dirty tasks, the use of disguise is encouraged to protect the body as well as to conceal identity. The devout priest always hires or supports adventurers and others to destroy beings who vandalize beautiful creations.

All clergy of Sune also strive to create beauty in a personal way, preferably as a creator of static fine art (blown-glass ornaments, paintings, or tapestries are all fashionable), but as a dancer if one fails at all else. When one of them gains expertise in crafting things of beauty, she or he is obliged to pass on such learning by training others and turning away no one who shows genuine promise. Any moneys made through such training should be given to the church to further the growth of beauty and love everywhere.

Although Sunite clergy can rebuff unwanted advances, they should strive to build friendships and romantic feelings between themselves and others and in general wherever they go so that love may prosper everywhere in the Realms. As the lonely are in most need of such things (and the most likely to join in love of the Lady Firehair), they should be sought out by diligent clergy for friendship. Everyone, no matter how homely or disparate in faith from the path of the Lady, should be assisted by gifts of clothing, hair styling, cosmetics, and lessons in deportment, dancing, and manners to so as make themselves as beautiful as possible.

Holy Days/Important Ceremonies: Greengrass is celebrated by Sunites with a great deal of outdoor frolicking, and Midsummer Night with night-long flirtatious chases through forests and parks, but local priesthoods can set the times of other celebrations to their own pleasure, as long as at least one Grand Revel befalls each month and at least one Feast of Love is celebrated in every tenday.

A Grand Revel is a dusk-to-dawn party to which outsiders are invited, dancing and minstrelsy dominate, and those of the faith seek to attract converts with fun and the exhibition of a few of a temple's or shrine's beautiful art objects or magical treasures. A Feast of Love is a more intimate, quiet affair, open only to the faithful, who lie on couches and indulge in the gentle sipping of liqueurs and nibbling at subtly flavored bitelets (as savory *hors d'oeuvres* are called in the Realms) and sweet pastries while lone dancers perform. These dances are interspersed with readings of romantic verse and prose and lays of love sung by skilled minstrels. Such rituals always break up into private gatherings, though bards are always on hand to relate tales of courtly love or mysteries of Faerûn for those who do not feel like socializing more privately.

Sunites also offer personal prayers to Sune, always while dressed in beautiful ritual garments, standing in a pool or bath, and looking into a mirror lit only by natural light or candles. Those seeking guidance in life, entry into the faith, or atonement indulge in a night-long Candle Vigil. Sune sends guidance to them by visions visible in the mirror—often by altering the reflection of the worshiper in some way.

Major Centers of Worship: One Sunite holy house has recently outstripped the beautiful House of Firehair in Daerlun and the sacred parks in Everlund and Neverwinter to become preeminent in the worship of Sune: the Temple of Beauty in Waterdeep. This rich and important sacred site is a recently rebuilt house of graceful grandeur whose slender towers taper with exquisite smoothness as they reach up into the sky. Around these towers soft-hued *driftglobes* float, and their wandering light also illuminates the interior chambers of the temple. The temple is said to house chambers of great luxury where beautiful people gather from far across Faerûn. It serves as a safe neutral ground for Waterdhavian nobles of hostile houses to meet and pursue romance together. The Temple of Beauty is also a favorite destination for tourists of all faiths, but non-Sunites must make handsome and expensive offerings to the goddess to be allowed entry.

Affiliated Orders: The church of Sune sponsors an endless slew of honorary orders that seem to change with every new priestess or priest to rise to the head of a local temple. These titular orders convey honors for excellence in various artistic pursuits.

The church also has a small affiliated knightly order of fighters, paladins, and bards who serve to guard temples and holy sites along with the clergy and who sometimes pursue quests or do good works in Sune's name to promote her faith. (The gallant kit from *The Complete Bard's Handbook* is especially appropriate for these bards if the DM wishes to allow it.) To become one of the Sisters and Brothers of the Ruby Rose, a candidate stands vigil in a church of Sune all night. If the Lady Firehair appears to the candidate in a vision during the night or somehow shows her favor, the candidate is admitted to the order. Members in this order are given to writing essays and songs of courtly love when not engaged in vital business, and often adopt a beautiful individual to adore from afar whether that individual would be flattered by such attentions or not.

Priestly Vestments: Sunites are not bashful about their bodies. The standard ceremonial garb of Sunite priests is monastic robes for men and habits for women, both cut to show off the figure of the wearer and dyed a deep crimson. Hair is normally worn long and allowed to fall free during rituals. At other times, priestesses wear attractive wimples with v-shaped crown pieces, and priests bind their tresses back with crimson scarves. While red hair is considered touched by the goddess, all shades of hair and skin are welcome, provided they are unmarred and lovely.

Aside from her face, other, less-common symbols of Sune are a winking eye (often seen as an animated illusion on the doors of Sunite temples) or a pair of golden parted female lips with the tip of a vivid ruby-red tongue just visible between them, slyly touching the upper lip.

Adventuring Garb: At light-hearted social functions, members of the clergy often wear the lips of the goddess painted on a shoulder or their midriffs. At such times, they don garments cut away to display the badge of the goddess. When fighting or adventuring, clerics of Sune prefer as much protection (magical and otherwise) as they can afford. It is not that they are cowards, but they want desperately to avoid scars or even the need for magical healing. Sunite clergy often wear oversized, ornate, heavily padded full body armor (such as plate mail or plate armor, or even scale mail or chain mail with full coifs, helmets, and shields) designed to afford the body maximum protection against visible marring. Often such armor is fluted, polished mirror-bright, or otherwise adorned so as to be as pleasing to the eye as possible.

Specialty Priests (Heartwarders)

Requirements:	Wisdom 12, Charisma 16
Prime Req.:	Wisdom, Charisma
Alignment:	CG
Weapons:	All bludgeoning weapons (wholly Type B) and darts
Armor:	Any
Major Spheress:	All, astral, charm, creation, divination, guardian, healing, protection, sun, time, thought
Minor Spheres:	Combat, elemental, necromantic, summoning
Magical Items:	Same as clerics
Req. Profs:	Artistic ability, singing, or dancing (pick one)
Bonus Profs:	Etiquette

- Elves and half-elves may become heartwarders, though they invite the wrath of Hanali Celanil, the goddess of elven beauty.
- Heartwarders may attempt to *charm* (as the 1st-level wizard spell *charm person)* individuals of the same race and opposite sex. Heartwarders may attempt this charm once per day, but if it fails (victims are allowed a saving throw vs. spell) they cannot use this ability again until they have made proper offerings and meditations at an established shrine or temple. The victim has a –1 penalty to the saving throw for every point of Charisma the heartwarder has above 16 (–1 at 17, –2 at 18).
- At 3rd level, heartwarders are able to cast *love bite* (as the 2nd-level priest spell) once a day.
- At 5th level, heartwarders are able to cast *rapture* (as the 3rd-level priest spell) or *charm person* (as the 1st-level wizard spell) once a day.
- At 7th level, heartwarders are able to cast *flame strike* (as the 5th-level priest spell) once a day.
- At 9th level, heartwarders gain a permanent +1 to their Charisma.
- At 9th level, heartwarders are able to cast *emotion* (as the 4th-level wizard spell) once a day.
- At 12th level, heartwarders may arouse feelings of love (as the enamoring effects of a *philter of love)* in any intelligent being and cast *mass charm* (as the 8th-level wizard spell) once a tenday.
- Should the Charisma ability score of heartwarder drop below 16, then she or he is cast out of the faith until the loss in ability score is recovered. The prejudice within the church hierarchy against those who are marred or plain is very strong.

Sunite Spells

2nd Level

Love Bite (Alteration)

Sphere:	Combat
Range:	10 yards/level
Components:	V, S
Duration:	Special
Casting Time:	5
Area of Effect:	Special
Saving Throw:	None

This spell delivers a kiss made by the caster on the empty air unerringly to a chosen creature who is visible and within range. The kiss can be a simple signal (the brush of phantom lips), an actual bite that does 1 point of damage (but cannot target a specifically vulnerable spot), or the means of unerringly delivering another single harmful or beneficial spell cast within the three rounds immediately preceding the casting of *love bite* that requires a touch to deliver.

3rd Level

Rapture (Enchantment/Charm)

Sphere:	Charm
Range:	1 yard/level
Components:	V, S
Duration:	1 round/level
Casting Time:	6
Area of Effect:	1 creature
Saving Throw:	Special

This spell confers a state of bliss upon its recipient, temporarily raising his or her morale to 20 and banishing all feelings of pain, nausea, or weariness, though it actually heals and changes nothing except the recipient's state of mind (and thus spell effects based on sudden negative sensory perceptions, such as the incapacitation caused by a *stinking cloud*). So far as any injuries permit, the recipient acts happy, refreshed, rested, high-spirited, and unhurt. While the recipient is enraptured, lures designed to prey upon his or her libido are ignored (such as the song of sirens). Enraptured recipients are not affected by hypnosis or any attempts (magical or psionic) to control or influence their minds (for example, *charm person* spells).

The enraptured state can be a mixed blessing. Whenever a being is affected by a *rapture* spell, it must succeed at a saving throw vs. paralyzation or be so strongly affected as to be stunned for the spell duration. Stunned beings tremble, drop any held items or weapons, and can take no voluntary or deliberate actions until the spell wears off. Rapture affects only intelligent mammals. Priests of Sune may cast *rapture* on themselves; they receive a +4 bonus to their saving throws to avoid being stunned.

4th Level

Veil of Djalice (Illusion/Phantasm)

Sphere:	Charm
Range:	0
Components:	V, S
Duration:	6 rounds
Casting Time:	7
Area of Effect:	One being
Saving Throw:	None

Named for the famous long-ago priestess who devised it, this spell is sometimes called the "glamour glamer" because it temporarily augments the beauty of the caster or a touched being to unearthly levels. The spell also affects the recipient's voice and grace, boosting effective Charisma to 20 in all situations involving personal allure. Beings of the same race and opposite gender of the spell recipient who are not deaf and blind are helplessly smitten by the affected being and eagerly leap to serve his or her smallest whim.

6th Level

Merge with Nature (Alteration, Necromancy)

Sphere:	Charm, Necromantic, Plant
Range:	0
Components:	V, S, M
Duration:	Permanent
Casting Time:	1 hour
Area of Effect:	Caster
Saving Throw:	Special

This spell allows a female priest of Sune to avoid old age and death by transforming into a dryad, a being with a life expectancy and strength of constitution and health far beyond mortal range. This spell is used only by

high-ranking and somewhat desperate priestesses of Sune, who use it to retain a certain youth and charm and to avoid the shame of being cast out of the clergy when they can no longer hold off the ravages of age. The use of this spell has fallen out of favor in the church, but knowledge of the prayer is retained in the Sunite liturgy.

Upon casting this spell, the caster links herself with a tree and unites with it so that she actually becomes a dryad (as in the MONSTROUS MANUAL tome), losing her spellcasting and other class abilities in the process, but getting all a dryad's powers in their stead. As this spell is not reversible, it is used rarely and only by individuals willing to leave this world and relinquish their positions to a new generation. At the end of the ceremony, the caster must pass a system shock roll or die.

Successful use of this spell requires a tree willing to accept the dryad-to-be (which can be learned by a *speak with plants* spell), the presence of two willing assistants of the Sunite church (preferably clergy), and the caster's holy symbol. The system shock roll that marks the conclusion of the spell is penalized by –10% for every component of the spell ritual that is missing (for instance, –10% for not finding a *willing* tree, –10% for only one assistant, etc.).

Talona

(Lady of Poison, Mistress of Disease, She of the Deadly Kiss, Mother of All Plagues)

Lesser Power of Carceri, CE

PORTFOLIO:	Disease, poison
ALIASES:	Kiputytto
DOMAIN NAME:	Cathrys/Palace of Poison Tears
SUPERIOR:	None (formerly Bhaal)
ALLIES:	Bane (now dead), Bhaal, Shar
FOES:	Chauntea, Loviatar, Mielikki, Silvanus, Sune, Lliira, Kelemvor, Tyr, Shiallia
SYMBOL:	Three golden amber teardrops on a purple equilateral triangle with point upward
WOR. ALIGN.:	LN, N, CN, LE, NE, CE



Talona (Tah-LOW-nah), one of the Dark Gods, is often depicted as a withered old crone with a scarred, tattooed face in religious texts. Where she walks, misfortune and death follow. She is an odd deity. Sages have described her as having the personality of a petulant, greedy child trapped in the body of a once-beautiful woman now scarred by horrific disease and ravaged by age: She is alternately desirous of attention at any cost like a small child and aloof like a wounded paramour who has been discarded by her love.

Talona's power slowly wanes after each great plague in Faerûn. When she feels vulnerable in her position, she unleashes another wave of misery and disease-brought death and receives a torrent of prayers entreating her to spare the inhabitants of Faerûn from her withering touch. Her power then waxes again in an endless cycle of indifference, devastation, and appeasement. In particular, Talona's power was ascendant during the destruction of Asram (after the erection of the Standing Stone), in the Year of the Clinging Death (75 DR), during the Rotting War (902 DR), in the Year of the Scourge (1150 DR), in the Year of the Empty Goblet and the Year of Beckoning Death (1252–1253 DR), and during the Great Plague of the Inner Sea (1317–1323 DR).

Some old texts of Talona refer to her as Kiputytto, but this is actually the name of a rival demipower who challenged Talona's portfolio and lost. The battle between the two goddesses destroyed the Netherese survivor state of Asram in its wake. When Kiputytto attacked Talona, Talona plagued the ill-fated Asram in order to obtain the devotional power generated from the worship of its citizens, who hoped to appease Talona and lessen the effects of the disease. Kiputytto responded in kind in the same location, provoking a devastating series of increasingly virulent plagues (perhaps even magical in nature) that overloaded the curative resources of Asram's various priesthoods and wiped out the entire population in less than a month. Even most of those who escaped the scourged area died soon after of disease. Shortly afterward, Talona won this devastating deific contest and murdered Kiputytto.

Representations of Talona's symbol dated to before her battle with Kiputytto show it depicted as a flesh-colored equilateral triangle with point upward containing three teardrops arranged in a triangle with the uppermost black, the lower left purple, and the lower right green. Why the coloration was changed after her triumph over Kiputytto is one of the inner mysteries of the church not ever revealed to outsiders.

While he lived, Talona served Bhaal along with Loviatar, though Loviatar and Talona and are fierce rivals. Loviatar loves to torment and tease Talona over her ugly appearance, her scanty number of followers, her cowardly and ineffectual attacks, and her puny portfolio (in Loviatar's words). Needless to say, Talona openly delights in any setbacks Loviatar experiences, and sometimes even aids good adventurers if she thinks they will damage Loviatar's reputation. Talona has recently cultivated an alliance with Shar.

Talona's Avatar (Mystic 28, Mage 26, Thief 20)

Talona appears as a tall, gaunt human female with long, unkempt hair and elongated, reaching fingers. She looks like a formerly voluptuous woman whose frame and charms have been wracked by hard years, horrific disease, and starvation. The Lady of Poison can cast spells from any school or sphere, but prefers spells that attack the body internally, most of which are typically from the school of necromancy and the necromantic and healing spheres. (If the optional wizard classes presented in PLAYER'S OPTION: *Skills & Powers* are employed, Talona should be treated as a 26th-level specialist in the school of alchemy in addition to being a standard mage, with all the corresponding powers of a specialist in that school and access to all the spells of the school of alchemy.)

Talona usually appears at festivals when her followers need her most, but she has no taste for violence. If someone attacks her clergy members while she is present, she empowers a few of them with her touch, bestows full spells to all of her worshipers who can use them, and disappears, leaving them to fend for themselves. (During all of this, she ignores attackers, letting her full harmful powers work on any of them foolish enough to strike her.)

AC –2; MV 15; HP 184; THAC0 2; #AT 1
Dmg 1d10+1 (+1 STR)
MR 70%; SZ L (10 feet)
STR 17, DEX 22, CON 24, INT 20, WIS 21, CHA 14
Spells P: 12/12/12/11/10/9/6, W: 6/6/6/6/6/5/5/5/5
Saves PPDM 2, RSW 3, PP 5, BW 7, Sp 4

Special Att/Def: Talona's dancing movements are said to be alluring, and her lips welcoming and gentle—but unless she wills it otherwise, anything nonmagical that touches her rots away, from monsters' claws to broad swords, collapsing and crumbling away within three rounds of initial contact. Unless a weapon or armor is used to make contact (whereupon it is destroyed unless it is an artifact), living creatures lose the limb they touched Talona with and suffer 1d12+10 points of damage. They must also make a successful saving throw vs. poison or they contract a wasting disease that inflicts 2d8 points of damage a turn later and then 1d12 points of damage at the end of every turn thereafter until the disease is removed by *cure disease*, *remove curse*, *heal*, *limited wish*, or more powerful magics or they die. Damage lost due to this disease is not curable by any means until the disease is disposed of.

Talona's touch can heal a creature of all hurts including restoring lost limbs, removing lycanthropy, and breaking *geas* spells or curses, but she prefers to kiss and embrace her clergy members and so send fatal diseases raging through their bodies. She then forces an antidote from her saliva through their veins by another kiss when they are on the brink of death. This causes initial burning pain followed by a rapturous ecstasy and is an experience of which most Talontar dream, particularly if they have felt it before. (When priestly writings enthuse with wild joy over Talona's Touch, this is what they are referring to.) This purging cleanses the body of all weaknesses and imperfections, and for a tenday after experiencing Talona's Touch, a Talontar automatically succeeds at all ability checks, receives a +4 bonus to attack rolls, does maximum possible damage with all physical attacks, and casts all spells for maximum possible duration, area of effect, potency, and damage.

Other Manifestations

Talona may manifest as a flickering brown-and-yellow radiance above a place of disease or death (such as a battlefield). Her shape and movements resemble a dancing flame able to *teleport* itself for short distances. She is unable to speak in this form, but may write by burning letters in wood or other organic substances or scribing them in sand, ashes, dust, or other loose material. In this form, she can by touch bestow spells, enact her Touch (see above), and communicate mind-to-mind employing mental visions with any creature. (In practice, only Talontar are favored by such

communications.) She also sends chasme (tanar'ri), gulguthras (otyughs, neo-otyughs, and gulguthydras), imps and quasits, ironmaws, rats (packs of giant and normal-sized rodents), sewerms, shadowdrakes, spiders (gargantuan, hairy, and watch), terlens, and vorrs to inflict her wrath, show her approval, or aid her faithful. Her presence is sometimes indicated by the sudden appearance and rapid growth of a black lily or a poisonous herb or fungus. The Talontar believe the discovery of a solitary piece of amber or jasper indicates the Lady of Poison's favor, but if such a gem shatters when touched, the victim will soon die of disease (if amber is found) or poison (if jasper is happened upon).

The Church

CLERGY: Clerics, specialty priests, mystics
CLERGY'S ALIGN.: LE, NE, CE
TURN UNDEAD: C: No, SP: No, Mys: No
CMND. UNDEAD: C: Yes, SP: No, Mys; No
All clerics, specialty priests, and mystics of Talona receive religion (Faerûnian) as a bonus nonweapon proficiency.

Talona, like most chaotic evil gods, is more feared than worshiped and is propitiated to avoid her attentions, not to draw them. The church of Talona operates underground, as can be expected of a faith that promotes death and disease. It is strongest in those regions where plagues are rampant, and the faithful of Talona are often accused of creating such situations. Many wererats pray to the Lady of Disease for additional weapons of disease to use against the hated humans.

Those who actively worship Talona tend to gather in secret in the catacombs beneath cities or in wilderness ruins. Underground temples are often built above reeking, overflowing sewers or in humid grottoes overgrown with fungi and mold. Wilderness shrines are typically located in stagnant swamps and marshes rife with disease-laden mosquitoes and rich with the sickly sweet scent of decay. Twisted gargoyles carved to resemble mortals wracked with various diseases or poisons are positioned prominently throughout such structures.

The Lady of Poisons attracts the cruel to her service; her priests tend to be self-sufficient, capable—and sadistic. Priests of Talona are known as Talontar, and members of the faith as a whole (laity and clergy) are called Talonites. Talontar are partial to ritual facial tattoos and scarification over their whole bodies. Talonite priests of 2nd level or less are considered probationary initiates. Only upon reaching 3rd level are they formally inducted into the priesthood. Specialty priests of Talona, known as malagents, wield poisoned daggers and serve as the adventuring and internal policing arm of the faith. They make up about 45% of Talona's clergy members and are slowly ascending to dominance of the faith, with clerics (40%) and mystics (15%) comprising the remainder of the priesthood. Specialty priests are addressed as "Most Fatal Horror" and are sometimes—not to their faces—known as "Fatals" to other Talonites. Other priests of the Lady of Poisons are addressed as "Most Debilitating Holiness," though senior clergy usually call their juniors "Young Venom," regardless of their relative ages.

Dogma: Talona's ethos stresses that life and death are in balance, but that death is the more powerful and should be paid proper homage and respect. Life and death are balanced only because birthing and generation are so plentiful. Death is the true power, and the lesson that waits for all. If it falls to the followers of Talona to drive home the point with the tip of a dagger, so be it.

Talona's faithful are taught that if they respect death and the many ways the powers can deal it, that knowledge will allow them to live longer. If people think themselves invincible thanks to wealth or a swift swordarm or strong spells, the great equalizer of disease, Talona's breath, will teach them respect and humility.

Initiates to the faith are charged as follows: "Let pain be as pleasure to the faithful of Talona. She works upon you from within, and in weakness and wasting is her strength. She is forever and always with you, whomever you or the rest of the world believes in or serves. Let all living things learn respect from Talona and pay homage to her in goods and in fervent worship, and her dedicated priests will intercede for them so that Talona will not claim them—this time. Go and work in Talona's name and let your doings be subtle or spectacular, but make them known as the will of the Mother of All Plagues."

Day-to-Day Activities: Aside from selling poisons, antidotes, and medicines, the Talontar travel Faerûn as quietly as possible, constantly seeking out new diseases and afflictions and spreading rumors so as to augment the reputation of Talona. What seems to motivate Talontar in their day-to-day behavior is a quest for respect: respect that is due Talona for her potentially devastating abilities and due them as her representatives in Faerûn. Throughout their careers, Talona's priests work with magic and inoculations to build their personal immunities to various poisons and diseases. Thus protected, they treat the diseased, take employment as food tasters for paranoid rulers, wealthy merchants, and nobles, and bury those who have died from diseases. Whenever a realm or city-state casts out or punishes any Talontar, for any reason, priests of Talona work to cause a plague in that place to exact "Talona's price" for such insults. Rumors have circulated that certain unscrupulous Talontar have occasionally chosen wealthy folk as targets for disease so that wealth and properties can be seized by the church upon the death of these wealthy owners—with the threat of contracting disease keeping rightful heirs and claimants at bay.

Holy Days/Important Ceremonies: The church of Talona observes thrice-daily prayers to the goddess (morning, highsun, and evening, though the timing of such rituals need not be precise), and daernuth (holy festivals) every 12 days. Festivals are events open to nondevotees, where such visitors are encouraged to pray and give offerings to Talona to spare themselves or loved ones from death, disease, wasting diseases, and the like. At such day-long celebrations, priests of Talona are always careful to show lepers and other victims of disfiguring diseases being cured by priestly magic before everyone and also to demonstrate their immunity to contracting disease by touching disease-carrying or filthy objects to the still-bloody ritual wounds of a Talontar (inflicted as during a private cicatrization ceremony). A long symphony of rolling drums, deep-voiced chanting, and glaur, shawm, and zulkoon music proclaims the power and veneration of Talona throughout the day, and minor priests busily sell poisons (for eliminating vermin, of course), antidotes, and medicines throughout the day, assisted by senior clergy who diagnose conditions (usually with great accuracy) and prescribe treatments in return for stiff fees (typically 50 or 100 gp per examination).

Annually at the daernuth falling closest to Higharvestide, initiates of the faith are formally inducted into the priesthood. This ascension is marked by horrifying private ceremonies involving ritual scarring and sacred tattoos. Exceptionally unappealing individuals (Charisma 3 or 4) who undergo the ascension ceremony find their personal Charisma raised by the ceremony due to the respect engendered in those viewing them by the fact that they survived the experience causing such scars (Charisma goes up to 5). The amount of scarring is so severe for specialty priests of the faith that their Charisma drops to a maximum of 11 if it was higher before the ceremony, though the same benefit for a dismally low Charisma is accrued.

Major Centers of Worship: The House of Night's Embrace, a fortified temple-palace in Tashluta ruled by Lady Doom Thalaera Indlerith, is the most prominent site of Talona's worship. The House is defended by an army of black-masked guards assisted by gargoyles and golems. In its secretive depths the battle-tested Priestesses of the Lady's Night make poisons, potions that spread disease by touch or introduction into beverages, and antidotes to both (which they sell at very high prices). Agents of the Night's Embrace maintain a busy touring schedule of wealthy houses, noble country seats, and royal courts throughout Faerûn posing as purveyors of fine wines and perfumes, but their true calling is an open secret. Many of the priestesses employed in this duty dabble in local politics (and love lives) for their own entertainment, secure in the knowledge that fear of poisoning will keep them safe from the daggers that claim most intruders into such affairs.

Affiliated Orders: Talona is not served by any military or knightly orders, but she *is* served by several secret cabals of rogues and other vermin. The Plague Rats are an elite organization of thieves, assassins, and wererats active throughout the Western Heartlands and the North. Their secret base is believed to be located in the depths of the Rat Hills and to have connections to Undermountain. It was apparently unaffected by the great Conflagration in the Year of the Shield (1367 DR).

The Plague-mother's Children is a guild of thugs active throughout Chondath and the Vilhon Reach. Formerly composed of crusaders dedicated to the extension of the Rotting War as the ultimate test of Talona's favor, it has degenerated in recent years into an informal brotherhood of warriors and thieves who run extortion rackets throughout the region and threaten Talona's wrath if they are not given their monetary due. (Crusaders are no longer included among the faithful of the Mistress of Disease.)

During the Time of Troubles, Talona appeared to an evil human wizard named Aballister and bade him to found a trifold order of wizards, priests, and warriors. Castle Trinity, a castle-in-mountain's clothing, was built into a rocky spur on the northeastern edge of the Snowflake Mountains. Talona gave the wizard an unholy recipe, the Chaos Curse (named *Tuanta Quiro*

Miancy—the Most Fatal Horror), with which he could destroy the agents of good in the region. Accessed by a dozen rocky tunnels, the stronghold was eventually collapsed and ruined through the work of Cadderly, a priest of Deneir based in the nearby Edificant Library, and his friends. They succeeded after countless battles in the Library, the Snowflake Mountains, the nearby Shilmista Forest, and in the town of Carradoon. Remnants of the triumvirate of Talona may yet survive in secretive fellowship.

Priestly Vestments: All priests of Talona wear gray and green robes with ragged sleeves. These are washed but never repaired and in time become faded rags. Out of pride, most priests continue to wear their old, worn-out vestments until they are nearly naked. Old and high-ranking priests tend to have ritual scars and tattoos all over their bodies, and some even sport many body-piercings so that their torsos are studded with small rings linked with fine chains. Female clergy and laity alike often wear earrings and elbow-dangles of black metal wrought in the shape of talons.

Adventuring Garb: If embarking on a possibly dangerous adventure or preparing to go into battle, Talontar favor black-and-purple armor adorned with spurs, horns, and spikes. They wear any armor in a pinch and prefer to wear as much armor as possible.

Only specialty priests of Talona carry the special ceremonial poison daggers of the faith. They have no compunction against using them in combat. A nonbeliever caught with such an item attracts the unwanted attentions of Talona to his or her health as well as her church's wrath.

Specialty Priests (Malagents)

Requirements:	Wisdom 14, Constitution 14
Prime Req.:	Wisdom, Constitution
Alignment:	CE
Weapons:	All bludgeoning (wholly Type B) weapons plus a ceremonial dagger with poison grooves and the symbol of Talona engraved or otherwise worked into the handle
Armor:	Any
Major Spheress:	Astral, chaos, combat, divination, guardian, healing, necromantic, summoning
Minor Spheres:	All, charm, protection
Magical Items:	Same as clerics
Req. Profs:	None
Bonus Profs:	Herbalism, ceremonial dagger

- Malagents gain a +4 bonus to all saving throws vs. poison.
- Malagents are immune to nonmagical diseases and receive Constitution ability checks against acquiring magical diseases. These checks are made at a +4 bonus. When the chance of acquiring a magical disease is expressed as a percentage, that chance is halved (round down) for malagents.
- Malagents gain a normal saving throw against potions that would normally not allow a saving throw.
- Malagents gain a +4 bonus to herbalism proficiency checks when brewing poisons.
- At 3rd level, malagents can identify pure poisons by smell.
- At 5th level, malagents can identify poisons in drinks by taking a tiny sip. This sip has no effect on them.
- At 7th level, malagents may identify poisons in food by taking a tiny bite. Again, this bite is too small to affect the malagent.
- At 7th level, malagents are able to use a *poison touch* (as the 2nd-level priest spell) or spread *contagion* (as the 4th-level wizard spell) once per day by touch.
- At 10th level, malagents can cast *cause disease* (as the reverse form of the 3rd-level priest spell *cure disease)* once per day by touch. The debilitating form of this disease is called the green rot and is typified by a luminous, greenish decay on exposed skin. The fatal form of this disease is the scaly death, in which the bones weaken and the flesh peels back until the major systems of the body fail.
- At 13th level, malagents can exhale a *cloud of pestilence* (as the 4th-level priest spell) or a *stinking cloud* (as the 2nd-level wizard spell) once per day.
- If a malagent has a Charisma of 12 or greater, other Talontar will insist on the use of so many tattoos or so much self-mutilation as to lower that Charisma to less than 12 when the malagent is initiated into the faith at 3rd level. This may not be voluntary on the malagent's part, so good-looking malagents have been warned. Individuals with Charisma scores of 3 or 4 who undergo the initiation ceremony at 3rd level find their personal Charisma raised by the ceremony due to the respect for their survival engendered in those viewing their scars, and their Charisma goes up to 5.

Talonite Spells

2nd Level

Poison Touch (Alteration, Necromancy)

Sphere:	Combat, Necromantic
Range:	0
Components:	V, S
Duration:	Special
Casting Time:	5
Area of Effect:	One creature
Saving Throw:	Special

This spell creates a flickering brown radiance around the caster's hand or another chosen limb. Within 5 rounds of casting *poison touch*, the priest must touch a chosen victim, or the magic fades and is wasted. A successful attack roll is required to touch a victim. If such a touch is made to any part of the victim (armor or clothing may be touched, as bare flesh contact is not required), the brown light flashes once and is gone, and the victim must make a saving throw vs. spell.

If the saving throw succeeds, the victim takes 1 point of damage and the corrosive magic eats a hole in any armor or garment worn and causes a disfiguring eruption of the skin beneath the touched area into raw welts, and then the spell ends. This wound inflicts a temporary loss of 2 points of Charisma upon the victim, but the wound vanishes and the ability score points are regained through normal healing rest or the use of curative magic (such as *cure light wounds)*.

If the saving throw fails, the victim suffers 6 points of damage and is slowed (as the spell) instantly until the end of the following round. On this second round, the victim must make another saving throw. If it succeeds, the victim suffers 1 point of damage, is corroded as discussed above, and the spell ends. If this second saving throw fails, the victim suffers 3d6 points of additional damage and must make a Constitution ability check *and* a Strength ability check. If both succeed, the spell ends without further effect. If one fails, the victim falls unconscious and takes an additional 1d8 points of damage but can be roused on the following round or later if still alive. If both checks fail, the victim takes an additional 1d10 points of damage, falls into a coma instantly, and cannot be roused by any known means for 1d12+2 rounds.

Once a *poison touch* is delivered, the casting priest is free to take any other desired actions.

4th Level

Cloud of Pestilence (Alteration, Evocation)

Sphere:	Combat, Elemental Air
Range:	10 yards/level
Components:	V, S
Duration:	4 rounds
Casting Time:	7
Area of Effect:	40-foot-wide, 20-foot-high, 20-foot-deep cloud (shape can be altered by narrow confines)
Saving Throw:	Special

This spell creates a billowing cloud of yellowish-green vapors that resembles the effect of a wizard's *cloudkill* spell—but unlike the vapor cloud generated by that spell, a *cloud of pestilence* cannot be moved by any known means (though *dispel magic* causes it to fade into nothingness); it sits motionless until the spell expires. The caster is unaffected by his or her own *cloud of pestilence*, as is any creature wearing or bearing a consecrated holy symbol of Talona. All other creatures caught in or entering the acrid, foul-smelling vapor cloud must make a saving throw vs. spell:

During the first round of exposure to the vapors (or during initial exposure in the case of those who leave and reenter the area of effect), those who succeed at the saving throw are unaffected. Those who fail the saving throw take 1d4 points of damage and begin coughing violently. Spellcasting, normal speech, and tasks requiring Dexterity, such as opening locks, writing, and the like, are now impossible.

On the second round of exposure (or second exposure in the case of those who leave and reenter the area of effect), another saving throw must be made. If it is successful, the victim continues to cough and suffers another 1d4 points of damage. If the saving throw is unsuccessful, the vapors inflict 3d4 points of damage, the victim is slowed (as the spell), the victim continues to cough, and the victim's vision becomes blurred, resulting in a –2 penalty to all attack rolls, difficulty in telling friend from foe when the two are near each other, and an increased possibility of tripping, bumping into things or people, and like effects.

On the third round of exposure (or third exposure to the same *cloud of pestilence* in the case of those who leave and reenter the area of effect), another

saving throw must be rolled. If successful, the victim takes 1d4 more points of damage and the coughing continues. If the victim fails the saving throw, she or he sinks into unconsciousness and takes 4d6 points of additional damage.

On the fourth round (or fourth exposure to the same *cloud of pestilence*), another saving throw must be rolled. If the victim succeeds at the saving throw, the vapors inflict 1d4 points of additional damage and the victim is caught in a coughing fit until the spell expires. If the victim fails the saving throw, the vapors inflict 4d6 points of additional damage, the victim continues coughing and is slowed for 1d4+1 rounds after the cloud dissipates, and the victim contracts a lung disease that reduces his or her movement rate by 1, makes facial muscles twitch and tremble from time to time, and steals 1 hit point from the victim every 2 days. This hit point loss cannot be cured until the disease is cured and continues at the rate of 1 hit point every 2 days until death occurs or the disease is banished. The disease, known as Talona's grimace from the facial twitch it causes, is curable by magic and by the proper use of some herbal medicines, but not through simple rest.

Touch of the Talontar (Alteration, Necromancy)

Sphere: Combat, Necromantic
Range: 0
Components: V, S
Duration: 1 turn
Casting Time: 7
Area of Effect: Touched beings
Saving Throw: Special

This spell creates a flickering brown radiance around the caster's hand or another chosen limb that lasts for 1 turn. While this radiance glows, the priest can attempt to touch and affect as many victims as she or he has normal attacks within that period of time. All creatures the priest manages to touch during that time become the victims of *touch of the Talontar* save for those beings the caster wills, during contact, the magic not to harm. A successful attack roll is required to touch a victim. If such a touch is made to any part of the victim (armor or clothing may be touched, as bare flesh contact is not required), the brown light flashes, and the victim must make a saving throw vs. spell.

If the saving throw succeeds, the victim takes 1 point of damage; the corrosive magic eats a hole in any armor or garment worn and causes a disfiguring eruption of the skin beneath the touched area into raw welts; and the spell's effects end for that victim. This wound inflicts a temporary loss of 2 points of Charisma upon the victim, but the wound vanishes and the ability score points are regained through normal healing rest or the use of curative magic (such as a *cure light wounds*).

If the saving throw fails, the victim suffers 6 points of damage and is slowed (as the spell) instantly until the end of the following round. On this second round, the victim must make another saving throw. If it succeeds, the victim suffers 1 point of damage, is corroded as discussed above, and the spell's effects end for that victim. If this second saving throw fails, the victim suffers 3d6 points of additional damage and must make a Constitution ability check *and* a Strength ability check. If both succeed, the spell's effects end for that victim. If one fails, the victim falls unconscious and takes an additional 1d8 points of damage but can be roused on the following round or later if still alive. If both checks fail, the victim takes an additional 1d10 points of damage, falls into a coma instantly, and cannot be roused by any known means for 1d12+2 rounds.

Once the *touch of the Talontar* is cast, the casting priest is free to take any other desired actions, including touching other victims (within the spell duration), casting other spells, or attacking with a weapon. Note that the effects of *touch of the Talontar* cannot be transmitted through a weapon, but only through the hand of the casting priest.

5th Level

Talona's Blessing (Abjuration, Necromancy)

Sphere: Protection, Necromantic
Range: Touch
Components: V, S
Duration: 1 turn/level
Casting Time: 8
Area of Effect: One being
Saving Throw: None

Talona's blessing must be delivered by flesh-to-flesh touch. This spell renders the touched spell recipient—who may be the caster—temporarily immune to all poisons (including blood poisoning, venoms, and poisonous gases) and diseases (including lycanthropy and mummy rot). *Talona's blessing* also prevents the onset or spread of parasitic infestations, gangrene, and existing diseases (such as leprosy and transformations due to plant symbiosis). It expels rot grubs from the body of the spell recipient without further harm to the spell recipient, and permanently kills musks, molds, spores, seeds, and mosses infesting or in contact with the body of the protected being.

Talos

(The Destroyer, the Raging One, the Stormstar, the Storm Lord)

Greater Power of Pandemonium, CE

PORTFOLIO: Storms, destruction, rebellion, conflagrations, earthshakings, and vortices
ALIASES: Bhaelros (Calimshan), Kozah (Anauroch, among the Bedine), Malyk (the Underdark)
DOMAIN NAME: Pandesmos/Towers of Ruin
SUPERIOR: None
Allies: Auril, Malar, Umberlee, Velsharoon
FOES: Chauntea, Lathander, Mystra, Sune, Deneir, Gond, Helm, Mielikki, Oghma, Silvanus, Tyr, Eldath, Shiallia
SYMBOL: Three lightning bolts, each of a separate color, radiating from a central point
WOR. ALIGN.: LN, N, CN, LE, NE, CE



Talos (TAH-los) is the destructive force of nature. He is the god of storms, forest fires, earthquakes, tornadoes, hurricanes, and general destruction. He attracts the destroyer, the raider, the looter, and the brigand among his followers. His actions often seem petty and vengeful and are frequently motivated by rage, anger, and the desire to not appear weak or compromising in any way to his followers or the other powers of Faerûn. He exults in seeing what he or his followers can burn, break, flood, kill or otherwise utterly destroy. He is like a malicious and twisted child whose power and wrath know no bounds and who proves his self-worth and standing again and again by raining havoc and ruin down on those who can little oppose him. Under the alias of Malyk, Talos is trying to fold wild and destructive magic into his portfolio. Mystra is openly challenging the Storm Lord's ploy, and it is likely to fail quickly in the face of her open opposition.

When Talos is portrayed in religious art, he looks similar to his avatar (see below). His home, the Towers of Ruin, is also known as the Screaming Towers and the Towers at the Heart of the Winds because of the howling winds that curl eternally around it in a helix. He is served by Auril, Malar, and Umberlee. Collectively, the four are known as the Gods of Fury. The storm god's relationship with Auril is said to be close and cordial, though he has no compunction about attempting to erode and usurp her portfolio and power base whenever possible. His relationship with Umberlee is flirtatious and filled with rivalry. Talos and Malar only grudgingly work together, and Malar would happily kill Talos if he only had the power to do so. Talos has recently sponsored the once-mortal Velsharoon the Vaunted to demipower status, but Velsharoon is not likely to survive long with the sort of "aid" Talos seems to be providing powers in his service.

Aside from his divine foes listed above, Talos counts among his enemies all those who dare to work magic to try to control the winds and weather in an ongoing or wide-ranging fashion, including the mortal wizards of Netheril and Myth Drannor in the past and the wizards of Halruaa and Thay currently.

Talos's Avatar (Fighter 37, Mage 27, Cleric 15)

When Talos is seen, which is seldom, he appears as a broad-shouldered, bearded young man with a single good eye, the other covered by a dark patch. Some sages say the empty eye socket is filled with whirling stars. He dresses in a half-suit of field plate armor (sans helm) worn over smooth black leather armor and black leather gloves. He can draw spells from any school or sphere except the spheres of animal, creation, law, or plant. He cannot use light-creating spells or forms of spells from the sun sphere.

AC –5; MV 15, Fl 24; HP 235; THAC0 –10; #AT 5/2
Dmg 1d6+19 (quarterstaff +3, +14 Str, +2 spec. bonus in quarterstaff)
MR 65%; SZ H (12 feet)
Str 25, Dex 17, Con 23, Int 19, Wis 17, Cha 18
Spells P: 8/8/7/6/4/2/1, W: 6/6/6/6/6/6/5/5
Saves PPDM 3, RSW 3, PP 4, BW 4, Sp 4

Special Att/Def: If Talos raises the eyepatch, *chain lightning* roars forth from the empty socket at targets of his choosing. If he removes his right glove, the hand goes with it, revealing a hollow arm from which *cones of cold* spray repeatedly (two a round, in addition to any spells Talos may cast). If he removes his left glove, three staves issue forth from the hollowness that is his left arm; he can then wield any one of them in a round with his right hand.

The first is a staff made from the first iron forged in the Realms, and it can raise and hurl the winds. This staff works as the 5th-level priest spell *control winds*, but Talos can always shift the category of wind up or down one within a round and can stabilize it as he wishes without spending time to concentrate. Talos can also simultaneously use the wind control ability to form a *wind wall* around himself similar to the 3rd-level wizard spell, but of incredible strength.

The second is a staff of the first silver smelted in Faerûn, and it can call up deadly waves, waterspouts, whirlpools, or *part water* with such power as to lay bare the bottom of a river, lake, or harbor. Waterspouts and deadly waves have THAC0 7 and do 5d6 points of damage per successful attack. For purposes of this staff's effects on terrain, ships, and structures, it works as either the regular or reversed forms of the 4th-level priest spell *lower water* or the 6th-level priest spell *part water*, but Talos can affect any area up to 3 miles in diameter.

The third staff is carved from the first tree felled in Faerûn (said to be a shadowtop), and it can *move earth* swiftly and over a large enough area to open great rifts in the land or can cause *earthquakes*. This *move earth* ability is as the 6th-level wizard spell, but Talos can effect whatever terrain he wishes up to 3 miles square in length and width and until bedrock is struck in depth, requires no earth elemental, and completes all movement in no more than five rounds. The *earthquake* ability is as the 7th-level priest spell cast by a 30th-level cleric.

Talos can also use any of these staves as a *quarterstaff +3*. He is immune to lightning and electrical damage of any sort (except that caused by his eye) and to any sort of damage caused by cold, wind, air, or water.

There are persistent rumors that if Talos ever removes his eyepatch and both gloves at once, he will be destroyed. Confirmed reports reveal that if he ever directly tastes damage from one of his staves, from his right arm, or from his eye, Talos vanishes for 4d10 days and does not grant spells to his clergy nor manifest in any way in Faerûn for that time.

Other Manifestations

Talos is usually encountered as titanic, bellowing laughter in the heart of a gale. Sometimes the laughter is accompanied by two eyes like giant blazing coals, which are surrounded by swirling maelstroms of air. At sea, this manifestation always means the loss of at least one ship.

In urban areas, Talos more often manifests as two fist-sized, swirling storm clouds. There is a clap of thunder, and lightning arcs between the clouds. If Talos is displeased, a bolt of lightning striking for 9d6 points of damage (and often forking) leaps from each cloud to strike at the beings or objects that offend him. If the god is bestowing favor, red-hued lightning crackles and shoots forth from both in a straight beam (not a zigzagging bolt) to the being or item Talos is pleased with and bestows upon it healing or spells. The red lightning stroke can even temporarily confer such powers as infravision, the ability to *fly*, or *X-ray vision*.

Talos also sometimes works through the presence or action of vargouilles, yeth hounds, quasits, wind walkers, and the elemental spirits known as tempests. When he appears as Bhaelros in Calimshan, he often manifests in the form of a turbaned genie with dusky skin rising out of a sandstorm.

The Church

CLERGY: Clerics, specialty priests
CLERGY'S ALIGN.: CN, LE, NE, CE
TURN UNDEAD: C: Yes, if neutral; SP: Yes
CMND. UNDEAD: C: Yes, if evil; SP: Yes

All clerics and specialty priests of Talos receive religion (Faerûnian) as a bonus nonweapon proficiency. All priests of Talos are immune to lightning or electrical damage.

Talos's name is invoked by individuals who wish to escape his attentions, not suffer them. He has few direct followers who support (and encourage) his depredations. Rather, he is more feared than worshiped, which seems to account for the pernicious underground presence of his church throughout Faerûn as much as anything. His established clergy is itinerant for the most part and preaches by warning of dooms and disasters to come. Frequently his priests are right in their predictions because either they or Talos ensure that they come true. This does not make his clergy members terribly popular—yet another reason why they tend to travel a lot.

The church of Talos exults in the wild destruction of nature at its fiercest. Clergy and the faithful tend to be fatalistic in nature as a result—almost self-destructive. However, priests of Talos usually wish to take as many others with them as possible. The protections the Storm Lord confers upon his clergy make the priesthood of the Destroyer popular with many folk who exult in the feeling of power—or who just like to destroy things. All would-be priests of the Storm Lord are confirmed his service through the manifestation of Talos as two small storm clouds. The clouds strike a supplicant with a red lightning stroke that does him or her no harm, and it is revealed to the supplicant's mind that she or he is indeed chosen to serve the Stormstar. This is referred to as being "Touched by Talos."

In the priesthood of Talos, specialty priests, known as stormlords (a title used irrespective of gender), are by far predominant and clerics are in the minority. The split is about 80/20. Clerics are usually found only as adventurers and free operatives outside the scattering of church cells, which are all led by stormlords. Typical titles used by clergy of Talos, in ascending order of rank, are: Storm Supplicant, Weatherwise, Talon (full, confirmed priest), Lord/Lady of Fury, Eye of the Storm, Reaver, Stormherald (high priest), High Stormherald, and Weathermaster/Weathermistress.

The spells of a Stormherald relating directly to natural forces (such as *call lightning* and *flame strike*) deal double the normal damage, and so the uppermost three titles in this list are honors bestowed and confirmed by Talos, not ranks that priests dare to assume for themselves—for Talos destroys those who speak against his will. High-level Talassan priests can strip their inferiors of all spell powers for a day thanks to a secret, powerful 7th-level spell—so they can literally command obedience. Most have used this threat wisely and sparingly to gather individual priests together to wield powerful storm magics against Harpers, Lathanderites, and other forces that have gathered to deal with *them*.

The clergy of Bhaelros in Calimshan and the clergy of Talos had a brief period of conflict over which of their deities is the "real god of destruction." Since Bhaelros is merely an alias of Talos, Talos evidently found the ongoing blood feud both amusing and a fitting tribute in human destruction to his name. Relations have now calmed again, and the relationship between the two churches is cordial once more.

Most Talassan temples and shrines are secret because of the reputation of the church. The worship of Talos is outlawed in many countries. Where there are public temples to Talos, many of them take the form of castles or walled compounds because they must often serve as strongholds that the faithful of Talos can defend against angry folk.

Dogma: Talos the Destroyer is the dark side of nature, the uncaring and destructive force that lies waiting to strike at any time. Talassans are taught that life is a combination of random effects and chaos, so the devout should grab what they can, when they can, as who can say when Talos will strike and bring them into the afterlife?

Talassan clergy are to preach to all of the might of Talos, warning them always of the forces only he can command—the fury of all Faerûn. They are never to cease in such speech, so that everyone may know that Talos is to be worshiped by all, and that in time to come he *must* be, or he will destroy all life with the forces at his command. His clergy should walk unafraid in all storms, forest fires, earthquakes, and other disasters, for the power of Talos protects them. They should let others see this whenever possible, so that unbelievers will come to believe in the true power of almighty Talos.

Talassan clergy should make all fear Talos by showing the destruction that he and all of his servants can cause. To avoid tasting his fury, they are to pray to him energetically and tell all folk that such observances—and *only* such observances—can protect them from the furies of gales, hailstorms, winds, floods, droughts, blizzards, hurricanes, and other natural dooms. Such forces can also be hurled at one's foes—an advancing orc horde, for instance—if Talos deems a place or a person worth defending. So one cannot afford to ignore Talos, but must bow down and worship him. The clergy of Talos are to proclaim this message to all and show everyone the destruction even the slightest of the servants of Talos can cause.

Day-to-Day Activities: Talos always has too few worshipers for his liking, so his clergy are sent out into the world to spread word of his might and to try to recruit others to his worship—either out of fear or because such people enjoy the wielding of raw power. As examples to all, the fatalistic priests of Talos tend to indulge in acts of random or spiteful destruction as they travel and to make examples of all folk who stand up to them or try to prevent them from entering a community or passing along a road.

Some priests pillage, burn, and steal as enthusiastically as any brigand, and hamlets that fight them off tend to be visited a season or so later by a gathering of Talassan priests who try to slaughter everyone and lay waste to the place. This practice had led to some settlements fearfully hiring "adventuring bands in residence" to ward off a similar fate after one or more citizens have had hostile dealings with any Talassan clergy. Few priests of Talos seem to have the patience to simply drown a community out by fixing endless, stationary storms above it.

Talos does not seem to mind priests who indulge in fulfilling personal desires for wealth, food, luxury items, and wanton behavior so long as they call up a storm or engage in random, spectacular acts of violence once every tenday or so (toppling towers is always effective). As a result, some clergy have taken up a life of brigandage. They pose as lunatics in order to spread the word of Talos as ordered, and the rest of the time they adopt disguises to scout out rich prizes to strike at.

Holy Days/Important Ceremonies: Talassans mark all of the annual festivals (Greengrass, Midsummer, and so on) with rituals that call down lightning or call up storms. Calling Down the Thunder is the most sacred of these rituals and involves the slaying of an intelligent being by lightning in return for the Storm Lord granting a special boon. This boon is usually the bestowal of a spell normally beyond a Talassan priest's ability to receive and wield, but it is sometimes a deed such as the sending of a storm down on a particular locale or being named by the priest.

A more frequently seen ritual is the Fury, which is simply a berserk attack on folk and items made while howling the name of Talos repeatedly. It begins and ends with a prayer (if the priest survives) and usually involves the hurling of spells and of lit, carried torches, in an effort to visit considerable destruction on a place or encampment within a short time. It is considered most holy when performed by a lone Talassan priest—but against formidable foes, clergy of Talos usually attack together or draw off defenders by creating illusory attackers in one direction and mounting their own real attack from another.

Major Centers of Worship: The most important center of worship to Talos in Faerûn is the Gulf of Storms in eastern Amn: a deep, narrow cleft valley between the mountains of Assar's Peak and Mount Thalangar, which can be found northeast of Eshpurta. The peculiar iron ore outcrops high in the walls of this valley combined with the valley's shape and the presence of rock here whose crystals attract electrical charges make the valley prone to filling with spectacular, deadly arrays of crisscrossing, leaping bolts of lightning whenever a natural or magical bolt of lightning strikes one of the walls of the Gulf. Sometimes these discharges seem to attract storms, clouds that race down the valley and then lash across Amn and Tethyr. Devout Talassans call such storms the Tongues of Talos and view them as a sign that the god is pleased with the doings of his faithful.

Many Talassans make pilgrimages to the Gulf to cast lightning down into it or to witness such an act. This makes the luxurious cave homes built into Mount Thalangar the most important temple in a religion where most clergy wander or live as brigands in the wild. However, there are other prominent temples to Talos, notably in Hlondeth in the Vilhon Reach at the foot of Mt. Ugruth, a semiactive volcano.

Affiliated Orders: Many brigand bands, reavers, and raiders pay tribute to Talos and his priesthood, but none are organized enough to really be called an affiliated order. Rumors tell of a mysterious group of wizards who specialize in exotic combinations of elemental magic known as the Lords of the Tempest that owes allegiance to Talos. Other whispers in dark places speak of Talos's sponsorship of certain necromancers into lichdom and of a cabal of crazed sages and mystic spellcasters of assorted disciplines, both religious and secular, intent on bringing about the end of the world—known only as the Circle of Rust and the Worm—who have sought and obtained the Destroyer as a patron.

Priestly Vestments: High clergy of Talos have ceremonial robes of blue-white streaked with crimson that seem to crackle with lightning due to a minor illusory glamer, but all clergy dress in robes and cloaks of black shot through with teardrops and jagged lines of gold or silver—garb which has earned them the unflattering name "doom crows," as they go about the Realms preaching of devastations to come. The robes have jagged hems and rough, uneven sleeves. A black eyepatch is also worn, even if the clergy member has good vision in both eyes.

In addition to the symbol detailed above, the Talassan church often make use of a modified symbol of Talos on banners: a stylized white lightning bolt on a crimson field between two flanking horizontal white bars. The bolt curves upward from between the bars toward the dexter then abruptly ascends and descends in a sharp zigzag.



Adventuring Garb: It should be noted that clergy of Talos enjoy destruction and arm themselves heavily to bring it about where spells may fail at all times. When not involved in ceremonies, Talassans tend to go to one of two extremes: Either they armor themselves to the hilt in the most menacing-looking armor they can obtain, or they wear next to no armor and use protective magics instead so that to average observers they look almost suicidal in their fervor to get into the thick of destruction.

Specialty Priests (Stormlords)

Requirements:	Strength 13, Wisdom 14
Prime Req.:	Strength, Wisdom
Alignment:	CE
Weapons:	All bludgeoning weapons (wholly Type B) and javelins
Armor:	Any
Major Spheress:	All, animal, astral, chaos, combat, elemental, healing, necromantic, summoning, sun, war, weather
Minor Spheres:	Creation, divination, protection, time
Magical Items:	Same as clerics, plus magical javelins
Req. Profs:	Weather sense
Bonus Profs:	None

- Stormlords can endure extremes of heat and cold in their surroundings without harm. They can never die of exposure, even if naked and wet, and can walk through fires of natural origin unharmed, though their clothing and equipment *will* be damaged. They suffer the normal damage dealt by all cold- and fire-based magic and creature breath weapons.
- Stormlords are immune to all forms of lightning and electrical damage.
- Stormlords are able to cast *shocking grasp* (as the 1st-level wizard spell) once a day.
- At 3rd level, stormlords can *call lightning* (as the 3rd-level priest spell) or *ride the wind* (as the 2nd-level wizard spell) once a day.
- At 5th level, stormlords can *water walk* (as the 3rd-level priest spell) at will.
- At 5th level, Stormlords are able to cast *control winds* (as the 5th-level priest spell) once a day.
- At 7th level, stormlords may cast a *lightning bolt* (as the 3rd-level wizard spell) once per day. They may not cast the *lightning bolt* if they are wearing any metallic armor (including studded leather). They gain an additional *lightning bolt* for every three levels of experience (another at 10th, a third at 13th, etc.).
- At 10th level, stormlords may *control weather* (as the 7th-level priest spell) once per day. Stormlords may move the conditions to any worse condition under the same prevailing heading (as per the chart in the spell description). Stormlords can never use their abilities to improve the weather conditions.
- At 15th level, stormlords may cause an *earthquake* (as the 7th-level priest spell) once every tenday.

Talassan Spells

2nd Level

Wind Lash (Alteration, Evocation)

Sphere:	Weather
Range:	5 yards/level
Components:	V, S
Duration:	1 round/level
Casting Time:	5
Area of Effect:	One being
Saving Throw:	½

This spell creates an invisible, weightless whip of hard-edged air extending from a limb of the caster. With this construct, the caster can strike with his or her normal THAC0 at one chosen opponent, dealing 2 points of damage per level per successful attack. In any round in which the wind lash successfully strikes, all target spellcasting that has a castings time of more than 1 is ruined, and the target must make a successful saving throw vs. paralyzation or be hurled to the ground, taking an additional 1 point of damage and forcing all fragile carried items to make a saving throw vs. fall.

The caster can switch targets at will, but switching targets takes a round, during which time no one can be attacked by the *wind lash*. The nature of the *wind lash* is such that only the chosen target is struck. Other beings are aware of the spell because it emits terrifying snarling wind noises and may even blow away small, light objects such as cap-feathers and parchments

that are not securely gripped (but they suffer no damage). If the spellcaster casts another spell while this spell is still in effect, the *wind lash* dissipates immediately. A *wind lash*-wielder can employ magical items simultaneously with a *lash* if they can be wielded with one hand.

3rd Level

Storm Shield (Abjuration)

Sphere: Protection, Weather
Range: 10 yards/level
Components: V, S
Duration: 6 rounds+1d4 rounds
Casting Time: 6
Area of Effect: Special
Saving Throw: None

This spell creates a floating, weightless, mobile barrier of solid air that blocks all damage from winds, lightning, normal missiles, and heat or cold. A *storm shield* attracts all electrical discharges within 30 feet and absorbs them so that no harm is done to nearby beings. It automatically neutralizes any extreme of heat (including fire), or cold (including ice), that it comes into contact with, but does so only once for each extreme. A *storm shield* neutralizes a second encounter or round of contact with either extreme heat or cold, but as it does so, the *storm shield* itself dissipates, ending the spell.

A *storm shield* is always about 6 inches thick and occupies a square, flat area of 10 square feet/level, stopping where it encounters solid obstacles. It can be fitted into a narrow passage or opening, so as to seal it entirely or be made to fold in on itself if the caster so wills to make a smaller barrier that can be moved about in narrow confines without becoming stuck. The caster can move the *shield* by force of will at MV 12 (B) and turn or tilt it as desired, until she or he engages in other spellcasting, whereupon control over the *shield* is lost, and it remains stationary until the spell expires.

A *storm shield* is effective from all sides, but it only deflects normal missiles; a sword or other weapon can be thrust through it with no effect on either the *shield* or the attack.

5th Level

Storm Cone (Alteration, Evocation)

Sphere: Elemental Air, Weather
Range: 5 yards/level
Components: V, S
Duration: 4 rounds+1 round/3 levels above 9th
Casting Time: 8
Area of Effect: 60-foot-long cone, 20 in diameter at its mouth
Saving Throw: Special

This spell creates a whirling vortex of wind in a 60-foot-long cone shape that flares from its apex close to the caster to a mouth 20 feet in diameter. The caster can move the *storm cone* up, down, or sideways 10 feet in each round of its existence. The storm cone lasts for 4 rounds plus 1 round for every three whole levels of experience the caster has above 9th level (5 rounds at 12th level, 6 at 15th level, etc.).

A *storm cone* whirls about all beings it touches, buffets them with invisible "stones" of solid air contained within the *storm cone*, and stabs them with tiny lightning bolts that arc about continuously within the vortex. The whirling and buffeting effect forces touched beings to make saving throws vs. fall *and* crushing blow for all worn or carried items and inflicts on all creatures 5d4 points of damage. The lightning bolts strike creatures touched by the *storm cone* for an additional 2d4 points of damage and force affected beings to make saving throws vs. lightning for all worn or carried items unless they are protected against electrical damage. Both buffeting damage and lightning damage are suffered in each round of contact with the *storm cone*.

A successful saving throw vs. spell halves the physical damage (round down); there is no save against the lightning. Beings caught within a *storm cone* cannot cast spells or launch attacks and can only fight free of the *storm cone* by making successful Strength *and* Dexterity ability checks on the same round.

Tempus

(Lord of Battles, Foehammer)

Greater Power of Limbo, CN

Portfolio: War, battle, warriors
Aliases: Tempos (among the barbarians of Icewind Dale)
Domain Name: Limbo/Knight's Rest
Superior: None
Allies: The Red Knight, Valkur the Mighty, Nobanion, Gond, Uthgar
Foes: Garagos
Symbol: A blazing silver sword on a blood-red field
Wor. Align.: Any



Tempus (TEM-pus) is random in his favors, yet his chaotic nature favors all sides equally. Lord Tempus may be on an army's side on one day, and against them the next; such is the nature of a war. Tempus is prayed to most of all on the nights before battles and regularly venerated by all warriors, regardless of their alignment. As a result, he is a strong, exuberant, robust god—a warrior's god. Tempus sometimes appears at huge battles and important combats—and on rare occasions to individuals who are in a position to cause great strife by their decisions.

Although mighty and profoundly honorable in battle, Tempus answers to his own warrior's code. He is quiet and solitary in relationship to other Faerûnian deities, pursuing no long-lasting alliances or brief flirtations. He is known to love food, drink, and the hunt, though he loves battle best. In recent years, he has sponsored the Red Knight into godhood. His relationship with her is one of a fond and protective father to a brilliant daughter who works hard and successfully at the family business—war.

His diametric opposite in portfolio, Eldath, he considers naive and weak. However, out of respect for her convictions, he punishes those of his faithful who abuse her priests, shrines, or temples. Perhaps he feels that war has little meaning without peace to define and highlight it. Sune, who considers him a foe, he regards as irrelevant and flighty, and therefore unworthy of being his foe.

Tempus's Avatar (Fighter 40, Cleric 20)

Tempus appears as a human giant 12 feet tall, his plate armor battered and bloodied by combat, his face hidden by a massive war helm but his hooded gaze a palpable force. He bears a great battle axe or a black sword notched and stained from much use in his gauntleted hands. His legs and arms are bare and crisscrossed by bleeding wounds, but this does not affect him as he rides into battle. He sometimes appears afoot but is often riding a white mare (Veiros) or a black stallion (Deiros). Tempus has access to all spell spheres.

AC –7; MV 15; HP 246; THAC0 –10; #AT 5/2
Dmg Weapon+21 (*weapon* +5, +14 Str, +2 spec. bonus in all melee weapons)
MR 75%; SZ H (12 feet)
Str 25, Dex 19, Con 25, Int 20, Wis 18, Cha 19
Spells P: 11/11/10/9/7/5/2
Saves PPDM 2, RSW 5, PP 4, BW 4, Sp 6

Special Att/Def: The smoking, wine-red blood of Tempus burns those who are not deities as if it were acid, but beings who ingest even a drop of the blood of his mounts gain a +2 Strength bonus for 2d4 turns. Tempus is immune to all *charm*-type spells, psionic attacks, mental control, illusions, and magical deception of all sorts. His body regenerates 3 points of damage per round.

Tempus employs an array of +5 magical, giant-sized, silver-bladed weapons (doing triple base weapon-type damage), but none of them are known to have special powers. Though made of silver, they all look blackened and battle-worn in Tempus's hands. He need never be without a melee weapon and can summon one of his magical weapons to hand instantly from thin air. He is proficient in all weapons and specialized in all melee weapons. He is also familiar with all forms of nonlethal combat. If the Player's Option: *Combat & Tactics* rules are used, he is considered proficient in all armor and shield types, a grand master of all melee weapons, proficient with all other weapons, and an expert at all forms of unarmed combat.

Other Manifestations

Tempus sometimes manifests before a battle, appearing to one side or the other. If he rides Veiros upon one side, then that army will succeed in its battle. If he rides Deiros, then defeat is in the offing. Most often he appears riding with one foot on each horse as they gallop across the battlefield, indicating the chaotic nature of battle.

Priests praying to Tempus for spells or guidance may see visions of the god himself, of his mounts, or of a famous dead warrior and must interpret what they see as an indication of the god's intent and favor. Only the images of dead warriors in visions sent to mortals ever speak the will of the war god directly. Tempus himself only snarls in battle-fury or keeps silent. (In fact, he has never been known to speak while in Faerûn.) Lay worshipers praying to the war god usually see Veiros or Deiros. To those requesting aid in battle or

self-defense, the favor of Tempus may manifest as a weapon appearing beside them when they are weaponless.

Tempus also uses einheriar (former warriors of all sorts), eagles, badgers, war horses, war dogs, panthers, tigers, special weapons that appear where none were before, ghostly figures in the form of lost battle companions, and items made of steel to demonstrate his approval or disapproval or to send aid to his faithful. He shows an odd lack of affinity for any gemstones, but sometimes seems to favor those a particular warrior's culture associates with bravery.

The Church

CLERGY: Clerics, specialty priests, crusaders, shamans
CLERGY'S ALIGN.: LG, NG, CG, LN, CN, LE, NE, CE
TURN UNDEAD: C: Yes, SP: Yes, Cru: No, Sha: Yes, if good
CMND. UNDEAD: C: No, SP: No, Cru: No, Sha: Yes, if neutral or evil

All clerics, specialty priests, crusaders, and shamans of Tempus receive religion (Faerûnian) as a bonus nonweapon proficiency.

Tempus is worshiped by those of every alignment and lineage who wage war for all causes. The Tempuran clergy may be found on both sides of a conflict, as none can ever truly know whom the war god will favor. Priests of Tempus tend to be human, male, and of a temperament that enjoys battle, though the clergy is open to all beings who have prayed privately to Tempus and received the blessing of a spell, a manifestation, or direct aid of some sort. In some societies, such as that of the Northmen of the Moonshae Islands and the barbarians of Icewind Dale, Tempus is served by shamans. Temples of Tempus are usually what are more commonly known as walled military compounds than what most picture as temples.

Military ranks within the faith are common. Ranks typical of many temples of Tempus are Warpriest, Swung Sword, Terrible Sword, Lance of the Lord, Shield of the God, Battlelady/Battlelord, Swordmaster/Swordmistress, and Lady/Lord of the Field—but these are often superseded by titles that go with a position, such as Battle Chaplain of a shrine or Trusted Sword (seneschal) of a temple. Ranks are assigned by those in authority in the church in light of service, needs, and situation, and brevet (temporary) commands are common in desperate situations. Special leaders of a temple or crusade are entitled to wear the heavy battle gauntlet of rank.

Dogma: Tempus does not win battles—Tempus helps the deserving warrior win battles. War is fair in that it oppresses all sides equally and that in any given battle, a mortal may be slain or become a great leader among his or her companions. War should not be feared, but seen as a natural force, a human force, the storm that civilization brings by its very existence.

The faithful of Tempus are charged to arm all for whom battle is needful, even foes. They should retreat from hopeless fights, but never avoid battle, and slay one foe decisively and bring battle to a halt rather than hacking down many over time and dragging on hostilities. They are to defend what they believe in, lest it be swept away, and remember the dead who fell fighting before them. Above all, they should disparage no foe and respect all, for valor blazes in all, regardless of age, gender, or race.

Tempus looks favorably upon those who acquit themselves honorably and tirelessly in battle, smiting mightily when facing a foe, but avoiding such craven tricks as destroying homes, family, or livestock when a foe is away or attacking from the rear (except when such an attack is launched by a small band against foes of vastly superior numbers). Tempus believes that warriors should responsibly consider the consequences of the violence they do beforehand and try to not hot-headedly rush off to wage war recklessly. On the other hand, Tempus teaches that people with smooth tongues or fleet feet who avoid all strife and never defend their beliefs wreak more harm than the most energetic tyrant raider or horde leader.

Day-to-Day Activities: Priests of the war god are charged to keep warfare a thing of rules, respected reputation, and professional behavior, minimizing uncontrolled bloodshed and working to eradicate feuding that extends beyond a single dispute or set of foes. At the same time, training and readiness for battle must be promoted if civilized human holdings are to survive in Faerûn in the face of monster raids and orc hordes—and the power of Tempus to aid those he favors in battle must also be promoted. Warriors—especially mercenaries—who employ poison or taint wells, sow fields with salt, kill noncombatants, indulge in torture or the wanton slaughter of innocent folk when they are not at war, or commit similar sins against fair battle are to be denied the favor of the god, their crimes are to be publicized far and wide, and they are to be made to atone for their deeds or perish.

War priests must preserve the names of the honored battle-fallen, both on gravestones and other such memorials, in their prayers to Tempus, and in an annual chant at the March of the Dead, wherein priests of the war god go through the streets to call all folk, worshipers and nonbelievers alike, to the local Feast of the Moon hosted by their temple. Priests are also charged to collect and venerate the weapons and armor of famous and respected warriors, even if these are broken or have deteriorated, for they retain something of the battlelust and energy associated with the deeds they participated in.

Valley of the Gods

It is said that even the powers must cavort and amuse themselves once in a great while. Far to the north of the Spine of the World is the Valley of the Gods. A paradise unequaled on this world or in the planes, this playground of the gods is not meant for mortals. Any mortal who reaches the Valley becomes a deity, for only deities may exist in the Valley. Far too many mortals with delusions of grandeur have thrown away the pleasures of this side of the Spine and their kingdoms in this world only to break their backs searching for the legendary Valley of the Gods.

Holy Days/Important Ceremonies: The ritual performed by most of the faithful is a prayer for valiant performance and survival in the fray ahead, made to the war god over the weapon the praying being most often fights with. If a new weapon comes into the believer's possession before a battle—particularly in the form of hard-won booty—it is taken as a sign of Tempus's favor, and this weapon is the one used in worship.

The eves and anniversaries of great battles are the holy days of the church of Tempus, and as such vary from place to place. The Feast of the Moon, honoring the dead, is the most important fixed date in the religious calendar. It is also expected that at least once a tenday worshipers of Tempus spill a few drops of blood (preferably their own or a worthy foe's) and sing the Song of the Sword in Tempus's honor. Regardless of battle anniversaries, clergy perform at least two ceremonies each day: the Feast of Heroes at high-sun and the Song for the Fallen at sunset. In most temples, a senior priest also conducts a Song of the Sword ceremony after dark for all lay worshipers desiring to attend.

Major Centers of Worship: The most prominent Tempuran temple is the High House of Swords and Banners ("the Bloodhall") in Ormpetarr, which began centuries ago as a meeting house for the many mercenary companies active in the Vilhon and the lands east and became the first shrine of the Lord of Battles. Its original altar, a gigantic bowl over which an enchanted flaming two-handed sword levitates and slowly rotates, still stands in the heart of the vast central hall. The High House now trains warriors for fees (simultaneously instructing them in the worship of Tempus), and also sells warriors mounts, armor, and equipment of superior quality. Several raids on its fortified armories in the past have failed, but such attacks have ceased since the warrior-priests of the High House wiped out an orc horde 20 times their number in the Year of the Sword (1365 DR).

Since the Time of Troubles, a site of great holiness in the church of Tempus has been the Abbey of the Sword in Battledale, which marks the spot where Tempus descended to Faerûn during the Time of Troubles. The site was located after a priest of the war god followed Tempus's backtrail away from his appearance at the battlefield of Swords Creek in Mistledale. The abbey is built on the former site of the hold of the warrior Belarus, a devout worshiper of the war god in times past.

Affiliated Orders: The Tempuran church has many affiliated orders. Two of note are the Order of the Broken Blade and the Order of the Steel Fang. The Order of the Broken Blade honors those warriors and clergy who are injured in Tempus's service and can no longer fight in the front lines. Broken Blades often serve in support functions at temples and shrines and take a personal oath upon joining the order to defend the holy site where they reside to the death as a final line of defense. The Order of the Steel Fang is an elite fighting order within the church whose members are often assigned to the most hazardous duties. Steel Fang units are led by battle-hardened members of the clergy. Many mercenary companies and knightly fighting orders of crusaders also avail themselves of a connection to the church. One badge of the god seen among his affiliated mercenaries is a rusty brown dagger, shown diagonally with its point to the upper right, dripping four drops of blood. No knightly orders of paladins serve Tempus, however.

Priestly Vestments: When not in battered armor, clergy of the war god wear helms or steel skullcaps, though they are careful never to cover their faces, for such close emulation of Tempus is thought to be an affront to the Lord of Battles. Some of the fanatical wandering priests never remove all of their armor at any time, but in the temples of the big cities clergy are rarely seen in armor except at ceremonies held before whelmed armies leave or a siege begins.

The robes of a priest of Tempus always sport trim the crimson hue of fresh blood, but vary in overall color from place to place and rank to rank. Darker-colored robes are worn by those of lower ranks. Most war priests wear cere-

monial garments of brown or purple. Red or amber is worn by senior clergy, and yellow or white by those of the most exalted rank.

Specialty priests of Tempus, particularly those of high rank, wear a spiked gauntlet as a symbol of office. The gauntlet costs 10 gp, though more elaborate and expensive ones may be found in more important churches. This gauntlet is size S, a piercing weapon with speed factor 2, and inflicts 1d4 points of damage to creatures of any size. The gauntlet usually is worn only by specialty priests with some sort of authority—those in charge of temples or leading crusades.

Adventuring Garb: Adventuring garb is the same for both clerics and specialty priests of Tempus. Most wear the best armor they can obtain, though it is battle-worn and battered as it is for use, not show. They prefer full plate armor or plate mail. A full helm is usual, but it is worn with either an open face plate or no face plate.

Specialty Priests (Battleguards)

Requirements:	Strength 14, Wisdom 12
Prime Req.:	Strength, Wisdom
Alignment:	CG, CN, CE
Weapons:	All bludgeoning weapons (wholly Type B), the spiked glove, plus one other weapon of choice
Armor:	Any
Major Spheress:	Animal, chaos, combat, divination, elemental, healing, necromantic, protection, war, weather
Minor Spheres:	All, guardian, summoning, sun, wards
Magical Items:	Same as clerics, plus magical versions of individual "chosen" weapons
Req. Profs:	None
Bonus Profs:	Armorer, blind-fighting, charioteering, weaponsmithing

- Battleguards can incite a berserker rage in themselves and others. The rage lasts for 10 rounds. During this time, the recipients have a +2 bonus to attack, damage, and all saving throws. A battleguard may use this ability once a day and can affect one person per each of his or her experience levels, but must affect himself or herself first. The berserker rage lasts a full 10 rounds. If recipients run out of enemies to fight, they must either attack the closest living target in the area (even a friend) or suffer 5 points of damage for each of the remaining rounds. This is a conscious choice of the berserk character.
- At initiation, battleguards each choose particular weapons as their chosen weapons. This weapon is one *specific* weapon, not a weapon type. This chosen weapon may be of any type. A battleguard is then able to fight with that weapon type normally, but when using *that particular weapon*, she or he gains a +1 bonus to hit and damage in addition to any other benefits in effect. Should the chosen weapon be lost or destroyed, the battleguard must reconsecrate a new weapon at a recognized temple of Tempus in a ceremony of meditation and fasting which takes a tenday. If a two-handed weapon is taken as the chosen weapon, no shield may ever be used by the battleguard.
- Battleguards receive Constitution hit point adjustments to their Hit Dice as if they were warriors.
- No missile weapon can be taken by a specialty priest as a chosen weapon unless it can also be used as a melee weapon (like a spear).
- Battleguards can determine the workmanship, potential magical ability, and actual magical pluses (though not any other special or magical abilities) of any weapons that they are proficient with, including their weapons of choice, by handling the weapons.
- At 3rd level, battleguards are able to cast *create food and water* once a day.
- At 5th level, battleguards are able to cast *prayer* once a day as the 3rd-level priest spell, but with a casting time of 1.
- At 7th level, battleguards can make three melee attacks every two rounds.
- At 7th level, battleguards are able to cast *create campsite* or *break campsite* (as the 3rd-level priest spell) once a day.
- At 10th level, battleguards are able to create a *heroes' feast* (as the 6th-level priest spell) once every three days.
- At 13th level, battleguards can make two melee attacks per round.

Tempuran Spells

3rd Level

Holy Flail (Alteration, Invocation)

Sphere:	Combat, Creation
Range:	Touch
Components:	V, S, M
Duration:	1 round/level
Casting Time:	6
Area of Effect:	1 nonbladed weapon or the caster's holy symbol
Saving Throw:	None

This spell allows the caster to transform his or her holy symbol or any nonbladed weapon wielded by another being that the cleric touches into a magical *holy flail*. The holy symbol or transformed weapon becomes a snakelike, flexible field of force attached to a rigid hand-hold. This invisible, crackling spectral *flail* has a +2 attack bonus when wielded in battle and is considered a magical weapon for attack purposes. The spell also conveys proficiency in the use of the *holy flail* upon the *flail's* wielder, provided this does not violate class restrictions.

A strike from a *holy flail* inflicts 1d6+1 points of damage. If a *holy flail* is wielded by a priest of the same religion as the caster, a hit inflicts an additional 1 point of damage per experience level of the caster to all undead creatures and to any creature of opposite moral stance (good vs. evil—lawful vs. chaotic does not matter) to the caster. If the caster is neutral, the alignment-oriented damage does not apply.

A *holy flail* created from a holy symbol can only be wielded by a priest of the same deity as the symbol, or it vanishes. If *holy flail* is cast upon a weapon held by a creature of opposite moral stance to the casting cleric (see above), the *flail* does not form. A *holy flail* vanishes if it is transferred from one wielder to another unless the recipient is the caster or another priest of the same deity. A *holy flail* does not need continued concentration to be maintained and can be dropped to enable spellcasting or thrown as a weapon without vanishing.

The material components of this spell are the holy symbol or nonbladed weapon (which are not consumed by the spell) and a pinch of powdered gemstone.

4th Level

Reveal (Divination) *Reversible*

Sphere:	Divination
Range:	Touch
Components:	V, S, M
Duration:	4 rounds
Casting Time:	7
Area of Effect:	Up to 120-foot range of vision
Saving Throw:	None

Reveal allows the caster or another creature to which the ointment spell component is applied to see clearly the location and outline of *symbols*, *glyphs of warding*, magically concealed inscriptions, and dweomers existing upon surfaces that are viewed even if these are not yet activated (such as *magic mouth*, *Mordenkainen's faithful hound*, *Leomund's trap*, *Nystul's magic aura*, *hallucinatory terrain*, *wall of force*). No clue as to the precise nature of the magic is given by the spell, but protective circles, *symbols*, and *glyphs* can all be scrutinized in detail and might well be identified by someone familiar with them or recorded for later study. (Spellcraft proficiency checks might be applicable to determine that a marking is a *glyph of warding* and what its identity is, for instance.)

Reveal shows the presence of active or inactive *gates* or other links between planes, including the presence of an astral silvery cord, but does not reveal astral, ethereal, or *invisible* creatures or things. Unlike *true seeing*, the auras of creatures are not shown; nor are polymorphed or magically changed things shown for what they truly are (although the dweomer of an illusion, for example, would be seen).

The spell requires an ointment composed of four drops of wine, two drops of water, two drops of giant squid sepia, a pinch of powdered eyebright (an herb), a large powdered blue sapphire worth at least 1,000 gp, and a powdered carbuncle (a deep-red garnet) worth at least 300 gp. The caster mixes these in a ceramic or stone bowl, speaks the words of the spell while holding his or her holy symbol over the paste, and then applies it to the eyes of the recipient.

The reverse of the spell, *conceal*, masks all the above things from any creature to whom a different ointment is applied for one turn per level of the caster. (This ointment is composed of a pinch of powdered monkshood, six drops of onion juice, a pinch of dust, and seven drops of water, mixed and enspelled as above.) If during this time the affected being employs *true seeing*, *detect magic*, or equivalent magic, these spells appear to work, but the phenomena listed above are simply not seen by the affected creature. Awake, mobile creatures unwilling to have the ointment for either version of the spell applied to their eyes must be touched by the caster twice (two successful attack rolls required), but washing out the eyes or any means short of *dispel magic* or a *limited wish* does not prevent the ointment from working.



6th Level

Dance of the Fallen (Evocation, Necromantic)

Sphere: Guardian, Necromantic
Range: 30 yards
Components: V, S, M
Duration: 3 rounds/level
Casting Time: 9
Area of Effect: 5-foot- to 60-foot-diameter cylinder that is 5 to 20 feet high
Saving Throw: Special

Dance of the fallen is often used to capture, disarm, or force to flee or surrender foes to whom the caster has no wish to do lasting harm. *Dance of the fallen* is very similar to *blade barrier*, except that it creates a wall of body parts, not of edged weapons. A *dance of the fallen* calls up a whirling cloud of severed limbs, some bony and some still bearing flesh, but all curiously bloodless. These remains are said to be summoned from recent battlefields, and they rotate at high speed around a central point, forming an immobile barrier. The plane of rotation of the body parts can be horizontal, vertical, or any angle in between the two. The area of effect of the *dance of the fallen* is set mentally by the caster upon casting the spell (from as little as a 5-foot-diameter cylinder that is 5 feet tall or thick to as large as a 60-foot-diameter cylinder that is 20 feet tall or thick) and cannot be altered thereafter.

Any creature trying to pass through the barrier suffers 4d6 points of damage and must make a Constitution ability check to avoid being struck senseless. All fragile worn or carried items must make a successful item saving throw vs. crushing blow or be destroyed. Beings who insist on trying to cross through the *dance of the fallen* and are not rendered immediately unconscious take 1d3+2 rounds to cross through the area of effect and must take damage and make Constitution checks each round.

Beings within the barrier's area of effect when it forms must make a saving throw vs. spell. If the saving throw succeeds, they escape the barrier by the most direct route and suffer no damage. If they saving throw fails, they suffer the full damage of the *dance of the fallen*. Any other intended action than leaving the area when the barrier is formed—such as a charge toward the caster—invites the full effects of the *dance of the fallen*.

Only 25% of the damage done by *dance of the fallen* is permanent; the rest is temporary and returns after 1d4 hours are spent resting. Beings reduced to 0 hit points or lower by this spell are rendered unconscious and ejected from the area of effect. They regain consciousness in 1d6 turns or more quickly (1d6 rounds) if a successful healing proficiency check is made upon them. The cloud of limbs remains until the spell expires and then fades silently away. It can also be dismissed instantly by the caster at any time.

The material component of this spell is a handful of bone shards or hair of any type.

7th Level

Bladebless (Necromantic)

Sphere: Combat
Range: Touch
Components: V, S, M
Duration: Permanent
Casting Time: 1 round
Area of Effect: One bladed weapon
Saving Throw: None

By use of this spell, a priest heals a specific wound by bestowing a *blessing* on the weapon that caused it. This magic works only upon a nonmagical bladed weapon, which the caster must touch and hold as he or she intones the *blessing*. After this is done, the last wound caused by that blade to any living thing within one turn per experience level of the caster instantly is fully and completely healed, even if the blade was poisoned, a disease conferred, or a limb or head severed. Such healing occurs even if the affected creature is several planes distant at the casting of the *bladebless*. If the wounded creature died because it failed a system shock roll or poison saving throw caused by this blow, then life is restored; however, if the wounded creature died due to cumulative hit point loss, life is not restored. The healed creature need not be seen, touched, or even known to the caster. If such a wound has already healed or been magically healed, it is unaffected, and the *bladebless* is lost.

The material components for this spell are the weapon in question, the caster's holy symbol, and a drop of holy or unholy water, depending on the caster's alignment.

Sacred Link (Alteration, Evocation)

Sphere: Creation
Range: Touch
Components: V, S, M
Duration: Special
Casting Time: 2 rounds
Area of Effect: Two identical or nearly identical objects
Saving Throw: None

To bring about a *sacred link*, a priest must hold in his or her hands the two objects to be linked and then cast the spell. The two items must be fashioned of the same material(s) and be roughly the same size. They cannot be living creatures, and ideally they should be nearly identical (matching swords, scrolls, statuettes, etc.). The *sacred link* spell causes an invisible magical bond to be created between the two items. After the spell is cast, both radiate a very faint dweomer, and what befalls to one item also mystically happens to the other simultaneously, even if the two are separated by myriad planes or any distance. For instance, if a scroll joined to a duplicate by a *sacred link* is sold to an enemy and the match for it is retained, several days after the sale the retained copy could be burned and the enemy's copy would also be consumed, regardless of its location or situation. The *link* lasts until one of the items is destroyed or until a *dispel magic* by a caster of at least 15th level is cast upon one of the items, negating the *link*.

By means of this spell, a weapon could be damaged or destroyed by affecting its twin—or conversely, an item could be improved by plating with gold, adorning with gems, or careful carving. This spell can be used to *link* identical magical items. Recharging or activating one linked item would then identically affect the other, but there is a 1% cumulative chance per use of the *link* (which is involuntary and not under anyone's control once the spell is cast) that one of the items shatters or explodes (discharging all of its functions or charges) and ends the *link*.

The material components for this spell are the two items, the caster's holy symbol, and a strand of fine wire, human hair, or spider web.

Torm

(The True, the True God, the Brave, the Foolish, the Loyal Fury)

Lesser Power of Mount Celestia, LG

PORTFOLIO: Duty, loyalty, obedience, paladins
ALIASES: None
DOMAIN NAME: Mercuria/Trueheart
SUPERIOR: Tyr
ALLIES: Tyr, Helm, Ilmater, Red Knight, Lathander
FOES: Bane (now dead), Bhaal (now dead), Cyric, Mask
SYMBOL: A right-hand metal gauntlet held upright, palm open and toward the viewer, or a silver or gray metal shield bearing the open-handed gauntlet device with three black arrows embedded in the shield
WOR. ALIGN.: LG, NG, CG, LN



Torm (TORM) is the patron of paladins and those who face danger for a greater good. In life, Torm was the most faithful of warriors, obeying all the commands of his king regardless of personal danger. Today he is the war arm and champion of Tyr, Lord of Justice, delivering justice to those who are evil, deceitful, and destructive, and acting to keep law, order, and loyalty everywhere. The Loyal Fury is unflinching in his duty and judges his faithful accordingly. He is stern, righteous, and unyielding, yet his heart is filled first and foremost with goodness, and he can be a kind and gentle power when dealing with the young, the weak, and faithful friends of all sorts.

Together, Ilmater, Torm, and Tyr are sometimes called the Triad. Torm and Ilmater see themselves serving as opposite sides of the same coin and are close allies and friends. Torm and Helm have always been allies, although their followers are often rivals. At Tyr's urging, Torm has begun to cultivate a close relationship with the Red Knight in the hope of drawing her into the fold of justice and away from war for its own sake.

Torm figured significantly in the struggle over the *Tablets of Fate* during the Time of Troubles. Prior to his battle with Bane, Lord of Strife, Torm discovered a great evil being done in his name by his then-current high priest (named Tenwealth). The followers of Torm had always dominated the religious and political activity of Tantras, but during the time of Torm's Coming, they began to actively persecute all "unbelievers" (in other words, fol-

lowers of other gods). With the aid of the fallen cleric of Sune named Adon, Torm implicated the chief conspirators and accused them of their crimes.

When the avatar of Bane marched across the Dragonreach to seize the *Tablet of Fate* hidden in Torm's temple (without the Lord of Duty's knowledge), Torm absorbed the souls of many of his true worshipers, including the heretical leaders of his clergy, and assumed the form of a monstrous lion-headed man. He then battled Bane in a battle of mutual destruction, in the process destroying the besieging Zhentarim navy and creating many dead magic areas.

Because Torm died in service to his own ethos (following orders) and Torm's native plane was the Prime Material itself, he was reinstated by Lord Ao. Soon after, Tyr rewarded his faithful paladin with elevation to lesser power status. In the Year of the Sword, the Lonely Citadel, an isolated single-turreted tower of massive size that crowned a rocky spire in the remote Ice Mountains north of Citadel Adbar, vanished in a burst of divine radiance and reappeared on the flanks of Mt. Celestia as Torm ascended to the Outer Planes. It now forms the heart of his realm, Trueheart, on the layer of Mercuria.

Torm was also active in the battle against Cyric 10 years after the Time of Troubles. The Lord of Duty assisted Mystra, Oghma, and Mask in dethroning Cyric as Lord of the Dead, although Cyric was not destroyed. Torm's actions have earned him and his followers the undying hatred of Cyric, Prince of Lies.

Torm still frequently stalks the Realms in avatar form, as he did when he was a demipower, battling legendary monsters and evil incarnate. In the liturgy of the Tormish church, it is said that Torm will perish in the final battle of the gods, saving the Realms once and for all from Cyric's madness by his self-sacrifice.

Torm's Avatar (Paladin 30, Crusader 30)

Torm can choose to appear as a helmless, 12-foot-tall man in ancient full plate armor stained dusky purple, who is possessed of an eternal calm. Sometimes he appears as an aging warrior with gray-white hair who has withstood uncounted evils without breaking, and at other times as a handsome, blond, young man of incredible personal magnetism, self-confidence, and quiet enthusiasm. When entering combat, Torm often shifts form to appear as a lion-headed man. In any form, the Lord of Duty has a stern voice and manner, unwavering courage set in his square jaw, the light of righteousness flashing in his striking, deep blue eyes. Torm can cast spells from any sphere, but he favors spells from the spheres of combat, healing, guardian, law, and protection.

AC –4; MV 15; HP 207; THAC0 –9; #AT 5/2
Dmg 1d10+18 (*Duty's Bond*, +11 STR, +2 spec. bonus in all swords)
MR 75%; SZ L (12 feet)
STR 23, DEX 19, CON 21, INT 18, WIS 23, CHA 25
Spells P: 13/12/12/12/11/10/8
Saves* PPDM 1, RSW 3, PP 2, BW 2, Sp 4

*Includes +2 bonus to saving throws to a minimum of 1.

Special Att/Def: Torm is totally fearless and radiates a calming aura in a 10-foot radius that dispels all normal and magical fear, including dragon fear, in his allies. In Torm's gauntleted hands can appear any weapon or weapons he desires to wield; they vanish from his hands when he wills them to. Torm is considered proficient with any weapon he uses, but he is only specialized in the use of all swords. He can attack with any weapon or pair of weapons, but he typically wields *Duty's Bond*, a massive *two-handed holy avenger* +5 with all the powers of a *sun blade* as well. He can target a different opponent with each attack if he so wishes.

Torm sometimes attacks with his gauntleted fists, particularly when he does not wish to kill his opponent. Each fist does 1d10+11 points of pummeling damage—if Torm wishes, only one-quarter of this damage is real.

Torm's lion-headed form can roar once per round in addition to his normal attacks with an effect equal to a *great shout* (similar the 8th-level wizard spell detailed in *Pages From the Mages* and the FORGOTTEN REALMS *Adventures* hardbound, without any of the negative effects). In addition to his normal attacks, Torm can hurl up to three *spiritual hammers* per round.

If Torm wishes, he can stand guard over any being, door, or opening. Although he can only attack twice per round when so doing, his form envelops the being or spot to be defended and protects it from all harm unless or until Torm is destroyed. A protected being can see hear, act, and move freely, can readily step out of and back into Torm's protection, and can launch magic or employ weapons without harming the god or his protection.

Other Manifestations

Torm often appears as a floating, flying metal gauntlet of gigantic size (up to 12 feet in length) that glows with a white aura and is surrounded from time to time with arcs of lightning. It can point, speak with Torm's voice, carry beings or even quite tiny, fragile items, and smite walls, doors, or creatures (at AC –1, 75 hp, MV 15, the same magic resistance and saving throws as Torm's avatar, and THAC0 1, dealing 5d12 points of damage at a blow plus 4d8 points of electrical damage if Torm desires). Torm also occasionally manifests as an animated weapon (usually a two-handed sword) or a shield that aids Torm's faithful or causes.

Torm is served by gold and silver dragons, ki-rins, lammasus, pegasi, shedus, watchghosts, xavers, and the Ghost Guard: the souls of the most loyal warriors who ever lived, who live on as einheriar or similar beings who ride pegasi across the sky into battle at Torm's direction. He occasionally manifests his favor as a blinding white diamond set into a door or stone wall, the image of a gauntlet, shield, or sword burned into fabric, or as a pure white rose growing in a castle gate or narrow mountain pass.

The Church

CLERGY: Clerics, specialty priests, paladins, crusaders
CLERGY'S ALIGN.: LG, NG, CG
TURN UNDEAD: C: Yes, SP: Yes, Pal: Yes, Cru: No
CMND. UNDEAD: C: No, SP: Yes, Pal: No, Cru: No
All clerics, specialty priests, and crusaders of Torm receive religion (Faerûnian) as a bonus nonweapon proficiency.

Torm's popularity is increasing, particularly in the wake of the events of the Time of Troubles. He benefits from an enthusiastic following of worshipers who appreciate his unswerving devotion to serving mortals—unusual for a deity—and a number of fighting orders and paladins who have devoted themselves to the True God. Priests and lay worshipers of Torm together (that is, anyone of his faith) are known as the Tormish. The members of the priesthood are known as Tormtar. Most Tormtar are human males, but both sexes are welcome within the faith—and as the numbers of the elf and dwarf peoples dwindle and they increasingly see the vital need for law and order among human communities to ensure their own survival, people of the Fair Folk and the Stout Folk are embracing the True Faith and the Unbending Way of Torm in ever-greater numbers.

The followers of Torm organize themselves into a three-level hierarchy of worshipers. Length of and quality of service and rank are of particular importance to the followers of Torm and form the basis of the hierarchy. Specialty priests, called holy champions, make up 40% of the priesthood and often serve as the leaders of the faith. Clerics, crusaders, and paladins make up 30%, 20%, and 10% of the remaining clergy members, respectively.

The top level of the hierarchy in Torm's faith is comprised of the Tormtar, who are arranged in their own strict hierarchy. The hierarchy among Torm's disciples ascends from the Unproven (novices), to the Andurans (confirmed priests of lower ranks), Faithblades, Wardens, Vigilants, Watchful Venturers, Loyans, Enforcers, Guardians, Knights, Vanguardiers, and Champions. These ranks are separate from duty-titles such as (in ascending order): Patrol Captain, Revered Messenger, Doorwarden, Seneschal, Templemaster, High Priest, and Priest Inquisitor (the teachers and internal disciplinarians of the faith).

The second level of the hierarchy of the faith is comprised of the knightly orders dedicated to Torm. Members of these groups serve as the adventuring and warrior branches of Torm's clergy and go on many quests in the service of Torm. The members of this tier are known as the Swords of Torm, and most (if not all) of the Swords are crusaders and paladins in various knightly orders, such as the Order of the Golden Lion, that are allied with the clergy members but not under their direct command.

The third tier of the hierarchy of the faith comprises the lay followers of Torm. Torm's faithful include many warriors and government officials, among others. Following the Time of Troubles, many have made pilgrimages from all over the Realms to the Temple of Torm's Coming in northern Tantras. Torm's followers are expected to make yearly tithes to the local temple of Torm as they are able. In addition, they must follow the general religious tenets of Torm as espoused by his clergy.

Temples of Torm are typically citadels of righteousness and are constructed as impregnable fortresses, often high up on a mountain's flanks where they command an impressive view of the surrounding terrain. Such castles are often built of white granite and radiate a continuous, pure light. Statues of lions and armored knights line the halls, and the badges of knights who fell in the line of duty decorate the walls.

Dogma: Torm's is one of the most ethically pure of all faiths in that it is devoted to loyalty and obedience. This is not a blind obedience, and a ser-

vant working for an evil master is responsible to a higher authority in his loyalty. The Tormish believe that salvation may be found through service, that every failure diminishes the Lord of Duty, and that every success adds to his luster. They strive to maintain law and order and to obey their masters to their utmost power with alert judgment and anticipation. The Tormish stand ever alert against corruption and are expected to strike quickly and hard against any rot in the hearts of mortals. As the sword arm of justice, the Tormish are expected to bring painful, quick deaths to betrayers. They are to question unjust laws by suggesting improvement or alternatives, not additions. Their fourfold duties are to faith, family, masters, and all good fellow beings of Faerûn.

Following the Time of Troubles, the religious hierarchy of Torm's faithful was completely overhauled. Incensed by his followers persecution of other goodly religions under Tenwealth's misguided direction, Torm has dictated a series of responsibilities and obligations for his followers to atone for their collective failings. These "debts" are collectively referred to as the Penance of Duty, detailed below. Tormtar are required to actively implement and coordinate efforts and actions dictated by the Penance of Duty in addition to following the normal tenets of their faith. Tormtar are required to follow the Penance of Duty without fail, and, at least once every other level, serve in some fashion that helps alleviate one of the debts mentioned in the Penance of Duty. The Penance of Duty is as follows:

Debt of Persecution: To repay their persecution of other religions, the truly faithful must aid other goodly religions in reestablishing themselves.

Debt of Dereliction: To atone for their abdication of duty to guard against strife, the Tormish must expend all possible effort to eliminate any surviving cults of Bane, as well as to oppose all efforts of Cyricists, Xvimists, and the Zhentarim.

Debt of Destruction: Followers of Torm are obliged to relieve the destruction to the magic weave incurred during the Time of Troubles. All dead magic areas are to be reported and repaired. In addition, all permanent results of the magical chaos of the Time of Troubles are to be similarly undone and all wild magic areas reported and eradicated.

Day-to-Day Activities: Tormish provide training for, give sanctuary to, and lend support (moneys, gear, mounts, armor, and weaponry) to guardians, orders of paladins and loyal knights, and loyal courtiers across Faerûn—and send forth agents to ferret out corruption in such groups and in all courts and organizations, particularly those who set themselves up as righteous or having a sort of superiority or moral authority. They also watch for impending trouble (from orc hordes and warlike realms, for instance) and young folk who could be recruited into the service of Torm or into positions as loyal warriors or bodyguards. On rare occasions, they act militarily against forces of evil, disloyal citizens readying coup attempts, and thieving or outlaw organizations.

A few adventuring Tormtar are permitted more leeway in their personal deeds than other clergy of the faith, but in return for this personal discretion as to their activities, they are pledged to tithe heavily (60% or more, plus payment for magical aid) to the church and to observe and report back on all they can of regions, beasts, and concerns their brethren seldom see so that the church of Torm can know Faerûn as well as possible (despite the static demands of guardianship). Torm himself often speaks to his clergy members to provide guidance and to reassure doubtful priests that a fellow Tormtar who is an adventurer is allowed to act thus and so in Torm's full favor (or that Torm is displeased and the following penance shall be placed on the individual).

While the gods Helm and Torm may be on good terms, their priesthoods are not. The two faiths have long been engaged in a rivalry, and its friendliness has been waning over the years, particularly since the Time of Troubles. Tormtar now keep a close eye on all faithful of Helm they encounter, anticipating betrayal at any time.

Holy Days/Important Ceremonies: During the year, the Tormish celebrate two great festivals (and on some years, three): the Divine Death on the 13th of Eleasias (commemorating Torm's death in battle just north of Tantras during the Time of Troubles, when he and Bane destroyed each other), the True Resurrection on the 15th of Marpenoth (when Torm returned to his powers, at the end of the Godswar), and the Shieldmeet.

The Divine Death is a solemn ceremony of remembrance for all the fallen who died for just causes, while guarding others, or in the holy service of Torm. After prayers and a huge feast, Tormtar go at dusk to the graves or battle sites where departed ones dear to them fell or now lie, light special candles, and pray through the night, recounting the deeds of the fallen to Torm so that none who fell may truly be forgotten. Torm often sends comforting dream visions to Tormtar on this night—but it is said among the faithful that if one sees Torm's death in a vision, it means that person's death in his service in the coming year.

The True Resurrection celebrates Torm's rise anew to power and is a joyous feast and revel where laws are set aside just for this one day and night so that the Tormtar can stray from the principles of law and order once a year. Most use this opportunity merely to shock others by speaking freely or by enjoying sensual pleasures with their fellow Tormtar—but a few every year employ it to bring vengeance down on someone. (For example, a noble protected against all physical punishment by the laws of a realm but who ordered others mutilated might himself be mutilated on the night of the Resurrection.) Torm traditionally sends inspiring visions into the dreams of all his faithful in the sleep that follows this festival—and grants the Loyal Boon to a few, as a mark of his appreciation for their outstanding service: A new prayer is placed in their minds, granting them one chance to cast a new spell they would otherwise not be able to cast until they rose in experience by another level.

Shieldmeet celebrations are rituals expressing loyalty and renewing oaths and pledges. Tormtar prefer to marry, perform marriages, and finalize apprenticeship or training agreements on this day.

Throughout the year, faithful of Torm are expected to pray to the True God at least four times per day: at noon, dusk, midnight, and dawn. Prayers to Torm are uttered in a prescribed litany, which sounds like a rolling chant, and ask for guidance from the Lord of Duty, Loyalty, and Obedience. Since the Time of Troubles, the Penance of Duty has been included as part of the litany. To these rituals and prayers are added special prayers said when a follower of Torm needs extra inner strength to follow orders, to do a necessary but unpleasant task, or to support an ally or friend.

The faithful of Torm need practice only three special rituals: Torm's Table, Investiture, and Holy Vigil. Torm's Table must be observed at least once every two months. To perform this ritual, a Tormtar purchases or prepares a grand meal and then turns it over to a stranger (usually a beggar or citizen in need) to consume while they fast, waiting on the table. Within three days after the feast is done, the priest must confess any personal sins, failings, or shortcomings to another Tormtar priest and report on his doings to a superior.

Investiture is the solemn ceremony wherein a novice becomes a priest or priestess. It is the duty of every Tormish priest or holy warrior within a day's ride of the announced place of ritual to attend. The supplicant (only one priest is invested at each ceremony) prepares beforehand by rolling in mud or dust and then donning the oldest, filthiest clothes they can find or beg for. Thus attired, she or he fasts for a day and then in the evening (after the gathered priests have feasted) is brought in to the temple and washed clean with water by the visiting Tormtar. The supplicant is formally introduced to the presiding priest and accepted into the service of Torm—provided she or he passes the Holy Vigil. All the clergy then join in a hymn of hope, and withdraw, leaving the supplicant locked in the temple sanctuary alone to complete the Holy Vigil.

The Holy Vigil is repeated every time an individual advances in rank within the priesthood. Before departing, the presiding priest solemnly raises a naked bastard sword from the altar and casts it up into the air. By the grace of Torm (and a secret spell cast beforehand), the blade rises up and moves to hang a man's height above the supplicant's head, point downward. The more the supplicant gives in to fear or slumber or dwells on any doubts about his or her faith in Torm, the lower the sword slips. Though such swords move slowly enough that they rarely seriously injure when they touch the priest below them, the magic is broken if the sword draws blood, and the shame of being found with a fallen sword the next morning is extreme. If a Vigil is thus failed, the presiding priest prays to Torm for guidance and follows the True God's dictates: The Vigil may be repeated on the next night, or the failed one may be cast out of the church or charged with a penance or quest.

Major Centers of Worship: The Temple of Torm's Coming in Tantras, where Torm appeared during the Time of Troubles, is a scarred and severe battle-fortress frowning down over its white granite walls (and extensive granary cellars below the ground) on the city below. The temple stands hard against the inside of the north wall of the city atop the city's highest hill. Here High Priest Barriltar Bhandraddon leads a wealthy and ever-growing group of clergy members and congregation in the worship of Torm. Barriltar's temple sponsors knightly orders Faerûnwide and spreads the values of obedience and loyalty to all who will listen—and in crowded

urban areas, such folk who dream of freedom from lawlessness, thievery, and rowdiness are many.

Temples of Torm may also be found in Eagle Peak (the Citadel of the Rampant Eagle) and Procampur (the House of the Hand) and within temples of Tyr (such as the Halls of Justice in both Neverwinter and Sundabar), among other places. Shrines to Torm are located in Hillsfar, Ravens Bluff, Scornubel, and Urmlaspyr, among other cities.

Affiliated Orders: Following Torm's rebirth, the church founded a new order of paladins, known as the Order of the Golden Lion, to serve as holy warriors of Torm. Led by First Champion of Torm Sir Dylan Lionshand, these holy warriors are specially dedicated to actively serving the Penance of Duty, and they wander the Realms in Torm's service. (For example, the Champion Reborn, Sir Gwydion the Quick, serves Torm by escorting Rinda the scribe who bears the *Cyrinishad*.) Many members of the Order of the Golden Lion are found guarding the temples of a wide variety of peaceful faiths, while others embark on quests to recover lost relics of various goodly gods. Failure to actively serve the letter and the spirit of the Penance of Duty by any member of this order results in the loss of paladinhood, reclaimable only through the casting of an *atonement* spell and the completion of a difficult quest in the service of Torm set according to the goals of the Penance of Duty.

Knights of the Order of the Golden Lion cannot advance in level without serving in some fashion that helps alleviate one of the debts mentioned in the Penance of Duty. Torm rewards this faithful devotion from time to time by bequeathing a minor quest spell known as the *lion's roar*, equivalent in effect to a *great shout* (as the 8th-level wizard spell *with* all the attendant penalties). The ceremonial costume of the Order of the Golden Lion is the same in the field as in the temple—a full suit of well-polished battle armor with an ornate helm. The armor polish used is a bright golden color.

Priestly Vestments: Priests of Torm wear clean, bright, smooth-polished plate armor (or robes, a breastplate, and bracers), ornate helms, and gauntlets inscribed with the Penance of Duty. The hue of the armor (or robes) denotes the rank of the wearer: Unadorned metal is for the Unproven, dark crimson is for Andurans, rose red is for Faithblades, deep amber is for Wardens, sunrise orange is for Vigilants, harvest yellow is for Watchful Venturers, pale green is for Loyans, dragon green (bottle green) is for Enforcers, sky blue is for Guardians, twilight blue (deep, metallic blue) is for Knights, amethyst is for Vanguardiers, and dusky purple is for Champions, the most holy priests of the faith, as well as the greatest heroes of Torm.

Adventuring Garb: In potential combat situations, Tormtar always wear their best armor and weaponry. They are expected to keep their armor clean and brightly polished even in the worst conditions, except where such activities would interfere with the execution of their duty.

Specialty Priests (Holy Champions)

Requirements:	Constitution 12, Wisdom 15
Prime Req.:	Constitution, Wisdom
Alignment:	LG
Weapons:	Same as clerics
Armor:	Any
Major Spheress:	All, astral, combat, divination, guardian, healing, law, protection, summoning, sun
Minor Spheres:	Charm, elemental, necromantic, travelers, weather
Magical Items:	Same as clerics
Req. Profs:	Etiquette
Bonus Profs:	Heraldry, land-based riding (horse)

- Although it is frowned on within the elf and dwarf communities, elves and dwarves may be holy champions, as may the occasional centaur.
- Holy champions must tithe 25% of their income to their home temple or shrine, may only employ good henchmen, may only keep enough wealth to support them in a modest manner (similar to paladins), and may not personally possess more than 10 magical items (the same as paladins—though special items loaned them by their church do not count against this limit).
- In addition to being able to turn undead, holy champions may decide instead to command the undead to perform certain specific tasks, such as guarding a passageway, without endangering their alignment.
- When turning undead creatures, holy champions are not limited to only one attempt. If they are unsuccessful on the first attempt, they may not try to turn again. However, if they *are* successful, they may continue to turn once a round until they fail. This does not apply to attempts to command undead, which are carried out under the normal rules.
- Holy champions receive Constitution hit point adjustments to their Hit Dice as if they were warriors.
- Henchmen following holy champions treat them as if their Charisma scores were 18 for purposes of determining loyalty, provided that those henchmen worship, or at least respect, Torm.
- The duration of divination and protection sphere spells is doubled when they are cast by holy champions. Of course, a permanent spell is still permanent and an instantaneous one still instantaneous.
- Holy champions are able to cast *command* (as the 1st-level priest spell) once per day; they gain the ability to cast an additional *command* at 5th level.
- At 3rd level, holy champions are able to cast *hold portal* or *mount* (as the 1st-level wizard spells) once per day.
- At 5th level, holy champions are able to cast *compel* (as the 3rd-level priest spell) once per day.
- At 7th level, holy champions can make three melee attacks every two rounds.
- At 7th level, holy champions are able to *detect lie* (as the 4th-level priest spell) once a day.
- At 10th level, holy champions are able to *dispel evil* or *flame strike* (as the 5th-level priest spells) once a day.
- At 13th level, holy champions can make two melee attacks per round.
- At 15th level, holy champions are able to speak *power word, stun* (as the 7th-level priest spell) or *power word, blind* (as the 8th-level wizard spell) once a day.
- At 20th level, holy champions are able to speak a holy word (as the 7th-level priest spell) once a day.

Tormish Spells

3rd Level

Compel (Enchantment/Charm)

Sphere:	Charm
Range:	30 yards
Components:	V
Duration:	2 rounds
Casting Time:	1
Area of Effect:	1 or 2 creatures
Saving Throw:	None

This spell enables the caster to command one or two creatures with a single word. For the spell to be effective, it must be uttered in a language understood by any creature to be affected. Like the 1st-level priest spell *command*, targets obey to the best of their ability if and only if the command is clear and unequivocal. Similar to the *command* spell, a compulsion to "Die!" causes a two-round cataleptic state, not death. Typical compulsions are back, halt, flee, run, stop, fall, go, leave, surrender, sleep, and rest.

Undead are unaffected by this spell, but any two living creatures within range who are seen and mentally selected by the caster as the spell is cast are subject to its effects. Beings having either an Intelligence of 15 or greater or 8 or more Hit Dice or experience levels (or both) are allowed a saving throw vs. spell that is *not* adjusted for Wisdom. If this saving throw is successful, they are unaffected by the magic.

A *compel* governs two consecutive rounds. If the caster desires, a second, different *compulsion* can be uttered in the second round. If this is not done, the initial command is followed for both rounds. Note that Torm regards use of this spell to render foes defenseless so that they can be slain on the spot to be a sin of the gravest sort. No priest of the True God would dare to do so for fear of instantly being the target of a *flame strike*. In addition to the normal effects of that spell, this divine *flame strike* strips them of all their spells, casting them out of the faith.

4th Level

Hand of Torm (Evocation)

Sphere:	Guardian
Range:	40 yards
Components:	V, S, M
Duration:	1 hour/level
Casting Time:	7
Area of Effect:	12-foot-radius sphere
Saving Throw:	Special

This spell is an improved form of the *wyvern watch* magic. It was developed long ago by priests of Torm and is often used to defend sacred areas, such as the treasure chambers in the temple in Tantras.

A *hand of Torm* creates a shimmering, translucent image of a gigantic gauntleted human hand that is cupped so as to define a spherical area. It is

typically used to guard that area against intrusion. Any sighted creature approaching the image readily sees it. Any creature bearing a symbol sacred to Torm can to pass through the hand and the sphere it defines without effect. Any other creature who approaches the guarded area feels a warning prickling in the air, an almost electric tension.

If the guarded area is entered, the intruding creature feels a solid force resisting its forward movement. The creature must make a successful saving throw vs. paralyzation at a –3 penalty to continue forward into the protected area and a second successful saving throw vs. paralyzation at a –3 penalty to pass out of the guarded area at any other point except at the one entered. Failure of this Strength check causes the creature to be paralyzed for one turn per level of the caster or until freed by the caster, whichever occurs first.

Any creature without a holy symbol of Torm who attempts to pass an area guarded by a *hand of Torm* is also slowed so as to require 2 rounds to enter or exit. Regardless of the results of the saving throw vs. paralyzation, the intruder must also make a saving throw vs. spell for each of these rounds. A successful saving throw means no damage is inflicted on the intruder. Failure indicates that a crushing, constricting force squeezes the intruder for 1d6 points of damage in that round. Observers see the image of the hand closing about the intruder, but this is a visual effect only; a *hand of Torm* can constrict and hamper the progress of more than one creature within its confines at any one time.

Any number of creatures can be affected by a *hand of Torm* without dissipating or exhausting it until its duration expires normally. A successful *dispel magic* destroys it instantly.

The material component of the spell is the priest's holy symbol (which is not consumed in the casting).

6th Level

Bolt of Glory (Invocation/Evocation)

Sphere: Combat, Summoning
Range: 20 yards
Components: V, S, M
Duration: Instantaneous
Casting Time: 9
Area of Effect: One creature
Saving Throw: ½

By casting this spell, the priest channels a bolt of divine energy against one creature. No attack roll is needed. Creatures struck suffer varying damage, depending on their home plane of existence and nature.

A saving throw vs. spell is allowed for half damage. For denizens of the Lower Outer Planes (fiends), undead creatures, and Negative Material Plane creatures, such a saving throw is made with a –2 penalty.

Creature's Home Plane	Damage
Prime Material Plane	5d6
Elemental Planes or Outer Planes of Neutrality (Arcadia, Mechanus, Acheron, Ysgard, Limbo, Pandemonium)	5d4
Positive Material Plane or Outer Planes of Good (Mount Celestia, Bytopia, Elysium, the Beastlands, Arborea)	None
Outer Planes of Evil, undead creatures (Baator, Gehenna, the Gray Waste, Carceri, the Abyss)	10d6
Negative Material Plane	15d6
Astral or Ethereal Plane	4d6

The material component of this spell is a small amber rod banded with bronze.

Swordward (Alteration, Evocation, Necromancy)

Sphere: Protection, Necromantic
Range: 5 yards/level
Components: V, S, M
Duration: 1 round + 1 round/level
Casting Time: 1 round
Area of Effect: 5 to 60 square feet
Saving Throw: None

This spell creates a guardian effect in a clearly defined area of shimmering silver-gray air. Within its confines, all points of damage done to foes by the attacks of lawful good-aligned beings are gained as extra (or replace lost) hit points by the attacking lawful good beings. Moreover, all edged weapons wielded against lawful good individuals strike at a –3 penalty on attack rolls and a –3 penalty to every die rolled for damage rolls (for example, 2d6+3 becomes 2d6+3–6). The caster can choose to make the *swordward* fill any area between 5 and 60 square feet, but its potency is unaffected by the size of its coverage.

A *swordward* cannot coexist with a *blade barrier*. If either spell is cast so as to come into contact with any part of the area of effect of the other, both spell effects vanish instantly in a thunderous explosion, and all beings in the former areas of effect of both spells take 6d12 points of blast damage; this damage is halved if they make a successful saving throw vs. spell. All items in the same area in such an event must make successful saving throws vs. magical fire or be destroyed. Any beings located in the overlap area where the two spells met are allowed no saving throw, and items in that area must make successful saving throws vs. disintegration, not magical fire.

The material components of a *swordward* are an edged weapon or a fragment of a blade from an edged weapon that has drawn blood in battle, a piece of lodestone, and an amethyst of at least 5 gp value.

Tymora

(Lady Luck, the Lady Who Smiles, Our Smiling Lady, Tyche's Fair-Haired Daughter)

Intermediate Power of Arborea, CG

Portfolio: Good fortune, skill, victory, adventurers, and adventuring
Aliases: None
Domain Name: Olympus/Brightwater
Superior: None
Allies: Lathander, Selûne, Shaundakul
Foes: Beshaba, Bane (now dead), Moander (now dead)
Symbol: A shining, featureless disk of silver
Wor. Align.: Any



Tymora (Tie-MORE-ah) is sometimes called Tyche's fair-haired or fair-tressed daughter or Beshaba's bright sister, but these are more poetic titles than designations of her maternal lineage or her hair color. In actuality, Tymora is half of the deity once known as Tyche, with Beshaba being the other half. Tymora inherited Tyche's grace and kindness when that goddess split into two beings in the Dawn Cataclysm, a war among the gods that long preceded the Time of Troubles and is said to have heralded the fall of Myth Drannor. Beshaba garnered more of Tyche's wanton, willful nature, sensual side, and restless energy.

Tymora's faith is one of the most common in the Faerûn, in particular since it caters most heavily to a highly mobile, relatively wealthy, and intrinsically powerful group who live by their wits and by their luck: adventurers. Tymora is fickle but playful and never vengeful or malicious. She likes a good joke and has been known to play an occasional practical joke on some of the more straight-laced Faerûnian deities, such as Helm and Tyr. She is reputed by sages to have had short-lived romances with several of the good male deities of Faerûn, but these ended amicably on both sides after a short while. She likes merriment and festive occasions and rumors abound at gaming houses throughout Faerûn of people who spotted her at the tables during one holiday or another, laughing and having a good time with all.

Tymora's Avatar (Cleric 32, Mage 28, Fighter 15)

Tymora rarely walks Faerûn in avatar form, but when she does appear, her looks vary. Before the Time of Troubles, she appeared as a boyish, crafty-faced, brunette tomboy. Since appearing in the Lady's House in Arabel during the Godswar, she has preferred the form of a tall, thin, graceful woman with long, flowing, unbound, platinum blond hair and eyes like blue-black stars in a kind and regal face. Her voice is musical and never rises or becomes harsh. She draws her spells from any school or sphere, but when a spell is reversible, if one of the two forms has a beneficial or healing effect, Tymora can only cast that form of the spell.

AC –4; MV 15, Fl 24; HP 193; THAC0 0; #AT 5/2
Dmg 1d8+6 (*silver long sword +3*, +1 Str, +2 spec. bonus in long sword)
MR 70%; SZ L (10 feet)
Str 16, Dex 25, Con 20, Int 23, Wis 22, Cha 18
Spells P: 13/13/13/12/11/9/8, W: 6/6/6/6/6/6/6/6/6
Saves PPDM 2, RSW 3, PP 5, BW 4, Sp 4

Special Att/Def: Tymora arms herself with a blade of silver that flows as a silver tear from her eye and then shapes itself into a *long sword +3* in midair when she so desires. On the rare occasions that she lends one of her swords to a mortal who is performing her a service or undertaking a great quest in her name, the sword functions as a *sword +1, luck blade* with no

more than three *wishes*. It disappears when the last *wish* is used or when the undertaking is successfully accomplished.

Tymora never misses a saving throw and spells cast upon her or with her in their area of effect automatically do minimum damage. Once a round, she can either make herself automatically strike for maximum damage or have one of her spells do maximum damage, last for maximum duration, and affect the maximum number of targets. Her voice can carry a hundred miles or more when she wishes. Within 100 yards of her avatar, all games of chance are won by ridiculously improbable combinations of scoring or against enormous odds, any accidents that happen turn out to have been fortuitous occurrences after all, and beings of her faith receive a +1 bonus on all saving throws and a 5% magic resistance (or % bonus to any magic resistance they may already have).

Tymora is immune to all illusions, charm spells and spell-like effects, and powers that would dominate her mind or control her will or emotions. She is also immune to all priest spells from the spheres of numbers, thought, chaos, law, and time and all wild magic wizard spells, which when cast in her presence she is automatically able to twist to having wild surges with beneficial or healing effects on her or her allies and no beneficial effects on or for the caster whatsoever.

Other Manifestations

When manifesting on Faerûn, Tymora often takes the form of a silver bird or a silver pegasus. She also sends servant creatures to aid mortals in these shapes, as well as those of einheriar, faerie dragons, foo lions, swanmays, and unicorns. When showing her favor for a particularly blessed gambler, she has sometimes been known to manifest as a silver glow about a gambler that is evident only to that person and not those around him or her. When this happens, something favorable will happen in regard to the wager, whether it is the wagerer being more likely to win or even the best being forced to be called off, in cases where the bet was rigged by the opposition.

The Church

CLERGY: Clerics, specialty priests, mystics
CLERGY'S ALIGN.: N, CN, NG, CG
TURN UNDEAD: C: Yes, SP: Yes, Mys: No
CMND. UNDEAD: C: No, SP: No, Mys: No
All clerics, specialty priests, and mystics of Tymora receive religion (Faerûnian) as a bonus nonweapon proficiency.

Tymora is an extremely popular goddess among adventurers, and her temples may be found wherever there is a strong adventuring population. Lady Luck is beloved of those who live or work in danger, for she rewards the faithful and others who live in the manner she deems proper—daring all and trusting to chance—with her favor: good luck. The Lady's ways may seem fickle to the uninitiated or nonbelievers, for by her very nature the support she gives is uncertain in all particulars. "The joy of the doubt and the danger," also known as the Lady's Joy and the Lady's Way, is that which is most dear to her true followers. Many pay her lip service in times of need; her answers then seem truly random, for the Lady helps those who help themselves.

Tymora's priests are the first choice of a badly wounded adventuring party dragging itself into town, and as a result, the church is relatively wealthy. With that wealth comes a strong independent streak among the different churches of Tymora. Each Tymoran temple is its own independent operation with its own clergy, and each temple reflects the tastes of its high priestess or priest. A large network of shrines and temples to Lady Luck has spread throughout the heartlands of Faerûn. While the shining, featureless disk that is Tymora's symbol most often marks these houses of worship as belonging to the Lady Who Smiles, in some temples, Tymora's symbol is represented as a floating, randomly and slowly turning sphere of *everbright* silver.

In the face of the independent tradition of the organized Tymoran faith has come an attempt in the recent past to unify the church under a grand patriarch in the manner of the old faith of Oghma. Leading this suggestion is Daramos Lauthyr, High Priest of the Lady's House in Arabel. It was in Lauthyr's temple where Tymora manifested during the Time of Troubles, and she remained there, protecting the city with her power, during the worst of that time. The other churches have been extremely resistant to proclaiming the Arabellan church the center of Tymoran faith.

Both sexes and all races are equal in the eyes of Tymora and her clergy, though in practice human women occupy most of the more exalted ranks of the priesthood. Of the nonhuman races, a few elves and half-elves have decided to become Tymoran clergy even in the face of the chilly reception such a calling receives in elven society. Mystics of Tymora serve both within temple ranks and as itinerant servants of the goddess who report to none but her (though Daramos would like to change this).

The Fateful Coin

Old tales tell that luck plays a crucial role in each person's life. When each new-born baby enters into the Realms, Tymora flips a coin formed from the remnants of the original goddess of luck, Tyche. Beshaba calls it in the air—the moon (heads) or the cloak (tails). If Beshaba is right, that person is cursed with misfortune for the rest of his or her days. If she's wrong, Lady Luck smiles on that child for the rest of his or her life. For some rare beings, the coin lands edge on—and these luckless few can forge their own fates, for they have more freedom over their destinies than the powers themselves.

Among the followers of Tymora titles are used and changed with ease and informality, but "Lord Priest" and "Lady Priestess" are respectful forms of address that apply to all, and "High" is added in front of this for clergy senior in years or in demonstrated power, who are referred to as "the High." A "favored of Tymora" is a being chosen by the goddess to enter her clergy. A "fallen of Tymora" is one who has left her service and spurned chances for atonement and forgiveness. An "Atalara" is a priestess of Tymora whose body has at some time or other been directly possessed by the goddess so as to act and speak for her, which usually changes all body hair to a deep blue, and the pupils of the eyes to bright silver.

Dogma: Tymora's faith teaches that one should be bold, for to dare is to live. The battle cry of the followers of Tymora is "Fortune favors the bold." A brave heart and willingness to take risks beat out a carefully wrought plan nine times out of ten. One must place oneself in the hands of fate (meaning in the hands of Tymora) and trust to one's own luck.

Tymoran clergy are told that the Lady's own luck never fails. If she appears to mortals as a victim of mischance or misfortune, she is doubtless causing this state of affairs as a deliberate test. Clergy members should know this, but not speak of it to those not in the Lady's service. Priests of Tymora should bear and conduct themselves as their own masters, showing their good fortune—and acceptance of bad fortune—as a confidence in the Lady and in themselves. Lady Luck bids that each mortal chase his or her own unique goals, and it is in this chase that the Lady aids. Those who have no direction or goals soon know the embrace of the Lady's dark sister, Beshaba, for those on no set course are at the capricious mercy of misfortune, which is no mercy at all.

Day-to-Day Activities: The clergy of the Lady go throughout Faerûn urging folk to take chances and pursue their dreams, and to not spend all their days planning and daring nothing. (They do not, as some folk say, encourage folk to indulge in reckless whims and frivolity.) Having offered such counsel, Tymoran clergy are duty bound to aid those who have dared with healing spells and other magical aid (sometimes surreptitiously) so as to reinforce the message of the good fortune one can win by trusting in Tymora.

Holy Days/Important Ceremonies: The church of Tymora has no set rituals, and ceremonies and duties vary widely from temple to temple—but the clergy headed by Daramos Lauthyr of Arabel seem to be steadily organizing and imposing order on the previously freewheeling priesthood of the goddess.

Whatever their differences throughout the years, the clergy of Tymora have always adhered to rituals of greeting, touching their silver disks (the holy symbols of Tymora) to each other (and often embracing to do so) after watchwords of recognition have been exchanged. To unknown persons and beings they know to be worshipers of Tymora, but possibly laity, they say: "Life is short. Live it as Tymora means it to be lived!" This is answered by: "Dare all, and trust in the Lady." The watchwords between friends, or when both parties know each other to be clergy of Tymora, are simpler: "Defy," answered by "Dare much."

Midsummer is the most important festival of Tymora—a wild, night-long revel of reckless, mischievous derring-do and romantic trysts. It is a time for the wandering clergy to gather and meet with Harpers, those of allied faiths, and relatives. Many missions and plans are laid at such times.

The most holy festival of Tymora is Starfall, which occurs on the 22nd day of Marpenoth which is believed by the followers of Tymora—though not by the rival clergy of Beshaba—to be the date of Tyche's destruction and Tymora's birth. On this date, clergy who have earned advancement are formally acclaimed and presented with tokens and vestments appropriate to their new station.

Major Centers of Worship: During the Time of Troubles, Tymora's earthly avatar appeared in Arabel (after her furious, drawn battle with Beshaba) and stayed in her temple there, which created a great sensation in Cormyr. The fact that Arabel was spared most of the destruction visited on Waterdeep, Tantras, and other cities during the Godswar was taken as a

boon from the goddess herself. With the end of the Godswar a thick fog covered Arabel, and when it lifted, the goddess had gone with it.

High Priest Daramos Lauthyr now leads a growing Assembly of the Faithful at the Lady's House, the temple of Tymora in Arabel. Daramos is attempting to codify and record a set of rules for the clergy using his influence as the head of the temple Tymora dwelt in during the Time of Troubles. The rest of the Tymoran clergy are strongly resisting any such restrictive regimen. Most agree to the wisdom and preeminent rank of Daramos, but not to a written set of laws. They are also strongly resisting Daramos's claims that the seat of the Tymoran faith ought to be the Lady's House and its leader should head the church.

Affiliated Orders: The church of Tymora has a continuing relationship with the Harpers, a secret society working for good through Faerûn and involving members of many races, classes, and other faiths. The church sponsors some adventuring companies, and countless adventuring groups have independently dedicated themselves to Lady Luck after she has smiled on them in a sticky situation. A special fellowship of clergy within the church itself, the Fellows of Free Fate (or Triffs, as they are colloquially known), have dedicated themselves to countering the efforts of Beshaba, and especially of the Black Fingers, her assassins. Any clergy member may join who shows experience, dedication to the cause, and is vouched for by a senior Fellow.

Priestly Vestments: The standard clerical dress varies from temple to temple, ranging from full habits and headpieces in Arabel to simple robes in Shadowdale. Blue and silver are colors often seen. Personal taste of the matriarch or patriarch influences the dress code, as does climate (natural and political) and availability of fine clothing. The common item worn by all clergy is the disk of Tymora, usually carried on a small chain.

Adventuring Garb: All adventuring or traveling clergy members wear whatever garments they please, though the colors blue and silver are still predominant. High boots also seem favorite fashion elements. All priests continue to wear Tymora's silver disk next to their skin, usually as a medallion worn around the neck; however, many clergy also wear smaller holy symbols as anklets, bracelets, or at their hips, under their clothing.

Specialty Priests (Luckbringers)

Requirements:	Dexterity 14, Wisdom 15
Prime Req.:	Dexterity, Wisdom
Alignment:	CG
Weapons:	All bludgeoning (wholly Type B) weapons
Armor:	Any
Major Spheress:	All, chaos, charm, creation, divination, healing, necromantic, protection, summoning, travelers
Minor Spheres:	Guardian, sun, wards, weather
Magical Items:	Same as clerics
Req. Profs:	None
Bonus Profs:	Gaming

- The faith of Tymora is popular among halflings, in particular halfling adventurers. Halflings may become luckbringers.
- Once per day, a luckbringer may raise one die roll of any type by one (a 1 becomes 2, 17 becomes 18, etc.). *This modification must be announced before the dice are rolled.* The modified result is considered the true number rolled.
- At 3rd level, luckbringers have the ability to cast *moment* (as the 2nd-level priest spell) once a day.
- At 5th level, luckbringers have the ability to cast *favor of Tymora* (as the 2nd-level priest spell) once a day.
- At 7th level, luckbringers have the ability to cast *feat* (as the 4th-level priest spell), *probability control* (as the 4th-level priest spell), or *lower resistance* (as the 5th-level wizard spell) once a day.
- At 10th level, luckbringers have the ability to cast *luckbolt* (as the 6th-level priest spell) once a day.
- At 15th level, luckbringers have the ability to automatically succeed at one saving throw that would avert an unfortunate or damaging effect for themselves once a day. They must declare the use of this ability rather than roll for the saving throw.

  Alternatively, through the use of this ability, they may obtain a saving throw of 15 for such harmful effects that do not normally allow saving throws. Success indicates half damage if the effect generates damage and negation of the effect if it does not; if the effect generates damage and special effects (such as 6d6 points of damage and paralyzation), the damage is halved and the special effects negated. Note that in the main, this allows for saving throws against spells, magical item effects, and spell-like abilities that do not normally allow saving throws. However, it can also be used to give a luckbringer a saving throw vs. the life-draining effect of one successful attack of a life-draining creature. If successful, no life drain occurs.
- At 20th level, luckbringers have the ability to ask Tymora for *divine inspiration* (as the 7th-level priest spell) once a tenday.

Tymoran Spells

2nd Level

Favor of Tymora (Abjuration)

Sphere:	Protection
Range:	Touch
Components:	V, S
Duration:	Special
Casting Time:	5
Area of Effect:	One living creature
Saving Throw:	None

This spell (also known as "Tymora's Smile") confers a protection upon a single living recipient creature that cannot be ended by *dispel magic* or other magical effects. It lasts until the death of the recipient creature or until its power is exhausted by use. The church of Beshaba employs a reversed form of this spell known as the *bane of Beshaba*. The spells *favor of Tymora* and *bane of Beshaba* automatically cancel each other out if cast on the same creature, regardless of how many saving throws the first spell to be cast has affected.

A priest of Tymora must physically touch the spell recipient with a bare hand to cast this spell, requiring a successful attack roll if the recipient is in battle or unwilling. The *favor of Tymora* confers bonuses upon the saving throws of the recipient it affects. The first saving throw made by the recipient after the spell is successfully cast is made at a +4 bonus, even if it takes place later in the same round as the spell took effect. The second saving throw after the spell takes effect is at a +3 bonus, the next at a +2 bonus, and the following one at a +1 bonus. After the four enhanced saving throws occur, the magic is exhausted.

Tymora does not allow her *favor* to be granted to the same creature more than once in any day unless there are exceptional circumstances, such as a character championing Tymora's cause in open battle. Any attempt to cast Tymora's *favor* more than once a day on a nonworshiper of Tymora automatically fails.

Creatures faithful to Tymora are looked upon with disfavor if they request the bestowal of a *favor of Tymora* more than twice in any tenday; to rely directly on the goddess is not to trust in her luck. This includes priests of Tymora, who may have to atone for any use of this spell on themselves that exceeds this rate.

4th Level

Feat (Alteration)

Sphere:	All
Range:	Touch
Components:	V, S
Duration:	Special
Casting Time:	7
Area of Effect:	One touched creature
Saving Throw:	None

This spell allows the caster or another touched recipient being to successfully carry out one extremely difficult action or single-step task—in other words, any necessary ability checks and those proficiency checks not involving protracted activity (such as say, constructing a suit of armor) automatically succeed. The magic does not perform the activity for the being and does not protect the being from any risk or damage associated with the task, but merely guarantees that the specified thing to be done will be carried out. Even if the spell recipient dies in the attempt, his or her body will complete the action. Typical feats include swinging or leaping through a small specific window or opening, catching a small thrown object, falling into a stream or hole or other particular location, firing an arrow through a keyhole, and such. The act must be performed on the round following the casting of the *feat* for the magic to work; otherwise, the magic is wasted and lost.

6th Level

Luckbolt (Conjuration/Summoning, Evocation)

Sphere:	Combat, Protection
Range:	10 yards/level
Components:	V, S
Duration:	4 rounds

Casting Time: 9
Area of Effect: One being
Saving Throw: None

This spell can be used by the caster directly or fired at a chosen creature as a silvery-blue bolt that cannot miss and can follow around corners, through teleports and the like, and so on to any location on the same plane. If the recipient being is not the caster, the recipient must be viewed by the caster, either directly or through some means of scrying, as the *luckbolt* is cast. If a priest casts *luckbolt* on himself or herself, it surrounds the priest with a silvery-blue aura for 1 round. In addition, *luckbolt* affects the spell recipient as follows:

On the round after contact, the affected being automatically strikes for maximum damage plus 1d10 points in all attacks it launches that successfully hit, and the spell recipient is successful in all ability checks, proficiency checks that can be completed in a round, and saving throws.

On the second round, the affected being receives a +6 bonus on all attack rolls and deals maximum damage plus 1d8 points. The spell recipient also receives a +4 bonus to all saving throws, proficiency checks that can be completed in a round, and ability checks.

On the third round, the affected being receives a +3 bonus on all attack rolls, a 1d6 bonus on all damage done, and receives a +2 bonus to all saving throws, proficiency checks that can be completed in a round, and ability checks.

On the fourth round, the affected being receives a +2 bonus on all attack rolls, a 1d4 bonus on all damage done, and a +1 bonus to all saving throws, proficiency checks that can be completed in a round, and ability checks.

It is considered a sin for a priest of Tymora to use a *luckbolt* as a personal aid when companions—particularly other worshipers of Tymora—are in greater danger.

Tyr

(The Even-Handed, Grimjaws , the Maimed God, the Blind Overlord, the Wounded One, the Just God)

Greater Power of Mount Celestia and Ysgard, LG

PORTFOLIO: Justice
ALIASES: Anachtyr (Calimshan)
DOMAIN NAME: Lunia/The Court and Ysgard/Asgard
SUPERIOR: None
ALLIES: Ilmater, Torm, Lathander
FOES: Mask, Talos, Bane (now dead), Bhaal (now dead), Cyric, Talona
SYMBOL: A balanced set of scales set upon the head of an upright war hammer
WOR. ALIGN.: LG, NG, LN



When he is depicted in religious art, Tyr (TEER) appears as a noble warrior missing his right hand, lost to Kezef the Chaos Hound in proving his resilience and strength of spirit. In recent years, he has been shown blinded as well, a fatality of the wrath of Ao during the Time of Troubles. Tyr's symbol shows his nature: justice through benevolent force and armed vigilance. He opposes all beings who deal in trickery, rule-breaking, and unjust destruction or misdeeds. He is said to be a latecomer among the powers of Faerûn, appearing over a millennium ago but after most other Realms powers had established themselves. His faith is popular, as everyone knows exactly what Tyr expects his faithful to do and everyone can trust Tyrrans to be honorable, honest, just, and righteous.

Tyr is rather enigmatic to those outside his faith. He represents such stern justice that it is difficult to see the more subtle qualities of the god. He is a courageous father figure to his faithful and struggles continually to achieve for his followers a paradisiacal state of affairs in Faerûn that he knows will never come in an imperfect world. In his more affectionate moods, he sometimes refers to his abode in Lunia as the Just House, and one senses from him at times an odd sort of longing to want to be able to deal with troubles as one could among a perfect family: with love, courage, and the knowledge that everyone will try their best and not betray their fellows because of a special bond that all share. Unfortunately, he also knows that this will never happen, and so emits an undercurrent of stern sadness for what can never be. He is terribly protective of his priesthood, and because of this, he is more likely to manifest in some form to aid them than many other powers.

Torm and Ilmater serve Tyr, and the three deities are sometimes called the Triad.

Tyr's Avatar (Fighter 38, Cleric 25)

Tyr appears as a fearless, burly, bearded warrior in light armor who is missing his right hand. He does not disguise or bandage the stump and is always armed with a magical long sword or war hammer. His eyes are a fierce steel-gray when he first appears, but always fade away to leave black, empty sockets before he vanishes. His brow is continuously surrounded by an imperial white radiance that marks him as divine to all. He can cast spells from all spheres except the reverse forms of necromantic sphere spells. He casts all spells from the law sphere at triple normal effect in all respects and a –3 penalty to any applicable saving throws.

AC –5; MV 15; HP 231; THAC0 –10; #AT 5/2 or 2/1
Dmg 1d8+14 or 1d4+13 (*long sword of sharpness +3*, *war hammer +3*, +9 STR, +2 spec. bonus with long sword)
MR 65%; SZ L (10 feet)
STR 22, DEX 19, CON 21, INT 19, WIS 18, CHA 17
Spells P: 11/11/10/10/9/8/4
Saves PPDM 2, RSW 5, PP 4, BW 4, Sp 6

Special Att/Def: Tyr recognizes mortals of the rogue class for what they are on sight. He can also see invisible objects or people, *know alignment*, and *detect lie* at will. These three abilities are also possessed by his sword, a *long sword of sharpness +3* said to have been dispensed to him by Ao or Tyr's predecessor, who had Mystra assist in its making. His *war hammer +3* works as *a mace of disruption* against undead creatures. He is immune to all illusion/phantasm spells and magical effects and to any sort of *fear* or emotion-control magic.

Other Manifestations

To denote his favor or the occurrence of important deeds, decisions, or utterances, Tyr frequently manifests as the echoing stroke of a gong, accompanied by an exultant wordless chord sung by unseen male voices. Tyr also shows his will through the image of an upright, glowing war hammer accompanied by *telekinesis* effects that demonstrate the god's intent and feelings. The hammer may also move, point, strike, or emit spells to further the will of Tyr. In addition, Tyr sometimes acts through extremely obedient, intelligent, large, and well-groomed war dogs that appear out of nowhere.

The Church

CLERGY: Specialty priests
CLERGY'S ALIGN.: LG
TURN UNDEAD: SP: Yes
CMND. UNDEAD: SP: No

All specialty priests of Tyr receive religion (Faerûnian) as a bonus nonweapon proficiency.

While some paladins preferring a straight black-and-white choice revere Tyr, he is most popular with the bureaucrats, judges, and merchants who make the entire system move efficiently. Worshipers of Tyr see the world in clear-cut moral terms; they like to see Faerûn firmly cleansed and ordered by laws that are evenly and diligently applied. They are not very tolerant of other world views and do not find parody, mockery, or even questions about their faith amusing. Tyr survives very well in the civilized world, and most of his temples are in larger cities. He is also worshiped on the Rock of Bral, rumored to be one of the Tears of Selûne.

Tyr had no specialty priests for over 10 years after the Time of Troubles. Sages theorize that he wished to favor none of his clergy members over the others. Recently, all clerics of Tyr received a stern vision from their god in which he stated that he had seen that other faiths were mocking the hard way of justice with their divinely granted special favors and that the Tyrran church had served nobly and struggled valiantly against the weight of such odds. In reward for their perseverance under such conditions, Tyr declared that henceforth all clergy of Tyr would have special powers to aid them in their enforcement of justice. All priests of Tyr are therefore specialty priests after the Feast of the Moon in 1369 DR.

The Church of Tyr is a highly organized, formal priesthood that maintains internal rules and a system of fortified temples. At Tyrran temples, the faithful can find lodging, fresh mounts, healing, spell aid, weapons, gear, and holy advice. If a worshiper or priest knows that she or he has stinted in service to the Just One, confession and penance are also available. Level titles used by the clergy in recent years, in order of ascending rank, are: Acolyte of Laws, Solemn Brother/Sister, Lawkeeper, Sword of Tyr, Hammer of Tyr, Vigilant Watcher, Just Captain, Avenger, Master Avenger, Abbot, High Lord Abbot, High Avenger, Knight Commander, Hammer Lord, Defender of Justice, and Keeper of the Balance. Maverick titles are few indeed, as this is a closely regulated priesthood.

Dogma: Novices of Tyr are charged to: "Reveal the truth, punish the guilty, right the wrong, and be always true and just in your actions." Tyr and his followers are devoted to the cause of justice, to the righting of wrongs and the deliverance of just vengeance. This is not necessarily equality or fairness, as some make the maimed god out to represent, but rather the discovery of truth and the punishment of the guilty. Tyrrans tend to be stiff-necked about theology and to see matters in black and white terms.

Clergy of Tyr are sworn to uphold the law wherever they go, and to punish those wronged under the law. They are to keep complete records of their own rulings, deeds, and decisions. Through these records, a priest's errors can be corrected, his or her grasp of the laws of all lands can grow and flourish, and lawbreakers can be identified by others. No known injustice done by a Tyrran priest must go unbalanced. Priests of Tyr should also always be vigilant in their observations and anticipations, seeking to see what forces and which beings intend or will cause injustices and threaten law and order in the future. They should then act to prevent such challenges to justice in coming to pass. In short: Abide by the laws, and let no others break them. Mete out punishment where lawbreaking occurs.

Day-to-Day Activities: Priests of Tyr serve as judge, jury, and executioner in wilderness areas where there is no law but that of the sword. When doing so, their code cleaves fairly close to "an eye for an eye, a tooth for a tooth," but does adhere to common trade custom leavened by "the mercy of ignorance." This last means that if a being is truly ignorant of the proper behavior, minor transgressions can be forgiven once with a warning, an explanation of the proper law—and a record of the warning being written down in the priest's Book of Lawgiving for later distribution to other Tyrrans so that the particular being will not be forgiven a second time.

In civilized areas, Tyrrans (inevitably called "tyrants" behind their backs by nonbelievers) become legal experts and serve as the lawyers of Faerûn by dispensing advice and "speaking for" accused persons in trials. The fees they charge go to the Church of Tyr.

Tyrrans often go about lecturing others on their shortcomings as to following laws, rules, and regulations, but they also serve to fearlessly take complaints about such formalities to the authorities who make such rules. No Tyrran will enforce a law that contradicts other laws or can be shown to be unjust. Note the concern is not that it is unfair, but *unjust*—defined in the Tyrran church as out of compliance with the principles and definitions adhered to by other laws in the body of legal doctrine of which it is a part. Priests of Tyr also have the duty of delivering just vengeance as punishment on the part of those who cannot do it themselves. Tyrrans undertake formal missions to do this, making promises to those to be avenged and forcing open confrontations with those the vengeance is to be visited upon, rather than working behind the scenes or employing intrigue.

Holy Days/Important Ceremonies: The priesthood of Tyr follows a monthly cycle of high rituals, beginning with Seeing Justice on the first day of each month, the Maiming on the thirteenth day of the month, and the Blinding on the twenty-second day of each month. These major rituals involve chanted prayers, thunderously sung hymns to the god, and conjured illusions: a gigantic war hammer that glows blinding white hanging over the heads of the congregation at Seeing Justice; at the Maiming, a gigantic right hand that bursts into view above the congregation surrounded by a nimbus of burning blood, then tumbles away into darkness and fades from view; and two eyes that burst into fountains of flaming tears until they have entirely spilled away and are gone at the Blinding. Early in the ceremony of the Blinding, symbolic blindfolds of diaphanous damask are bound over the eyes of the celebrants by clergy to remind the worshipers of Tyr's blindness.

In addition to the high rituals, Tyrrans celebrate daily rituals of prayer to the god, which take the form of a sung invocation, a series of responsive prayers led by a senior cleric, a short sermon of instruction or reading of wisdom from the Sacred Judgments of Tyr, and a rousing closing anthem. In temples and abbeys dedicated to the god, such rituals are celebrated every two hours around the clock, with the most important offices taking place at dawn, highsun (noon), the equivalent of six o'clock, and the equivalent of nine o'clock. The dawn ritual, The Awakening, is a gentle, uplifting renewal of faith. The noonday ritual, the Hammer at Highsun, is a stirring, exultant expression of the church's vigilance and martial might. The evenfeast ritual, High Justice, is a stern, proud celebration of Tyr's commandments and the church's purpose. The evening ritual, the Remembrance of the Just Fallen, is a haunting, softly chanted reverence for those who have laid down their lives for justice, both inside and outside the faith—a ritual of quiet dignity and respect that always leaves many witnesses, even those who do not follow Tyr, in tears.

Major Centers of Worship: The Fortress Faithful in Tethyr, south of Zazesspur, is probably the most important temple of Tyr at the moment, as clergy of the Just God are converging on it to help restore law and order to war-torn Tethyr. They work in large, well-armed patrols sent out of the castle-abbey.

More holy, older, and supreme in the well-ordered hierarchy of the church of Tyr, however, is the House of Tyr's Hand in Milvarune, in Thesk. The House is the home of the Just Knights, heavy cavalry whose gleaming armor and lowered lances are the last sights many an invading warrior of Thay has seen. Some sages have called this superb army "the Simbul's least likely yet staunchest allies" because of their efficiency in hurling back Thayan armies over the years.

Also of note is the one known Tyrran temple in Realmspace not on the surface of Abeir-Toril. The Tyrran church on Bral (one of the Tears of Selûne) is known as the Pantheist Temple of Tyr. Its clergy and ceremonies conform to the standards of the Torilian faith, but its priests worship Tyr as a warrior god as well one of justice. They consider Tyr the patron of all good warriors. Pantheistic priests of Tyr recognize any lawful good deity of justice or war as an avatar of their deity and often gain access to spells in many crystal spheres that do not know Tyr by that name. As a deity of justice, Tyr is not very popular in Bral, which is known as a pirate haven. The priests of the temple feel obligated to take on crime and injustice wherever they find it, and this has led to several small, crusading wars. Priests of Tyr and lawful good warriors from any crystal sphere find a warm welcome at the Pantheist Temple of Tyr, although they may have a hard time adjusting to the idea promoted here that Tyr goes by different names in different places.

Affiliated Orders: The church of Tyr has many affiliated knightly orders. Individual temples often have special orders or companies attached to them or supported by them, such as the Just Knights of the House of Tyr's Hand in Milvarune, mentioned above. Two church-sponsored orders of paladins are the Knights of Holy Judgment and the Knights of the Merciful Sword. The first order tends to attract those who emphasize the "lawful" in their alignment, and the second the "good." Knights from either order may join an elite order of paladins (of 7th or greater experience level) known as the Hammers of Grimjaws.

To join the Hammers, a paladin must be nominated by a member of the Hammers, and his or her nomination must be seconded by a senior priest of Tyr. If both these requirements are met, she or he must stand vigil in the holy sanctuary of a temple of Tyr all night. If the paladin is judged worthy by Tyr, Tyr sends the paladin a vision of his war hammer. If no vision appears, the paladin is deemed yet too inexperienced, but not a failure, and may be nominated again after some time has passed. If Tyr sends a vision of his sword, the paladin has knowingly or unknowingly failed Tyr in some way and must immediately complete a quest to atone. If the quest is completed, Tyr is pleased and forgives, and the knight is admitted into the Hammers. There is no quitting a quest under these conditions; either the paladin succeeds or dies trying.

Priestly Vestments: The vestments of Tyr are blue and purple robes with a white sash. A white glove or gauntlet is worn on the left hand and a black one on the right to symbolize the loss of the god's right hand.

Adventuring Garb: For everyday use, most priests of Tyr wear armor or practical clothing adorned on the shoulders and back with the symbol of the hammer and scales of Tyr.

Specialty Priests (Holy Justices)

Requirements:	Strength 9, Wisdom 9
Prime Req.:	Strength, Wisdom
Alignment:	LG
Weapons:	All bludgeoning weapons, long sword, and bastard sword
Armor:	Any
Major Spheress:	All, astral, charm, combat, creation, divination, guardian, healing, law, necromantic, protection, summoning, sun, wards, war
Minor Spheres:	Elemental
Magical Items:	Same as clerics
Req. Profs:	Etiquette
Bonus Profs:	Local history, ancient history (of their native land)

- Holy justices know the laws and legal codes of the land they live in and the land they were raised in (which may be two different lands). They automatically know all commonly known and uncommonly known information within that body of law and its attendant procedures. If asked to call to mind an incredibly obscure point of the law of their homeland or native land, they may make an ability check against their Wisdom or Intelligence, whichever is higher, to recall the point in question. They must

make a similar ability check to know the common laws of other lands; to recall the uncommon legal practices or obscure legal points of order of foreign lands, this ability check is at a –3 penalty or a –6 penalty, respectively.
- Saving throws against spells or spell-like abilities from the law sphere cast by a holy justice are made at a –2 penalty.
- Holy justices are able to *hold person* (as the 2nd-level priest spell) once a day.
- At 3rd level, holy justices are able to cast *strength of one* (as the 3rd-level priest spell) once a day.
- At 5th level, holy justices are able to *memory read* (as the 3rd-level priest spell) once every three days and impose the need for *impeding permission* (as the 5th-level priest spell) on another once a tenday.
- At 7th level, holy justices are able to *detect lie* (as the 4th-level priest spell) at will.
- At 7th level, holy justices can make three melee attacks every two rounds.
- At 10th level, holy justices are able to impose *legal thoughts* (as the 6th-level priest spell) once a day.
- At 10th level, holy justices are able to speak a *holy word* (as the 7th-level priest spell) once a day.
- At 12th level, holy justices are able to *detect invisibility* (as the 2nd-level wizard spell) at will.
- At 13th level, holy justices can make two melee attacks per round.

Tyrran Spells

2nd Level

Wolfjaws (Alteration, Necromancy)
Sphere: Combat, Necromantic
Range: 0
Components: V, S, M
Duration: 1 round/level
Casting Time: 5
Area of Effect: The caster's right hand
Saving Throw: None

This spell turns the priest's right hand into a pair of powerful wolflike jaws in memory of the way that Tyr lost his right hand to the monstrous wolf-like being Kezef the Chaos Hound. These jaws deal 2d4 points of damage to all opponents the priest successfully attacks with them. The spell allows the caster to strike with the jaws twice per round and to gain a +1 bonus on all attack rolls with the jaws or another weapon while the spell is in effect. A *wolfjaws* spell vanishes if its caster attempts any other spellcasting, but a priest can wield a weapon or trigger a magical item in his or her left hand *and* use a *wolfjaws*, thus gaining multiple attacks normally denied to him or her without affecting the spell in any way.

The caster can end a *wolfjaws* instantly at will. When the spell ends early in this manner, the caster can also spell remove the damage dealt by the last bite of the *wolfjaws*, an ability that the priest can use to bargain with a wounded foe or to correct cases where an ally has mistakenly been attacked by the priest. While *wolfjaws* is in effect, it provides its caster with complete immunity to all hostile magical or psionic *shape change* and *hold* effects.

The material component for this spell is a bit of wolf fur or a tooth from any type of mammal.

5th Level

Hammer of Justice (Divination, Illusion/Phantasm)
Sphere: Divination
Range: 5 yards/level
Components: V, S, M
Duration: 1 round/level
Casting Time: 8
Area of Effect: Special
Saving Throw: None

This improved variant of a *detect lie* spell creates a glowing illusion of an upright war hammer, which is normally steel-gray in hue, but blazes white when truth is spoken, black when lies are told, and blood-red when true but deceiving phrases are uttered. It cannot be made to lie by any known means. By the power of Tyr, this spell indicates absolute truth. If a questioned being answers with a lie that the being believes to be the truth, a lie is still indicated by the hammer hue (and vice versa).

The illusionary hammer appears wherever the caster desires (within range), and thereafter moves to maintain the same distance from and orientation to the caster. The spell range refers to both how distant the hammer can initially be from the priest and how far from the hammer any questioned being can be for its truth-indicating ability to function. If someone questioned is out of range, the hammer grows dim, but the spell does not end. The caster can ask questions of any number of beings one at a time, and the telltale hammer is bright and visible to all.

The hammer cannot be made to disappear before the spell expires even by its caster. The illusory hammer cannot be contacted or disturbed by any known magical or physical attack. Though magical barriers of 6th or greater level can ward it away from a given area, there is no known means of destroying it. *Dispel magic* has no effect on a *hammer of justice*. When the spell does end, the hammer goes dark and seems to fall before it fades away entirely.

The material component for the spell is a miniature war hammer fashioned from diamond, obsidian, ivory, glass, or another pure, single-hued, black, white, or red, nonliving substance (cost varies with materials, but average is 25 gp).

6th Level

Sword and Hammer (Evocation)
Sphere: Combat
Range: 10 yards/level
Components: V, S
Duration: 1 round/level
Casting Time: 9
Area of Effect: Special
Saving Throw: Special

This spell creates a shadowy sword and war hammer of twice normal size. These are animated magical constructs rather than tangible items. They fly about within the spell range, which is centered on the caster, at MV 30 (A), striking once per round at THAC0 4 at a being or object mentally chosen by the caster. The two weapons can attack the same target or each strike at a separate target. They can change targets as often as the caster desires. The sword inflicts 4d4 points damage, and the hammer deals 2d4 points. If they both attack the same target, there is no saving throw to avoid the damage they inflict, but a creature facing only one of the spell weapons is allowed a saving throw vs. spell to suffer only half damage.

The weapons are considered sufficiently enchanted to hit any sort of foe (such as those hit only by weapons of +3 enchantment). They automatically continue to attack the same target they did on the previous round if the caster is slain, departs, or turns his or her attention to other spellcasting. (When such a spell is finished being cast, the caster may return his or her attention to the *sword and hammer* and reassign them to other targets if desired.)

The magical constructs created by *sword and hammer* strike silently, are nonmetallic, cannot be fooled by illusions, and cannot be magically controlled by anyone other than the caster. They vanish in a twinkling of lights when the spell expires or earlier if the caster wills the spell to end.

7th Level

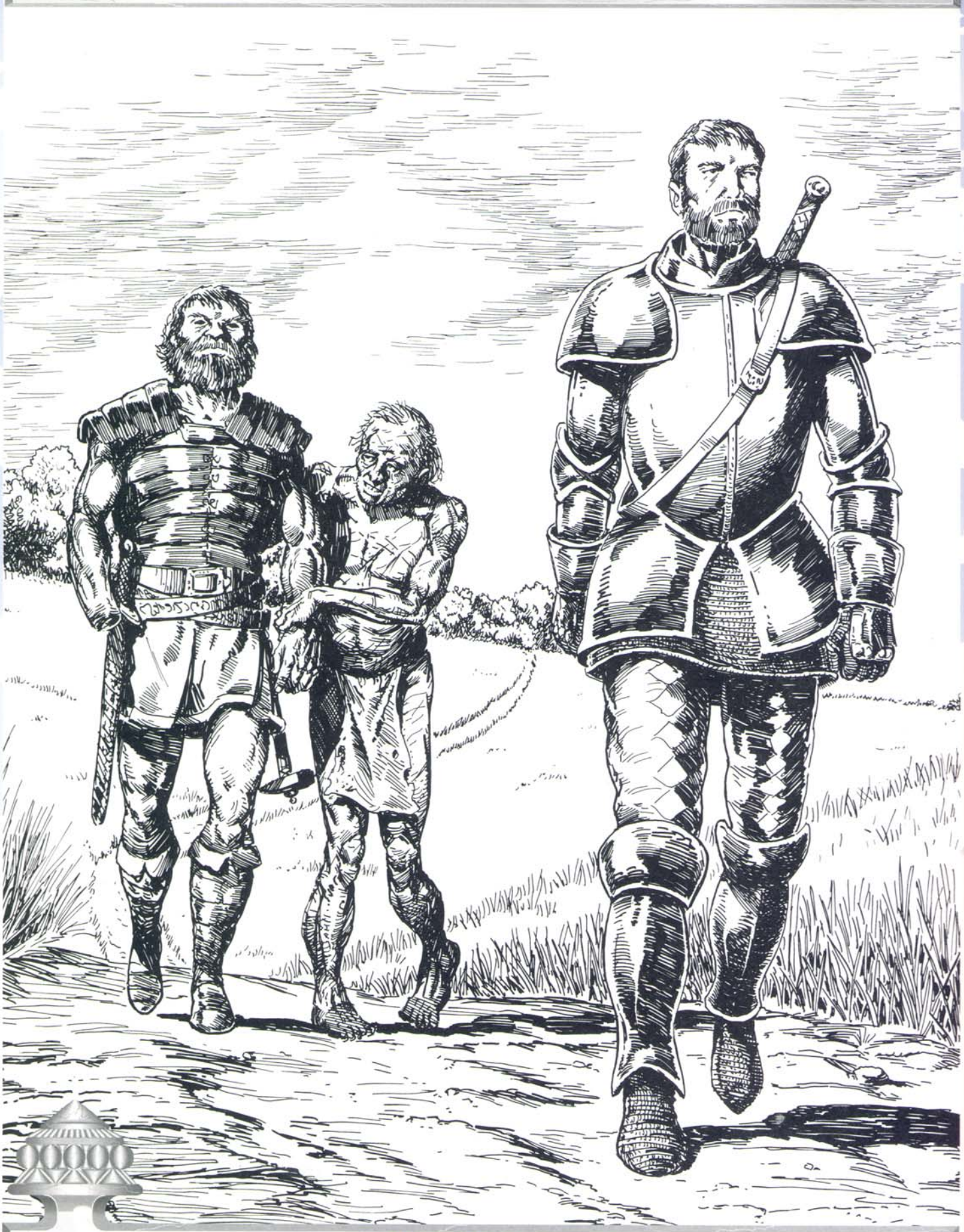
Resplendence of Renewed Youth (Alteration, Necromancy)
Sphere: Necromantic, Healing
Range: Touch
Components: V, S
Duration: 1 year
Casting Time: 1 hour
Area of Effect: One creature
Saving Throw: None

This spell allows a creature to tap into its spiritual strength in order to bring its body back to the peak strength of youth for one year. In a human, this would mean that the affected body would return to the shape it had when the recipient was around 25 years of age. Recipients of this spell lose all the negative aspects of old age, such as lost hit points, levels, or ability score points, and so on, as well as gaining immunity to all diseases for the duration of the spell only.

This spell functions only on characters who have shown exceptional wisdom and piety during their lives, and then only if they have an exceptional focus that their current condition prevents them from completing. Casting a *quest spell* is thus mandatory before attempting this spell. Dropping this *quest* means forfeiting all advantages of the *resplendence* spell.

Characters can benefit from this spell only once in a lifetime. When the spell expires, the recipient's body returns to the state it would have normally for its years. The spell heavily drains the body of the recipient, and so adds an additional 1d10+3 years to the recipient's true age when it expires.

This spell is one of the secrets of the church of Tyr and is used sparingly, only when it needs the help of a great hero in dire circumstances. It is rumored that the church of Sune has many times tried to learn the secret of this spell.



Umberlee

(The Bitch Queen, Sea Queen, Queen of the Deeps)

Intermediate Power of the Abyss, CE

Portfolio:	Oceans, currents, waves, sea winds
Aliases:	None
Domain Name:	13th level/Blood Tor
Superior:	Talos
Allies:	Auril, Malar, Talos
Foes:	Selûne, Valkur the Mighty, Chauntea, Sune
Symbol:	A forked blue-green wave, curling in breakers to both left and right, on a background of black streaked with white
Wor. Align.:	Any



Umberlee (Um-ber-LEE) the Bitch Queen rules from her watery lair in a flooded level of the Abyss. She is worshiped by most out of fear as opposed to adoration, though some few—such as most were-sharks, who she created to try to undermine Selûne—find her ethos to their liking. Ship crews toss her gems over the sides of their vessels to calm storm-tossed waters. She has a large number of shrines in coastal cities, and sailors often leave flowers, candles, small candies, or coins on her altars in hopes that Umberlee will spare them on the next voyage. Others who pay tribute to her include merchants sending goods by sea, port cities, and island nations and settlements who would be devastated by her wrath and have not a powerful patron deity to counter her menacing demands.

Umberlee continually contests with Selûne, in whom navigators trust to guide their ships safely home. Of late, she has also felt the heavy presence of her own patron, Talos, who is trying to pick up violent nature in all its forms as his personal portfolio. Though Umberlee flirts with him on occasion, she would gladly end his existence and become sole deity of destruction herself if she had the power. Unfortunately, her ambitions are limited by her inability to directly affect the land, so she bides her time and plays the coquette. Together Auril, Malar, Umberlee, and Talos are known as the Gods of Fury.

Umberlee is just plain malicious, mean, and evil. She breaks agreements on a whim when she feels that she has not gotten the best part of a deal and takes great pleasure in both watching her sharks tear shipwreck victims to shreds and watching others die slowly of drowning. She is also vain and expects to be flattered. If she has any weakness, it is probably her incessant greed for power and her intoxication with exercising it.

Umberlee spent the Time of Troubles in the Sea of Fallen Stars, wreaking destruction on one pirate isle after another. The sea has remained stormy and troubled since that time, though it has calmed somewhat in the last two to three years after an organized effort to appease her promoted by certain allied merchant costers said to be part of or in league with the Iron Throne.

Umberlee's Avatar (Mage 31, Cleric 23, Fighter 20)

Umberlee's avatar rarely appears. When she does, it is as a female blue-green torso with taloned hands, elbow fins, eyes of pale pearly death, and hair of kelp. In this form, rising above the waves, she aims to impress and usually towers above sailors on the decks of a doomed ship. She wears giant shell jewelry and a cape made from a million mauve jellyfish. Her voice hisses and booms like ocean breakers, and she laughs cruelly as she flings watery death and destruction on those who view her. She can cast spells from any priest sphere except elemental earth, elemental fire, sun, thought, and time. She can cast spells from all wizard schools except elemental earth and elemental fire. She cannot cast any spell with a fiery manifestation. She casts all elemental water sphere and school spells at triple strength in all respects and targeted creatures receive a –3 penalty to their saving throws against such spells.

AC –3; MV 15, Sw 48; HP 208; THAC0 1; #AT 5/2
Dmg 1d6+17 (*trident* +3, +11 Str, +2 spec. bonus in trident)
MR 75%; SZ H (20 feet)
Str 23, Dex 17, Con 24, Int 20, Wis 19, Cha 19
Spells P: 12/11/11/10/9/7/3, W: 7/7/7/7/7/7/7/7/7
Saves PPDM 2, RSW 3, PP 4, BW 4, Sp 4

Special Att/Def: When she uses a weapon, Umberlee strikes with at *trident +3* that in her hands works as a *trident of submission* and a *trident of fish command*. She can summon 2d4+4 sharks or 1d4+1 giant sharks to do her bidding every half hour. For the most part, these sharks try to attack or swallow creatures in the water she indicates to them mentally. She can also summon three 8-HD water elementals, two 12-HD water elementals, or one 16-HD water elemental to do her bidding once every 12 hours. These creatures never become uncontrolled. Umberlee can also control the winds over the seas or the actions of the waves as indicated under Other Manifestations, below, while present.

Other Manifestations

Rather than sending her avatar form, the Sea Queen prefers to manifest as wind or waves. Either form of manifestation is often accompanied by Umberlee's cold, cruel laughter or a hissed message. Umberlee's powers are waning, and she can now manifest as wind only four times a day. For 2d4 rounds, the Queen of the Deeps can send a gale blast of wind that smashes into all things in its path for 5d10 points of damage per round.

Umberlee prefers to manifest in a form that remains unlimited: as an unseen underwater presence that can aim and hurl waves. Waves are hurled one per round, rolling out in one of two forms. Either they strike beings within 160 feet for 4d4 points of damage and force them to make successful saving throw vs. death magic or drown, or they strike one spot, aiming to wrest certain items away from a ship, swimmer, or aquatic creature. The specific, targeted type of wave strike does 2d12 points of damage and forces a being to make a successful Dexterity ability checks for all items it wants to retain. Umberlee can even snatch rings off fingers in this way (or remove gauntlets and then snatch the rings from fingers); unattended items are automatically carried off.

Umberlee also acts through the appearance or presence of sea monsters of all sorts, especially sharks of monstrous size that are sent to devour swimmers or shipwrecked sailors, krakens, and all types of aquatic undead including (inland) undead lake monsters.

The Church

Clergy:	Clerics, specialty priests
Clergy's Align.:	N, CN, LE, NE, CE
Turn Undead:	C: No, SP: No.
Cmnd. Undead:	C: Yes, SP: Yes. Specialty priests may command *only* undead formed from creatures killed at sea or that are aquatic by nature.

All clerics and specialty priests of Umberlee receive religion (Faerûnian) as a bonus nonweapon proficiency. All clerics of Umberlee receive swimming as a bonus nonweapon proficiency and can breathe water automatically.

Umberlant priests are a varied, disorganized lot, much given to dueling with hooked, sicklelike knives to settle differences of primacy and rank. (These dueling knives represent Umberlee's reapings of those who sail the seas.) Umberlant priests roam coastal cities, living primarily off the offerings left by fearful sailors. In addition to the traditional lit candles and small candies, Umberlants are increasingly demanding more real coin be left on the altars. When there are no worshipers present, Umberlant priests then remove the offerings from the stone block altars at Umberlee's shrines and sluice the altars with buckets of sea water containing seaweed to signify that the Sea Queen has come for what is rightfully hers. Umberlants are also paid handsomely to travel on ships from port to port, for their presence (it is thought) guarantees that Umberlee will not destroy a vessel.

There is little in the way of an organized clergy of Umberlee. Those who relish her power and potential become her specialty priests. Specialty priests make up most of Umberlee's clergy, since the advantages of the faith prove to be quite handy when superstitious sailors want to dump a priest overboard at the first sign of a storm. A few clerics have made some progress in status in the faith, and most of them work in the adventuring order of the church.

Novice priests are known as the Untaken, but once Umberlee has confirmed an individual as a priest, she or he is entitled to take offerings, lead prayers, and bestow blessings in her name. Full Umberlant priests can adopt any of the following titles (regardless of true rank and powers): Flood Tide, Dark Breaker, Puissant Undertow, Wave of Fury, Savage Seawind, and Wavemistress or Wavelord. Specialty clergy are known as waveservants or true servants of the wave and use the same titles as other Umberlants with the addition of the word "Dread" in front of them.

Dogma: The Umberlant faith has no set ethical outlook save that the sea is a savage place and those who travel it had best be willing to pay the price of challenging Umberlee's domain. The doctrine of Umberlee declares that all should know Umberlee and fear her, for the wind and the wave can reach *everywhere*. Fair offerings bring fair winds to travelers over the waters, but for those who do not pay their respects, the sea is as cold as Umberlee's heart. All who travel the seas are warned that the dead serve Umberlee *most* faithfully.

Umberlant novices are charged to: "Spread word of the might of holy Umberlee, and let no service be performed in her name without price. Make folk fear the wind and the waves, unless a priest of Umberlee be present to protect them. Finally, slay any who ascribe sea and shore storms to Talos."

Day-to-Day Activities: More folk fear Umberlee than revere her, but she cares not why they worship, only that they do so. She rarely comes to favor individual mortals, but she does do a little extra for those who faithfully make offerings. To gain favorable winds for a voyage or to deliver them alive from storms, sailors sacrifice valuable cargo to her by piping it overboard: playing tunes dedicated to Umberlee on mouthpipes while heaving the cargo over the side. They usually ensure that the cargo contains something alive if their peril is great. If a ship runs aground or founders and an Umberlant priest is aboard, the furious sailors usually try *en masse* to murder the priest before they are themselves drowned. Corpses of Umberlant priests have washed ashore transfixed by as many as 30 cutlasses.

Umberlant clergy are charged to spread respect for Umberlee by preaching of the doom she has wrought in the past and the storms to come in all coastal cities and settlements. Along the way, they seek to build up favor enough to be teleported ashore by the goddess if they are ever in danger on the seas and to enrich themselves by accepting offerings, selling the safety of their own presence on shipboard, or by casting certain spells. For a long voyage down the Sword Coast between Waterdeep and Calimport, an Umberlant priest may charge as much as 500 gold pieces to an average merchant vessel or up to three times that to a large, new, well-armed cog or caravel carrying valuable cargo. If a priest on board has to use magic to defend or protect the ship, she or he charges by the spell and may well dicker over price on the spot!

Beyond the healing magics common folk hire priests of most faiths to perform, two spells used by Umberlants are the most popular: *stormcloak* and *speak with the drowned dead*. Pirates often hire Umberlant clergy to cast *speak with the drowned dead* because, by careful phrasing of a question, they can learn directions to a sunken ship or treasure.

Holy Days/Important Ceremonies: Umberlee is to be worshiped daily with offerings, prayer, and self-anointing on the brow, hands, and feet with sea water. In addition, the faith has a few special rituals, most notably the Drowning, First Tide, and Stormcall.

The Drowning is a private ritual, and only clergy members may witness it or take part. In the Drowning, an Untaken becomes a true priest of the goddess. The supplicant lies before an altar and is surrounded by candles lit to the goddess, each placed with an intoned prayer by a different Umberlant priest. The attending clergy then withdraw, and a senior priest casts a spell that causes sea water to flood the room in a huge breaking wave and then flow away. Supplicants who survive are confirmed in the service of Umberlee and warned that if they should ever betray the Queen of the Deeps, drowning is the fate that awaits them. They were spared during the Drowning and so can be taken by the Sea Queen at any time to come. (Clergy whom the Sea Queen feels have failed her go to sleep one night never to awaken, dying during the night of drowning, their lungs mysteriously filled with sea water.)

The public rituals of Umberlee include First Tide and the Stormcall. First Tide is celebrated by a flute-and-drum parade through the streets of a city by the clergy when the ice breaks up in a harbor. In a cold-hearted and brutal ritual, the clergy carry a live large animal down to the shore to be tied to a rock and hurled into the water. If the creature somehow washes or struggles ashore alive, it is freed, tended, and magically healed back to full health. It then becomes a sacred animal with the rank of an Umberlant. (This custom began in ancient times when Umberlee often selected her clergy from among human sacrifices by unbinding them beneath the water.)

Stormcall is a mass prayer in which worshipers call for Umberlee to send a storm to devastate a specific harbor or ship or to turn away an approaching storm or one that has already broken upon the worshipers. Worshipers kneel around pools in which lit candles float on fragments of driftwood that have been carefully collected and dried by Umberlant priests for this purpose. Sacrifices of precious goods are thrown into the pools, but the priests must carefully *levitate* the candles through the magic of the ceremony as this is done to keep them alight—for a candle doused is a sign of Umberlee's anger.

Major Centers of Worship: For years, the House on the Cliff near Marsember in Cormyr was the richest, largest, and most influential temple of Umberlee, but either because of the work of a rival god or through the displeasure of Umberlee, it was utterly destroyed during the Time of Troubles. No one house of the Sea Queen has risen to unquestioned prominence since, but contenders for this honor include Shipsgrave Tower in Velen, where Wavelord Darjast Surnden rules a loyal complement of ex-pirate, battle-hardened clergy; the Cove of the Queen on Mintarn, a hidden harbor where pirates are led by Umberlants who serve Wavemistress Royal Qalbess Frostyl; Stormhaven House on Orlumbor, governed by High Trident Thaeryld Nornagul; and the Seacaves of the Roaring in Teshburl, a large and prosperous place adorned with gold where priests under the governance of Deep Wavemaster Ultho Maelatar sell small, smooth, stone storm tokens guaranteeing safety on a voyage (for the individual carrying them only) to Calishites who are fearful or cannot swim.

Affiliated Orders: The Umberlant faith does not have many affiliated orders. The only one of note is the adventuring order of the faith, the Sea Queen's Breakers, which pursues treasure-hunting and recovery operations beneath the waves or adventures on land when the promise of gold seems to outweigh the dangers of an Umberlant priest working long away from water.

Priestly Vestments: The ceremonial garb of the priests of Umberlee consists of a skin-tight blue or green body stocking worn with a voluminous cape of blue or green trimmed with white fur (to represent foaming breakers). A tall collar, similarly trimmed, rises from the back of the cape's neck. A popular badge of rank is the magically preserved skeletal hand of a drowning victim.

Adventuring Garb: All clergy members wear whatever they desire from day to day, so long as something of mottled blue and green is worn (usually as a sash or scarf). Most Umberlant clergy members carry a hooked dueling knife. (These dueling knives cost 3 gp, weigh 2 lbs., are size S, inflict damage type S, are speed 4, and do 1d4+1/1d3+1 points of damage.)

Specialty Priests (Waveservants)

Requirements:	Constitution 15, Wisdom 13
Prime Req.:	Constitution, Wisdom
Alignment:	CE
Weapons:	All bludgeoning (wholly Type B) weapons plus the trident, harpoon, and Umberlant dueling knife
Armor:	All armor types up to and including leather armor and shield
Major Spheres:	All, chaos, combat, creation, elemental water, healing, necromantic, summoning, weather
Minor Spheres:	Animal, charm, elemental (all other aspects), guardian, protection, sun
Magical Items:	Same as clerics
Req. Profs:	None
Bonus Profs:	Swimming, modern languages (pick two from: dragon turtle, sea elvish, koalinth, kuo-toan, locathah, nereid, merman, morkoth, sahuagin, triton)

- Waveservants may not turn or command normal undead. They may command undead that were killed at sea or are aquatic in nature, such as lacedons or skeletons of pirates.
- Waveservants may breathe water automatically.
- At 3rd level, waveservants are able to cast *watery double* (as the 3rd-level wizard spell) once a day.
- At 5th level, waveservants are able to *water walk* (similar to the 4th-level priest spell) at will. This ability cannot be conveyed to others except by the casting of a *water walk* spell as normal.
- At 7th level, waveservants are able to summon up a *striking wave* (as the 4th-level priest spell) once a day.
- At 10th level, waveservants can move through water as if they were wearing a *ring of free action*. Should they acquire such a ring, it provides no additional benefit under water, but otherwise works normally.
- Also at 10th level, waveservants may *control weather* (as the 7th-level priest spell) once per day. Waveservants may move the conditions to any worse condition under the same prevailing heading (as per the chart in the spell description). Waveservants can never use their abilities to improve the weather conditions. They may only perform these actions when at sea (fresh or salt water), or at the shores of an ocean or large lake. Large ponds and rivers are not sufficient to allow the use of this ability.
- At 12th level, waveservants can call and control 1d4 sharks once per day in areas where they normally exist. The sharks arrive in 1d6 rounds. They respond to the waveservant's commands whether spoken under water or above water.

Umberlant Spells

3rd Level

Speak with the Drowned Dead (Necromancy)

Sphere:	Elemental Water, Divination
Range:	Special
Components:	V, S
Duration:	Varies

Casting Time: 6
Area of Effect: Special
Saving Throw: Special

Upon casting *speak with the drowned dead*, the priest or another designated person within 3 yards of the priest is able to ask two questions of a creature who died by drowning who is called on by name. (Complete names are not necessary, although naming information sufficient to distinguish one individual from another is.) The body of the drowning victim need not be present. The answers are phrased in normal speech, not merely "yes" and "no" replies. Questioned creatures cannot lie, but they can be as misleading and evasive as possible within that constraint.

The awareness and memories of the drowned one end at death. Questioned creatures cannot know what events befell after they drowned and will say so if asked, wasting an answer.

Drowned creatures of different alignment than the caster or of higher level or Hit Dice than the caster's level receive a saving throws vs. spell. A drowned creature that succeeds at this saving throw can refuse to answer questions, ending the spell.

4th Level

Striking Wave (Alteration, Evocation)
Sphere: Elemental Water
Range: 5 yards/level
Components: V, S, M
Duration: Varies
Casting Time: 1 round
Area of Effect: Special
Saving Throw: Special

This spell causes water to rise up into a single directed strike of massive force. A large body of water must be present (in other words, a pond, lake, or the sea) or the spell is wasted. It cannot create water out of nothing, nor can it cause the contents of a tub or small, ornamental pool to do more than rise up in an impressive manner and crash back down again, splashing things nearby.

A *striking wave* varies from 10 feet to 100 feet wide as the caster directs, moves in the direction its caster directs and can change direction in response to the caster's silent concentration, but it must travel at least 60 feet in a straight line before it can do harm; otherwise, items in its path simply ride up along its swell and are unharmed. The priest must be in contact with the water to cast the spell, although this contact can be as little as a hand or toe dipped into the wetness. The range of the spell applies to how distant the wave can form from the caster, not how far it can travel. If unhindered by impact or obstacle, the *striking wave* travels several miles before subsiding. If cast in a confined area, such as a harbor, so that it strikes a sea wall or other immobile obstacle within 100 feet of its forming, it rebounds back to where it was formed, doing double damage to creatures and items between.

A *striking wave* smashes into immobile objects for 10d12 points of damage. Floating objects are allowed a saving throw vs. spell; if alive and swimming or free to move in the water, floating creatures are also allowed a second saving throw vs. spell. Each saving throw that succeeds removes three dice of damage, so swimmers who make both saving throws suffer only 4d12 points of damage. A rebounding wave must be saved for separately both times; one set of saving throws does not govern both strikes.

Striking waves may attack targets on the shore; however, they lose force as they do so. For every 10 feet up the shore the wave travels, 1d12 of damage is lost from the *wave*.

Ships suffer structural damage from a *striking wave* as follows: A ship automatically loses 10% of its seaworthiness if at anchor or tied up dockside, but only 5% of it if floating freely; small open boats suffer double this damage. Open boats and barges may well be capsized by a *striking wave*. The Dungeon Master must adjudicate such situations. The DM must also determine damage done to wharves and other structures; however, such damage is rarely extensive unless the buildings' construction was not intended for marine or shore use.

The material component of this spell is a drop of water blessed by Umberlee or by a senior Umberlant in the name of the goddess.

Oars to Snakes (Alteration) Reversible
Sphere: Plant
Range: 50 yards
Components: V, S, M
Duration: 3 rounds/level
Casting Time: 9
Area of Effect: 1 oar/3 levels
Saving Throw: None

This more powerful variant of the *sticks to snakes* spell transforms the oars aboard a ship into giant sea snakes. It may be cast in one of two modes: defensive or offensive.

Using the defensive mode, the caster essentially transforms the oars of his or her own vessel into sea serpent defenders. These serpents remain within the oarlocks of the vessel which bore them, but may attack beings outside of the ship who are nearby, such as boarders. Each serpent can attack one boarder once a round with a THAC0 11, inflicting 3d6 points of damage for each successful strike. The serpents remain until the spell expires or they are slain; they are 10 HD creatures of AC 5.

This spell may also be cast offensively. In this mode, the oars become serpents of similar Hit Dice and THAC0 to those above, but rather than attacking outside the ship, their poisonous heads are aimed within a ship within range (including the caster's ship), attacking the oarsmen and destroying the ship's ability to maneuver. The poisonous bite of these serpents does 1d6 points of damage, but anyone bitten must make a successful saving throw vs. poison against type C poison. Those who successfully save suffer only 2d4 points of additional damage; those who fail their saving throws suffer an additional 25 points of damage. The poison has an onset time of 1d4+1 minutes. Creatures struck repeatedly must make a saving throw every time they are bitten.

While the spell continues, the ship does not have the use of those oars turned into serpents, and thus its speed may be reduced. The serpents turn back into usable oars when the spell expires, although those which were "killed" are broken and useless.

The reverse of this spell, *snakes to oars*, changes giant sea snakes to oars for the same duration or negates the *oars to snakes* spell according the level of the priest countering the spell (for example, a 12th-level priest casting *snakes to oars* can turn four sea serpents back into oars).

The material components of this spell are a small piece of wood and the scales from a sea snake.

Stormcloak (Abjuration, Evocation)
Sphere: Elemental Water, Protection
Range: Touch
Components: V, S, M
Duration: 1 year
Casting Time: 7
Area of Effect: One living being
Saving Throw: None

Stormcloak sets up a condition that, when the spell is activated at any time for up to a year after being cast by speaking a secret word aloud, the spell recipient cannot die as a result of a storm at sea that she or he is currently experiencing. Once activated, the spell guarantees that by some assortment of coincidental conditions (as far-fetched or commonplace as need be), the spell recipient will not drown, be struck down by flying debris, die of being hurled ashore against rocks, etc. from that particular storm.

Umberlant priests cannot cast this spell on themselves.

The material component of this spell is the holy symbol of the Umberlant casting it (which is not consumed in the casting).

6th Level

Waterspout (Alteration, Evocation)
Sphere: Elemental Water
Range: 10 yards/level
Components: V, S, M
Duration: 1 turn
Casting Time: 1 round
Area of Effect: Special
Saving Throw: Special

This spell causes water to rise up into a whirling, cylindrical column. A large body of water must be present (in other words, a pond, lake, or the sea) or the spell is wasted; the magic cannot create water. A *waterspout* created by means of this spell is 10 feet across, rises 80 feet above the water, and requires a depth of water of at least 20 feet beneath it. If sufficient space is not available for the spout to form, the spell is wasted. If it later encounters insufficient depth after it has formed, it collapses, inflicting 4d6 points of falling damage to all beings within it as the only damage it deals in that round and ending the spell.

A *waterspout* is a destructive vortex of water which flails and sucks in creatures and objects it contacts and waterborne items within 10 feet of itself (below and on all sides), whirling them up to its top before flinging them free. The caster can direct the *waterspout* to travel horizontally 10 feet per round. It will claw along the sides of large immobile objects such as castle

walls or islands that it is sent against and smash through flimsy barriers. When the spell expires, it sinks slowly down, doing no harm to creatures and items it is carrying that round.

Items struck by a *waterspout* must make item saving throws vs. crushing blow once per round or be shattered and destroyed. Structures and larger items may well suffer structural damage as determined by the DM.

Creatures struck by a *waterspout* are sucked into it the first round. They are then helplessly whirled about for 6d8 points of damage per round for two rounds; they must also make a successful saving throw vs. death magic each round or drown unless able to breathe in water by natural or magical means or hold their breath (a successful Strength and Constitution ability check each round or a successful swimming proficiency check each round. Finally, they are flung free at the end of the next round, taking only 3d8 points of damage during this round. (They need not make saving throws vs. death magic this round.) Being flung free typically hurls a creature 100 feet or more horizontally (in the midst of a mist of water) and bestows 6d4 points of falling damage on creatures if they land in water or a swamp or as much as 12d4 points of damage if they are hurled into trees, buildings, rocks, or other solid objects. Items still miraculously attached to a flung creature's body must make a successful saving throw vs. crushing blow when their wearer lands or be destroyed; magical items receive a +2 bonus to this saving throw. Only on the round of being flung free is a creature able to use magical means, such as an item or quick spell, to escape the effects of the *waterspout*.

The material component of this spell is a drop of water blessed by Umberlee or by a senior Umberlant in the name of the goddess.

7th Level

Maelstrom (Alteration, Evocation)

Sphere:	Elemental Water
Range:	10 yards/level
Components:	V, S, M
Duration:	1 turn
Casting Time:	1 round
Area of Effect:	Special
Saving Throw:	Special

This spell causes a large body of water (a pond having a 60-foot-deep area that is itself 120 feet across or larger, a lake, or the sea) to sink and whirl into a sucking, drowning cone. The *maelstrom* created by this spell is a destructive, descending vortex of water that sucks in creatures and objects, whirls them around and down, and thrusts them out of its bottom deep underwater. Waterborne items and creatures within 50 feet of the *maelstrom's* edge are drawn in to it at a rate of 10 feet per round until they enter the cone—whereupon they are whirled around and around, descending for four rounds before being expelled at the bottom on the fifth. The *maelstrom* is 60 feet deep and 120 feet in diameter.

Creatures able to swim and boats being rowed or under sail can fight against the pull of the *maelstrom*, making Strength ability checks each round that if successful slow their progress into the cone to 5 feet. Vessels receive a Strength check based on a Strength score equal to that of their strongest rower plus 1.

Once drawn into the *maelstrom* and descending, creatures take 2d6 points of buffeting damage per round but travel in a fairly stable path. No spells requiring a material component can be cast, and only items already in hand can be used. On each round, descending creatures must make a successful saving throw vs. death magic or drown unless able to breathe water by natural or magical means or hold their breath (a successful Strength and Constitution ability check at a –1 penalty each round or a successful Swimming proficiency check at a –1 penalty each round).

On the fifth round (that of expulsion), the damage is doubled to 4d6 points, and the saving throw vs. death magic is made at a –2 penalty (–2 to holding one's breath). From the 60-foot depth at the center of the cone, the creature is expelled 40 feet downward and to one side. If a rocky bottom or any solid object is struck during this forcible journey, an additional 2d4 points of damage is taken. Thereafter, the being is free of the *maelstrom's* effects but is 100 feet below the surface of the water and will drown unless means of breathing in water are available or an immediate ascent is made. An ascending creature must succeed at three swimming checks or three sets of Strength and Constitution checks. If any of these rolls fail, 1d4 points of damage are taken per failed roll.

Items drawn into a *maelstrom* are buffeted and then expelled just as creatures are and must make successful item saving throws vs. acid for each of the four rounds of descent plus the round of expulsion or be destroyed. If they strike bottom when they are expelled, an additional item saving throw vs. crushing blow is forced upon the item. If it is failed, the item is destroyed. Buoyant items that survive all this slowly ascend to the surface. All others settle to the bottom wherever the *maelstrom* hurls them.

When the spell expires, the *maelstrom* slows and becomes more shallow. Its central waters rise to the surface and carry all items and creatures up with them in an ascending, undamaging spiral. From the moment the spell expires, no damage is dealt by a *maelstrom*; things not yet expelled from its bottom are borne back to the surface in the described manner.

The material component of this spell is a drop of water blessed by Umberlee or by a senior Umberlant in the name of the goddess.

Waukeen (Missing)

(Merchants' Friend)

Lesser Power of the Outlands, N

Portfolio:	Trade, money, wealth
Aliases:	None
Domain Name:	Formerly: Outlands/The Marketplace Eternal; currently missing and presumed adrift in the Astral Plane
Superior:	None
Allies:	Lliira, Gond
Foes:	Mask
Symbol:	A gold coin displaying the face of the goddess facing to the sinister
Wor. Align.:	Any



Waukeen (Wau-KEEN) is a relatively young deity. She appealed to the rising merchant class in the Realms, and her worshipers included shopkeepers, members of trading costers, wealthy merchants, caravan guides, itinerant peddlers, moneychangers, and smugglers—many of whom may return to her fold yet, depending on how events transpire.

Waukeen is a vibrant and vivacious deity with a will to get things done. She loves wealth not for the sake of money itself but for the comforts, conveniences, and opportunities it brings her and her followers. She likes the fast-paced bargaining and the give-and-take of the marketplace, and legend holds that she has been recognized many times by worshipers just after she and her follower had finished a spirited bargaining session over an item for sale in a town market. (She always won the best deal, but the merchant was usually well satisfied with the terms also.) Waukeen is willing to try odd methods to accomplish her goals when tried and true ones are just not working. This openness to innovation has led her to embrace many of Gond's "new-fangled gadgets" long before other deities thought them wise. However, while she is open to different methods of problem-solving, she is also stubborn about having her way and very persistent. In fact, it is a combination of these virtues and flaws that led to the dire predicament she is in now.

For over 10 years now, Waukeen has been unheard from in the Realms and thought destroyed or dead. When all the powers of the Realms were confined to Toril's surface, she was never spotted by mortals, and when the Godswar ended no avatar came forward to take over her portfolio. Not even Cyric and Mask, responsible for the death of Leira and Bhaal, claimed her portfolio or claimed to have killed her. Her priests were deprived of their spells, and many of her worshipers and churches turned to other faiths. Pandemonium reigned among her clergy. Finally, in 1365 DR, a prophet of Lliira appeared with a revelation that was interpreted to mean Waukeen was dead and banished from the Realms and would not return. The prophet appeared at the gates of each of the temples of Waukeen in the Realms on a series of days, transported by magic. At each stop, the prophet said that Lliira would hold the portfolio of Waukeen in trust as its regent and grant spells to the worthy. The Waukeenar temples, already battered by a loss of respect and worshipers, readily agreed, and the faith of Waukeen was smoothly folded into the worship of Lliira, with dissenting Waukeenar moving to the faiths of Tymora, Lathander, Shaundakul, and even Beshaba. Lliira gained extensive power in the move.

But what *really* happened to Waukeen?

Waukeen was indeed confined to an avatar on the surface of Toril just as all the other powers were when the Time of Troubles began. Just like many other powers, she wanted beyond all else to return to her home realm and from there to marshal her resources to resolve (or help resolve) the turmoil in the Realms—preferably to her best advantage. Waukeen was fortunate in that the first avatar she encountered on Toril was that of Lliira. The two goddesses had previously been on good terms and saw no reason to change that state of affairs; in fact, they chose to travel together. Like many of the powers, Waukeen knew of the Celestial Staircase in Shadowdale and de-

cided to try to climb it (much as Mystra attempted later). Once Waukeen got to the top, she intended to bribe Helm with whatever his heart's desire was to let her and Lliira pass on to the Outer Planes. However, this plan quickly proved unfeasible, since Waukeen and Lliira proceeded no more than a quarter of the way up the Celestial Staircase before being menacingly challenged by Helm. He proved to be unbribable, a response not altogether unexpected from the god of guardians.

So, Waukeen and Lliira descended and retreated into the forest of Cormanthor to plan. Waukeen, being the goddess of trade of all kinds, both licit and illicit, hit upon another plan: She would smuggle herself off the Realms. To do this, she would have to use the network of contacts she had developed in her time as a goddess and her extensive knowledge of trade and smuggling routes from the Realms into the Outer Planes and from one plane to another. She planned to move along a circuitous course through the Lower Planes and approach her realm indirectly, so as to have the best chance of sneaking past Ao's watchdogs into her realm.

Waukeen, through a convoluted route, managed to contact Celestian, a power of long-distance and interplanar travel from another crystal sphere who owed her a favor. Celestian agreed to repay the favor by transporting Waukeen off of Toril and into the Astral Plane and shielding her temporarily from Ao, but there was one sticking point—Ao was preventing all Realms deities from leaving Toril. In order to leave the Astral Plane and enter the Outer Planes, Waukeen would have to give up being a goddess. Because of the peculiar restrictions Ao had forced upon the powers in their avatar forms, Waukeen was able to shed her mantle of divinity, reducing herself to no more than an extremely powerful, but extremely knowledgeable, mortal. She left the mantle of her divinity with Lliira for safe-keeping, since Celestian adamantly would not risk offending such a powerful being as Ao by trying to transport Lliira, a goddess he did not even know, in addition to Waukeen. Lliira promised to guard Waukeen's portfolio and godly power until she returned for it, and Celestian transported Waukeen to the Astral Plane without incident.

Once on the Astral Plane, Waukeen had arranged to be met by powerful minions of an underworld contact she had in the Abyss—Graz'zt, an abyssal lord. Graz'zt's minions appeared as promised, and Waukeen accompanied them to Azzagrat in the Abyss. There she was to pay Graz'zt well for his help by revealing the hiding places (on the Prime Material and other planes) of the amount of treasure they had agreed on would serve as payment for Graz'zt's aid. Once in Graz'zt's palace, however, Waukeen was trapped and betrayed. Graz'zt wanted to renegotiate the contract they had made, and Waukeen was to be his guest—indefinitely—so that he could benefit from her wealth of knowledge—or rather, her knowledge about wealth. Since this time (to this very day), Waukeen has been trapped in the 45th, 46th, and 47th layers of the Abyss, shuttled between the Argent Palace in Zelatar, where she is infrequently invited for tea and interrogations by Graz'zt, and the habitation of Maretta, the Lady of the Counting-House who watches over the revenues from the pacts Graz'zt has made with mortals. (Maretta lives in Samora, a city of vice whose dwellings are built with an eye toward excessive ornamentation.) Once Waukeen even escaped her escorts and fled into the Viper Forest of Zrintor, only to wander lost for a tenday before being betrayed again to Graz'zt by several tanar'ri whose fear of his wrath overcame their greed for the riches promised to them for getting Waukeen to the Outlands.

While Waukeen was gone, the Godswar was resolved, and Ao restored access to the Outer Planes from Toril and removed his peculiar restrictions on the powers' avatar forms. But Waukeen was not there to benefit from this renewed access, and her divine power rested (at least temporarily) in another being, so her form was not changed. Lliira became increasingly worried over her friend's failure to reappear, but was unable to locate her either. Divinations by Waukeen's own faithful failed to work, gave confusing readings due to the muddled state of her divine power, or mysteriously cross-connected with the Abyss and drove the diviners insane. Lliira saw Waukeen's church disintegrating before her eyes and felt the only way to preserve what was left for her friend's return was to take control of it herself before a more basely motivated power moved in to take over. She instructed her prophet as to what to say and transported him to the gates of every temple to Waukeen, as described above. The prophet was to emphasize Waukeen's uncertain status and the regency of Lliira, but the Waukeenar, already in a panic-stricken state after receiving no new spells for years, immediately heard what they thought they were going to hear and recorded that Waukeen was dead.

Campaign Effects of Waukeen's Status: Ongoing FORGOTTEN REALMS setting campaigns can make what they wish of this revelation of the fate of Waukeen. Three suggested possibilities are:

Waukeen is Still Imprisoned: This is the official state of affairs and maintains the current Realms status quo. However, it is likely that at some time in years to come an intrepid group of adventurers may discover information that allows them to attempt to rescue Waukeen. This entry contains sufficient information to enable campaigns to integrate a revived church of Waukeen.

Waukeen is Dead: Events occurred as detailed above, but Waukeen died recently in the Abyss. Lliira retains Waukeen's divine power and finally incorporates it into herself. She becomes the next lesser power of the Realms likely to become an intermediate power. Shaundakul's caravan and trader worshipers continue to expand, and he becomes a candidate for the next major god of trade and money in the Realms, working in the service of Lliira.

Waukeen Escapes: Events occurred as given above, but Waukeen escapes immediately or at a time convenient to the DM's ongoing campaign. Most of the Waukeenar who joined the churches of Lathander and Lliira return to Waukeen, although the Tymorans and Shaundakuns do not. Shaundakul develops a close relationship with Waukeen as the two powers work out the new boundaries of their portfolios. If Waukeen ever rises to the status of intermediate power, Shaundakul will serve her as the deity of traders and caravans. Alternatively, Shaundakul may experience a sudden waning of his power as Waukeen experiences the first flush of power on her return and be once again diminished to the status of a demipower, only to take up service with Waukeen as their relationship becomes closer.

Waukeen's Avatar (Cleric 30, Mage 22)

Waukeen appears as a young, beautiful, slim woman whose hair is long, luxuriant, and the hue of spun gold. Her eyes are two golden orbs. She wears a gown of gleaming strips of various precious metals studded with a wide variety of precious stones, a cloak of linked gold coins, a sash of cloth-of-gold, and gold-soled boots of linked, laced pearls. She can use spells from any school or sphere.

AC –2; MV 15, Fl 15; HP 166; THAC0 2; #AT 1
Dmg 1d10
MR 75%; SZ L (10 feet)
STR 15, DEX 19, CON 19, INT 24, WIS 21, CHA 24
Spells P: 12/12/12/11/10/9/8, W: 5/5/5/5/5/5/4/4/3
Saves PPDM 2, RSW 3, PP 5, BW 7, Sp 4

Special Att/Def: Waukeen can walk on air, levitating at will and then striding about. (This is reflected in her movement rate.) She can spray 1d100 gold coins per round from her hands at will in a 6-inch-wide, 60-foot-long stream as either a helpful gift or as a weapon. The stream strikes with her THAC0 and does 4d6 points of damage of bludgeoning (Type B) damage per round. The coins remain after she ceases the spray.

Waukeen can cause a *flame strike* or spit molten gold in addition to her normal actions each round. The *flame strike* is made of roaring flames wrapped in a whirling helix of gold coins that vanish with the end of the conflagration. This *flame strike* inflicts 6d8 points of damage upon any one creature within 200 feet. (A successful saving throw halves the damage.)

She can spit molten gold up to 6 feet horizontally. The metal does 4d4 points of heat damage if it falls onto a living creature while still smoking from her lips. When cool, it can be collected to be used as any precious metal is. (It is very pure and thus very soft and easily scraped up with a tool.)

Waukeen is immune to electrical and lightning damage, *charm* spells and spell-like abilities, and illusions of any kind.

Other Manifestations

Waukeen usually manifests as a glowing shower of gold coins that materializes from nowhere and undulates like a serpent or orbits a chosen being or item the goddess wants attention drawn to before the light dies and the stream of coins collapses in a spray of bouncing, rolling coinage. The coins are real and can be snatched up by anyone present. Waukeenar always try to grab them if possible, seeing them as "divine essence of the goddess." She also appears as a pair of gleaming golden eyes (in dreams, often only half seen), watching from an impenetrable shadow.

Waukeen also acts through the appearance or presence of ferrumachs and plumachs. More commonly she sends money where none is expected to be found (such as a face-up copper piece on a path), palomino horses, golden cats, golden lions, lock lurkers, daffodils, citrines, pyrite, gold nuggets, and eagles (especially golden ones) to show her favor and as a sign to inspire her faithful.

The Church

CLERGY: Clerics, specialty priests
CLERGY'S ALIGN.: NG, LN, N, CN, NE
TURN UNDEAD: C: Yes, SP: Yes
CMND. UNDEAD: C: Yes, SP: Yes

All clerics and specialty priests of Waukeen receive religion (Faerûnian) as a bonus nonweapon proficiency. All priests of Waukeen must pay a tithe of 25% of the money they make to the church. This does not included church-bestowed wages or stipends or money collected for casting spells upon worshipers while working at a temple or shrine (since this money goes to the church, not the priest), but does included profits from investments, treasure gained while adventuring, rewards, fees, etc.

Most of the former priests of Waukeen are now Lliiracists, either fully taken with the power of the faith or worshiping Lliira as Waukeen's godly regent, though some also joined the churches of Tymora, Lathander, Beshaba, and Shaundakul. The (remaining) clergy members of Waukeen are known as Waukeenar, but most other faiths call them "coinspinners." This name comes from the fact that they are not misers, but wild spenders, displaying the bounty of the goddess to all. The church is approximately 40% clerics and 60% specialty priests. It is organized in a loosely hierarchical manner, and all temples of Waukeen in Faerûn answer to one head of the church, who holds the title of Holycoin. Specialty priests of the faith are known as goldeyes because their pupils turn that blazing hue due to the touch of the goddess. Goldeyes are among the most successful prospectors and tomb-treasurefinders in Faerûn.

Novices are known as Telchar among Waukeenar. In ascending order, the ranks a priest may rise through after she or he is confirmed are: Coin, Abreeant, Counter, Trabbar, Investor, Halanthi, Lender, Syndo, Manycoins, Grand Trabbar, Spender, Grand Syndar, Overgold (a general term for high clergy), and Holycoin.

Temples of Waukeen are built in many architectural styles, but a preference for ornateness and ornamentation is prevalent no matter whether the building is a soaring cathedral or a classical temple featuring a large portico and many columns. Decoration in Waukeen's temples covers the floors walls, roof pillars, and ceiling if possible. The decorative elements are baroque, intricate, brightly colored, and feature as much precious metal and as many gemstones as can be logically or illogically fitted into the design.



Dogma: Waukeen teaches that mercantile trade is the best road to enrichment. Increasing the general prosperity of all buys ever-greater civilization and happiness for intelligent folk Faerûnwide, bringing everyone closer step by step to the Golden Age that Waukeen says lies ahead—if people conduct themselves rightly. It is the duty of all who believe in the Merchants' Friend to destroy no trade goods, raise no restrictions to trade, and propagate no malicious rumors that may harm trade (such as saying that grapes from Chessenta are poisoned or that Cormyrean carved furniture contains boring worms that Cormytes are trying to export to the lands of competitors). Indeed, such rumors are to be challenged when heard and refuted if possible.

Faithful of Waukeen should give money freely to beggars and businesses alike, both to demonstrate the bounty of the goddess and the wealth to be gained by service to her and to increase the free coin in everyone's hands. If everyone has more than enough coin to spend, the tendency to hide and hoard is less and the urge to buy this or that all the greater—and more things are bought, and everyone is the richer. Through riches the lives of all are made better, and the Golden Age draws nearer.

Telchar of Waukeen are charged: "Worship me, and you shall know wealth. To guard your funds is to venerate Waukeen and to share them well seeds your future success. Call on me in trade, and I will be there. The bold find gold, the careful keep it—and the timid yield it up."

Day-to-Day Activities: Waukeenar travel the world aiding merchants or staff temples in large cities that serve as moneylending and changing houses, safe storage warehouses, and (covertly) fences for stolen goods—all in exchange for fees. Temples also provide wealthy merchants who give generous tithes to the temples sumptuous priest-guarded accommodations in town during their stays.

Waukeen's clergy members are under orders to invest in all enterprises that have any reasonable hope of succeeding if they are run by devout worshipers of the goddess and to consider other investments if approached by entrepreneurs willing to make substantial offerings to the goddess. Waukeenar are not above manipulating trade by means of rumors, buy-ups, hired border brigands, and the like, but strong public criticism of such unsubtle tactics in the past has led the church to officially deny undertaking such things—and to order its priests to do such work only with the greatest subtlety, so that no one who suspects their hands at work will be able to prove anything. Personal enrichment is the sign of a wise priest, but this must be done through arms-length investments, not openly unlawful acts.

Holy Days/Important Ceremonies: The usual altar to Waukeen is a plain stone block or wooden table on which is set a blessed golden bowl. As gold coins and other riches are added to it, the bowl rises off the table, levitating due to an enchantment that becomes stronger in direct proportion to the nonorganic weight added to it. (Such a bowl can be towed about without the mover having to take the weight of its contents and used to shift heavy stone blocks, rocks, or furniture, but no use of it is to be made that allows nonclergy members of Waukeen to see it in secular operation.) All rituals to the goddess center around offerings made by worshipers into this bowl, and if a member of the faithful ever wishes to make his or her nightly prayer and is not within reach of such a bowl, a single coin must be cast into water (such as a stream or pond) and left there as the supplication is made.

The first ritual of high holiness is the Cleaving, wherein nonbelievers first entering the faith, people entering their novitiate, novices becoming priests, or priests rising in rank dedicate themselves to the goddess. This involves entering the church covered with dirt, and in this state going to the altar on one's knees, carrying or dragging (use of a sledge and body harness is allowed) one's own weight in gold. The gold is placed on the altar, the bowl is then kissed by the supplicant, and as a hymn to the goddess is sung by all, stone covers in the floor roll back to reveal a warm bath of spiced wine. As the supplicant enters it, the offering bowl levitates and pours out its contents of liquid gold (actually holy water laced with flecks of gold) into the waters. The supplicant bathes until clean but sparkling with gold as hymns to the goddess continue. Priests then come forward to allow the person to modestly be dried and clothed in new grand, gaudy garb. After this, a feast begins.

The best-known ceremony of holiness is the bestowal of the Mark of the Lady, a gold chevron in the form of a giant coin of Waukeen. This is done to reward priests or faithful worshipers of the goddess who have achieved great success or distinction in their endeavors (in other words, who have enriched the church and/or their communities, not merely themselves). The Favored One ends up with the coin on a sash, and all who attend such a ceremony receive a single tiny gold coin. (Some people have three or more of the heavy, fragile, highly prized giant coins, which cost 450 gp or more due to the gold that goes into them.) Thieves are warned that Waukeenar seem to have a spell that allows them to trace such coins. On two occasions when the gift coins were stolen, clergy members unerringly followed the thieves and re-

covered the wealth (in one case from a very elaborate hiding place) before slaying the thieves for their temerity and sacrilegious behavior.

The church of Waukeen holds many festivals, and such holy rituals as the Cleaving and the bestowal of the Mark are usually performed at one of them. Other features of such gatherings always include assembly at a spot where hymns are sung to the goddess (often a pond or well where faithful worshipers can throw in their coins and pray), a parade in full finery from that place to the temple (accompanied by music, and sometimes by unwanted pranksters who throw stones, eggs, and refuse at the gaudily-dressed clergy), and a solemn sermon, any holy rite scheduled, and then a feast that goes on into the wee hours. If no holy rite is scheduled to be celebrated, then one is not held and its place in the service is taken by a public Prayer to the Lady Waukeen, given by the senior priest present. The feast is involves much merriment because of the freely flowing drink and is always accompanied by hired entertainment—jugglers, dancers, musicians, storytellers, contortionists, trained animals with their keepers, and hedge wizards who do sleight-of-hand tricks and minor cantrips.

Each temple can add its own festivals to the roster for whatever reason, but all important communities of Waukeen-worshipers celebrate the dozen High Festivals: Cold Counting Comfort, Great Weave, Highcoin, Spheres, Sammardach (SAM-mahr-dock), Brightbuckle, Sornyn (SOR-nihn), Huldark, Spryndalstar (SPRIHN-dahl-star), Marthoon, Tehennteahan (Teh-HEN-tee-ah-han), and Orbar.

Cold Counting Comfort occurs on the 15th of Hammer and is named for the accounting that goes on in many businesses during this down time at the height of the harsh winter. Great Weave is celebrated on the 20th of Alturiak and is named for the tapestry-weaving practiced in all wealthy households throughout the winter and the textile-making to which cloth merchants devote this month.

Highcoin is celebrated on the 30th of Ches. It is a grand feast when spoken accolades, accompanied by trumpet fanfares, hail the wealthy for amassing such worth and offerings are amassed for the next festival, Spheres. Spheres is held on the 10th of Tarsakh. During this festival glass spheres filled with gems and coins are paraded around a city and then lobbed into the air by catapults to fall into the city, shatter, and spill out their contents at random for the general populace to snatch up.

Sammardach occurs on the 12th of Mirtul. This observance is named for the richest benefactor of the early church, a merchant so rich that he once bought a city—now-vanished Tsabran, which stood just southeast of Airspur along the Chessentan coast, and gave it with all its properties and businesses to the Waukeenar. Brightbuckle is held on the 21st of Kythorn. The advent of good weather is marked by a parade in finery of all who wish to attend a Waukeenar church feast, of whatever faith—and Waukeen's priests give inspirational talks about the growing wealth of the lands around and show recent works of the Lady through (hired) illusion spells in hopes of encouraging new worshipers to join the faith or the priesthood.

The 3rd through the 5th of Flamerule is Sornyn, a festival marking the time for planning, the making of treaties and agreements, and the receiving of envoys from unknown lands and traditional foes. Much wine is drunk at this three-day occasion, when "my enemy is like a brother to me." Huldark is celebrated on the 17th of Elesias. It is a feast wherein the bounty of the land, which feeds and sustains us all, is celebrated, and faithful of Waukeen plant new fruit trees or vegetable plants.

Spryndalstar occurs on the 7th of Eleint. Spryndalstar recognizes how magic and the ideas of those who work with it have enriched us all: Waukeenar sponsor mages in their endeavors and hire wizards to cast spells to awe and entertain folk in public spectacles. The 1st of Marpenoth marks Marthoon, the church's recognition of the vigilance and work of soldiers and guards in defending the wealth and the security of those who generate it. During Marthoon, such folk are feasted and given gifts of gold—and each major temple sponsors one lucky warrior into retirement by giving him or her 10 times his or her weight in common coin and a steading to enjoy it on.

Tehennteahan is held on the 10th of Uktar. It is known as the Night of Hammers and Nails and is a day-long feast in which Waukeenar salute the inventions of simple folk—smiths, crafters, and those who work with their hands and not magic—and how their works benefit us all. New innovations are demonstrated, shops are shut so that their keepers can join in the feasting, and the church buys all rights to certain inventions for a room full of gold per invention purchased. (The room has to be one in the inventor's house, and the church fills it to the rafters with gold coin.) Orbar, held on the 25th of Nightal, rounds out the yearly festivals. It is a solemn remembrance of the dark side of wealth. Prayers are said for those driven mad by gold or their miserliness, those slain by thieves and brigands, those who died trying to steal, or who met their ends adventuring or mining after gold, and like people. The public is invited to a Candle Feast wherein well-loved deceased merchants are remembered with praise, and the church reminds all in the community that it has the power to trace and hunt down thieves who steal the wealth of those who worship Waukeen—and will use it.

Major Centers of Worship: The former center of Waukeen worship, the Goldspires, a large fortified castle-abbey whose towers are adorned with gilded conical roofs that rises high above Athkatla on its own seafront crag, is the only remaining large enclave of Waukeenar. This House of All Plenty (a term given to all major temples of Waukeen) is really a small fortified city in its own right and is said to be supported by no fewer than seven rising merchant houses of Amn, who see it as their only way to true power in the land in the face of the might of the older merchant families who rule. The Goldspires is ruled by the Holycoin Voice of the Lady Tharundar Olehm, an aged patriarch of huge size and impressive white-browed mien. He is assisted by no fewer than five ambitious, beautiful women of various ages and backgrounds, the "Five Furies": Barasta Cleeith, Daerea Ethgil, Faerthae Garblueth, Halanna Jashire, and Sariila Tebrentan. These women are all Overgold sisters who pursue a vicious game of quiet in-fighting to become Tharundar's successor as the supreme head of the church of Waukeen in Faerûn.

Affiliated Orders: The church of Waukeen as no church-affiliated knightly orders. It readily sponsors adventuring companies who can present a reasonable prospect of showing a profit and promise a 20% tithe to the church, and it often hires mercenary and adventuring companies to guard trade caravans and shipments of church trade goods overseas. Persistent rumor holds that many individual Waukeenar (if not the church itself) have long-standing connections with the Iron Throne.

Priestly Vestments: Waukeen's clergy members are among the most lavishly dressed, rivaling those of Sune, Milil, and Lathander in their rich robes. Waukeenar ritual garb is gaudy and ornate, with white silk undergarments, slashed and fluted sleeves and boots, pince-nez and lorgnettes (if the priests have any weakness of vision), various useful items dangling from silk ribbons, and tall gilded and begemmed miters. Tunics, trousers, hose, or tabards may be worn as desired (or as the season makes practical), but these are always of the finest, most costly fabrics and furs, dyed and arranged for the most vibrant display possible. The entire ensemble is covered by a gilded scarlet cloak heavy with the weight of thousands of wheels, plates, clasps, and flourishes of various precious metals. The costume is finished off with white gloves and a gilded rod or staff, which is either magical or ornately carved and set with gems. (Many Waukeenar carry *staffs of curing* so as to heal wounds in return for substantial donations to the church. These *staffs of curing* represent the sole major magical energy left in the church at the present.) High clergy usually wear coronets with their miters, and outshine many monarchs with their garb.

Adventuring Garb: Waukeenar wear the clothing of rich merchants when in the streets, and armor that is gilded, white-enameled, and painted with elaborate scenes when they ride into danger. They use chariots enchanted to make them float or ornate curtained palanquins. (Horses still pull the chariots, but the weight is much less and the ride both fast and smooth.)

Specialty Priests (Goldeyes)

Requirements:	Wisdom 14, Intelligence 12, Charisma 12
Prime Req.:	Wisdom, Charisma
Alignment:	N
Weapons:	All bludgeoning (wholly Type B) weapons
Armor:	Any
Major Spheress:	Astral, charm, creation, divination, guardian, healing, necromantic, protection, travelers, weather
Minor Spheres:	All, elemental, summoning, sun, wards
Magical Items:	Same as clerics
Req. Profs:	Etiquette
Bonus Profs:	Appraising, gem cutting, modern languages (pick a language)

- Goldeyes can either command or turn undead creatures whenever they encounter them, but all creatures in any given group must be *either* turned or commanded, not both.
- Goldeyes can select nonweapon proficiencies from both the priest and rogue groups with no crossover penalty.
- Goldeyes have the ability to discern true metal from false. They cannot identify metal per se, but can determine if a supposedly gold coin is truly gold or a gold-plated lead fake, or even if it was created magically (say, by a djinn). They do this by hefting the item in their hands and thinking of

what the material should be. For mixed metals, they get a "partial" result for those metals which are a significant component of the alloy.

- Goldeyes are never harmed by lock lurkers; lock lurkers simply avoid them and refuse to strike them if possible. If trapped or picked up by a goldeye, they may be tamed and trained if the goldeye has the animal training proficiency. (Lock lurkers are detailed in FRQ1 *The Haunted Halls of Eveningstar* and the MONSTROUS COMPENDIUM *Annual Volume One*.)
- When they are admitted into the priesthood, goldeyes are gifted with maximum starting money (180 gp) and three magical items acquired for them through the wealth of the church. Goldeyes receive these three magical items for free at 1st level. They must pick one item from each category: containers, conveniences, and miscellaneous. (Descriptions of these items are found in the DUNGEON MASTER *Guide*, the *Tome of Magic*, or the ENCYCLOPEDIA MAGICA™ books.) The church does not replace items later destroyed or used up.

  Containers: *Heward's handy haversack, girdle of many pouches, pouch of accessibility.*

  Conveniences: *Crystal parrot, everbountiful soup kettle, fur of warmth, mist tent, Murlynd's spoon, sheet of smallness, wind fan, wand of Prime Material pocket, Reglar's gloves of freedom, Skie's locks and bolts.*

  Miscellaneous: *Jewel of flawlessness, Murdock's insect ward, Nolzur's marvelous pigments, oil of slipperiness, oil of etherealness, powder of coagulation, sovereign glue, universal solvent.*
- Once a day, goldeyes are able to confuse people they are speaking with about the value of numbers as if they were wearing a *brooch of number numbing*. Victims with whom they are conversing receive a saving throw vs. spell. If the saving throw is failed, the victims forget the relative value of numbers and cannot remember if five is greater than three or tens are smaller than hundreds. Further, victims do not recognize their inability to remember the values of numbers. While under the influence of this ability, they believe that all numbers are pretty much the same. They accept any claim pertaining to numbers and almost any financial deal set before them. They do remember the relative value of coins (that gold pieces are worth more than silver pieces), but not the exact conversion rates.

  This ability lasts only while the goldeye is present and for 1d4+2 turns thereafter. Once the effect wears off, victims regain their normal understanding of numbers and remember exactly what they did and said under the effect of this ability, though they do not necessarily know the cause of their behavior.
- At 3rd level, goldeyes are able to detect metals or minerals once a day for up to two turns as if they themselves were *wands of metal and mineral* detection.
- At 3rd level, goldeyes are able cast *shocking grasp* (as the 1st-level wizard spell) once day.
- At 5th level, goldeyes are able cast *know customs* (as the 3rd-level priest spell) once day.
- At 5th level, goldeyes are able to function as if they carried a *rod of splendor* for a one-day period once a tenday. During this time, they are bestowed with an effective Charisma of 18 and their garments and armor appear to be of the finest quality and condition, through no new garments are actually created.
- At 7th level, goldeyes are able to cast *probability control*, *addition*, or *fire purge* (as the 4th-level priest spells) once a day.
- At 7th level, goldeyes gain the ability to create fancy clothes once every tenday. Apparel created (which cannot be armor) is made to fit the goldeye using the ability and appears upon the goldeye when the ability is used. The outfit created cannot be specified exactly but always fits the use the goldeye had in mind when calling on the ability. The garments are made of the finest fabrics with adornments of fur and jewels. The apparel remains in existence unless the goldeye attempts to sell any part of it or any part of it is forcibly taken from him or her, whereupon all of the outfit immediately disappears. Except in these conditions, outfits may be removed and stored for later use and can be dispelled by the goldeye who created them at any time, but are otherwise permanent.
- At 10th level, goldeyes are able to cast *cloud of purification*, *grounding*, or *shrieking walls* (as the 5th-level priest spell) once a day.
- At 10th level, goldeyes gain the ability to create a palatial tent which lasts for a day once every tenday. The tent is a huge pavilion of silk encompassing between 1,500 and 3,000 square feet and containing temporary furnishings and food suitable to the splendor of the pavilion and in sufficient supply to entertain as many as 100 persons. This tent remains for an additional day per two levels of the goldeye above 10th until the goldeye reaches 30th level, at which point the tent can remain for 10 days, the maximum. If summoned in other than a mild climate and good weather, the magic attempts to produce a tent more suitable for the weather and made of fine, decorated canvas, waterproof sealskin, expertly crafted rushes or bark, or furs, but such tents are smaller to better withstand winds and inclement weather and the number of people that can be entertained is cut in half to 50 for rainy weather or down to 25 for cold weather.
- At 15th level, goldeyes may convey *Waukeen's curse* upon those who offend Waukeen or her church. To do this, they must touch offenders or strike them with a thrown coin (no saving throw allowed). Circumstances will always arrange themselves to cause cursed beings to lose money, be robbed, suffer a disaster, be heavily taxed, be unable to sell their goods, and so on, until the curse is lifted. Such cursed beings *never* make a profit at any endeavor (though they may break even) until the *curse* is lifted by the goldeye that imposed it or a *remove curse* cast by a higher-level priest of Waukeen than one who delivered *Waukeen's curse*. If a person is not deserving of the curse, Waukeen does not allow it to be enacted, and the priest who attempted to bestow it must atone to the goddess before she or he again receives any more spells or is allowed to use any special abilities.

Waukeenar Spells

1st Level

Truemetal (Divination)

Sphere:	Divination
Range:	10 yards
Components:	S
Duration:	1 round
Casting Time:	4
Area of Effect:	A 30-foot-radius, 90-degree arc in the direction the caster is facing
Saving Throw:	None

This spell enables the caster to detect the true consistency and components of any metal that is within range and in the general direction (90° arc) the priest is facing when the spell is completed or that enters this area during that round. The spell also tells whether such metal radiates a dweomer or not. Though this spell can be used to find concealed money or weapons or reveal magical weapons, it is usually employed to ferret out false coins, coinage containing lead or made of a thin coating of one metal over another, and magical or enspelled coins, since a common method of harming or spying on a rival merchant is with magic carried by a coin that passes into the rival's possession.

3rd Level

Summon Lock Lurker (Evocation)

Sphere:	Summoning, Animal
Range:	10 yards
Components:	V, S, M
Duration:	8 hours
Casting Time:	6
Area of Effect:	Special
Saving Throw:	None

Within one round of casting this spell, the priest magically conjures 1d3 lock lurkers. (Lock lurkers are detailed in FRQ1 *The Haunted Halls of Eveningstar* and the MONSTROUS COMPENDIUM *Annual Volume One*.) The lock lurkers appear in an area within spell range, as desired by the caster. They follow simple instructions of the caster, who is conveyed the ability to communicate basic concepts verbally to them for the duration of the spell (though the caster cannot understand the lurkers in turn). They are typically set to guard treasure, small areas such as the interiors of chests, bags, or pouches, or the person of the caster.

These creatures do not check morale. They vanish when slain or when the spell duration expires.

The material component of this spell is a gold coin.

4th Level

Doublecoin (Evocation)

Sphere:	Creation
Range:	Touch
Components:	V, S, M
Duration:	Permanent
Casting Time:	7
Area of Effect:	One coin
Saving Throw:	Special

This spell consumes a single coin or metal disc and replaces it with two identical coins. The coins are absolutely identical, not just similar in type, and so scratches, special markings, and the like are reproduced. The spell destroys any dweomer that may be in existence on the coins. The spell is silent, but a faint, momentary glow accompanies the permanent change it causes. Each time the spells is cast, the caster must make a saving throw vs. spell. If the saving throw succeeds, the spell is executed as intended and nothing untoward occurs. If the saving throw fails, the caster suffers the permanent loss of 1 hit point, but gains 2d12 additional exact duplicate coins out of thin air. Although this magic affects coinage of any size and value, it can only work on metal, not on gems, wood trade tokens, or coinage made of a combination of materials where at least one component is nonmetallic.

The material component of this spell is a single coin or metal disc.

5th Level

Minor Wealthtwist (Alteration, Necromancy)

Sphere: Healing, Necromantic
Range: Touch
Components: V, S, M
Duration: Special
Casting Time: 8
Area of Effect: Special
Saving Throw: None

This spell transforms gems, trade bars, and/or coinage of a value of 250 gp per spell level into one of the following spells, chosen by the caster and enacted instantly on him or through his touch on another being: *cure light wounds, cure blindness or deafness, cure disease, cure serious wounds,* or *neutralize poison*. If insufficient funds exist for a chosen spell, the caster is instantly made aware of this, and if enough additional funds cannot be touched within the two rounds of the spell's casting, the caster will have to settle for a lesser spell effect or waste the magic altogether.

This spell is often used by Waukeenar as a special boon to Waukeen-worshiping merchants who are willing to make substantial donations to the church in return for some extra protection.

The material component for this spell is the wealth needed to cast the level of spell desired.

7th Level

Wealthtwist (Alteration, Necromancy)

Sphere: Healing, Necromantic
Range: Touch
Components: V, S, M
Duration: Special
Casting Time: 2 rounds
Area of Effect: Special
Saving Throw: None

This spell transforms gems, trade bars, and/or coinage of a value of 250 gp per spell level into one of the following spells, chosen by the caster and enacted instantly on him or through his touch on another being: *cure light wounds, cure blindness or deafness, cure disease, cure serious wounds, neutralize poison, cure critical wounds, heal, regenerate,* and *dimension door*. If insufficient funds exist for a chosen spell, the caster is instantly made aware of this, and if enough additional funds cannot be touched within the two rounds of the spell's casting, the caster will have to settle for a lesser spell effect or waste the magic altogether.

This spell is often used by Waukeenar as a special boon to Waukeen-worshiping merchants who are willing to make substantial donations to the church in return for some extra protection.

The material component for this spell is the wealth needed to cast the level of spell desired.

Wealthword (Alteration, Necromancy)

Sphere: Healing, Necromantic
Range: Touch
Components: V, S, M
Duration: Special
Casting Time: 2 rounds
Area of Effect: Special
Saving Throw: None

This variant of the *wealthtwist* spell transforms gems, trade bars, and/or coinage of a value of 500 gp per spell level into one of the following spells: *cure light wounds, cure blindness or deafness, cure disease, cure serious wounds, neutralize poison, cure critical wounds, heal, regenerate,* and *dimension door*. If insufficient funds exist for a chosen spell, the caster is instantly made aware of this, and if enough additional funds cannot be touched within the two rounds of the spell's casting, the caster will have to settle for a lesser spell effect or waste the magic altogether.

The priest casts *wealthword* into the mouth of another being by touch, whispering a word of activation as she or he does so. If the tongue touched ever speaks that word, the spell effect instantly occurs, even if this befalls years later. For example, a nonspellcasting merchant who has a *wealthword* cast on him—with the necessary loss of cash—loses an arm in a brigand attack years later, gasps out the secret word—and regains his arm.

The spell recipient need not have any familiarity with magic, but must be able to utter the word of activation to enact the waiting spell effect. There is no known way to remove this waiting protection from a being; *dispel magic* has no effect on it at all.

This spell is sometimes used by Waukeenar as a special boon to Waukeen-worshiping merchants who are willing to make substantial donations to the church in return for some extra protection.

The material component for this spell is the wealth needed to cast the level of spell desired.



APPENDIX 1: PRIEST CLASSES

This appendix lays out the basic classes of the priest group in use in the FORGOTTEN REALMS campaign setting other than the many specifically defined specialty priests detailed in the entries for each of the deities discussed in the bulk of this book. The *Player's Handbook (PHB)* describes two types of priests: clerics and specialty priests. While clerics are intended to serve as a generic model for an adventuring priest character, specialty priests reflect the aims and powers of the different deities of the FORGOTTEN REALMS setting. The druid is presented in the *Player's Handbook* as an example of a specialty priest, representing any power that stands for nature—or even Nature itself. This appendix describes six types of priests. Three of them—the crusader, monk, and shaman—are introduced in *PLAYER'S OPTION: Spells & Magic*. They are repeated here for those who do not own that product, since they have been officially adopted into the ranks of the FORGOTTEN REALMS campaign setting's priest group. In addition, another type of "generic" priest is introduced here: the mystic.

Clerics: Clerics are militant priests who serve as knights-templar, defenders of the faith, and guardians of a faith's holy places. More than any other kind of priest, clerics tend to become part of the many adventuring bands that roam the face of Faerûn. They have very good fighting skills, a wide array of spells to choose from, and the ability to turn undead creatures.

Crusaders: Crusaders are closely related to clerics, but while clerics can be described as defenders of the faith, crusaders are weapons against the enemies of the temple they serve. They are true soldier-priests, skilled in physical combat and armed with spells appropriate for the battlefield. The crusaders detailed in this appendix and referred to throughout *Faiths & Avatars* are not the crusader class presented in *Warriors and Priests of the Realms*. The crusader class of *Warriors and Priests of the Realms* is henceforth known as the holy crusader, not the crusader class.

Druids: Druids are priests of nature. They are the protectors of the forests and wild places and stewards over all living things placed in their charge. Druids are weaker in physical combat than clerics or crusaders, but their spheres of access include a number of powerful offensive and defensive elemental spells. In addition, they enjoy several unique granted powers.

Monks: Monks are cloistered priests and adepts who seek enlightenment through the rigorous training of mind, body, and spirit. Monks are extremely skilled in unarmed combat and have access to several unusual spheres of spells.

Mystics: Mystics are individualistic, itinerant priests. They believe that to serve their deities they need to experience the world, learn about its hidden nature, and learn how their own inner selves relate to outward things. They have very arresting personalities and can project their inner strength to influence others through a number of charming powers. Mystics are relatively weak in a toe-to-toe battle, but have diverse resources to call upon in spell magic, magical items created through mastery of herbalism and candle magic, healing, and charm-type powers. Because of their personal, free-form approach toward enlightenment they are often hermits, midwives, and adventurers.

Shamans: Shamans are priests of barbaric or savage cultures. They serve as guides and protectors for their tribes. Shamans have fair combat ability and spell access, but they also command the spirits of animals, ancestors, and nature. The shaman is a good choice for any priest player character who comes from a barbaric or nomadic culture.

Default Class Characteristics

Unless an exception is mentioned in the description of these classes, the following qualities apply as baseline abilities to the classes discussed here:

- Priests use a d8 for hit points.
- All priest classes progress in experience points as on the Expanded Priest Experience Levels table that follows on the next page.
- Priests gain spells as on Table 24: Priest Spell Progression in the *PHB*. For priests of levels over 20, consult the Extended Priest Spell Progression table in the Powers of the Realms chapter.
- Priests progress in THAC0s as priests on Table 53: Calculated THAC0s in the *PHB*. For priests of levels over 20, consult the Extended Calculated THAC0s table in the Powers of the Realms chapter.
- Priests gain bonus spells if their Wisdom is 13 or higher, based on Table 5: Wisdom in the *PHB*.
- Priest classes make saving throws as priests on Table 60: Character Saving Throws in the *PHB*.
- Priests gain weapon and nonweapon proficiency slots as priests on Table 34: Proficiency Slots in the *PHB*.
- Priests purchase nonweapon proficiencies from the general and priest groups at no extra cost.
- Priests may begin creating scrolls at 7th level, brewing a few potions (mainly those of the healing type) at 9th level, and fabricating magical items at 11th level according to the Researching Magical Items section of the Treasure and Magical Items chapter of the DUNGEON MASTER Guide.

Racial Class Limitations and Level Restrictions

In general, the FORGOTTEN REALMS setting allows a few more races to belong to certain classes than the core rules for the AD&D game would permit. Character race and class combinations normally not allowed in the AD&D game rules (or *PLAYER'S OPTION: Spells & Magic*, from which some of these classes are drawn) are marked in this chapter and the table below with a dagger symbol (†). Dungeon Masters are free to exclude these races from the given classes.

In the deity entries in *Faiths & Avatars*, some nonhuman races are allowed to be clergy members of these primarily human faiths. Unless a race is one of the normal player character races from the *PHB*, clergy members of that race are assumed to be nonplayer characters unless the DM allows player characters of that race in his or her campaign.

It is suggested that DMs pursue the optional Slow Advancement rule in Racial Level Restrictions section of the *DMG* to allow demihumans unlimited level advancement in the FORGOTTEN REALMS setting. Specifically, it is recommended that demihumans be allowed to rise normally to their racial "maximum" level and then be required to earn triple normal experience points to advance beyond that point. Racial level limitations for the priest classes dealt with in this appendix are:

Racial Class and Level Limits

	Human	Dwarf	Elf	Gnome	Half-elf	Halfling
Cleric	U	10	12	9	14	8
Crusader	U	13	12	—	12†	—
Druid	U	—	12†	—	9	—
Monk	U	—	—	—	—	—
Mystic	U	—	12	—	14	13
Shaman	U	—	—	—	—	—

Kit Usage

Unless specially noted in the text presented in this book, in no case may a kit be used with the specialty priest classes presented in *Faiths & Avatars*. Many kits for different types of clerics and priests are presented in *Warriors and Priests of the Realms*. These kits are applicable to the cleric class *only*. They are not intended to be fitted to any of the other priest classes. These kits are optional, although they were constructed for use in the FORGOTTEN REALMS setting, as are other priest kits found elsewhere in FORGOTTEN REALMS products. Other kits presented in the *Complete* line of books (*The Complete Priest's Handbook*, *The Complete Druid's Handbook*, etc.) should be used only with the consent of the Dungeon Master after she or he has considered what effects allowing the kit in question into his or her campaign will have.

Spheres of Access

The standard spheres from the *Player's Handbook* are the spheres of all, animal, astral, charm, combat, creation, divination, elemental, guardian, healing, necromantic, plant, protection, summoning, sun, and weather. In addition, the *Tome of Magic* adds the spheres of chaos, law, numbers, thought, time, travelers, war, and wards, and breaks the elemental sphere into the lesser spheres of elemental air, earth, fire, and water. Consult the appendix listing all the spheres at the back of the *Tome of Magic* for a complete listing of priest spells by sphere.

Religion-Specific Spells and Spheres

Many churches have been given specific spells by their deities that only priests of their religion are allowed to cast. Priests of a particular religion can always cast these religion-specific spells, even if the spells do not fall within their normally allowed spheres of access.

Sphere Corrections

Note the following corrections to the designations of spells to certain spheres: *Summon insects* (3rd-level, animal sphere) also belongs to the summoning sphere. *Reflecting pool* (4th-level, divination sphere) also belongs to the elemental sphere and the lesser elemental water sphere. *Commune with nature* (5th-level, divination sphere) also belongs to the elemental sphere and all the lesser elemental spheres. *Elemental forbiddance* (5th-level, elemental sphere) also belongs to all the lesser elemental spheres. *Conjure fire elemental* (6th-level, elemental and elemental fire spheres) also belongs to the summoning sphere. *Mind tracker* (7th-level, divination sphere) also belongs to the thought sphere, and the spell "*mind-killer*" in the *Tome of Magic* is a misprint for this spell.

Expanded Priest Experience Levels

Level	Cleric	Druid	Specialty (d8)	Hit Dice
1	0	0	0	1
2	1,500	2,000	2,000	2
3	3,000	4,000	4,000	3
4	6,000	7,500	7,500	4
5	13,000	12,500	12,500	5
6	27,500	20,000	20,000	6
7	55,000	35,000	35,000	7
8	110,000	60,000	60,000	8
9	225,000	90,000	90,000	9
10	450,000	125,000	125,000	9+2
11	675,000	200,000	200,000	9+4
12	900,000	300,000	300,000	9+6
13	1,125,000	750,000	750,000	9+8
14	1,350,000	1,500,000	1,500,000	9+10
15	1,575,000	3,000,000	3,000,000	9+12
16	1,800,000	3,500,000	3,500,000	9+14
17	2,025,000	500,000*	4,000,000	9+16
18	2,250,000	1,000,000	4,500,000	9+18
19	2,475,000	1,500,000	5,000,000	9+20
20	2,700,000	2,000,000	5,500,000	9+22

*See the rules for hierophant druids in the *Player's Handbook*.

Clerics: Clerics gain an additional level for every 225,000 experience points above 2,700,000. They gain an additional 2 hit points for every level after 20. They gain additional spells as shown on the Extended Priest Progression Table in the Powers of the Realms chapter.

Druids: Druids gain an additional level for every 500,000 experience points above 2,000,000 after level 20. They gain an additional 2 hit points for every level after 20. They gain additional spells as shown on the Extended Priest Progression Table.

Specialty Priests: Specialty priests gain an additional level for every 500,000 experience points above 5,500,000. They gain an additional 2 hit points for every level after 20. They gain additional spells as shown on the Extended Priest Progression Table.

Paladins and Rangers

Though paladins and rangers are not priests, they receive their spells from divine powers. At the appropriate experience level, paladins can draw spells from the spheres of combat, divination, healing, law, and protection. At the appropriate experience level, rangers can draw spells from the animal, plant, and travelers spheres. At least one Faerûnian deity, Mielikki, has one type of specialty priest that is defined as a ranger. The base class for this type of "specialty priest" is the ranger class, and only the specific notations in that entry change the normal parameters of that class as defined in the *Player's Handbook*. It is not recommended that when a specialty priest is defined in this fashion that the DM allow a kit to be used in addition to the basic class (unless specifically mentioned in the specialty priest description).

Cleric

ABILITY REQUIREMENTS: Wisdom 9
PRIME REQUISITE: Wisdom
RACES ALLOWED: All

The cleric is the most common type of priest, a suitable representative for a variety of powers. Clerics are sturdy soldiers with formidable spell powers, defenders of the faith and proselytizers. Overall, they are the most versatile and well-rounded priest characters. Clerics with Wisdom scores of 16 or better earn a +10% bonus to their experience gained. Clerics may be of any alignment acceptable to their patron deities.

Clerics in the FORGOTTEN REALMS setting have major access to the spheres of all, astral, charm, combat, creation, divination, guardian, healing, necromantic, protection, summoning, sun, and wards. They also have major access to the chaos or law sphere, depending on their alignment; neutral clerics get to pick from either law or chaos, but must stick to that choice from then on. Clerics have minor access to the elemental, travelers, and war spheres.

Clerics retain all the powers and abilities described in the *Player's Handbook*. They may wear any armor and use any wholly Type B (bludgeoning) weapon. (No combination weapon types are allowed.) They may also wield a variety of magical items. Clerics turn undead and attract followers as described in the *PHB*. At 9th level, a cleric may receive permission from his or her order to establish a religious stronghold and govern it in the name of the faith.

Crusader

Ability Requirements:	Strength 12, Wisdom 9, Charisma 12
Prime Requisites:	Strength, Wisdom
Races Allowed:	Human, dwarf, elf, half-elf†

Crusaders are priests of deities of war, combat, or conflict who stand at the forefront of the fight for their faiths. Crusaders must be either lawful or chaotic in alignment. In other words, crusaders may be of any alignment except neutral evil, neutral good, or true neutral. Since they are often called upon to lead the forces of their faith into battle, crusaders require high Strength and Charisma scores in addition to a minimum Wisdom of 9. High Constitution or Dexterity scores are also very useful for a crusader. Crusaders with Wisdom and Strength scores of 16 or better gain a 10% bonus to the experience points they earn. Crusaders progress in experience levels as clerics.

While crusaders are often associated with war gods, they may also represent powers of leadership or strong alignment that are in conflict with opposing forces. Crusaders often organize themselves into a military hierarchy and view their temples as fortifications as well as places of worship. In some cases, the power of the crusader orders can rival the strength of the kingdom that hosts them, a situation that sometimes provokes popular resentment or suspicion. However, no one questions their ability and resolve in time of war.



In the adventuring party, crusaders are natural leaders whose place is in the front lines of any battle. When possible, crusaders should take steps to prepare their comrades for battle through the use of *bless*, *prayer*, *aid*, and similar spells. They also can make use of healing spells to assist those who fall in valiant battle.

Crusaders excel in personal combat, and are nearly as skilled as a warrior of the same level. They may employ any kind of armor or shield and learn the use of any weapon, although particular orders of crusaders may prefer weapons of a certain type—for example, knightly weapons, bows (perhaps for elf crusaders), or battle axes (for dwarf crusaders), and so on. To represent their skill at arms, THAC0s of crusader characters improve at the warrior's rate of 1 per level. A 2nd-level crusader has a THAC0 of 19 instead of 20, a 3rd-level crusader has a THAC0 of 18, and so on.

Crusaders are considered to have a nonweapon proficiency crossover with the warrior group and may learn warrior proficiencies at no extra cost. They may use any magical item normally usable by priests or by fighters. In addition, if the DM allows, lawful good crusaders may gain the same benefits as paladins do when wielding a *holy avenger* sword.

While crusaders are formidable soldiers, they also retain a good selection of spells that are particularly useful on the battlefield. Crusaders have major access to the spheres of all, combat, guardian, healing, war, and wards. They have minor access to the protection and necromantic spheres. In addition, lawful crusaders have major access to the sphere of law, and chaotic crusaders have major access to the sphere of chaos.

Crusaders cannot turn undead, but at 3rd level they gain the granted power to cast *lighten load* (from the *Tome of Magic*) once per day. This spell effectively halves the weight of equipment and gear for a day, reducing a party's encumbrance. At 7th level, the crusader may cast *easy march* twice a tenday (once per week in settings other than the Forgotten Realms campaign setting), which basically allows a small party to force march without accumulating fatigue penalties.

Crusaders gain followers much as clerics do. When a crusader reaches 8th level, she or he automatically attracts 20 to 200 fanatical followers. These followers are normal 0-level soldiers armed and equipped with weapons appropriate for typical soldiers in the campaign. Unlike clerics, crusaders do not need to establish a permanent place of worship to attract these followers. Since they are great battle leaders, the soldiers will serve them as free-roving companies if no strongholds are available. At 9th level, a crusader may receive official sanction to establish a religious stronghold or fortified temple.

Druid

Ability Requirements:	Wisdom 12, Charisma 15
Prime Requisite:	Wisdom, Charisma
Races Allowed:	Human, elf†, half-elf

Druids are specialty priests who fulfill the needs of nature deities. Their greatest concern is for the continuation of the orderly and proper cycles of nature. They are charged with protecting the earth and the wilderness, especially trees, wild plants, wild animals, and crops. They realize the needs that people have to use natural resources, but they despise and act out against unnecessary destruction, exploitation, and excess. Aside from a generous amount of practical wisdom, druids need strong personalities to deal with problems in the field where there is often no temple organization to back them up. Druids with Wisdom and Charisma scores of 16 or better earn a +10% bonus to their experience gained. Druids are can only be of true neutral alignment.

Druids in the Forgotten Realms setting have as their base spheres of access major access to the all, animal, elemental, healing, plant, and weather spheres. They also have minor access to the divination sphere. Almost all druids of the Realms venerate specific deities rather than nature as a disembodied concept. These deities modify the spheres to which their druids have access, and thus the listing for spheres of access under an individual deity takes precedence over this general list.

Druids retain all the powers and abilities described in the *Player's Handbook* and in addition gain any new powers or other capabilities given them under a specific deity entry. In general, they may wear only "natural" armor, which includes padded, leather, or hide armor and shields made from wood, bone, shell, or any similar nonmetallic substance. They may wear magical armor of the same types. For weapons, a druid may use only the club, sickle, dart, spear, dagger, scimitar, sling, and staff. Druids may use all magical items normally allowed to priests, except for those that are written (books and scrolls) and armor and weapon types not normally allowed for druids.

Druids cannot turn undead. They can select nonweapon proficiencies from the general, priest, or warrior groups at no extra cost. They make their saving throws as priests, but gain a bonus of +2 to all saving throws vs. fire or electrical attacks. They speak a secret tongue (which does not cost them a nonweapon proficiency slot to learn) understandable only by other druids, regardless of which power those druids venerate. They gain many granted powers upon reaching higher levels such as: the identification of plants, animals, and pure water (3rd); the ability to pass through overgrown areas without leaving a trail at normal movement rate (3rd); the tongues of woodland creatures (one each level, starting at 3rd); an immunity to the *charm* spells and spell-like abilities of woodland creatures (7th); and the ability to shapechange into a reptile, bird, or mammal three times a day (7th). Beyond 15th level, druids gain special hierophant druid powers detailed in the *Player's Handbook*.

The model for organization of most druidic faiths is discussed in *A Grand Tour of the Realms* in the revised Forgotten Realms *Campaign Setting* box. In summary, most druids form circles, which fulfill for druids the same organizational needs that church or temple hierarchies do for most other priests. These circles consist of a dozen or so druids and 20 or so affiliated rangers and other allies (other people, or even woodland creatures, or similar sentient allies appropriate to the region). Circles can be tightly centered around a particular wood or grove, or widely scattered over a region. Druids of the same circle may worship different deities, though in general, druids of the same circle tend to worship the same power. Powers commonly worshiped in the Realms include Chauntea, Eldath, Silvanus, and Mielikki. The Elemental Lords are also rumored to be worshiped by some druids, but not as patron deities. Player character druids do not begin play as members of a circle, but may form or join such circles later.

All faiths that include druids among their clergy maintain their own separate druid hierarchies. That is, each religion has its own druids, archdruids, great, and grand druids. Great and grand druids of a particular faith are singular beings, and each directs activities for druids of his or her faith within a 500-mile-radius of his or her home. Each is entrusted with the organization and protection of the circles and other druidic shrines within that domain. Interfaith relations between different druidic religions in the Realms are fairly cordial. Conflicts between the faiths are settled through negotiation or, failing that, ritual or personal combat.

The precise borders of a great druid's domain are nebulous at best, but there are five known major regions within Faerûn. The first and eldest is on the southern shores of the Sea of Fallen Stars, and includes the Gulthmere Forest and the Chondalwood. The second is located in the scattered remains of ancient Cormanthor, ranging from Cormyr to the Moonsea, and includes the ancient territories of the Elven Court. The third is located in the North. It is based in the High Forest but includes all other forests and woods in the area. The fourth includes all the Moonshaes, and the fifth encompasses the Forest of Lethyr and the Rawlinswood, the forests surrounding the Great Dale. Other such regions undoubtedly exist. (If the DM chooses to employ the rules presented in the *Complete Druid's Handbook*, numerous regions may exist outside of forest settings.)

Monk

Ability Requirements:	Constitution 13, Wisdom 15, Intelligence 14
Prime Requisites:	Wisdom, Intelligence
Races Allowed:	Human

Monks are priests who belong to cloistered or monastic orders, withdrawing from the everyday affairs of the world around them to contemplate their faith. Powers of philosophy, thought, and scholars are commonly represented by monks, as well as any deity that is not normally worshiped by the common people of an area. Monks must be lawful in alignment, although they can be lawful good, lawful neutral, or lawful evil. While monks are often associated with oriental campaigns and settings, monastic orders do exist in Faerûn and elsewhere, as well as in Kara-Tur.

Monks believe that rigorous training of body, mind, and spirit leads to enlightenment. Consequently, a character must have high Intelligence and Constitution scores to qualify for this class. Wisdom and Intelligence are the prime requisites of the monk, and monk with scores of 16 or better in these two abilities gain a 10% bonus to the experience points they earn. Monks progress in experience levels as do clerics.

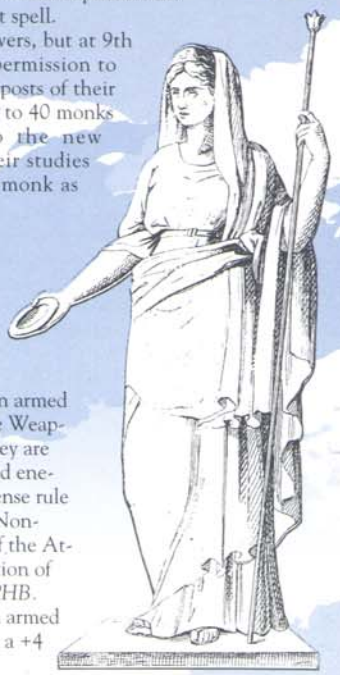
While monks do not attempt to minister to the masses or gather followers for their patron deity, they believe in demonstrating the qualities of their faith by example. A monastery or abbey is a place of learning and strength that is open to any person who requires shelter, advice, or assistance. Other monks choose to leave the abbey and travel widely, setting an example to follow among the people they meet and help. Monasteries devoted to evil powers are sinister places where knowledge and wealth are hoarded for the use of the order, regardless of who may need it.

Monks bring a variety of skills to the adventuring party. They are somewhat like bards in that they are jacks of all trades and masters of none. Monks are not front-rank warriors, but they can be very capable infiltrators and skirmishers. The monk class's selection of spells allows access to some of the most unusual and versatile priest spells, even if a monk's spells tend to be short on sheer combat power. Like other priest characters, the monk's principle role is to support and guide the party.

Monks do not wear armor, since the training of the body requires quickness, agility, and discipline. Monks see armor and other ironmongery as crutches for a people of weak spirit. To compensate, monks are trained to avoid blows through misdirection and positioning, and their base Armor Class improves by one point at every even level (AC 9 at 2nd level, AC 8 at 4th level, AC 7 at 6th level, and so on) to a maximum base Armor Class of 2 at 14th level. Note that a monk must see an attack coming in order to use this benefit—backstabs, ambushes, or missile attacks from behind a monk will strike the monk as if she or he were unarmored.

Monks may not use magical items that are constructed to resemble armor or pieces of armor, such as *bracers of defense*, but they are allowed to wear cloaks or rings. Otherwise, they may use any magical item normally usable by priests. Monks are considered to have a nonweapon proficiency crossover with all other classes and may learn any proficiency listed at no additional cost.

Monks enjoy major access to the spheres of all, divination, numbers, thought, and guardian. They have minor access to combat, healing, necromantic, and time. Monks cannot turn undead. Beginning at 5th level, monks are entitled to a saving throw vs. spell to block detection, scrying, or mind-reading through magical or psionic means (see the 3rd-level wizard spell *nondetection*). At 7th level, monks gain the special granted power of *free action*, which duplicates the effects of the 4th-level priest spell.



Monks never gain followers, but at 9th level monks may receive permission to establish monasteries as outposts of their order. If a monk does so, 10 to 40 monks of lower level come to the new monastery and take up their studies there, recognizing the PC monk as the head of their abbey.

Monks may employ any wholly Type B weapon in combat, just like the cleric, but they have exceptional skill in unarmed combat. When monks make an unarmed attack against an armed opponent, they disregard the Weapons in Defense rule, since they are trained in dealing with armed enemies. (The Weapons in Defense rule is found in the Weapons in Non-Lethal Combat subsection of the Attacking Without Killing section of the Combat chapter of the *PHB*. Normally, this rule allows an armed character to attack first with a +4 on attack and damage rolls when another character makes an unarmed attack against him or her.) In addition, monks begin play with a free weapon proficiency which may be used to specialize in unarmed combat. Martial arts and other forms of unarmed combat are described in detail in *Player's Option: Combat & Tactics*. Another system appears in *The Complete Fighter's Handbook* and *The Complete Priest's Handbook*. The martial arts system presented in *The Complete Ninja Handbook* is not considered here and is not recommended for this class.

Unarmed Combat with *The Complete Fighter's* or *The Complete Priest's Handbook*: In this system of unarmed combat, monks begin play as punching specialists, wrestling specialists, or martial arts specialists. If monks choose martial arts as their preferred unarmed combat form, they must spend one of their initial weapon proficiencies to do so, since this is more difficult than specializing in punching or wrestling.

Specializing in these combat forms gives monks a +1 bonus to attack rolls, a +2 bonus to damage rolls, and a +1 chart bonus with their unarmed attacks. Monks specialized in punching or martial arts gain one extra attack per round, while monks specialized in wrestling gain a +2 bonus to their effective Strength score for purposes of maintaining or breaking holds.

Every fourth level after 1st level (5th, 9th, 13th, etc.), monks gain an additional free weapon proficiency which can be used to continue specialization in their chosen mode of combat. Each additional specialization grants a character an additional +1 to attack and damage rolls, and a +1 chart bonus.

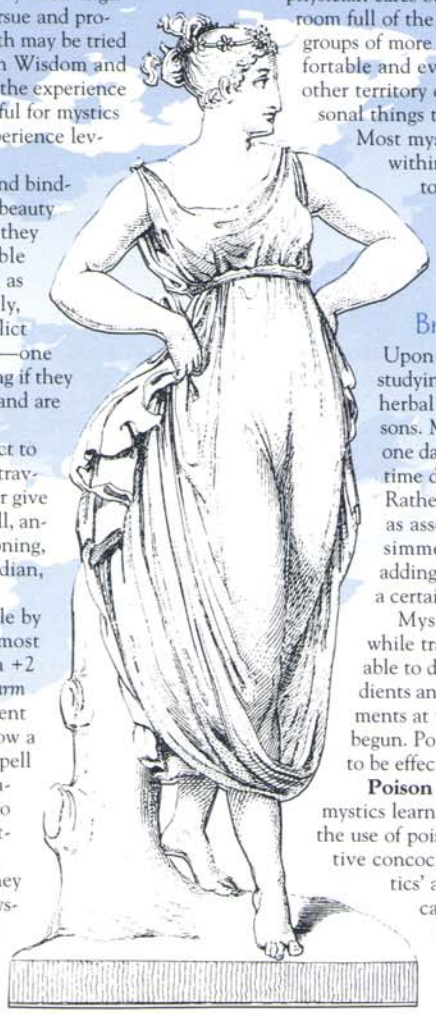
Unarmed Combat with *Player's Option: Combat & Tactics*: In this system, monks begin play as described above. If they choose martial arts as their combat form, they must spend one of their initial weapon proficiencies to do so. At 1st level, the character is considered a specialist; at 5th level, a master; at 9th level, a high master; and at 13th level, a grand master. The exact benefits are described in more detail in Chapter Five of *Player's Option: Combat & Tactics*.

Unarmed Combat with only the *PHB* and the *DMG*: If a campaign uses none of these optional books, monks must choose to be punching or wrestling specialists, since martial arts per se are not described in the *Player's Handbook*. The paragraph about *The Complete Fighter's Handbook* details the effects of specialization and continuing specialization for these forms of unarmed combat.

Mystic

Ability Requirements:	Intelligence 11, Wisdom 12, Charisma 15
Prime Requisites:	Wisdom, Charisma
Races Allowed:	Human, elf, half-elf, halfling

Mystics often follow deities of beauty, individualism, love, hedonism, charisma, self-perfection, darkness, the moon, joy, fertility, motherhood/birth, dance, music, disease, poison, misfortune/fortune, and the seasons. They are individualistic and independent by nature, and as such they must be chaotic in alignment. They believe that to serve their deities they need to experience the world, learn about its hidden beauties and truths, and learn how their own inner selves relate to outward things. Since they journey through life attempting to find answers to their own and others' personal questions of faith, they need high Intelligence and Wisdom scores. They also have very arresting personalities, evidenced by their high Charisma scores, that both shape the goals they pursue and provide a driving force for them in times when their faith may be tried or their resolve questioned by others. Mystics with Wisdom and Charisma scores of 16 or better gain a 10% bonus to the experience points they earn. High Dexterity scores are also useful for mystics since they do not use armor. Mystics progress in experience levels as do specialty priests.



Mystics shun the use of armor as too restrictive and binding and also because it distorts the natural form and beauty of a person. They cannot wear any armor, although they may use miscellaneous magical items that resemble pieces of armor if they are beautifully crafted (such as *bracers of protection* or *helms of brilliance*). Similarly, mystics are taught that the inherent sources of conflict are only perpetuated by the use of direct violence—one cannot persuade enemies to one's own way of thinking if they are dead. Thus, they never master martial weapons and are restricted to the staff, sling, net, lasso, and whip.

Mystics draw their spells from spheres that connect to the natural world, that protect or help them in their travels, or that help them deal with the faithful to heal or give advice. Mystics have major access to the spheres of all, animal, charm, divination, healing, protection, summoning, and travelers. They have minor access to the guardian, necromantic, and plant spheres.

Mystics may use any magical item normally usable by priests with the exception of magical armor and most magical weapons, as noted above. Mystics gain a +2 bonus to their saving throws against all forms of *charm* spells and abilities because of their fiercely independent personalities. Even if a *charm* does not normally allow a save, mystics are allowed a normal saving throw vs. spell to avoid its effect. Mystics cannot turn undead creatures. Mystics are also granted the spell-like ability to cause creatures to *sleep* once a day (exactly as the 1st-level wizard spell).

Mystics are comfortable in the natural world. They often travel through and live in wilderness areas. Mystics respect and often befriend animals. At 3rd level, mystics gain the ability to *find familiar* (as the 3rd-level wizard spell). While this ability may be attempted once a year, it cannot be used again while a familiar already found is alive. If a familiar found with this ability dies of natural causes for its species, the mystic need not make a system shock check or die. She or he loses a point of Constitution only temporarily—for three months—until the mystic works through the grieving period for such a life-long companion. A new attempt to find a familiar may be made after this three-month period. Mystics who purposefully arrange the deaths of their own familiars lose all spellcasting abilities and special abilities of their class and cannot heal naturally until they atone for their actions through some dangerous quest. At 9th level, mystics are able to *charm monster* twice per tenday (as the 4th-level wizard spell), and at 13th level, they gain the ability to *mass charm* twice per tenday (as the 8th-level wizard spell). (If mystics are used outside the Forgotten Realms setting, these two abilities would be usable once a week.)

Mystics make a life-long study of the medicinal and poisonous uses of plants and fungi. Because of their keen familiarity with plants, mystics gain the herbalism nonweapon proficiency as a bonus and need not devote any slots to its purchase. This facility with herbalism allows mystics to identify plants and fungi. When mystics reach 5th level, they can make nonmagical potions and ointments that duplicate the effects of many magical potions—see Brewing Potions and Ointments, below. At 7th level, mystics gain the ability to use herbal candle magic—see Candle Magic, below.

At 15th level, mystics are granted longevity by their deities for their dedicated service. From this point onward, mystics age at only one-tenth the normal rate for their respective racial types, except for magical effects. Spells or items which magically age a mystic in their use or as a form of damage still age the mystic the declared amount.

While part of a church, mystics do not normally belong to a structured hierarchy. They travel and work among the common people as well as those of high birth and often live far from large metropolitan areas. They tend to minister to others on a more personal basis than most priests, much like a physician cares best for one patient at a time rather than lecturing to a room full of the sick. Mystics can be very charismatic, but never lead groups of more than 10 folk for very long without becoming uncomfortable and eventually resigning the position or moving on to another territory or interest. The ministry and faith of mystics are personal things that they have difficulty imposing on others outright. Most mystics either help others find their own parallel paths within the parameters of a faith or work behind the scenes to make others see the validity of their position. Mystics never gain followers, nor do they ever set up temples or shrines for others to worship at. They may set up a personal shrine suitable for their own use (and perhaps one or two guests) at any time.

Brewing Potions and Ointments

Upon reaching 5th level, mystics have spent enough time studying plants and fungi that they are able to begin brewing herbal potions and ointments, including antidotes and poisons. Most of these mixtures are not magical and take from one day to one month to make, although not all of a mystic's time during that period of time is taken up by the brewing. Rather, different things must be done at different times such as assembling the initial ingredients, bringing them to a simmer for two days without letting the kettle boil dry, adding certain barks on the third day, cooling the mixture to a certain temperature before adding another ingredient, etc.

Mystics cannot brew potions or compound ointments while traveling on foot or on a mount, although they may be able to do so on a ship if they have access to the correct ingredients and tools. Mystics cannot brew multiple potions or ointments at the same time; one must be finished before another is begun. Potions must be ingested and ointments must be applied to be effective.

Poison Antidotes and Poisons (5th Level+): At 5th level, mystics learn to brew poisons and antidotes to poisons. Note that the use of poisons beyond the simple sleep, paralytic, and debilitative concoctions mystics learn to make may be contrary to mystics' alignments or their deities' tenets. Using poisons that cause damage or death is generally considered an evil act. It takes one day for mystics to brew antidotes and one tenday to brew poisons (one week in settings other than the Forgotten Realms campaign setting).

At 5th level, all that mystics can brew is a type of sleep potion that causes up to four people to fall asleep within 1d4+1 minutes unless they make a successful saving throw vs. poison. Alternatively, they may make a sleep venom usable on up to six darts, bolts, or arrows or one bladed weapon, but they may not use it themselves. This sleep venom is the only type of blade venom mystics can ever brew.

If the campaign does not use the detailed rules for poison found in the Poison section of the Combat chapter of the *DMG*, then upon reaching 7th level mystics may brew ingestive paralytic poisons that leave a size L or smaller being unable to move for 2d6 hours (onset 1d4 minutes). They also gain the ability to brew antidotes to any poison that does not kill immediately. At 9th level, they gain the ability to brew ingestive debilitating poisons that reduce all ability scores of a size L or smaller ingester by half for 1d3 days (onset 2d6 minutes). Upon 13th level, they gain the ability to brew lethal ingestive poisons (onset 1d4 minutes).

If a campaign does use the detailed poison rules found in the *DMG*, then mystics can brew additional, more specific types of poison. At 7th

level mystics gain the ability to brew Type G poison (Type G: onset 2d6 hours; 20 points of damage if a saving throw vs. poison is failed/no damage if the saving throw succeeds). At 9th and 11th levels, they gain the ability to brew Types H (onset 1d4 hours; 20 points/10 points) and I (onset 2d6 minutes; 30 points/15 points) poisons, respectively. At 13th level, they may brew Type J (onset 1d4 minutes; death/20 points) poisons in place of the general lethal ingestive poison noted above.

Truth Potions (6th): Mystics learn how to brew nonmagical truth potions at 6th level. It takes them five days (one week in alternate campaign settings) to brew a truth potion. When a person ingests a truth potion, she or he must succeed at a saving throw vs. poison or fall into a stupor and answer 1d4 questions truthfully. The stupor prevents the victim from taking offensive actions, reduces the victim's movement by half, and lasts 2d6 turns. Victims may defend themselves against attacks normally. Only humans, demihumans, and humanoids are affected by the potion, and it is potent for only a month after it is made. For every level or Hit Die victims possess above the brewing mystic's level, they receive a +2 to their saving throws.

Love Potions (7th): At 7th level, mystics add the concoction of nonmagical love potions to their capabilities. These function as *philters of love*. Love potions take five days (one week in alternate campaign settings) to brew and are potent for a month.

Healing Potions (8th): Mystics can brew nonmagical potions that work like *potions of healing* at 8th level. Healing potions take three days to brew and are potent for one month.

Extra-Healing Potions and Ointments (9th): At 9th level, mystics can make magical potions and ointments that function as *potions of extra-healing*. A *potion of extra-healing* takes a tenday (two weeks in alternate campaign settings) to brew, and *extra-healing ointment* takes a month to compound (but it need not be swallowed). They are potent permanently unless dispelled, since they are magical.

Flying Potions and Ointments (10th): At 10th level, mystics learn to brew nonmagical flying potions and ointments that work like *potions of flying*. They allow their imbibers to fly for 10+1d6 turns. A flying potion takes a tenday (two weeks in alternate campaign settings) to brew, and flying ointment takes one month to concoct. Flying potions remain potent for two months, and flying ointments for six months.

Elixirs of Health (12th): At 12th level, mystics can brew magical *elixirs of health*. These take one month to brew. As magical potions, they are potent permanently unless dispelled.

Shape Change Potions (15th): At 15th level, mystics can brew a magical potion that duplicates the 9th-level wizard spell *shape change* when ingested. Its effects last for 2 turns. It takes one month to brew. Since it is a magical potion, it is potent permanently unless dispelled.

Candle Magic

At 7th level, mystics are able to put their mastery of herbs and influential magics together into special magical candles. Mystics may manufacture one candle per month. For each three days spent in making a candle, the candle burns for one turn, up to a maximum of nine turns (for a candle that took 27 days to make). The magic of a candle takes effect when the candle is either snuffed out or burned down to nothing at the end of its duration. A candle must be burned in the presence of the intended subject, where appropriate, to work. The subject must remain within a radius of 10 feet around the candle throughout the entire burning time.

Any candle that does not burn continuously for at least one turn has no effect. A candle that is extinguished midway through a turn is treated as though it had not burned at all during that turn as regards spell effects, but that partial turn is counted as a full turn of burning against the maximum duration the candle can burn. Mystics learn how to make new kinds of candles as they rise in level and gain proficiency in their craft.

Red Love Candle (7th): At 7th level, mystics learn to make *love candles*. These red candles work on their target as a *philter of love*. The normal *charm* effect of a *philter* is increased, though, to one day for each turn of burning. Elves, half-elves, and other human, demihumans, humanoid, or sylvan folk normally immune to *charm* effects are still affected by this candle. (Other creatures retain their normal resistances and immunities.) The subject gains no saving throw against the effect. The *charm* effect cannot be dispelled except by a *limited wish*, *alter reality*, or *wish* spell until the duration expires normally, and the enamoring effect of a *philter of love*, if it occurs, lasts until dispelled by a *dispel magic* or other means.

Blue Protection Candle (9th): Mystics can make *protection candles* at 9th level. These blue candles generate one turn of *protection from evil 10' radius/protection from good 10' radius*. This power has double effects against evil beings if used by a good mystic or against good beings if used by an evil mystic. (For example, in the first case evil creatures receive a –4 penalty to attack rolls and protected creatures receive a +4 bonus to saving throws for attacks initiated by evil creatures.)

Purple Truth Candle (11th): At 11th level, mystics learn how to manufacture *truth candles*. Victims of a truth candle must succeed at a saving throw vs. spell or fall into a stupor and answer two questions truthfully for each turn a truth candle is burned. The stupor prevents the victim from taking offensive actions, reduces the victim's movement by half, and lasts 2d6 turns. Victims may defend themselves against attacks normally.

Gold Healing Candle (13th): Mystics are able to craft *healing candles* at 13th level. These candles cure 1d6 points of damage per turn of burning to any being able to be healed by magical healing. All the healing happens at once, when the candle goes out. The being cured is the being who snuffs out the candle or the being closest to the candle when it is extinguished.

Yellow Telepathy Candle (15th): At 15th level, mystics learn to craft *telepathy candles*. These candles allow a mystic (and only a mystic) to read a subject's mind and communicate with him or her if the subject fails a saving throw vs. spell. Subjects may voluntarily fail a saving throw by free choice or if they are charmed. All languages are understood through this mind-to-mind contact. Falsehoods and evasions are revealed as such. This communication ability is gained while the candle is burning in the presence of the subject and the mystic. They cease when the candle is extinguished.

Green Fortune Candle (17th): At 17th level, mystics can create *fortune candles*. A *fortune candle* grants good fortune similar to that granted by a *stone of good luck* in the form of a +1 or +5% bonus to all die rolls involving saving throws, slipping, dodging, ability checks, nonweapon proficiency checks, etc. It also grants a +1 to +10% or –1 to –10% (the subject picks before any such roll) for any roll for determination of magical items or division of treasure. Attack rolls and damage rolls are not affected. For each turn a candle is burned, one day of fortune is granted. Consecutive turns of burning add to the duration of the effect, but the bonus granted remains the same.

White Purification Candle (20th): Good mystics can craft *purification candles* at 20th level. These either cast a *remove curse* spell as a 20th-level priest (thus removing one curse placed by a *curse candle*—see below), grant the effect of imbibing an *elixir of health* (including curing magical diseases) in a subject, or automatically banish one extraplanar creature (also automatically overcoming its magic resistance—see the 7th-level wizard spell *banishment* and the 4th-level priest spell *abjure* for similar effects). One of these effects is generated per turn the candle is burned.

Silver Empowerment Candle (20nd): Neutral mystics learn to craft *empowerment candles* at 20th level. When burned for a turn, an *empowerment candle* grants its target maximum spell effects (similar to *incense of meditation*, but the target need not be a priest). It also grants the target maximum damage physical damage potential; all successful attack rolls do the maximum possible damage. These effects last one hour for every turn the candle is burned.

Black Curse Candle (20th): Evil mystics can create *curse candles* at 20th level. These candles place a curse on a victim for every turn that they burn, up to a maximum of six curses. Curses can vary, but the most typical are weakness (Strength reduced to 3), clumsiness (Dexterity reduced to 3), exhaustion (Constitution reduced to 3), feeblemindedness (Intelligence reduced to 3), foolishness (Wisdom reduced to 3), and ugliness (Charisma reduced to 3). Victims are entitled to a saving throw vs. spell for each curse as a turn ends; a successful saving throw negates that particular curse. Casting *wish* or *remove curse* (cast by a priest of at least 12th level) removes one curse for each casting of the spell. Each curse lasts indefinitely until dispelled by these spells or a *remove curse* candle.

Bonus Candles (25th): At 25th level, mystics of the various alignments learn to craft the 20th-level candles learned by those of alignments one step from their own. Good and evil mystics may now craft *empowerment candles*. Neutral mystics may learn to craft either *purification* or *curse candles*. Once this choice is made, however, the other type of candle lies forever out of the reach of a neutral mystic's lore.

Shaman

Ability Requirements:	Constitution 12, Wisdom 12
Prime Requisites:	Wisdom
Races Allowed:	Human

Shamans are tribal priests found in savage, barbaric, or nomadic societies. In their homelands, shamans serve their tribes in much the same way that clerics serve the common people of more civilized lands: They act as guides, protectors, and advisers, using their magical powers to strengthen and defend their tribes. Shamans often serve as the keepers of knowledge and legend for



their peoples and lead their tribes in the various rites and ceremonies required by their tribes' belief systems. Player character shamans may still be associated with their tribes, they may be wanderers or exiles who have abandoned their duties, or they may have be pursuing an extended goal for their tribes that takes them away from their people for a long period. Most FORGOTTEN REALMS campaign setting beast cults, such as the numerous Uthgardt beast cults, are served by shamans.

Shamans may be of any alignment. They are always found in tribal or barbaric cultures. If players wish to run shamans in a more civilized campaign setting, their characters are considered to be barbaric foreigners by most common folk they meet. The shaman's arduous life in uncivilized lands requires a good Constitution, and Wisdom is required for dealing with tribal matters and speaking to the spirits. Shamans with Wisdom scores of 16 or better earn a 10% bonus to the experience points they gain. Shamans progress in experience levels as do clerics.

Shamans are unusual characters in the adventuring party. Like druids, they are not front-line fighters, but they also lack the high-powered combat spells that druids command. However, a shaman's mysterious spirit powers allow him or her to make use of magic that is usually out of the reach of low-level characters. A shaman who demonstrates intelligence and respect in dealing with the spirits can be an extremely effective character in a number of situations. Shamans view themselves as advisers and guides to a party of adventurers and often have an uneducated but insightful view on the more civilized societies they visit.

Shamans may wear any armor normally associated with their tribes. In the absence of more specific information, tribal armor is usually hide, leather, or studded leather with a tough wooden, wicker, or hide-covered shield. Similarly, shamans may use tribal weapons, which usually include the short bow, club, dagger, dart, hand axe, harpoon, javelin, knife, quarterstaff, sling, and spear. Blowguns might be appropriate for shamans of jungle tribes, or light lances and composite bows for shamans of tribal horsemen.

Shamans may use any magical items normally usable by priests. They have a nonweapon proficiency crossover with the warrior group and can learn priest or warrior proficiencies at the normal cost. Shamans have major access to the spheres of all, animal, summoning, travelers, protection, and wards, and minor access to the healing and plant spheres. Shamans never gain followers or establish strongholds. Good-aligned shamans may turn undead, and neutral or evil shamans may command undead.

In addition to their priest spells, shamans have a special connection to the spirit world and can call on the spirits for guidance, knowledge, or magical aid. While shamans often function as priests of a tribal deity, their primary concern is the spirit world. To a shaman, the physical world is not the entirety of existence. The spirits of animals, nature, and the tribe's dead are always near, and interacting with these spirits is the shaman's greatest duty and responsibility.

Shaman Spirit Powers

Shamans each begin play with one minor spirit ally or guide of their choice. As they rise in level, they learn the rites necessary to call additional spirits and seek their favor. Spirits are individuals—speaking to a spirit of the dead means the shaman is in contact with one particular deceased individual. Dozens of spirits exist for each species of animal, representing every aspect of the animal's existence. In addition, a near-infinite number of nature spirits of the land, air, and water embody different aspects of the natural world. The number of spirits a shaman knows how to contact appears on the table below:

Shaman Spirit Progression

Shaman's Level	Minor Spirit	Major Spirit	Great Spirit
1	1	—	—
2	1	—	—
3	2	—	—
4	2	—	—
5	2	1	—
6	3	1	—
7	3	2	—
8	4	2	—
9	4	2	1
10	4	3	1
11	4	3	2
12	5	3	2
13	5	4	2
14	5	4	3
15	6	4	3
16	6	5	3
17	6	5	4
18	7	5	4
19	7	6	4
20	7	6	5

Performing the ceremony to call a spirit for the first time requires a tenday (a week in settings other than the FORGOTTEN REALMS campaign setting) or more of fasting, prayer, and solitude in the appropriate location. If a shaman is trying to call a wolf spirit, she or he must find a location frequented by wolves, and if a shaman is trying to call an ancestral spirit, the shaman should perform the ceremony at the individual's burial site. At the conclusion of this tenday-long (week-long) ceremony, the spirit appears, and the shaman establishes contact with it. From that time forward, the shaman may attempt to contact the spirit anywhere or anytime to seek information or request a favor of the spirit—see Calling Spirits, below. When shaman characters begin play, it is assumed that they have each already performed the ceremony to attract their first spirit guides.

When a spirit casts a spell for a shaman, the spirit casts the spell either at the shaman's level or at the experience level normally required for a priest to cast a spell of that level, whichever is greater.

Spirits of the Dead: These ancestral spirits are individuals who were renowned for their wisdom, skill, or courage in life. Minor spirits may be recent relatives of the shaman, while major spirits are great heroes and wise people of the tribe. A great spirit of the dead is a chieftain, shaman, or other personage of legendary standing. While spirits of the dead may seem to be frightening allies, they are actually very protective of their living protégés and bear few grudges against the living.

Spirits of the dead know many things. Naturally, they are familiar with any details or events of their own lifetimes. They are able to perceive a shaman's likely fate or future and can offer advice in times of tough choices. Spirits of the dead can also provide some measure of protection for a shaman and his or her allies by using their powers on the shaman's behalf. Minor spirits can invoke the powers of *augury*, *feign death*, *prayer*, or *speak with dead* on behalf of the shaman. Major spirits can invoke *divination*, *commune*, or *find the path/lose the path* for the shaman. Great spirits can invoke *raise dead/slay living*, *forbiddance*, or *astral spell* for the shaman. Note that most of these are spells normally outside the shaman's spheres of access. In addition, shamans often gain other effects in role-playing a conversation with these spirits, such as information or guidance in difficult choices.

Animal Spirits: Shamans live in a world in which animals are a vital part of human life. Animals provide food, shelter, clothing, and tools for a shaman's people, and the animal spirits are revered for their wisdom and knowledge. Minor and major spirits are embodiments of an archetype, such as the Old Wolf, the Sleeping Bear, or the Hunting Eagle. Great animal spirits are the leaders of these lesser spirits and contain in themselves everything the animal stands for—the Great Bear, the Great Wolf, and so on.

Animal spirits are powerful, but they are also less inclined to offer advice or guidance to shamans. Their interest lies in ensuring that shamans are respectful toward their species and that shamans help to guide others in dealing with animal spirits' kin. They are not very interested in aiding shamans in their own affairs. The spirits of game animals such as moose or deer do not mind if shamans or their peoples hunt the animal, but they grow angry if the hunting is wanton or disrespectful.

Animal spirits have knowledge of events that have affected their species in the local area and have a number of powers they can use on a shaman's behalf. Minor animal spirits can aid shamans by using *animal friendship*, *speak with animals*, or *animal summoning I*. In addition, an animal spirit can grant a limited form of *clairaudience* and *clairvoyance* by allowing a shaman to see through the eyes and hear through the ears of an animal of the spirit's species within a range of one mile. Animals of the species in question will never attack the shaman or anyone under his or her protection unless the shaman has angered the spirit or the animals are magically controlled.

Major animal spirits can use *animal summoning II*, grant shamans the speed or movement powers of the animal (flying, swimming, or running at the animal's base speed), or transform shamans into the shape of the animal, similar to a druid's shapechange. Great spirits can use *animal summoning III*, *heal* a shaman or one person under his or her protection (or *harm* an enemy), or become tangible and aid the shaman in a form resembling *Mordenkainen's faithful hound* in abilities but shaped in the form of the animal.

Spirits of Nature: The most reclusive and powerful spirits are the elemental spirits of nature. These beings represent the physical world around shamans. The strength or power of the feature the spirit represents determines whether it is considered a minor, major, or great spirit. A stream, copse, or hilltop may be home to a minor spirit; a river, moderately-sized forest, or canyon may be guarded by a major spirit; and a mountain, large forest, or mighty river may be the home of a great spirit. Spirits of nature frequently take on humanlike features or characteristics when dealing with shamans, so a spirit might be known as Old Mountain, River Woman, or Forest Walker.

Spirits of nature are even more distant than animal spirits, but they do feel some attachment to the people and creatures who live nearby. A river spirit is likely to be protective of the village built on its banks as long as the people show respect to it. Nature spirits often change with the seasons, so a river spirit in the spring flood may be wild, capricious, and dangerous to deal with, while a forest spirit in winter may be sleeping and hard to rouse.

Spirits of nature are generally well-informed about anything that has taken place in their location and can relate this information to shamans. Spirits of nature are also capable of using potent powers on a shaman's behalf. The principle difference between minor and great spirits is the size of the area in which they can be summoned. Minor spirits are bound to one specific site not more than a few hundred yards across, major spirits are limited to 5 or 10 square miles, and great spirits can act in areas the size of small nations. Note that the areas of effect of spell-like abilities the spirits can enact remain unchanged—a great spirit is powerful because the region in which it is available to assist the shaman is much larger than a minor spirit's range.

Spirits of nature can help a shaman by invoking a number of spell-like powers for the shaman. Unlike elementals, spirits of nature include aspects of vegetation and all the elements of their home, so a mountain spirit has influence over earth and air as well as the forests that grow on the mountain's slopes. The abilities available to spirits of nature are described below. The reverse forms of reversible spells are able to be granted also, though the listed form is most commonly requested.

Land Spirits: 1st—*entangle*, *pass without trace*; 2nd—*dust devil*, *trip*; 3rd—*meld into stone*, *snare*; 4th—*speak with plants*; 5th—*commune with nature*; 6th—*stone tell*, *liveoak*, *wall of thorns*; 7th—*animate rock*, and *changestaff*. Land spirits may be associated with mountains, plains, forests, plateaus, canyons, mesas, or any other distinct land feature.



Air Spirits: 2nd—*obscurement*; 3rd—*call lightning*, *gust of wind* (wizard spell), *wind wall* (wizard spell); 5th—*commune with nature*, *air walk*, *control winds*; 6th—*weather summoning*; 7th—*control weather*, *uncontrolled weather* (reverse of *control weather*), and *wind walk*. Air spirits are associated with high peaks, windswept plains or valleys, or seasonal winds such as a sirocco or the north wind of the winter.

Water Spirits: 1st—*wall of fog* (wizard spell); 2nd—*fog cloud* (wizard spell); 3rd—*water breathing*, *water walk*; 4th—*lower water*, *solid fog* (wizard spell), *reflecting pool*, 5th—*commune with nature*, 6th—*part water*, and *improved create water* (reverse of *transmute water to dust*). Water spirits are associated with lakes, streams, rivers, or seas.

Calling Spirits

Once shamans have performed the initial ceremonies that attract spirits and establish connections to the beings, they can summon those spirits anytime to seek the information, favors, and powers described above. A shaman's location does not matter. Spirits can come to shamans anywhere, even though spirits of nature may not be able to help them outside their homes.

To summon a spirit, a shaman must chant, pray, and perform a ceremonial dance for at least one turn. The base chance of success is 10% per character level, plus 10% for every additional turn the character chants and dances to a maximum 90% chance of success. If a shaman has already summoned a spirit that day, the maximum chance of success falls by 10% per summoning. For instance, a shaman who has called two spirits and is trying to summon a third has a maximum success chance of 70%, or possibly less if she is a low-level character in a hurry. In any event, shamans may attempt no more than one calling per their character level in the course of a single day. A roll of 96 or higher (91 or higher in the case of spirits of nature) angers the spirit the shaman is trying to call.

If the spirit is not angry at the shaman for some reason, it appears with a successful roll. Only shamans can see the spirit or speak to it. Other characters may be aware of chills, strange odors, shimmering hazes, unusual gusts of wind, and other signs. The shaman can converse with the spirit for one round per character level, asking one question per round. Asking a favor of a spirit, such as the use of a spell-like ability, requires one round for minor spirits or abilities, two for major, and three for abilities that can only be granted by great spirits. During this request the shaman explains what she or he wishes of the spirit and why the spirit should grant help. If the DM thinks it appropriate, the player must role-play this conversation. If the spirit agrees to help, the spell-like effect is granted to the shaman, who may retain it in reserve for up to one full day until the shaman is ready to invoke the spirit's power. A shaman can only hold one favor in reserve at a time and cannot request another of any spirit until the held ability is used.

Spirits as NPCs: Spirits are individuals, and they have long memories. A shaman who takes actions the spirits find offensive or who asks their help in questionable circumstances may be denied assistance just because the spirit does not feel like being helpful. The DM may find it useful to refer to Table 59: Encounter Reactions in the *DMG*. Simply rate the spirit's frame of mind as threatening, hostile, indifferent, or friendly depending on how the shaman has been acting and how outrageous the shaman's request is to the spirit. It is a good idea to create personalities, motivations, and attitudes for the spirits the shaman deals with most often.

Spirits do not have game statistics. Normal mortals have no means of injuring them, although other divine creatures may be able to do so. Only greater spirits can take a physical form, and even then they are reluctant to do so. Greater spirits of the dead can briefly resume their living form with the appropriate class and abilities; animal spirits can appear as a double-sized version of the normal variety; and spirits of nature can appear as 12–HD elementals. In physical form, spirits can only be injured by +2 or better magical weapons. Even if they are "killed," they actually only retreat from the scene for a short while.

Angering the Spirits: A shaman can completely alienate the spirits by taking particularly offensive actions. If the offense is temporary or unintentional, the spirit simply refuses to answer any calls for a suitable period of time—one tenday (one week in alternate campaign settings) to a year may be appropriate. If the offense was deliberate or permanent in nature, the spirit severs its connection to the shaman and cannot be called again until the shaman atones for the offense, repairs whatever damage she or he did and repeats the tenday-long (week-long) summoning ceremony.

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