Forgotten Realms
Campaign Expansion
Powers & Pantheons
By Eric L. Boyd
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Credits
Design: Eric L. Boyd
Additional Design: Kate Grubb (Finder Wyvernspur) and Skip Williams (Shade)
Editing: Julia Martin
Project Coordinator: Thomas M. Reid
Cover Art: Todd Lockwood
New Priest Color Plates: Ned Dameron
Interior Illustration: Earl Geier, Karl Waller, Matthew Cavotta, and K. C. Lancaster

New Deity Symbols: K. C. Lancaster
Color Cartography: Dennis Kauth and Rob Lazzaretti
Interior Page Layout Design: Dee Barnett
Interior Page Layout Art: Red Hughes
Typesetting: Tracey L. Isler
Production: Terry Craig

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U.S., CANADA, ASIA, PACIFIC & LATIN AMERICAN
Wizards of the Coast, Inc.
P.O. Box 707
Renton, WA 98057-0707
+1-206-624-0933
Visit our website at http://www.tsrgames.com

EUROPEAN HEADQUARTERS
Wizards of the Coast, Belgium
P.B. 34
2300 Turnhout
Belgium
+32-14-44-30-44
Visit our website at http://www.tsrgames.com
The following preface is excerpted from the (somewhat rumbling) introduction to the multivolume Encyclopaedia Deificia: Tales of Divinities, Both Loving and Dead, Extracted Through Studious Cross-Faith Comparison and Revealed By the Hand of Oghma by Jenelle Enkhorn, Acolyte of Learned Father Hasicar Danali of the Leaves of Learning Temple and Library (1370 DR edition):

The origins of the deities of Faerûn are lost in the mists of passing time. Of the earliest days of Toril, we know only—and the fervent controversy that surrounds much of what follows must be acknowledged, for many folk have very different views of what befell in the Dawn Days—that at some point intelligent life on Toril came to be dominated by five creator races.

Supreme among these were the dragons, who soon came to dominate the surface world. First to rise to dominance, but also first to fail, was a dinoaroid race that survives today only as the divergent species of beard men, nagas, and other reptilian creatures. This race’s growth was mirrored in the seas of Toril by an aquatic shapeshifting race that became amphibious and supplanted the dinosaurs. This amphibious race was the builder of proud cities on land—only to degenerate and fall back into barbarism much later under pressure from sahuagin, merfolk, and tritons. This race survives today only as the nonshapeshifting marine peoples of the locating and the take, and the land-dwelling, shapeshifting dopplegangers and greater dopplegangers. The fourth of the creator races was a sylvan people whose descendants are the sprites, korred, and many other small woodland folk of today. The humans were the last and most primitive of the creator races, but they have always been the most adaptable and ingenious, so their rise, when at last it came, was astonishing in both speed and pranetwide efficiency.

The most advanced of the creator races all mastered magic enough to begin interplanar travel and to create gates linking what has come to be called Realmspace with other crystal spheres—but so did the inhabitants of other spheres, and waves of migration into Toril began. Dwarves, elves, elves, and illithids (in that order) appeared in Faerûn, as the might of the dragons rose to the point where their power struggles began to wane, and they divided most of the surface world into recognized territories.

Halflings, gnomes, and merfolk then appeared, and the mountain-dwelling humans (spurred on by contact with dwarves) began to make strides towards civilization (forming clans, using fire, forging weapons). Githyanki, titans, and tritons were then seen in Faerûn for the first time. It is also thought that the sham and phaerim appeared in the Realms at about this time, though most other creatures did not know of their presence. The giants, in particular, created realms and fought the ruling dragons.

Much later, goblinkin (orks, hobgoblins, and their lesser kin such as kobolds and goblins) entered Faerûn, as did human peoples from other spheres, moving to settle in what we now know as Kara-Tur, Mestaica, and Zakhara.

A few centuries later, the floodgates of interplanar migration opened, and Faerûn saw its first beholders, lesser dragon races, leucrotta, centaurs, satyrs, wemics, and the like, while the giant realms became empires and the power of the dragons began to visibly wane.

Pegasi and humanlike winged races entered the Realms in numbers, and then several human migrations brought mature societies and religious faiths to the Realms: an influx from a land of desert governed by the seasonal pulse of a mighty river; then an influx from two neighboring lands—one a land of glory and empire, the other a patchwork of city-states and holos—states and holos—whose pantheons reflected, but did not precisely duplicate each other; followed by folk from a more rugged land tied to nature, the sea, and the warrior history of its dozen-king greater god. At about this point, what would become Netheril began to rise, spurred by humans who learned magic from the elves, only to swiftly outstrip their teachers in magical experimentation and innovation.

Soon the fledgling realm of Netheril mastered or defeated dragons for the first time.
The gods of the Netherese were the first organized pantheon of deities to achieve widespread importance in Faerûn. (The deities of the so-called "Old Empire" followed soon after.) In Netheril, the citadels came to be dominated by a few extremely powerful wizards—god-kings—who worshiped nothing but their own power. These religious of these archwizards was the Pursuit of All, the achievement of all-encompassing personal magical power and immortality. Lichdom was an experimental path to this, and achieving a state like unto the creatures known as watchhosts was another. Many archwizards looked to the sharn as being superior, further-evolved magical race, and some present-day sharn may be former Netherese humans who took or attained sharn form rather than perish in despair or embrace unlike.

However, in Netheril a tiny, ambitious middle class venerated Amau-nator, the sun god of rulership, civilization, and progress. The lower class worshiped the Earthmother Jannath (Chauntea), who had a far wilder aspect than her present-day face would belie; Garagos (also known as Tar-gus), the god of war and victory over beasts—especially dragons; Mysteril, worshiped by would-be mages rather than those in power; Moander, god of rot and corruption; Selûne, the gentle, loving goddess of prophecy, renewal, and purification; Shar, the alluring goddess of mystery, evil, forgetfulness, strife, tyranny, dwarves, and monsters; Talos, the lord of storms, pestilence, and destruction; and Tyche, the fickle luck goddess who oversaw luck, fortune, fate, and beginnings. It can readily be seen that some of the deities known in ancient Netheril survived to contemporary time, albeit changed, and that others have dwindled or vanished altogether.

At least a millennium after Netheril fell, another brief wave of immigration brought new sects and religions to Toril from two lands of harsh cold and long winters that bred stout and battle-hardened warriors and raiding tradition.

One notable recent change in the divine ranks was the catalysis of 1358 DR, variously known as the Time of Troubles, the Fall of the Gods, the Time of the Avatars, the Intervention of Ao, or the Godwar. During this year of catastrophes and odd magical aberrations several gods were destroyed and new deities arose to assume their powers.

It can readily be seen that, down through the ages, the relative power of deities has always depended on the numbers and influence of their mortal worshippers in Faerûn and that this is an ever-changing, not a static, thing. It is also important to remember that in any discussion of deities and priesthoods, much must remain mysterious and even seemingly imprecise. In part, this is due to divine influence and desires and also to the pragmatic and creative clergy of Faerûn, who are always devising and proclaiming new gods, customs, titles, doctrine, and rules for themselves and for the lay worshippers they guide and serve. Some priesthoods are notable for the energy and unceasing nature of their internal power struggles, which give rise to schisms, covert factions, and a variety of rituals and behaviors. An observer in Faerûn must not be surprised to encounter beliefs, ceremonies, and religious courtesies that are omitted, slighted, or seemingly contradicted in this volume.

The gods of the Abeir-Toril are real beings. They grant magic to their worshippers and grow or diminish in personal power in relation to the number of mortal worshippers they possess. Priests in the service of a god advance in rank only if they please their deity by remaining faithful to their power's aims and rules and behaving as their deity wishes. Most folk in Faerûn consider it wise to known the religious affiliations of persons they must trust, do business with, or adventure with—but they take care when seeking to learn such things, since it is often an affront to the highest order to ask about religious beliefs openly. Some folk have been known to attack individuals inquiring (even obliquely and with the greatest politeness) as to their faith.

The plethora of divine beings and the wide variety of portfolios which they represent or epitomize has led to general tolerance of worship of others in the Realms. Among the general populace, this extends to all who do not break the law (but human sacrifice is generally considered murder, and the unauthorized use of another's goods as offerings is theft and in some cases also wanton destruction). Individuals, however—particularly members of a particular power—will not be as tolerant of the beliefs of others. It is considered impolite to inquire too deeply into the details of worshiping a god one does not serve or is not likely to venerate.

About This Product

Powers & Pantheons is a companion product to Faiths & Avatars. In the Forgotten Realms® campaign setting, the gods and goddesses of the Realms are referred to as powers, and they are grouped into collections of gods referred to as pantheons. Faiths & Avatars gave a great deal of general information, while Powers & Pantheons focuses on the remaining human powers commonly worshiped in Faerûn and details the Chultan, Mulhorandi, and what remains of the Untheric pantheon in full, as well as the demipowers of the Faerûnian pantheon.

Ownership of the Player's Handbook, the Dungeon Master® Guide, and the Tome of Magic are required to use this product. While this product can be used without them, ownership of Faiths & Avatars, Pages From the Mages, Prayers From the Faithful, the Monstrous Manual™ tome, the assorted Monstrous Compendium® Annual volumes (thus far, three have been published), and the four volumes of the Encyclopaedia Magica™ tome is strongly encouraged and would supplement the information presented here. Without them, DMs will be forced to substitute their own information for some heavily referred material. Other products from the AD&D® game rules supplements, the Forgotten Realms campaign setting line, and other Advanced Dungeons & Dragons® game worlds are mentioned in this book but are of tertiary importance, information referenced from them is summarized in this volume or may be omitted completely without significantly influencing the flavor of the entries presented here.
To avoid excessive duplication between the two supplements, only an overview of the format of each deity entry is repeated in Powers & Pantheons. For a general overview of divine powers in the Realms, the reader is referred to Faiths & Avatars. For details on the new priest classes referred to in this supplement, such as the monk, crusader, mystic, and shaman, the reader is referred to Faiths & Avatars or Player’s Option: Spells & Magic, which covers the crusader, monk, and shaman, but not the mystic.

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.

Allies:

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 worshippers of the deity are given here. Pows 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 worshippers 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) FFDM poison, paralysis, 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 serve the need to integrate some aspect of the deity into the world, such as favor, direction, danger, agreement, or disagreement by the deity. Sometimes they are merely used to comfort and assure their worshippers 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, Cl=crusader, D=dungeon, Sp=specialty priest, Mon=monk, My=mythic, Sha=shaman, F=fighter, Pal=paladin, R=ranger, W=all wizard classes, Mmage, Ah=archmage, Con=conjurer, Di=diviner, En=enchanter, Ill=illusionist, Inv=invoker, Nec=necromancer, Tra=transmuter, Spells=spellcaster, T=thief, B=bard. Note that the spellcaster wizard character class is described in Wizards and Rogues of the Realms and the mystic, monk, and shaman classes are found in Faiths & Avatars.

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 confines of the class, of course). Clergy of specialty priests are specifically noted in that section.

Turn Undead:

Abstractions for all character classes ability to whether 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 do to 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 Faiths & Avatars.

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

Bonus Props: 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 powers granted 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 tendency. 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

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## Extended Priest Spell Progression

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## Extended Wizard Spell Progression

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* Usable only by priests with 17 or greater Wisdom.
** Usable only by priests with 18 or greater Wisdom.
The Faerûnian pantheon is a fractious amalgamation of powers drawn from myriad cultures, races, and beliefs whose geographic and racial spheres of influence continue to expand. Much of this vibrancy and growth is attributable to its oft-ignored demipowers. (The greater, intermediate, and lesser powers of the Faerûnian pantheon are detailed in Faith & Avatars.) In general, the current status of demipowers in the Realms is far more fluid than the more powerful members of the pantheon. At any given time, each demipower’s star is ascendant or descendent in the Realms. Most gods of this rank rise to the status of a lesser power or dwindle into death within a few centuries of becoming—or being reduced to being—a demipower. As a result, most demipowers are either too obscure that few mortals in the Realms have ever even heard their name or so active that their followers exert a short-term impact on the unfolding history of the Realms far out of proportion with the relative size of their faiths.

While many demipowers of the Faerûnian pantheon are primarily residents of the Prime Material Plane, including Gargauth, Garacon Windstrom, Kurus, Lune, the Red Knight, Siamorpha, and Ulu-tiu, others make their homes in the Outer Planes alongside the more powerful members of the pantheon. As a group, however, the demipowers of Faerûn cling much more to the Prime Material than higher-status powers and are far more likely to exhibit characteristics and traits reminiscent of mortals than their more powerful associates. As a result, the demipowers of the Realms are frequently depicted by bards in songs and tales as individuals rather than as the embodiments of their portfolios. While greater, intermediate, and lesser powers are intimately bound to the world view defined by their portfolio, demipowers have a greater capability to adapt and evolve over time.

The demipowers of the Faerûnian pantheon fill several important niches amongst the faiths of the Realms. Demipowers such as Gwaeron Windstrom, Shiallia, and Velsharoon serve (or began their tenure as divine beings by serving) greater and intermediate powers directly. Some demipowers, such as Garagor, Jergal, Hord, and Zavara, are gods who have passed away. Others, such as Finder, the Red Knight, Valkur, and Siamorpha are up-and-coming powers new (or relatively new) to the pantheon. Some demipowers, such as Sharen and Hord, are interloper gods who have migrated from other pantheons and who even yet stand with one foot partially in another pantheon. Gargauth was a Lower Planar being who sought the status and power of divinity. Many demipowers were once mortal beings including Finder, Gwaeron Windstrom, Karsus, Siamorpha, Uthgar, Valkur, and Velsharoon, and have ascended to godhood through a variety of methods, each unique.

The Realms is rife with minor cults and obscure sects. Many of these appropriate their gods or the representative forms of their deities from animals. Two current members of the Faerûnian pantheon—Lumele and Noah—served as deities to nonhuman creatures but have amalgamated into human form to the creatures they protect. Two other deities, Uthgar and Ulu-tiu, both powers serving very clan-oriented, tribal societies, have allowed for the their people’s individual clan’s original concepts of the divine to continue to be expressed as beast cult totems that serve the two of them. These beast cults may, in fact, have originally been local demipowers of the clans, but now they are extremely strong extraplanar servants of their over-seeing patron deity, and what worship the totems garner feeds the demipower that controls them.

Overall, the Faerûnian demipowers are an incredibly diverse assortment of deities. Those looking for a unifying thread to hold this contingent of the Faerûnian pantheon together will be frustrated at its total absence. However, among this contentious and oft-times petty group the peoples of Faerûn frequently find powers with which they can identify on a more personal level—and powers that they are actually likely to meet face-to-face while yet alive.

**Finder Wyvernspur**
(The Nameless Bard)

**Demipower of Arborea, CN**

- **Portfolio:** The cycle of life (not to rebirth), transformation of art, saurials
- **Allies:** None
- **Domain Name:** Olympus/Feoma
- **Superior:** None
- **Allies:** Tymora, Selune
- **Foes:** Moander (dead)
- **Symbol:** A white harp on a gray circle
- **Wor. Align.:** NG, CG, N, CN

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14 • FAERUNIAN PANTHEON (Demipowers): Finder Wyvernspur
Finder Wyvernspur (FIND-er WIV-hurn-spur) recently ascended to godhood by slaying the evil god Moander on its home plane in the Abyss. Finder was a founding member of the Harpers in the Realms, but he was later judged to have betrayed the ideals of that secretive organization when his overwhelming pride resulted in the death of one of their most respected members and the suicide of another. Finder was imprisoned in the Cindel of White Exile until he was freed by the sword-alias Finder and her companions. Finder was later instrumental in the destruction of Moander and his minions, thereby freeing the sauroids who had been enslaved by the Darkbringer in the Lost Vale. Finder bequeathed his Harper pin to Olive Ruskettle, the first true harpist of the Realms.

Finder is a young god and has yet to completely settle on his own home on the inner or outer planes. Though it is rumored he has been seen in Arborea in the company of Tyroma and once in Yagard entertaining Selune, he seems inclined to settle in Arborea on Olympus in his own Realms, which he has tentatively named Fermata. Selune, a patroness of both the Wyvern spur family and the Harpers, has long enjoyed Finder's music, especially those songs he has written in her honor. Tyroma has been bards in recent years, most notably in the creation of his daughter Aires and in appealing to her to allow Finder to absorb Moander's power in lieu of being destroyed by it. It is believed that Lady Luck aided Finder in part to seek revenge for Moander's corruption of Tyche centuries ago. Finder is not yet comfortable in the company of other gods, unwilling to find himself a small fish in a big pond.

Under the prompting of his followers and friends, both mortal and immortal, Finder is slowly shifting toward responsible actions and good deeds. It is liable to be many generations, though, before he can shed the reputation he acquired in his lifetime as a selfish and lustful being. Under the prompting of the Heartlands still invoke his name as a warning in such expressions as "an ego the size of Finder's" and "Finder's Pride." Although Finder was officially pardoned by a Harper tribunal, many bards still relate a tale of excessive pride known as "Finder's Fall." Finder works not only to spread his songs among bards of the Realms, but to encourage all artists and prod them to grow by changing, transforming, and recreating their medium. This is a radical departure for the being who once went to elaborate lengths to ensure the immutability of his own songs.

Finder Wyvernspur's Avatar (Bard 25, Mage 18, Priest 14)

Finder sends his avatar to the Realms in the guise of an ordinary bard dressed in simple but elegant clothing and, occasionally, leather armor. Usually he appears just as he did in the last days of his mortal life—an aristocrat, evidenced by the fact that he has a noble title. He is quite a handsome man of 60 years of age—but if a situation warrants it he can also appear younger or older. He prefers to travel incognito, so he also disguises his features and coloring when there is someone present who knew him as a mortal. He draws his spells from any school of spell, but prefers to use enchantment/magic or illusion/plane magic spells or spells that draw upon a musical metaphor when possible.

AC –2; MV 15; HP 148; THACO 8; #AT 1

Dmg 1d6+5 to 1d8+8 (Sword of Songs +4 to +7) [bardsword, one-handed, +1 Str]

MR 60%; SZ M (6 feet) or L (10 feet)

Svt 16, Dex 22, Con 18, Ibr 24, Wis 16, Cha 23

Spells: P: 8/8/6/5/3/2/1, W: 5/5/5/5/5/4/3/2/1

Saves PPPDM 5, RSW 4, PP 7, BW 9, Sp 5

Special Att/Def: While Finder fights bravely enough when there is a purpose to combat, there are very few situations which in his opinion warrant coming to blows. Ordinarily he just retreats by teleport or teleport by error or plane shift (two abilities he can use at will). Should he need to hold his ground to protect many followers or their lands, he uses all the means at his disposal to negotiate an amicable truce. These means include, but are not limited to, exerting his charisma, casting magical charms and suggestions and, should all else fail, inventive bluffs and deceits. Finder can continue to cast either a charm spell (of any sort) or a suggest spell once a round even after he runs out of his normal number of spells (given above). Should hostilities persist he resorts to combat magic until enemies close on him. Then, depending on what the drama of the situation calls for, he either changes shape into some fearsome monster (a shapechange ability he can also use at will) or draws his sword.

Finder's Sword of Songs is a magical silver bastard sword that is a sword of singing with all the powers of a singing sword as well. (See The Magister or the ENCYCLOPEDIA MAGICA volumes for the abilities of a singing sword.) It strikes as a sword of dancing to +4 to +7 unless magically silenced, whereupon it is reduced to a sword of dancing to +1 to +4. The Sword of Songs sings constantly when drawn and can sing any song Finder knows, upon Finder's command, in Finder's voice, even while it is in use. If Finder wishes, this penalizes an opponent's morale by –2. The sword conveys upon Finder, as part of its singing sword abilities, immunity to charm (all nondrive types), command, confusion, fear, friends, pressure, scare, and suggestion, and allows only the mage result of emotion (in the case of the caster of the emotion spell). It can use its song to still shrickers, negate the song effect of harpies, and entrance intelligent creatures of up to 2 Hit Dice (not including undead or creatures from other planes). If such creatures fail a saving throw vs. spell, they are subject to a suggestion from its wielder.

Once in a very Finder is a determined and assured opponent. He is an inspiring leader, so any followers fighting beside him are automatically under the effects of a bless spell, and their morale is modified by a +3 bonus. Finder may often unnerve his enemies by carrying on spirited banter criticizing their abilities and motivations, especially during those rounds when Finder's sword of dancing is fighting on its own. This banter forces Finder's opponents to make morale checks every round and can be combined with the penalty imposed by the Sword of Songs if it sings.

Other Manifestations

Finder occasionally manifests as a beacon of light indicating the direction to head when someone has lost something or someone and dear to their heart. He sometimes manifests, visible only to a single being, as a radiant nimbus that appears around an object or being that will fulfill the wearer's deepest wish.

The Nameless Bard has appeared to Olive Ruskettle on at least three occasions as a daisy that goes through its entire life cycle in just a few minutes yet is incredibly beautiful throughout the entire process. Others who have been present during these displays have reported hearing the distant howl of a banshee during these displays.

Finder sometimes works his will through the actions of faerie dragons, firestars, parrots, various song birds, talking owls, and faerghulaths. He indicates his favor with artistic works by the discovery of Laerla's tears (a type of gem) that appear to hold a representation of his symbol within them.

The Church

Clergy: Clerics, specialty priests, bards, spellingers

Clergy's Align.: NG, CG, CU, CN

Turn Undead: C: Yes, if good; P: Yes; B: No; Spell: No

Comm. Undead: C: Yes, if neutral; SP: Yes; B: No; Spell: No

All clerics and specialty priests of Finder Wyvernspur receive religion (Faerunism) as a bonus nonweapon proficiency. Finder is still slowly establishing his power and as yet has few true worshippers in the Realms. His followers are currently limited to a few young bards and artists, particularly arogant rogues, as well as some of the sauroids of the Lost Vale, a few music aficionados, and Olive Ruskettle, the halfling bard and Harper.

Finder often helps new talent find a good venue—a tavern willing to let a young bard perform, a shop to carry a struggling sculptor's work, a festhall needing a new dancer—then he leaves the artist to sink or swim. For most artists such opportunities are more than enough to earn their gratitude. Many younger bards and artists have begun to privately invoke Finder's name as they struggle to make a name for themselves in the Realms. This practice has been strongly discouraged by the clerics of Oghma, Mill, and Lathander, who see increasing worship of Finder as a threat to their gods' power. (It is unclear how these deities view Finder's ascension to godhood.)

Finder is also venerated among many sauroids of the Lost Vale as their patron and protector and is respected by those among them who do not
share the alignments of his worshipers. He does keep an eye on the Lost Vale, even when his daughter Alia is not residing within, in gratitude to her companion, the saurial Dragonbait, who has served as her protector since her birth.

People who knew Finder in mortal life, save for Olive and Alia, are generally amused by his having attained godhood, noting that when he was mortal Finder always acted as if he thought he were a god. Generally such people are friendly to Finderites, seeing them as entertaining and tolerant. Sworn enemies of the Harpers are liable to treat the bard's followers with hostility, as will ruling members of rigid societies who come into conflict with Finderites' dogma of change, individual freedom of expression, and personal choice.

A saurial cleric is currently limited to a saurial priestess in the Lost Vale and a rebellious young bard from Berdusk who is presently adventuring in the Heartlands. Finder's clerics are likely to expand rapidly during the next few decades, and be composed of approximately 44% specialty priests, 10 clerics, 44 bards, and a handful (about 2%) of spellcasters.

Some saurials believe that Finder is responsible for the beleaguered tribe being blessed with an unprecedented number of sister singers in the younger generation—six saurials, and Alia a seventh. Saurial soul singers, being mystically linked to the spiritual health of the tribe, strengthen the tribe's understanding of itself and help ward off dangers threatening it. (Treat soul singers as a variant of the bard class with spiritual overtones to their abilities and a focus on spells from the school of divination.)

Finder's divinity is new enough that his followers have not yet settled on a standard type of temple, but common themes are likely to include large performance areas, good acoustics, and the capacity for dramatic workshops and musical accompaniment or interludes.

Dogma: Finder's followers have taken to heart the lessons it took Finder all his life to discover. Art that is forced to remain immobile is a sign of stagnation and spiritual rot. In order to thrive, people must be willing to change and transform their art so that it can be renewed and vitalized every day. Finderites also recognize the power of art to influence people and politics. Although that should not be its sole use, art can be used to keep people free and independent from social or political tyranny, it is most proper that it be used so. Finderites do not recognize a difference between secular and religious art—all art is pleasing to their god. Artistic expression should also be encouraged in all—children and adult, amateur and professional. While those persons who have learned and mastered disciplines of expression are much to be admired, Finderites also recognize the importance of natural talent.

Day-to-Day Activities: Finder's saurial priestess of the Lost Vale, named CopperBloom, divides her time between several duties. She trains young and interested saurials in music, most especially the tribe's soul singers. She composes her own music and verse and is considered accomplished in those fields by both saurials and humans. She is also charged with welcoming strangers and potential members who have made the pilgrimage to the place where Finder Wyvernspur spent his last mortal days in the Realms. Embracing change, CopperBloom has learned to read, write and understand the common tongue of the region, although she cannot speak it. She also shares responsibility for rearing her three hatchlings with her mate, the saurial paladin Dragonbait. Dragonbait, a paladin of Tyr, does not worship Finder himself, but respects his mate's religion.

Finder's other clergy member, the young bard from Berdusk, goes by the title of the Rebel Bard, consciously mimicking Finder's previous alias. The son of a renowned well-known and respected bard, the Rebel Bard was steeped in bardic tradition from birth and studied at Berdusk's Twilight Hall. He was considered an arrogant, albeit brilliant, prodigy. Upon receiving his master's certificate, the Rebel Bard was invited by several renowned bards to remain at Twilight Hall to compose and teach, but the young man fled from the city like a horse from a burning barn. Frustrated by the constraints his teachers had placed on musical composition and anxious to study more exotic forms of expression, the Rebel Bard took to adventuring. There are unconfirmed rumors that he fled under a shadow—a theft, a broken engagement, or an insult to a high-level priest—which is how he goes by his alias.

Framer took an interest in him soon after his precipitous departure, saving his life and befriendng him. Thereafter the young man took up the task of teaching Finder's music and views to the world outside the Lost Vale. He is especially fond of encouraging young people in their art, but his habit of singing witty songs critical of powerful persons has made him a wanderer by necessity.

Aware of the power a higher profile will give their religion, both priestess and bard are eager to help arrange music and other entertainments at political ceremonies as well as those of other gods of good alignment. Clergy and followers of Finder are expected to create or perform in honor of their god. Donations of gold are not refused, but artistic endeavors are considered a much more proper form of tribute. Consequently, while the church is not wealthy, it can lay claim to a burgeoning amount of art, some of which, no doubt, will one day be considered priceless.

Holy Days/Important Ceremonies: Humans as well as saurials celebrate the 2nd of Marpentho (Leaffall), the day Finder destroyed first Moander's avatar in the Realms and then the evil god's true form in the Abyss. Saurials are most excited for their emancipation from Moander's enslavement and stress this in their prayers. Humans, while recognizing Moander's death as a good thing, tend to think of this day in terms of it being the occasion when Finder realized even his own music could be improved by change. The day is celebrated with music, dancing, plays, and the unveiling of more static art forms. Some of Finder's songs are usually sung, often with varying arrangements.

Major Centers of Worship: Finderites of the Lost Vale (also known as Tarkhalad) have claimed the Singing Cave as their temple. The caverns within have wonderful acoustics and the caves are filled with artistic pieces dedicated by followers. The Rebel Bard has done his part to see that several shrines are consecrated to Finder throughout the Western Heartlands. Some are open areas of great beauty or geographic anomalies perfect for performing. Others are small open-sided shelters featuring statuary or paintings for all to come and see. Sometimes visitors are invited to add to or change the work of art and the Rebel Bard has tended to stress interactive and participatory art that involves the audience.

Affiliated Orders: The Shrine Keepers are small pockets of followers who live near shrines established by the Rebel Bard. They tend the shrines, preparing them for performances, tidying them, and seeing that they are not defiled.

Some people consider the saurial soul singers an order of Finderites, but, while they are trained by his priestess, not all of them are followers of the Nameless Bard.

Priestly Vestments: CopperBloom and the Rebel Bard both dress as Finder does, in simple but elegant clothing, believing it is better not to distract the audience from their performances. Future cleric members, however, might have good reason to dress in more elaborate costume should their particular talents call for a shower look. The church has not established a standard holy symbol, but the symbol of Finder displayed in some fashion or carved into a piece of jewelry or a musical instrument is likely to become the holy symbol of the faith.

Adventuring Garbs: On the road both priestess and bard dress in practical, sturdy traveling cloaks and leather. CopperBloom usually carries a pair of pipes as do most saurials on the protection of her scales. The Rebel Bard wears leather armor. Priests of Finder do not like to sacrifice their grace and dexterity by wearing anything heavier than chain mail. They may go armed as they choose.

Speciality Priests (Finderites)

- Requirements: Wisdom 11, Charisma 15
- Prime Race: Wisdom, Charisma
- Alignment: CN, CO
- Weapons: Any
- Armor: All armor types up to and including chain mail; no shield
- Major Spheres: All, charm, divination, elemental, travelers
- Minor Spheres: Creation, healing
- Magical Items: Same as clerics and bards (not including items restricted to wizards only)
- Rq. Prps: Artistic ability (any) or musical instrument (any)
- Bonus Prps: Direction sense, singing, musical instrument (harp)

- Saurials and halflings can be finders.
- Finders can select nonweapon proficiencies from both the priest and rogue groups with no crossover penalty.
- At 2nd level, finders are able to charm person (as the 1st-level wizard spell) once a day.
• At 3rd level, finders are able to cast either ghost pipes or dispel silence (as the 3rd-level priest spells) up to twice a day. That is, they can invoke this ability twice a day to cast either spell, for a total of two ghost pipes, two dispel silences, or one of both.
• At 5th level, finders are able to cast slow rot (as the 3rd-level priest spell) twice a day.
• At 7th level, finders are able to cast find the path (as the 6th-level priest spell) once a day.
• At 10th level, finders are able to cast Melsander’s Harp (as the 5th-level priest spell) once a day.
• At 13th level, finders are able to cast starharp (as the 6th-level priest spell) once a day.

Finderite Spells
All of these spells 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.

3rd Level
Dispel Silence (Pr 3; Wiz 3; Abjuration, Alteration)
Sphere: Combat
Range: 0
Components: S, M
Duration: 1 round/level
Casting Time: 6 (3)
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.

Ghost Pipes (Pr 3; Wiz 3; Alteration, Illusion/Phantasm)
Sphere: Charm
Range: Touch
Components: V, S
Duration: Permanent
Casting Time: 1 round (1 round)
Area of Effect: 10-foot/level radius
Saving Throw: None

When this spell is cast, the caster can cause any one nonmagical musical instrument to play itself. The instrument must be whole and in playing condition. It need not be an instrument that the caster can play, but she or he must be able to softly whistle or hum the desired tune. This tune can be no more than one minute long.

Upon releasing the instrument, it glows as if lit with farie fire and levitates at the level it was released. The various parts of the instrument (keys, valves, strings, etc.) move under the control of the magic. Upon reaching the end of the song, the instrument repeats the tune over and over until stopped.

The ghost pipes stop playing when any living creature touches the instrument. The radiance fades and the instrument slowly settles to the ground.

This spell is the priest version of the ghost pipes spell presented in Pages from the Mages. This spell was originally created by Vangedathz of Suzail, currently royal magician to King Azoun IV. It was made available through the Council of Mages. Royal scullbrett claims that the augur and priest Vangedathz is deeply embarrassed by this early attempt at spell research and would have banned it completely except that His Majesty enjoys the spell as a novelty. The throne room is often filled with an orchestra of levitating, glowing instruments. Finder Wyverspur learned the spell some time ago and taught it to his bardic followers because of its occasional usefulness and to gently needle Vangedathz. He has granted this parallel version to his priesthood.

5th Level
Melsander’s Harp (Pr 5; Wiz 5; Alteration)
Sphere: Charm, Combat
Range: 10 feet/level
Components: V, S, M
Duration: 1 round/level
Casting Time: 8 (3)
Area of Effect: 60-foot radius
Saving Throw: Neg.

This spell creates the spectral, shadowy illusion floating in midair of a harp that plays by itself. The harp can appear anywhere the caster desires up to 10 feet per level distant. The caster has near total control over the initial position, movement, and playing of the harp. The power of a harp cannot pass through magical barriers (such as a wall of force), and a spellcaster cannot cause the harp to come into being beyond or to move through such a barrier.

If the caster is within 10 feet per level of the harp, she or he can move it up to 10 feet per round as willed. This movement does not require the caster’s constant attention, and the caster may take other actions while the harp plays.

The one or tunes that the harp plays are the ones the caster listed in mind during the spellcasting, and the harp plays them in order at normal tempo, repeating them from the beginning of the list when it completes all tunes selected, until the spell’s duration ends. The harp’s playing can be turned on and off instantly and repeatedly by the silent will of the caster, and this does not affect spell duration. While the harp is playing, it has the following effects:

• All normal sound is hushed (but not negated) and available light, even magical light, dim.
• All creatures and objects with 60 feet of the harp are affected as if by a feather fall spell with no saving throws (rendering most missiles useless).
• All creatures of 4+ HD or less within 40 feet must make a successful saving throw vs. spell or be affected as if by a sleep spell.
• All creatures within 20 feet of the harp except the caster are slowed (no saving throw).

Melsander’s harp is unaffected by dispel magic or silence spells, nor can it be damaged by physical or magical attacks. A limited wish or stronger spell is required to dispel it before it expires normally.

This spell is the priest version of the Melsander’s harp spell presented in Pages from the Mages. The spell is named for its creator, the elf mage and Harper hero known to Realmalore as the Last Lonely Harpist. Finder learned it and teaches it to his bardic followers, as well as granting its use to his Thrice.

The material components of the spell are a silver harp string and at least three tears from an elf, a maiden who sings, a harpist (or other musician), or the caster. Tears from different individuals can be combined in the casting.

6th Level
Starharp (Pr 6; Wiz 6; Alteration, Necromancy)
Sphere: Healing, Protection
Range: 0
Components: V, S, M
Duration: 1 round/level
Casting Time: 9 (6)
Area of Effect: 2-foot/level diameter sphere
Saving Throw: None

Starharp creates a blue-white, glowing image of a harp floating in the air above the caster’s head. The harp plays by itself, echoing and elaborating on whatever tune the caster sang or hummed during the casting, and emits little stars of twinkling radiance as it does so.

All creatures within a sphere 2 feet in diameter per level of the caster centered on the harp (an area of effect which moves with the caster) are instantly freed from any existing natural or magical pain, nausea, charm spells or effects, hold spells or effects, fear, stunning, and repulsion spell effects. These effects do not return after the starharp fades away. In addition, the caster may concentrate on any one being within a 2-foot-diameter sphere per level of himself or herself during spellcasting. That being is magically
cured of 2d4 points of damage as soon as the starharp appears. If no being is chosen, this healing power is lost; it cannot be saved for later.

This spell cannot be disrupted by attacks against the caster or the harp image. Magical darkness of any sort cannot form or persist within the starharp’s area of effect.

Once the spell is cast, the creator of a starharp is free to fight, sleep, cast spells, and engage in other activities without affecting the starharp. If the caster is slain, the starharp continues to function but turns blood-red in color, its tune becoming sad.

This spell is the priest version of the starharp spell presented in Halls of the High King. This powerful spell has been customarily known only to Harpers, in particular the traveling harps among them, but it is now known also to the clergy of Finder Wyvernspur.

The spell’s material components are a tear from the caster and a tiny carved harp of wood, bone, or ivory.

Garagos
(The Reaver, Master of All Weapons, Lord of War)

Demipower of Pandemonium, CN

PORTALS: War, skill-arts, destruction, plunder

ALIASES: Targar, Targaros

DOMAIN NAME: Cocyus/Battle Garde

SUPERIOR: None

ALLIES: None

FOES: Temps, Red Knight

SYMBOL: A five-armed tentacal (a pinwheel of five black, snaky arms spinning counterclockwise, each arm ending in an identical sword)

WR. ALIGN: LN, N, CN, LE, NE, CE

Some legends claim Garagos (GAH-rah-gohs) was the primary war god in western Faerûn until he was overthrown by the upstart Temps. Certainly Garagos was worshiped in Westgate and the Vilhon Reach during the days of Myrhn Dethon, and his faith was strong before that time—reportedly even in ancient Netheril. He was thought killed by Temps, as he is recorded as slain, but either this myth is that he was destroyed as the primary war god of Faerûn, a position which Temps took from him as the spoils of their one-on-one battle, or he was resurrected by some of his diehard cultists along the southern coast of the Sea of Fallen Stars, in the Vilhon Reach, or in the Border Kingdoms. He is most certainly not dead, but Garagos is associated more with the rampaging destruction and plundering of war than tactics, strategies, or armies. The Reaver is linked with the mad bloodlust that overtakes some warriors, resulting in horrifying carnage. (Followers of Temps claim their god destroyed Garagos by using the Reaver berserking fury against him.) The scarlet cloak he is portrayed as wearing in religious art is one made of the blood of his foes, and in recent times he is often shown wading through a blood-red sea—again, the blood of his slain enemies.

In 1368 DR, Garagos reappeared to crush an impostor, the marilith Glackenta, a tanar’ri who had been attempting to start a cult in his name using her powers to present herself in a form like that of his avatar. He demolished the temple built to her at the ruined village of Gosa, located in the Fields of Nunn of central Chondard, and ordered it reconstructed in a more grand manner and rededicated to his worship.

Garagos himself appears in the guise of armors (though he does not care if his priests wear it) and admires those who give in to battle-lust and merciless destruction in conflict, destroying all that lies in their path and taking no prisoners. He is blood-thirsty and single-minded. He angers quickly and cools down from an emotional boil very slowly. He is feared for the damage he can do with and against the uncontrolled fury of his avatars.

Garagos was more even-tempered and less prone to explode of old, but since his defeat by Temps his fuse has gotten shorter, and he has lost all sense of mercy once he becomes caught up in a battle. With the change in his disposition, he no longer felt comfortable in his former abode in Limbo and moved to Pandemonium. Some say that he moved to his new abode when his heart grew hard upon finally giving up all hope for attaining his secret love. Others say this is so much poppycock, and speculate that Garagos is finally going over the edge to outright evil he has been teetering on for so long.

Garagos’s Avatar (Fighter 25, Crusader 25)

Garagos prefers to appear as a rugged-looking, scowled, half-naked giant of man wielding a different weapon in each of his many hands. He can grow arms out of his massive shoulders at will, and he never has fewer than five. He is surrounded by a misty cloud of red blood droplets that stream from his weapons. Within this cloud of blood a faint, continuous wailing can be heard. Priests of Garagos say this sound is “the lament of the lost, as their essences flow out of them into the blood sea of battle.” Garagos draws his spells from the all, astral, chaos, charm, combat, creation, divination, guardian, healing, necromantic, protection, thought, travelers, war, and worlds spheres.

AC –3; MV 15; HP 201; THACO +4; AT 13/2

Dmg 1d8+19 (scimitar +3, +14 STR, +2 spec. bonus in any melee weapon)

MR 55%; SZ H (15 feet)

STR 25, Dex 20, Con 24, Int 15, Wis 15, Cha 19

Spells 11/10/9/9/8/4

Saves PD 2, SR 5, FP 4, BW 4, Sp 6

Special Att/Def: Garagos likes to fight. He attacks with scimitars +3 that he wields in his many arms, though he may use any weapon he wants to with proficiency and any melee weapon with specialization. The number of attacks listed above does not include the four “off-hand” attacks he takes per round with his extra arms. This number should be modified by the number of additional arms Garagos grows. It takes him a round to grow a new arm to replace a severed one or add another to his arsenal. He can never have more than 10 arms at once. When Garagos casts spells, unlike most other avatars, he must use a somatic motion of one of his many arms, which also serves to limit his attacks.

In addition to the fearsome whirlwind of steel created by Garagos’s numerous attacks, Garagos is able to generate up to two blade barrier-like missiles attacks each round. Every one of these attacks he launches further restricts the number of limbs available in a round for him to attack with by one. Each missile thrown is actually a 10-foot-diameter globe of whirling, slashing swords conjured from thin air. Each globe inflicts 3d8 points of damage to a target it successfully hits. Targets are entitled to a saving throw vs. spell to only take half damage. (Garagos must make a successful attack roll to hit with these sword globes.) Beings standing in the straight flight path of the globes between Garagos and his target take 4d4 points of damage unless they make a successful saving throw vs. spell, in which case they are uninjured. These globes have a maximum range of 240 yards.

Garagos is unaffected by spells, magical effects, or abilities that affect the emotions or dominate or control the mind, except for those that create feelings of love. His mind is not difficult to probe, but rather it is impossible to sway from the course of action he has set for himself, which is usually to mince something into very small pieces. He is unaffected by illusions, and all normal animals are terrified by his very presence and bolt and run unless they have been specially schooled for war.

Other Manifestations:

The most common manifestation of Garagos’s manifestations is the Blood of the God, a fist-sized mist of glowing crimson droplets of blood (often collected reverently by worshipers) that is accompanied by a faint wailing and an intense feeling of danger. These droplets may poison enemies of the Garagathan faith or provide healing, protective magics or a boost in morale and the removal of fear (similar to the effects of remove fear and the prayer spell) to Garagathians themselves.

Garagos also manifests as the clash of many furiously wielded weapons, and this manifestation may be accompanied by real strikes from unseen weapons upon creatures the arming favored worshipers of Garagos or upon worshipers who have behaved against the tenets of the Garagathan faith. Garagos also works his will through berserkers, both alive and dead, and through inspiring a berserk frenzy in a being. Garagos also acts or shows his favor through the appearance or presence of wolves, wukons, aurumonae, wolves, dire wolves, and red-and-black hawk gemstones.
The Church

CLERGY:

Clerics, specialty priests, crusaders, shamans

CLERGY'S ALIGN.: N, CN, NE, CE

TURN UNDEAD: C, No, SP: No, Cruc: No, Shar: No

CANON UNDEAD: C: Yes, SP: No, Cruc: No, Shar: Yes

All clerics, specialty priests, crusaders, and shamans of Garogos receive religious (Faerunian) as a bonus nonweapon proficiency.

Garogos attracts to his priesthood those with a cruel, destructive, reckless streak. Berserkers and sadists who eschew mercy and enjoy causing destruction and eradicating opposing forces often call on Garogos for extra aid when they profess to worship another deity such as Tempus or Talos.

The Reaver has also become something of a fashionable god among brigands, outcasts, and those who regularly raid other peoples or settlements for plunder.

The Garagathan faith is not really organized overall. It exists as a number of independent churches with individual hierarchies. Two rival chieftains, each with his own domains, are both considered the true Garagathan Church.

The oldest church, in Westgate, has always been split into warring cults. The current preeminent Garagothian Church in Yondrath is threatened by another organization, the church of Garogos's new temple at Gora. The established independent churches of Garogos have all sent representatives to help form the hierarchy of the new temple. They are, of course, devoting quite a bit of their efforts to fighting in order to determine which church is the true Garagothian Church.

Overall, the clergy of Garogos is composed of about 45% clerics, 40% specialty priests, 10% crusaders, and 5% shamans. The organized churches have an informal hierarchy with no clear structure, and the shamans are primarily found in primitive cultures where berserk raiding is practiced. Garogos used to have many shamans, but his worship has waned in favor of that of Tempus, and their numbers are dwindling.

Garagathan clergy consider other each other as "Bloodbrother" and "Bloodsister," and "High" as a mark of respect if they are speaking to a priest of four or more levels greater than their own. They eschew formal titles beyond the rough rankings of Supplicant (novice), Priest/Priestess of the Blood (full priest), Reaver Lord/Lady (senior priests), and Favorer (senior clergy ranking higher). This last title is added to whatever fanciful, self-styled rank the senior priest wishes to assume, such as Favorer High Reaver Ounad the Blood-Drenched or Favorer Storm of Battles Arthaghon Master of Reavers. When attached to a military forces (a rare thing), priests may also hold a rank within that force.

Garagothian priests believe that peace is for fools. War makes all who fight strong, and only in head-to-head conflict is honor satisfied. Only cowards avoid battle. Any who strike down a foe from ambush or from behind are to be scorned as the cowards they are. Retreat is never an option, even in the face of a greater foe, for a warrior's heart is focused on Garogos, he will provide the strength to conquer any foe. Diplomatic solutions are for fools, the soft, and the dishonestable; the only true answer lies in battle. A warrior's word is his or her bond to a friend, and no one can be trusted more than shield companion, but warriors should not concern themselves with keeping a pledge to cowardly dogs or the enemy. Battlelust is a mark of Garogos's true followers with the faith and the strength to defeat any enemy and refuse from the confusion and pain of the battlefield.

The charge given to novices in the faith of Garogos is: "Bow down to me, and triumph in arms. Seek to awaken bloodlust and reawake everywhere, and take part in these sacred things whenever prudent or possible. Always armed in readiness to defending blood. Do not at once a tendency for the greater glory of Garogos and shed blood even if you cannot slay. Spread fear of Garogos, and the message of his power that guides and assists believers in every land you enter. At least once a year challenge and slay a greater foe than yourself for Garogos so that you test always the limits of your skill and press it to increase." This last is usually interpreted to mean killing a powerful monster or a priest of another deity of higher level than the Garagothian.

Day-to-Day Activities: Priests of Garogos spend their days fomenting strife wherever they go in Faerun, seeking to cause battle so that bloodlust (the Second Goal) is born and further destruction begins. Some of them are subtle manipulators who deal in intrigue, thievery, and subtle diplomacy to ensure their own enrichment and continued anonymity or at least lack of public connection between them and the troubles they instigate. Others are unsuble, violent brigands who start tavern brawls and use very public marketplace assassination and similar crude means to spread Holy Reaving throughout the lands.

Senior clergy of the Reaver are charged with renewing and expanding an ever-growing network of informers, agents, sympathizers, and faithful warriors—and of training and disciplining such folk. The performance of a priest's charges reflects on the priest, for good or for ill, so they often set spies upon their agents, and activate back-up teams to carry out a mission if the first team fails. At the highest levels, Garagathan priests spend their days in ruthless power plays against rival senior clergy members seeking to become heads of one of the various temples in Garogos, the House of Steel, where an ambitious priestess, Chales the Cruel, leads a congregation of murderers, outlaws, and half-orc brutes. The House of Steel is defended against nonbelievers by many animated swords.

However, the House of Steel is not currently the largest or most prominent temple of Garogos in the city, with its altars and symbols. That Inner Sea city still boasts an important Garagothian temple to Garogos, the House of Steel, where an ambitious priestess, Chales the Cruel, leads a congregation of murderers, outlaws, and half-orc brutes. The House of Steel is defended against nonbelievers by many animated swords.

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Priestly Vestments: Priests of Garagos wear the best armor they can obtain, though it is usually extremely battle-worn. Many clergy members wear red boots and gloves.High priests usually wear scarlet or crimson over-
robes or tabards. Specialty priests often have embroidery or ruby ornaments on their ceremornal robes in the shapes of tears of blood. Garagathan
clergy members may have belt buckles or cloak pins fashioned in the shape of the
tentacle of Garagos or even bear daggarlike belt weapons sporting a
basket hilt in the shape of a whiplash of five blades.
Most clerics of Garagos carry a tentacle as a symbol of their faith and are
skilled in its use as a weapon. A tentacle does 1d4+2 points of slashing and
piercing damage to small or man-sized creatures and 1d3 points of slashing and
piercing damage to L-sized or larger beings when held or thrown. It has a
speed factor of 3, is size S, and weighs 1 lb. It has a range of 1/2d/3.

Adventuring Garb: Priests of Garagos wear almost the same outfits in
the fields as they do to ceremonial functions, sporting armor, red boots and
gloves, crimson capes, and decorative ornamentation in the shape of the
tentacles. They carry a tentacle as their holy symbol.

Specialty Priests (Bloodreavers)

Requirements: Strength 13, Constitution 11, Wisdom 9
Prime Reqs: Strength, Wisdom
Alignment: CN, CE
Weapons: Any
Armor: Any
Major Spheres: All, chaos, charm, combat, divination, law, protec-
tion, travelers, war
Minor Spheres: Creation, guardian, healing, necromancy, thought
Magical Items: Same as clerics
Req. Prof: Endurance, tentacles
Bonus Props: Blind-fighting, chariot steering

• Bloodreavers are immune to magical commands of less than divine or
semi divine power (such as those given by powers, avarits, divine mani-
festations, greater tanar'ri and baatezu, tanar'ri and baatezu lords or
princes, divine proxies or messengers, and like beings). Tanar, forget,
suggestion, domination, geas, demand, succor, command, enthrall, quest, ex-
action, and other spells that place a direct verbal command upon a
single individual automatically fail when used upon them.

• Bloodreavers are immune to the effects of a great many magical items
that play upon the emotions or loyalties. They are not affected by rods of
templating, rods of rulership, rods of splendor, rods of terror, staffs of com-
mand, rings of contrariness, rings of delusion, rings of human influence, or
wands of fear. However, they save at a –4 penalty against the effects of
philums of love (or similar magical effects) or philums of persuasiveness used
again

• Bloodreavers can incite a berserker rage in themselves. The rage lasts for
1 turn. During this time, the bloodreaver has a +2 bonus to attack, dam-
age, and all saving throws and a +1 bonus to initiative rolls. A blood-
reaver may use this ability once a day. The berserker rage lasts a full 10
rounds. If the bloodreaver runs out of enemies to fight, she or he must
attack the closest living target in the area (even a friend).

• Bloodreavers receive Constitution hit point adjustments to their Hit
Dice as if they were warriors.

• At 5th level, bloodreavers have the ability to cast chaotic combat (as the
4th-level priest spell) once a day.

• At 7th level, bloodreavers have the ability to cast blood mangle (as the
4th-level priest spell) once a day.

• At 7th level, bloodreavers can make three melee attacks every two
rounds.

• At 9th level, bloodreavers have the ability to cast whirlwind of steel (as
the 5th-level priest spell) once a day.

• At 10th level, bloodreavers cast all spells from the combat sphere at
double damage and at a –2 penalty to their targets saving throws, when
saving throws are allowed.

• At 14th level, bloodreavers can make two melee attacks per round.

During the time of Netheril, Garagos could grant the following two
abilities to his high-level bloodreaver. Since his reduction in status to the
level of a demipower, he has not done so. It is unclear whether this is a con-
sequence of his loss of status or an intentional decision on his part:

• At 15th level, bloodreavers are able to cast blade barrier (as the 6th-level
priest spell) once a day.

• At 20th level, bloodreavers automatically are under the benefits of a
double-strength prayer spell whenever they engage in combat. This con-
dition works just as if a bloodreaver has cast a prayer spell, but it takes
no time to come into effect nor does it count as an action on the part of
the bloodreaver. This ability combines with a chthon spell in the same
way as a cast prayer spell. This ability does not work if a bloodreaver's
opponent is unaware, helpless, or unarmed.

Garagathan Spells

4th Level

Blood Mangle (Pr 4; Alteration, Necromancy)
Sphere: Protection, Necromancy
Range: 0 Components: V, S, M
D Massage: 5 rounds/level
Casting Time: 7
Area of Effect: The spellcaster
Saving Throw: None

This spell endows the priest in a cloak of swirling blood-red droplets.
This magical mangle seems to shimmer and swirl, even if there is no wind
present, and moves to interpose itself between any attack and the priest.
Any weapon used to strike the priest seems to impact an iron wall as the
ferrous droplets momentarily congeal to form a bulwark against the imme-
diately striking attack.

While protected by a blood mangle, the spellcaster has a +3 bonus to his or
her Armor Class and a +3 saving throw bonus against fire and cold mag-
ical and nonmagical). Blood mangle are particularly conducive to electrical
attacks, however, and bearers of the blood mangles receive a –3 penalty to
their saving throws vs. lightning and electricity (magical and nonmagical)
while protected by this spell.

In addition, the caster can remove the blood mangle and hurl it up to 10
feet away to form a 10-foot-square curtain of droplets. Once it reaches its
desired position and configuration (mentally selected by the spellcaster as
the blood mangle is hurled), the curtain is immovable until the spell expires.
In this form, the blood mangle acts as a wall of iron identical in effect to
the barrier created by the 5th-level wizard spell wall of iron except that it is in-
pervious to the attacks of rust monsters and similar corrosion attacks, is
much smaller in area of effect, and is of limited duration.

The material components of this spell are a red or other red gemstone
of at least 24 gp value and the priest's holy symbol.

Blood Rage (Pr 4; Enchantment/Charm)
Sphere: Combat
Range: 10 yards Components: V, S, M
Duration: Special Casting Time: 7
Area of Effect: One creature
Saving Throw: Neg

This spell imbues a living, sentient being with the battle rage and blood lust
of a berserker. Although it can be cast on the spellcaster or his allies, many
priests of the Reaver enjoy surreptitiously casting this spell on an opponent
in a group of his friends and then quietly leaving the scene. All attacks by
the target creature are made in a mad frenzy with no thought to tactics, per-
sonal risk, or the consequences of any action. Unlike a true berserker, the
target of a blood rage spell has no ability to tell friend from foe. While under
this spell's effects, a creature frenetically attempts to shed the blood of any
being it encounters, moving from one opponent to the next based on prox-
imity and noticeability. (For example, the target of a blood rage spell would
ignore a pixie 5 feet away in lieu of attacking an ogre 10 feet away, but if
the ogre was 50 feet away, the pixie would be attacked first.) Aside from the
situations mentioned above, a blood rage spell ends only when the target goes
three continuous rounds without a warm-blooded creature within 50 yards
to attack.

While in a blood rage, beings have phenomenal resistance to pain and
some forms of magic. They are immune to the wizard spells charm person,
friends, hypnotism, sleep, irritation, ray of enfeeblement, scare, geo, and similar
incantations. They are immune to the clerical spells command, charm person
or mammal, enthral, cloak of bravery, symbol, and similar magics. They receive a +4 bonus to saving throws against the wizard spells blindness, Tahua’s uncontrollable hideous laughter, hold person, charm monster, and confusion, and the clerical spells hold person and hold animal. The emotion spell has no effect unless the fear result is chosen. In that case, if enraging beings successfully save vs. spells, they are unaffected, but if they fail, the blood rage spell immediately ends. The effects of a finger of death spell, whether the saving throw is successful or not, are delayed until the blood rage ends. In addition, while in a blood rage, beings receive a +1 bonus to their attack rolls, a +3 bonus to damage, and 5 phantom hit points that are subtracted first when damage is suffered (and then disappear when the spell ends if not used).

Entering a blood rage has numerous disadvantages as well. Targets of this spell have no real sense of how much damage is being taken. The DM keeps track of how many hit points a being has left, not any player. They cannot use ranged weapons and cannot take cover from ranged missile fire. Spells such as bless, cure light wounds, aid, cure serious wounds, cure critical wounds, heal, and regenerate are delayed from taking effect until after the blood rage ends. The taunt spell is automatically successful. And at the blood rage’s conclusion, its targets automatically suffer from complete exhaustion—an effect identical to that of a ray of enfeeblement spell.

Unwilling targets are unaffected by the spell if they succeed at a saving throw vs. spell. The spell can be dispelled prematurely with a successful dispel mage or a dispelling spell or spell-like effect that removes mind-affecting magics. This spell has no effect on berserk berserkers, enraged dwarf battlecagers, berserk blooddreaders, or other blood-crazed warriors who have already entered a state similar to that created by this spell.

The material components for this spell are a bloodstone or pieces of bloodstone and the priest’s holy symbol.

5th Level
Whirlwind of Steel
(Pr 5; Conjuration/Summoning, Evocation)
Sphere: Combat
Range: 5 yards/level
Components: V, S, M
Duration: 1 round/level
 Casting Time: 8
Area of Effect: Special
Saving Throw: ½

This spell creates five phantom arms wielding scimitars. Both limbs and weapons are magical constructs and not actual, tangible things. The floating, flying limbs hack silently at targets until they are dispelled, warded away by magical barriers, or willed out of existence by the caster. They strike twice per round at THACO 8. Each scimitar inflicts 1d8 points of slashing and piercing damage but is considered a +2 enchanted weapon for purposes of determining what it can hit.

When whirlwind of steel is cast, the caster irrevocably chooses one of two missions for the scimitars: They either remain within a stationary 10-foot cube whose center is seen and chosen by the caster at the time of casting and attack all creatures entering that area, or they attack a single target creature, moving to accompany that creature at MV Fl 18 (B) and revert to the first type of mission only if the target is slain or teleports away. The stationary 10-foot cube in this case is either centered 5 feet above where the target falls dead or 5 feet above the floor at the spot from which the target teleported.

All creatures are allowed saving throws for half damage against every scimitar strike from a whirlwind of steel. The caster always successfully makes such saving throws if she or he is hit by a scimitar. (The caster is not immune to the scimitars’ attacks.)

The material components for a whirlwind of steel is a fragment of a metallic bladed weapon.

Gargauth
(The Outcast, the Lord Who Watches, the Truth Lord of the Nine, the Lord Lord of the Pit, the Hidden Lord)
Demipower of the Prime Material Plane, LE
Portfolio: Betrayal, cruelty, political corruption, ill council, self-serving advisers, political puppeteers, powerbrokers, powermongers

Alies: Gargoth, Astaroth
Domain Name: Torri/Faerun
Superiors: None
Allies: Behir (dead), the Lords of the Nine
Foils: Bane (dead), Bhalha (dead), Cyriss, Iachty
Symbols: Xvim, Loviatar, Shan, Siamorph, Talona
Wor. Align.: A broken animal horn
LN, LE, NE

An evil power whose foul nature was too much even for others of his ilk, Gargauth (GAR-goth) was cast out of his palace in Baator and condemned to wander the Prime Material Plane. Gargauth embodies the inevitable decay and corruption that accompany all self-serving, greedy, and power-hungry leaders and groups. Few individuals worship Gargauth for his inherent evil, but a few flamboyant mortals with dreams of conquest and power turn to the Lord Who Watches for his assistance in exchange for a price—a price they later find too dear to pay.

Gargauth’s malevolence and cruelty are made all the worse by the undesirable qualities of his mortal victims. Gargauth holds to the letter of any agreement, not the spirit, and relishes betraying anyone with whom he forgets a pact by twisting the contract to serve his own ends. Gargauth is a master strategist, and his sense of humor moderates his temper. He can be erudite, charming, and genteel, but his true nature always reveals itself eventually. In truth, the Lord Who Watches is utterly depraved, the incarnation of evil most foul.

Gargauth is also known as the Outcast, and ancient texts imply that Gargauth (as he was then known) was once a member of the august body known as the Lords of the Nine who rule the Nine-Layered Pit that is the plane of Baator and the banes who inhabit it. The reason for Gargauth’s exile has been lost in the mists of time. Some sages claim he challenged the Dark Lord of Nebus and was driven into exile; others say he left upon the destruction of his closest ally, Behir, at the hands of the Dark Lord.

Regardless of the facts behind his banishment, Gargauth apparently bestowed little animosity upon his former peers, maintains his personal ties with the Dark Lord, and he seems to have served the Lords of the Nine as an ambassador plenipotentiary of sorts for eons. He has wandered all the planes freely, except for Baator (from which he is banned with the threat of permanent destruction should he return to it) and the Far Realm (where he is banished). You can never be sure where Gargauth might appear next, but he has expended much of his effort and time in the Prime Material Plane, particularly on the world of Abeir-Toril. At one point during his travels, Gargauth defeated Astaroth, a tanar’ri lord of great power, and the Outcast then appropriated the worship of that fiend’s few surviving cultists in the Outlands, giving Gargauth his first mortal followers.

A complete chronicle of Gargauth’s journeys as an emissary of the Lords of the Nine is known to exist in journal form. The original copy of Gargauth’s journal resides in Oygham’s library in the Outlands, but other copies may exist. Whether copies of Gargauth’s journal bear any malignant enchantments is unknown, but Gargauth writes in a panoply of foul curses that would be in character for the Outcast.

The contents of the travelogue are unknown but are believed to include numerous ancient magics of unspeakable evil and descriptions of creatures of incredible virulence. For example, while hunting for Kellemov’s soul, Gargauth consulted the original copy in Oygham’s possession for an enchantment to see through all divine barriers and godly deceptions. The required ritual inspired Cyric’s mad plan that eventually destroyed Zhentil Keep.

Gargauth has appeared in the Realms on numerous occasions, often at the bequest of some powerful and evil individual or a cult of some dark power. For example, Gargauth was the "wild bastem" who appeared at the bequest of the followers of Bane in Sembia to attack the Sign of the Silver Harp, an inn located west of the Bridge of Fallen Men on the edge of the Tunlands. The Silver Harp was the common destination of Harpers after their organization was refounded in the Year of the Wandering Wyvern (1022 DR). Gargauth led the massive trap that Elimistner had laid there, and the Banites were subsequently routed. (For more on this, see the discussion of the history of the Harpers in the Codex of the Harpers.)

Gargauth’s exile may have been in fact somewhat voluntary, since his banishment from Baator has striven to become a divine power and apparently views ascending into and within the Faerunian pantheon as an avenue that will eventually enable him to surpass his former peers in power.)
Tyranny, Betrayal, and Death in the Year of the Draconys

immiserated, fallen Chosen of Mystira, taught: "Draconys shall rule the world entire... The followers of the Scaly Way created their first draconies in the Year of the Queen's Tears (902 DR), but it was a slow process and the prophesied time of the Night Dragons seemed but a far-off dream.

In the Year of the Awakenings (1001 DR), Tuelhalva Drakewinds, Keeper of the Secret Hoard and Member of the Purple, was sent south to Pecoverfan to investigate reports of an ancient undead dragon that lurked in the catacombs of the capital city, Pecoverfan. While Tuelhalva chased his dragon down a winding wyrm, he discovered a gathering of evil in the deepest caverns. From the depths of an endless pit, a reptilian voice whispered promises of absolute power if only the ancient wards that prevented his entry into the world were undone.

Within a few days, Tuelhalva labored with ancient magic. At last, he could cast the mighty incantations that the voice revealed to him. With the casting of his last spell, a great red flame arose from the pit. In exchange for his release, the diabolical lord summoned forth an army of fiends to serve the archmage's whim. Tuelhalva and the horde of hellspawn marched forth and the throne of Pecoverfan was his within a fortnight.

As Pecoverfan fell to the armies of Tuelhalva, the great red fling of the pit flowed north. The whispering voice told the leaders of the Cult of Tuelhalva's fate and how the archmage had destroyed an ancient undead dragon king he had found. Erased, 20 magics of the cult summoned a flight of dragons and dracoliches. Within a month of Tuelhalva's coronation, a Raige of Dragons descended on Pecoverfan, and when it had passed not a trace of that nation nor Tuelhalva remained.

And in a distant city, the exiled baatezu lord known as Gargauth—he who had been trapped in the pit—laughed evilly at foolishness of power-hungry humans.

Gargauth is a loner. His few servants are undead and other creatures he can command with his charm mastery, such as spiders and blue dragons. He is often encountered astride R'hanigu, a great blue wyvern with riding m冲动 hit points who serves as his steed as part of an ancient contract, and bearing one or more poisonous snakes wrapped around his arms that he hurl at opponents.

Gargauth is immune to all enchantments from the school of enchantment/charm or the sphere of charm. He can breathe underwater, is immune to all poisons, is immune to fire and magical fire, and takes only half damage from cold attacks and from gas attacks. He regenerates 2 hp/round. His one vulnerability is to silver—mere contact with silver does him 1d3 points of damage. A bag of silver pieces hurled at him once did serious damage, and he now often protects himself with a protection from normal missiles spell, if at all possible, before entering combat.

Gargauth radiates a permanent mass charm effect. This powerful enchantment quickly ensnaps all who come into contact with the Outcast to believe he is the most charismatic, witty, wise, and beautiful being they have ever met. This enchantment is not affected by dispel magic or similar spells, nor is it affected as Gargauth's appearance begins to twist into a horrid apparition of evil (a process that takes about one to four months after Gargauth arrives in a region). Only someone who enters a region (such as a town or valley) in which Gargauth is visiting after Gargauth's transformation has become visible recognizes the Outcast for the creature of evil he is.

Finally, Gargauth has a unique power he keeps absolutely secret. The Lord Who Watches can fully absorb the power of any baatezu he utterly destroys while in the Realms. Hence if Gargauth slays a baatezu who has been summoned to the Realms, he gains no benefit, but if the fiend is physically present on the plane (perhaps having entered via a magical gate), he can absorb its power. It is through this ability that Gargauth has become a demipower and eventually hopes to become even more powerful. If the Lords of the Nine found out about this power, they would be forced to ally against Gargauth and destroy him before he could destroy them.

Other Manifestations

Gargauth manifests as an amber radiance around anyone who calls upon his aid. This wavery nimbus is tinted with an aura of incredible evil; it serves to seal the unholy bargain between the mortal and Gargauth and also has the effect of a spiritual corruption spell.
Gargauth sometimes manifests as a solitary horn that grows from the head of an animal. The curved, bony protrusion can be used as a weapon if the animal makes one of its moves, inflicting 1d6 points of damage on a successful hit. Any animal tainted by Gargauth’s touch becomes increasingly foul-tempered and malicious. After about 10 days, the horn falls off and breaks into two pieces, and the animal sinks and dies shortly thereafter. If both pieces of the broken horn are treated with a bless spell, Gargauth and his minions are barred from entering the vicinity (approximately a 10-mile radius from the casting of the bless spell) for one year. If, however, a priest of Gargauth retrieves the broken horn first, it can be used as the major component of a call upon Gargauth or mask of Gargauth spell with all the attendant horrors.

Gargauth rarely works through servant creatures, although it is believed that flocks of sympathetics or thick carpets of thousands of serpents or poisonous insects passing through a region herald his imminent arrival.

The Church

CLERGY: Clerics, specialty priests
CLERGY’S ALIGN.: LN, LE, NE
TURNS UNDEAD: C: No, SP: Yes
COMM. UNDEAD: C: Yes, SP: Yes

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

Few beings in the Realms know of Gargauth’s existence, but those who dare not speak his name for fear he may come for a visit. However, Gargauth’s name (or one of his aliases) appears in a few cautionary tales of overweening pride, insatiable greed, or overwhelming lust for power among every race of the Realms. For example, the dwarves tell a tale of an entitled “The Legacy of Astaroth.” In that legend, a dwarf minstrel by the name of Astaroth arrived one day at the gates of a dwarven hall about a rich vein of iron. He began to point burn a variety of showmanship’s tricks and thoroughly enchanted the dour dwarves. The normally suspicious dwarves invited him in for the evening meal, which Astaroth graciously accepted. As their guest ate, the dwarf king and his retainers noticed that every piece of metal Astaroth came into contact with (his plate, his utensils, a door knob, etc.) turned into gold. However, Astaroth seemed completely unaware of this effect. After the meal, the dwarf king slyly invited Astaroth to a tour of the subterranean city. The dashing minstrel was encouraged to pick up and examine every piece of metal the dwarves could find, even touching the veins of iron not yet mined from the earth. When the minstrel finally left, the dwarves were incredibly rich—so much so, the king promptly renamed the city the Hall of Pure Gold. Within 24 hours of Astaroth’s departure, a horde of orcs and giants attacked the dwarven hold. The dwarves who had held their relatively poor fort for centuries with steel found their armor, their weapons, and their defensive structures had all been transformed into very pure, soft gold. The Hall of Pure Gold fell within a fortnight, and the dwarves of that hall were completely eradicated save for one who survived to tell the tale. It is from this tale that the dwarven expression “Gold makes one rich, but only the richer” is derived.

Gargauth has very few temples dedicated to his name, but those few he does have are typically located beneath large cities and are accessed by a deep pit. Within the temples, scenes of Baator line the walls and the priests wear masks carved to resemble various types of baunth. Sulfurous incense and lightning strikes fill the air, and litigant’s spells are common. The temple area consists of a great hall, a pair of great chambers, and several smaller rooms. The priests and specialty clerics are typically housed in the temple, but the balance is slowly shifting toward the latter, known as malefactors. The Lord Who Watches believes that his gains more benefit from specialty priests than clerics. All clergy are segregated in a strict hierarchy with corresponding titles. Novices are lowest in standing, and in ascending order, Gargauth’s clergy are titled Lord of the First Pit, Lord of the Second Pit, etc. Priests of 9th and higher level are known as Lords of the Ninth Pit. Higher-ranking priests often have individual titles as well. Such titles typically include a variant of the true name of at least one being that Gargauth has destroyed in the past. The balance is slowly shifting toward the latter, known as malefactors.

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Gargauth is venerated in a vast subterranean temple built beneath the long-forgotten ruins of the capital of Peleveran. Pelevran was located in the triangle formed between present-day Torsch and Hardcastle and the Great Rift. Its capital, Peleveria, was built into the side of the Landrisre. The kingdom was destroyed in the first great schism of the Cult of the Dragon. The archmage Tuelhala Drake was broke from the Cult, possibly at Gargauth’s suggestion, and seized the throne in 1018 DR, the Year of the Dracorage. His rule lasted barely a century before 21 mages of the Cult called down a flight of dracolochs and dragons on the beleaguered land. Only a handful of ruins survive of that long-forgotten kingdom. What was once a tree-locked, fertile land is now barren, open prairie country.

The Dark Pit of Maleficence was built by Gargauth’s clergy more than 50 years after the destruction of Peleveran on the supposed site of Gargauth’s first appearance in the Realms. The subterranean fortress is accessed via a large cavern tunneled into the Landrisre that served Peleveria as a huge granary. The temple is constructed on the cavern floor and is intertwined with and between the vast stalactites and stalagmites that have grown since its founding. The temple is built on top of an incredibly deep
pit rumored to connect with the plane of Baator. Over 250 lay worshipers and 100 priests tend the vast fungal forests and herds of deep roghé, some of which are tainted by Gargauth’s touch, in the surrounding caverns. Many of the tribes of nomads in the vicinity have slowly fallen under the influence of the priests of the Dark Pit and serve as scouts and mercenarys for the priests of that fell place in the surrounding lands.

Affiliated Deities: Gargauth has no true knighthoods dedicated in his name, although he sponsors a handful of cults, secretive fellowships, and forgotten wizad’s cabals throughout the Realms. The Lord Who Watches exerts little direct influence in the activities of these varied groups, and typically members (and even leaders) of the groups often do not know the identity of their divine patron.

The most prominent organization in which Gargauth has a hand in western Faerûn is the Knights of the Shield. This group of merchants, nobles, and other individuals is located throughout Amn, Tethyr, Calimshan, Baldur’s Gate, and the trading cities of the Western Heartlands and the Dragon Coast. They seek to manipulate the politics and money of the Sword Coast to their advantage.

The group now attributes its name to a shield discovered in an ancient tomb in the Fields of the Dead. This artifact is of uncertain origin but it is incredibly old: No legends or bard’s tales that survive in the modern era even hint at its existence. The Shield of the Hidden Lord is, as it is known, the Knights, is inlaid with hundreds of tiny diamonds, emeralds, rubies, and sapphires. The total worth of the gems would be equal to several small kingdoms if the jewels could be removed. The stones are arranged so as to form a second face.

The Knights of the Shield are secretly governed by the Shield Council. The Hidden Lord of the Shield is the true ruler of the Council, but he rarely speaks and only through The Shield of the Hidden Lord. Lord Inslem Hlune of Tethyr has recently risen to the position of First Lord and leads the Shield Council. Gchantuz the Cloaked (a priest of Gargauth), serves as Second Lord. Gchantuz’s allegiance to Gargauth is his secret, and he serves as the Outcast’s day-to-day voice on the Council. Other members of the Shield Council include Lord Nadlok Bormul of Athkatla (formerly Cimmeror), the adventurer Tuhl of Baldur’s Gate, and Helakina Darkstorm (who claims to be a mage from Chondath, seems to be more than she lets on, and used to be a consort of Astaroth), and at least two others. Perhaps but two people know for sure that the Hidden Lord is Gargauth: Lord Hlune and Gchantuz. Gargauth can cast any spell or manifest any power through the shield that he is capable of in avatar form, though he has not done so in recent memory.

Gargauth’s plans for the Knights of the Shield in the future are unknown, but they probably include elements of his long-term plan to conquer the lands of the Intrigue, the Western Heartlands, and eventually all of western Faerûn, and enslave them under his diabolical leadership. Recent actions of the Knights include the destruction of a group of adventurers who attempted to steal some of the hidden Lords of Waterdeep in the Year of the Wave (1364 DR) and place one or more of their number on that secretive ruling council. Although this attempt was thwarted, primarily through the efforts of the Harper Danilo Than, the Knights have continued to plot to gain what they can in the City of Splendors. (Details of other activities are described in the novel Elshadow and in City of Splendors.)

Priestly Vestments: During their formal ceremonies, priests of Gargauth wear blood-red robes lined with ermine. Junior clergy wear flesh-colored skullcaps studded with a broken horn over the brow. Senior clergy wear or hold before the face the distorted carnival masks or malefic masks carved to resemble various batuex or gargoyles. These masks are enamelled or painted with vibrant, gaudy pigments. All clergy bear daggers and the holy symbol of Gargauth, a necklace set with two halves of a broken animal horn or featuring a broken horn in its design.

Adventuring Garb: Gargauth’s clergy garb themselves in a wide variety of costumes when adventuring. Priests of the faith may disguise themselves as scholarly sages, devout pilgrims, or swashbuckling dandies. Clothes are a weapon and a tool—careful selection of one’s attire can allay an opponent’s suspicions at a crucial moment or create a convincing costume for a deception. However, none of the clergy risk going completely unarmed or unprotected, and all are fond of hidden daggers, rings with poison needles or poison-holding compartments, lightweight or easily concealed armor, and magical items that provide protection, such as bracers, amulets, brooches, and rings.

Specialty Priests (Malefactors)

Requirements: Intelligence 16, Wisdom 9
Prime Req.: Intelligence, Wisdom
Alignment: LE
Weapons: Any
Armor: Any
Major Spheres: All, astral, charm, combat, law, necromantic, protection, thought, travelers
Minor Spheres: Creation, divination, healing, numbers, sun, time
Magical Items: Same as clerics
Req. Props: Throwing dagger, etiquette, reading/writing (Common)
Bonus Props: Modern languages (pick any three), reading/writing (Thorass)

- Malefactors are able to cast charm person (as the 1st-level wizard spell), command (as the 1st-level priest spell), or friends (as the 1st-level wizard spell) once per day.
- At 3rd level, malefactors are able to cast enthrall (as the 2nd-level priest spell) or forget (as the 2nd-level wizard spell) once per day.
- At 5th level, malefactors are able to cast charm monster (as the 4th-level wizard spell) once per day.
- At 7th level, malefactors gain a natural Armor Class of 5 due to internal skeletal and almost-imperceptible skin changes caused by increasing corruptions of their normal form brought on by their long-term loyalty to Gargauth. They also gain one physical anomaly of a nuisance nature that looks fearsome and will scare the superstitious and uneducated away from them, such as a slightly hunched or twisted back, reddish eyes, slit pupils, or clawlike, twisted hands.
- At 7th level, malefactors are able to cast mind fog (as the 5th-level wizard spell) once per day.
- At 10th level, malefactors are able to cast mental domination (as the 4th-level priest spell) three times per tenday.
- At 15th level, malefactors are able to cast enthrall (as the 7th-level priest spell) once per month.
- At 13th level, malefactors are able to cast spiritual corruption (as the 6th-level priest spell) once per tenday.
- At 15th level, malefactors are able to cast plane shift (as the 5th-level priest spell) once per day.

Gargauthian Spells:

Gargauth is perfectly happy to grant three of the following unique spells to priests of other faiths foolish enough to call upon him: Astaroth’s augmentation, mask of Gargauth, and Call Upon Gargauth. Few such individuals find themselves pleased with the results of employing such magic.

3rd Level

Astaroth’s Augmentation (Pr 3; Alteration)

Sphere: All
Range: 20 ft.
Components: V, S, M
Duration: Permanent
Casting Time: 1 round
Area of Effect: The caster
Saving Throw: None

This spell enables spellcasters to draw upon Gargauth’s divine power to permanently augment their abilities. In exchange for this beneficence, Gargauth exacts a dreadful price, and due to the price he requires, the casting of this spell is a patently evil act.

When cast, this spell permanently raises one ability score (or two subability scores if the optional rules from Player’s Option: Skills & Powers are employed) by 1 point, to a maximum of 18. To maintain this augmentation, the spellcaster must consecrate one individual in a position of power or sacrifice one helpless sentient every quarter (three months) in Gargauth’s name. If this diabolical contract is ever broken for any reason, the spellcaster immediately loses 3 points in the augmented ability (or subability), for a net loss of 2 points in the ability (or subability) score(s).

Multiple castings of Astaroth’s augmentation can be used by the same spellcaster. Divided magic and similar spells have no effect on the augmentation. No one short of a demipower and nothing short of a wish, artifact, or
Once under the effects of a spiritual corruption spell, a victim’s moral fiber is severely tested. Within one day of the casting of this spell, a victim is tested by a minor moral dilemma, selected by the DM. If the victim fails a saving throw vs. spell (secretly rolled by the DM, and the aforementioned modifiers do not apply), she or he chooses the morally suspect option. If the victim succeeds at the saving throw, the victim is no longer under the effect of the spiritual corruption spell. Saving throws can, of course, be voluntarily forgotten.

If the saving throw is failed on the first day, the victim is tested again by a more significant moral dilemma on the second day. Again a saving throw is required, this time with a –1 penalty. If the saving throw succeeds, the victim is tested again the following day by a less significant moral dilemma, but with no penalty to his or her saving throw. If the saving throw fails, the temptations increase, and a third test occurs on the third day, with a –2 penalty.

This series of temptations fluctuates in degree and penalty indefinitely until the victim either makes his or her saving throw on a day with no penalty or until the victim fails a saving throw on the first day with a –2 penalty. In the former case, victims are no longer under the effect of the spiritual corruption spell, but they still have to deal with the consequences of their moral failures and may need an atonement spell. In the latter case, the spell also ends, but the victim’s alignment irrevocably shifts to evil (their alignment with respect to laws remains unchanged), and they feel strongly drawn to the worship of Gargauth.

The material components of this spell are a pie of fruit that looks delicious on the outside, but which is completely rotten within.

6th Level
Spiritual Corruption (Pr 6; Enchantment/Charm)
Sphere: Charm
Range: Touch
Components: V, S, M
Duration: Special
 Casting Time: 8
Area of Effect: One living creature
Saving Throw: Special

This spell is an insidious enchantment that tempts the heart and soul of any victim subject to its degenerative effects. The effects of a spiritual corruption spell can only be ended by a limited wish or wish spell or the actions of a deity, artifact, or relic. Doppel magic and similar spells have no effect.

The casting of this spell is an evil act.

The target of the spell is entitled to an initial saving throw vs. spell to avoid the effects of spiritual corruption entirely. Good-aligned beings receive a +4 bonus to their initial saving throw, neutral-aligned beings (with respect to good and evil) receive no bonus or penalty, and evil-aligned creatures are unaffected by this spell.
Gwaeron Windstrom (GWAIR-on WIND-strahn) embodies the skills of tracking and understanding woodland signs. Gwaeron roamed the North as a mortal ranger many centuries ago, and he was elevated to the ranks of demiogowers by the sponsorship of the Lady of Forests after successfully stalking and slaying at least one avatar and several manifestations of Malar in quick succession. This accomplishment has earned him the undying enmity of the Beastlord and resulted in an unending battle between them that was continued during the Time of Troubles when Malar appeared in the North after his defeat by Nobranion. Malar, the Lord of Beasts, was relentlessly pursued throughout the North by Gwaeron and could not shake the Master of Tracking from his trail.

Gwaeron serves Mieliikki along with Lurue and Shiallia. He aids Mieliikki on some missions and teaches her the ways to read forest signs. Gwaeron is rare among the Faerûnian powers in that he has forged alliances with the deities of the forest, gnome, and halfling pantheons whose portfolios most closely match those of Mieliikki, Silvanus, and his own. His quiet, reclusive demeanor allows him and Fennamre Mestarine to get along better than Fennamre does with most members of the Seldarine. When Mieliikki and the forest pantheon have the need for a powerful ally with little visible emotion, the Master of Tracking is ready to strike at a moment’s notice.

Gwaeron’s Avatar: **(Ranger 25, Druid 14)**

Gwaeron appears as a tall and physically impressive human male dressed in clothing suitable to walking in the wilds. He is always seen stripped to the waist and is massively muscled. His flowing white hair and long white beard whip around in the wind of his travel as he wind walks about. Gwaeron draws his spells from the all animals, astral, charm, combat, creation, divination, elemental, healing, plant, protection, sun, travelers, and weather spheres. He also has minor access to the necromantic sphere.

- AC -2; MV 15; HP 192; THACO -4; +AT 5/2 (two-handed sword) or 2/1 (composite long bow)
- Druid levels: +10 (+14 +16)
- +1 blade on +1 hand axe on +1 short sword
- +12 (+16 +18) (composite long bow) +3, spear head or arrow of slaying, +11 Str, +2 spec. bonus in two-handed sword) or 1d8+16 (composite long bow +3, spear head or arrow of slaying, +11 Str, +2 spec. bonus in composite long bow)
- MR 55%; SZ M (6’6” feet) or L (10 feet)
- Str 23, Dex 13, Con 23, Chr 19, Wis 21, Cha 17
- Spells P 399/474/2/3
- Saves PDMM 3, RSW 5, PF 4, BW 4, Sp 6
- *Flameheart* is +2 vs. regenerating creatures, +3 vs. cold-using, inflammable or avian creatures, and +4 vs. undead.

**Special Att/Def**

Gwaeron is specialized in the use of the two-handed sword and the composite long bow; he is considered proficient in all other weapons. Gwaeron is typically seen stalking the North wielding a massive two-handed sword +1, *flame tongue* called Flameheart. Gwaeron embodies the concept of a species enemy in his hatred of trolls. He is +4 to his attack and damage rolls against the spawn of Vaprak, and his magical blade does additional damage to trolls as well, like all *flame tongues*.

Gwaeron also carries a composite long bow +3 and a quiver of arrows of slaying and normal shaft arrows on his back. Gwaeron’s arrows of slaying affect sentient, mortal creatures who have ever desecrated a forest without atoning for their misdeeds, and his quiver seems to produce a haustable supply of both arrows of slaying and normal shaft arrows. Gwaeron occasionally gives one such arrow of slaying to a ranger on a specific quest to protect a forest from a particular foe, but otherwise his arrows retain their enchantment only in his hands.

Gwaeron tracks as a 4th-level ranger with a 25 Wisdom. He can even track creatures that are flying, that teleport, or that have entered another plane of existence, such as the Ethereal or the Astral Planes, and can track a being that itself can escape from the flower of such creatures. Unfortunately, the trail of those who shift planes, fly, or teleport grows cold quickly, and even he cannot follow such a trail more than a month old.

Gwaeron can walk on water. He can cast *shroud of flame* (as the 5th-level wizard spell found in *Pages From the Maga*) once per round as an 18th-level wizard in additional to his normal actions. His touch can imbue a recipient with natural armament for 10 minutes.

Gwaeron is immune to any spell, ability, or spell-like effect that would cause him to become lost, and only divine forces can actively make him lose a trail once he acquires it.

**Other Manifestations**

Gwaeron sometimes manifests as a nimbus of *faerie fire* around a woodland sign that could serve as an obscure clue when trying to track some being or creature. Gwaeron also sometimes appears as a deer, a boar, or some other woodland creature. The Master Interpreter of Woodland Signs often does this as a means of instruction. Soon after a novice ranger discovers a spoor that he is unfamiliar with, Gwaeron appears as the corresponding creature, enabling the ranger to make the appropriate inducement.

Another of Gwaeron’s manifestations is as the print of a bare human foot with a faint impression of his symbol recognizable in the heel print. He may manifest in this fashion when a devout worshiper loses a trail. By looking in the direction indicated by the anomalous print, a ranger can often pick up the lost trail again. Occasionally Gwaeron manifests as a footprint a split second before a being steps into the depression. Being so favored automatically receives the effects of a natural armament spell.

Gwaeron is served by a wide variety of naturally appearing forest creatures. Herds of herbivores move to obscure a trail at his command, and various birds, particularly crows, magpies, and blue jays, may move to obscure or reveal clues indicating a trail to disguise them from the eye of one of his followers or make them readily apparent to a favored tracker. Faerie dragons and pseudo-dragons are also favorites of his.

**The Church**

**Clergy:**

Rangers

**Clergy’s Align.:**

LG, NG, CG

**Turn Undead:**

R: No

**CMM: Undead:**

R: No

All rangers of Mieliikki (including those sworn to Gwaeron’s service) receive religion (Faerûnian) as a bonus nonweapon proficiency.

There is not an organized Gwaeronan faith distinct from the church of Mieliikki. Instead, Gwaeron is venerated by rangers and trackers of the North who seek to interpret woodland signs and to track outlaws or warlocks. The Master of Tracking is served in particular by an order of rangers known as the Fellowship of Stalkers of the Silent Path who are drawn from the ranks of Mieliikki’s clergy.

In the North, temples and shrines of the Lady of Forests, such as the shrine found in the hamlet of Morbmyrn’s Shield, often include a small shrine or side altar to the Master of Tracking within their confines. Shrines consecrated in Gwaeron’s name are typically simple altars made of a single boulder inscribed with Gwaeron’s symbol and are mainly found within the High Forest and Cormanthor.

**Dogma:**

Gwaeron’s teaching mirror those of Mieliikki, whom he serves. Intelligent beings can live in harmony with the wild without requiring the destruction of one in the name of the other. Gwaeronans 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.

Stalkers of the Silent Path must protect forest life and strive to keep the balance that indiscriminate forest-users, woodcutters, and hunters 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. Gwaeronans are to take their roles as protectors very seriously and to keep in check the numbers of sentient, generally harmless, wild creatures and humans they and others might destroy. The Balance just as much as incursions from civilized, careless and thoughtless humans.

Day-to-Day Activities: Stalkers of the Silent Path walk the trails and wilderness of the North practicing their craft, becoming attuned to their environment, and observing the activities of the "monster" races. When called upon by the church of Mielikki or hired by local rulers, they track down fugitives from justice, elusive predators (both human and beast), or lost travelers. Some join militias, mercenary companies, or adventuring companies where they typically serve as scouts. In times of fame, Stalkers travel to regions where game is scarce and the inhabitants are in danger of starving and use their skills to provide food.

Holy Days/Important Ceremonies: Gwaeron has no special holy days outside of those commonly celebrated by the faith of Mielikki. After a successful "walk," Stalkers of the Silent Path and any would-be tracker who invokes Gwaeron's name are expected to leave a circle of six footprints in the ground with their right foot, the heel of each print nearly touching and the toes facing outward.

Major Centers of Worship: Gwaeron is said to sleep in a stand of trees just to the west of the town of Triboar, known as Gwaeron's Slumber. On rare occasions he can be seen walking into or out of the trees. Rangers who venerate Mielikki often visit Gwaeron's Slumber to pray, but there is no shrine there and Gwaeron never appears to those who come seeking him. It is said that worshippers of Mielikki who sleep in this wood receive in their dreams some hint of what the goddess wants them to do. If such a woodman is not a ranger, the person gains a once-in-a-lifetime, day-long ability to track as a ranger does. To avoid angering Gwaeron, there are laws in Triboar against cutting any wood from these trees or hunting any creature in the woods. The local militia patrols the forest to prevent orcs, trolls, and other such creatures from camping there—but less intelligent monsters have never been seen in Gwaeron's Slumber.

Affiliated Orders: As discussed above, those rangers of Mielikki's clergy who are specifically sworn into Gwaeron's service are members of the Fellowship of Stalkers of the Silent Path. This informal order (composed exclusively of human and half-elven rangers) focuses on the interpretation of woodland signs and tracking all manners of beings and beasts. Members retain close ties to the regular hierarchy of Mielikki's faith and are considered regular members of that church as well as of the fellowship. They serve as the tracking, scouting, and hunting arm of Mielikki's faithful, though Gwaeron serves Mielikki.

Priestly Vestments: Stalkers of the Silent Path dress practically for their environment, preferring clothing made of supple, sturdy leathers and comfortable boots. They let their hair and beards grow freely, but keep them neatly combed and arranged in practical styles. Female Stalkers of the Silent Path wear their hair in a long, loose braid down their back. Male Stalkers rarely go bald and can always grow beards. All stalkers wear a patch or sport embroidery on their formal vestments displaying Gwaeron's symbol and respect the seasonal colors of Mielikki's clergy's ceremonial robes, the dyes used to color their formal clothes. Many stalkers choose to tattoo a blue or brown five-pointed star on themselves in honor of their dedication to the order of the Silent Path.

Adventuring Garb: Gwaeron's followers dress practically when adventuring, in clothing very similar to their formal garb, but not as colorful. Stalkers pay respect to the seasonal colors of Mielikki's clergy's garb in their trim or accessories while in the field, but not so as to make targets of themselves in incompatible-colored terrain. When the weather permits, male stalkers like to wear bare-chested, and both male and female stalkers prefer working barefoot or in soft moccasins when practical.

Specialty Priests (Rangers)

Requirements:
- Strength 13, Dexterity 13, Constitution 14, Wisdom 14
- Prime Req.: Strength, Dexterity, Wisdom
- Alignment: LO, NG, CG
- Weapons: Any
- Armor: Any (penalties to some special abilities accrue if wearing heavier armor than studded leather)
- Minor Spheres: Animal, divination, plant, traveler

Magical Items: Same as rangers
- Req. Profs.: Survival (woodland)
-Bonus Profs.: Animal lore, herbalism, hunting, set snares, modern languages (elvish), modern languages (gnomish), modern languages (halfling) (pick three)

Gwaeron is venerated by an order of elite trackers drawn from the ranks of the single-classed rangers in Mielikki's clergy. The order is known as the Fellowship of Stalkers of the Silent Path. The abilities and restrictions of members of this order, aside from the changes noted above and below, are identical to those of all other rangers in the clergy of the Lady of Forests as detailed in the Player's Handbook and Faiths & Avatars.

- Stalkers of the Silent Path receive a +1 bonus for every three levels of experience (round up) to their hunting and tracking proficiencies, to a maximum of +5.
- Stalkers of the Silent Path lead solitary, lonely lives and, as a result, do not attract followers at 10th level except for a single bloodhound of maximum hit points (who can never be replaced).
- At 3rd level, Stalkers of the Silent Path can cast natural attenuation (as the 2nd-level priest spell) once per day. At 6th level they can cast this spell twice per day, and at 9th level and above, they can cast it three times per day.
- At 14th level, stalkers of the Silent Path can wind walk (as the 7th-level priest spell) once per day.

Gwaeronan Spells
Note that all clergy of Gwaeron also gain access to the applicable religion-specific spells of Mielikki.

2nd Level
- Natural Attunement (Pr 2; Enchantment/Charm)
  - Sphere: Animal, Plant
  - Range: Touch
  - Components: V, S, M
  - Duration: 1 round/level
  - Casting Time: 5
  - Area of Effect: One living creature
  - Saving Throw: None

This spell enables the recipient to become fully attuned to the surrounding environment, to notice every detail of the environment, and to parse which facts are important and why. This spell provides the recipient with a +2 bonus to surprise rolls, a +1 bonus to initiative, and a +1 bonus to saving throws for its duration. If the recipient does not have proficiency in tracking, the ability is conferred for the spell's duration. Recipients who are nonrangers proficient in tracking can track as a ranger for the duration of the spell (in other words, without the -6 penalty). Recipients who are rangers can track common trails with a +3 bonus for the duration of the spell. They can even track "impossible trails," such as those left by flying or noncorporeal creatures, but with a -6 penalty. If a trail is ever lost during the spell's duration, rangers who followed a second chance to find the trail again.

The material component of this spell is a handful of dirt that is smeared on the spellcaster's palms.

Hloar
(The Doomsbringer, Lord of Three Thunders, the God of Justice, Under of Thunders)

Demipower (formerly Lesser Power) of Mechanus, LN
- Portfolio: Revenge, retribution, poetic justice
- Base: Mechanus
- Domain: Under of Thunders
- Superior: None
- Allies: Bashaba
- Foes: Ahrutar, Ramman (dead)
- Symbol: A black-gloved right hand holding a coin with a two-faced head or three lightning bolts or three deep rolls of thunder
- Wor. Align.: LO, NG, LN, N, LE, NE
Hoar (HORE) the Doombinger is not often actively worshiped in set services, but his name is invoked by those seeking vengeance. When a guilty party falls prey to fate (such as when a murderer is killed accidentally just after the murder is committed, particularly if the accident—for example, slipping to his death—was initiated by the murderer himself), the hand of Hoar is given credit. Hoar has a morbid, sickly aspect in the North, where he is seen less as a god of vengeance and more as a god of poetic justice. Many bounty hunters and some assassins propagate the Doombinger before commencing a hunt, the truly faithful among them seeking to capture their quarry in a suitably ironic style.

Hoar is actually an ancient Untheric deity worshiped in the Inner Sea Lands as Assuran, Lord of Three Thunders. He and his worship were driven from that land in centuries past by priests of Raman and around the same time that the battered lugal lost his attack. Untheric god of war, thunder, rains, and storms in a tumultuous conflict.

Although worship of the Lord of Three Thunders dropped off rapidly in Unther (to the point where Assuran was no longer considered part of the Untheric pantheon), the cult of the Doombinger remained strong in Chana. As the Chanaans fell into a moribund state, Hoar/Assuran took as his mortal avatar the body of King Hippartes of Akanax. After traveling to Thy to obtain a cache of weapons he had hidden in the Thyamounts (and narrowly evading the plots of a Red Wizard known as the Masked One), Hoar commanded the army of Akanax and several hired mercenary companies into wars against the neighboring city-states of Cimbar, Sooren, and Lurchev in revenge for ancient insults. The Doombinger incited several long-simmering conflicts between those city-states, as well as plowing most of Chanaen into war. After a string of victories against ancient foes of Akanax and himself, he forged an alliance between the Chanaen's fractious cities. He then turned Akanax's armies against Unther and against the church of Raman in particular. Raman's avatar met him face-to-face and toe-to-toe, and in an act of poetic justice, the Doombinger waved a powerful spell that slew Raman by causing a bolt of lightning to rebound after the Untheric storm god's third thunder attack. However, once again Assuran lost out when, before he could seize Raman's portfolio, the Untheric lord of war passed it on to Anhur, war god of Mulhorand, and left the Realms permanently. The revitalized Mulhorand war god led his troops to Unther's defense and routed the Chanaen mercenaries, many of whom deserted to his side. The Doombinger was once again driven from Unther in defeat. 

(For the Godward, the alliance of city-states quickly disintegrated, as most such alliances in Chanaen seem to do.)

Although his worship had been spreading slowly throughout the Heartlands prior to the Time of Troubles, Hoar's direct action in the Realms has not been felt since the Time of Troubles, and his signs (three deep rolls of thunder) has not been heard in the Inner Sea lands for a decade. Although some speculate that he died during the Time of Troubles, the truth is that he has retreated into himself and cut off many of his routine activities to plot his revenge against Anhur. Combined with the massive defection of worshipers from his faith by cities of Cimbar, Sooren, and Lurchev in recent times, he has found himself reduced to demipower status throughout the Realms in the aftermath of the Godward. Hoar is a moody power, prone to violence and with a penchant toward bitter humor. He alternates cursing Tyrmore for his fate and attempts to uncannily wheedle him for better luck, treating him as an enemy in particular. He seeks to aid the Maidens of Misfortune in unlamenting bad luck on the deserving. He has a dry, hollow chuckle, a haunted appearance, and a morbid fascination in the plight of doomed mortals. It is said that both Ty and Shar contest for Hoar's damned soul. Star seeks to twist the Doombinger into a servant of blind vengeance. When Ty falls seeks to unlock his bittersweet humor and shift his portfolio towards irony and poetic justice, but to this date he serves no one's interests but his own.

Axe's Avatar (Thief 23, Fighter 20, Cleric 18, Mage 18) Hoar appears as a tall, dark, gaunt man with dark, long, ringleted hair and a pointed goatee. His eyes are jet black, and he wears the garments of a noble or rich merchant, most often of Unther, but sometimes of Channa or western Faerûn. He usually appears tired and battered, sporting several poorly healed serious cuts attributed to Raman or Anhur, depending upon the time period. Hoar wields a massive broad sword, but wears no armor save for a pair of golden bracelets. He carries a quiver of javelins on his back. The Doombinger can cast spells from any sphere or school, but favors those from the weather and charm spheres and the illusion/plant sphere, as careful application of such spells facilitates the implementation of a suitably ironic fate on his victims.

AC 2; MV 15; HP 190; THACO 1; +AT 5/2 or 7/2; Dmg 2d4+14 (broad sword +3, +9 STR, +2 spec bonus in broad sword) or 1d8+29 (javelin of lightning, +9 STR, +20 electrical damage); MR 53%; SZ M (6'6 feet) or L (6'10) 21 Str 21, Dex 19, Con 21, Int 23, Wis 18, Cha 16; Spells: P/10/0/9/5/5/4/4/2; W: 5/5/5/5/5/3/3/2/1; Saves FPDM 3, RSW 4, FP 4, BW 4, Sp 5

Special Att/Def: Hoar normally attacks with his magical broad sword, Hand of Retribution, wielded in his right hand. Against opponents susceptible to electrical damage, in addition to his attacks with his sword, he hurl with his left hand a javelin of lightning per round from his seemingly inexhaustible quiver (it magically replenishes itself and seems to always hold a hundred or so javelins). Javelins that miss dissipate in a harmless bolt of lightning.

Hoar prefers to cast the Bigby's hand spells or related spells like Calirandre's claw or Grimmord's grappling grasp. He can maintain up to three such spells at a time while continuing to cast spells and fight in melee. The Doombinger can also cast any number of electrical spells, such as lightning bolt, at will, once per round, and can continue to cast such spells once a round even after he runs out of his normal number of spells (given above).

If the Doombinger claps his hands together or stumps his foot on a solid surface, it generates a sonorous, thundering boom equal in effect to a great shout (as the 8th-level wizard spell from Pages from the Mages). Hoar can create up to one such thunderclap per round in addition to all his normal attacks. If the Lord of Three Thunders creates three such thunderclaps, one in each of three consecutive rounds all directed at the same opponent, that being immediately suffers a fitting punishment for the greatest as-yet-unpunished injustice he has ever committed, as adjudicated by the DM.

Other Manifestations

Hoar's commonly manifests as three deep rolls of thunder when a guilty party falls prey to a suitable, often ironic, fate. Occasionally the Doombinger manifests as a ghostly hand seen only by the one being punished (and possibly that one's victim's loved ones). Such manifestations are only seen in the process of delivering an appropriate punishment. For example, the spouse of a murdered man might see the hand of Hoar push her husband's murderer—who is afraid of heights—off a cliff.

Hoar's favor is seen occasionally through the discovery of red tear-shaped gems; his displeasure is indicated by the discovery of a powdered Laughing Tear gem. The Doombinger works through avatar servants, curts, fays, harras, haunts, invisible stalkers, justice incubates, keres, living steels, revenants, lihmann shee, and maruns.

The Church

Clergy: Clerics, specialty priests, crusaders
Clergy's Alignment: LG, LN, LE
Turn Undead: C: Yes, SP: No; Cru: No
Command Undead: C: No, SP: Yes, as described below; Cru: No

All clerics, specialty priests, and crusaders of Hoar receive religion (Faerûnian) and religion (Untheric) as bonus nonweapon proficiencies.

Hoar is propitiatory more than he is worshiped. Inhabitants of the Realms commonly attribute fitting acts of justice to the Lord of Three Thunders, and some beings (particularly the helpless and the weak) go so far as to entreat the Doombinger to deliver their vengeance, but few actually worship him on a regular basis in set services held in shrines or temples. The few temples of Hoar found scattered throughout the Realms are plain, even severe, stone edifices. Most are built in high, hidden places where their inhabitants can secretly brood and plot vengeance against all who have slighted them.
Approximately 40% of the clergy of Hoar are clerics, 30% are crusaders, and 30% are specialty priests (doombringers). As could be expected, the clergy is splintered into a multitude of backstabbing factions with centuries-old hatreds and constantly shifting alliances. Commonly used titles vary from faction to faction, but in the Heartlands, priests of Hoar are known as (as in ascending order): Eye of Irony, Hand of Doom, Priest of Vengeance, Claw of Revenge, Fateful Eye of Irony, Fateful Hand of Doom, Fateful Fist of Vengeance, and Fateful Claw of Revenge. Senior priests are known as Lords of Thunder and Vengeance.

**Doga:** Hoar charges his clergy to uphold true and fitting justice and to maintain the spirit of the law, not the letter of the law. Fitting recompense will always accrue for one's actions. Violence will meet violence and evil for evil back. But good will also come to those who do good. One must be careful to walk the line of Hoar's teachings, to seek retribution, but to fall not into pursuing evil acts for evil's sake, for that way is seductive and leads only to one's downfall. Vengeance must be sought for all injustices, and all punishments must fit the crime. Revenge is sweetest when it is shared, but one must not spurn to attacks against their person or that which they hold dear only invite future attacks.

**Day-to-Day Activities:** There are few actual temples of Hoar in the western Realms. Instead the Doombringer's priesthood is composed primarily of travelers who travel from town to town agreeing to pray for Hoar's intercession on behalf of one who seeks or fears vengeance for some attack in exchange for a small fee. Charlalts masquerading as members of Hoar's clergy or priests who neglect the prayers they have promised to make receive a fitting punishment by Hoar's hand. In addition, a clergy seeks out the victims of injustice, hear their stories, evaluate the veracity of their accounts, and track down the perpetrators in order to inflict a fitting form of punishment or "essential justice" as they like to think of it. No injustice is too large or too small for revenge to be sought and a fitting punishment meted out. Actions of this type have caused much consternation and attempts to brand priests of the Doombringer as vigilantes and raised the stature of the priesthood to that of champions of the downtrodden and underdogs in the eyes of the common folk.

**Holy Days/Important Ceremonies:** The clergy of the Doombringer celebrate few major holy days. Instead, each priest is encouraged to celebrate the anniversary of his most fitting and sweetest acts of revenge. Each priest is also expected to mark the anniversary of each injury, insult, or slight as yet not avenged with quiet contemplation (many persons not of the faith would call it brooding) upon strategies for appropriately enacting that revenge. However, true members of Hoar's clergy are also to remember those who have helped them unsafely, protected them from harm, or otherwise provided aid and contemplate ways to reward them personally and lastingly, rather than with meaningless titles, shallow items of wealth, or faint and passing praise. Silent or thunderous praises (as appropriate) must be given to Hoar each year for every time some form of vengeance is exacted by a priest of the Doombringer.

The Penultimate Thunder is celebrated on the 11th of Eleint with great feasts of game, bread, fruits, and meat. It marks the long-anticipated victory over Ruman by the Lord of Three Thunders for leadership of the faith. The Thunderous Hand of Vengeance in Akakan is strictly loyal to the king of that city, and its priests run the city watch and the city courts with an iron fist. Priests of the Thunder Hand, as they are commonly known, make up a large percentage of the high-ranking officers in Akakan's army.

The Amphithetaer of the First Thunder in the independent city of Morakta is a large, open arena where numerous gladiatorial combats take place between accusers and the accused instead of the more common court trials found elsewhere in the Realms. It is believed that Hoar intervenes directly in each bout, ensuring that fitting justice always enacted. The actual temple is located in the bowls of the arena. Since the Time of Troubles and the death of King Theris, the most prominent member of the faith, the influence of this temple has rapidly shrunk throughout the nearby regions of Threshkel and Chessenta. Priests of the Doombringer have been shunted from most positions of power by the Black Lord's Cloak (discussed in the Bane entry in Faiths & Avatars).

With Asuran's declining influence in Chessenta, the Hidden Hand of Fate temple in the depths of the Arch Wood has risen to some prominence in the North. The inhabitants of Archendale have always been known for their short tempers, grudges, arrogance, and love of intrigue. In this environment, Hoar's worship has begun to take hold, and quite a few of Archendale's inhabitants clandestinely worship the Doombringer. The priests of the Hidden Hand of Fate sponsor a number of bands, bounty hunters, and assassins active throughout the Heartlands and coordinate a loose network of vigilantes dealing rough justice throughout the wilder stretches of the Dales.

**Affiliated Orders:** The Hunters of Vengeance are an informal order of bounty hunters and vigilantes active throughout the Heartlands and the North. Few in number, their actions are spoken of with admiration and dread long after they have moved on.

The Fellowship of Poetic Justices is an order of bards and crusaders founded in the aftermath of the Time of Troubles. Dedicated to both Hoar and Tyt and supported by clergy from both faiths, members of the fellowship seek to spread tales of ironic justice throughout the Realms and deliver their words and deeds what violence often fails to accomplish.

Priestly Vestments: The clergy of Hoar wear their ceremonial garb whenever possible except when they wish to conceal their identity while stalking a perpetrator of some injustice. Their ceremonial raiment always includes a black tunic over a long gray robe, gold or black leather gloves, and a surreal mask that covers their faces when they are officially on a "hunt" for vengeance. Priests typically keep small tokens of their successes on silver-bordered, dark red sashes slung from their waists. They carry curved daggers, and sport the symbol of Hoar worked into piece of jewelry as their holy symbol.

**Adventuring Garb:** When adventuring, priests of the Doombringer wear whatever garb is best suited for the mission. Typically they garb themselves in leather armor when stealth is required, and the heaviest armor available when a frontal attack is anticipated. While they can wield any weapon, Hoarite priests must carry at least one blunt, one piercing, and one slashing weapon at all times. When injured (or anticipating injury) by an opponent, Hoarite priests are expected to use a weapon of the same type or at least the same damage type in response, so such attacks are more fitting in their impact. Those who deserve death should be finished off with their own weapons.

**Specialty Priests (Doombringers):**

**Requirements:** Dexterity 10, Wisdom 9

**Prime Req.:** Dexterity, Wisdom

**Alignment:** LN

**Weapons:** Any (if fitting, as described above)

**Armor:** Any

**Major Spheres:** All, charm, combat, law, guardian, necromancy, summoning, transformation, necromancy, cursing

**Minor Spheres:** Creation, divination, healing, protection, time, geography

**Magical Items:** Same as clerics

**Req. Prof.:** At least one blunt, one piercing, and one slashing weapon as soon as possible, hunting, tracking, three words of tongues (pick two: dwarvish, elvish, gnome, halfling, orc, Untheric)

**Bonuses:**

- Doombringers can incite a focused rage once a day in themselves. This rage allows them a +2 bonus to attack and damage rolls against a specific being or group of beings they are seeking to bring satisfactory justice against and +2 bonus to all saving throws. It takes one full round to incite this rage, which then lasts a turn or ceases earlier if all foes of the identified type are dead or unconscious. While in a focused rage, the recipient cannot flee from a fight against him or her targets. The target of the rage must be specific, such as "Therian Blackbeard," "this man before me identified as the murderer of an innocent child," or "the outlaw here of the Flaming Sword band." This cannot be applied to all creatures of a type, such as "all orcs" or "all thieves," and the group or individual is to be considered the object of the mission of righteous justice the doombringer is engaged in completing.

- Doombringers cannot turn undead, but if they make a successful attempt to command undead, they can order unholy creatures to seek out and attack their creators regardless of any commands (magical or otherwise) to the contrary, assuming the monsters did not seek undead prior to their transformation. If an undead creature is nonintelligent, it
ceases to seek vengeance as soon as it is no longer under the control of the
doombringer. Intelligent undead do not cease their quest for venge-
ance until they are permanently destroyed or their creator dies or is
destroyed. When the creator is killed, his undead creations immediately
collapse into dust, their vengeance spent.
- If a dying being begs for revenge against his or her killer or killers on his
or her deathbed with a doombringer in attendance, the priest can say a
special Prayer of Revenance upon the death of the luckless recipient.
This increases the chance to 25% that, if the recipient's Constitution is
18 and Wisdom or Intelligence is 17 or greater, the deceased will rise as a
revenant. The chance of a recipient of Hoar's Prayer of Revenance ris-
ing as a revenant if his or her ability scores do not meet the normal cri-
teria for a revenant is 5%.
- If killed unjustly (as adjudicated by the DM) and not raised from the dead
(or able to be raised), a doombringer always rises as a revenant. The weak-
ness of this revenant is not always to fire, as is normal for a naturally-
occurring revenant, and should be determined by the DM. For example,
some such revenants have had to be immersed in fresh water for one
turn or only been vulnerable to nonregenerative damage after a particular
item associated with them in life is destroyed in a particular way.
- At 3rd level, doombringers can cast shocking grasp (as the 1st-level wizard
spell) once per day.
- At 5th level, doombringers can cast lightning bolt (as the 3rd-level wizard
spell) once per day.
- At 7th level, doombringers can cast hand of Hoar (as the 4th-level priest
spell) once per day.
- At 10th level, doombringers can cast thunder staff (as the 4th-level wizard
spell) once per day.
- At 13th level, doombringers receive the benefits of a permanent protec-
tion from normal missiles spell.

1st Level: Spells
2nd Level
Scent of Vengeance (Pr; 2nd; Alteration)
Sphere: Animal
Range: 0
Components: V, S, M
Duration: 2 days/level
 Casting Time: 1 round
 Area of Effect: The spellcaster
 Saving Throw: None

This spell imbues the spellcaster with the ability to unerringly track any liv-
ing creature who has directly caused insult or injury to a designated being
(including the caster). This spell does not allow the tracking of undead crea-
tures, and the name of the being who committed the action must be
known for the spell to be effective. This spell can only be cast at the site of
the offending insult or injury. The priest can follow the trail across any ter-
rain by following the scent of his foe, even underwater or through the air if
she or he can swim or fly.

The only way for the quarry to throw the pursuit from the trail is to teleport,
employ a gate, shift to another plane or employ some other, similar
form of magical transportation. Even if the quarry employs such forms of
magical transportation, the tracking priest can continue to follow the trail
until the point of magical departure, at which point the spell ends.

The material components of this spell are a small token once possessed by
the quarry and the priest's holy symbol. Neither is consumed in the casting.

4th Level
Hand of Hoar (Fr; 4th; Abjuration)
Sphere: Law
Range: Touch
Components: V, S, M
Duration: Special
 Casting Time: 7
 Area of Effect: One intelligent creature
 Saving Throw: Neg.

This spell (also known as divine justice) inflicts a fitting punishment for an
act of cruelty upon a single living and intelligent recipient of the spell that
cannot be ended by dispel magic or other magical effects. It lasts until the
hand of Hoar has struck the spell's recipient or the recipient is dead.

Upon casting the spell, the priest of Hoar must touch the spell's recipi-
ent and then verbally accuse the creature of some particular injustice com-
mitted that caused harm (DM's discretion) to some other creature or to the
spellcaster. If the target fails a saving throw vs. spell, it is actually guilty of
committing the named injustice, and can understand the priest's accusa-
tion, then the spell takes effect. Note that the priest has no way of knowing
if the spell has actually taken effect except to hypothesize if a fitting re-
response occurs following the casting of the spell.

The vengeance of the hand of Hoar is swift and harsh. For example, if an
assassin kills the wrong target and is then subject to the effects of Hoar's di-
vine justice, it is likely the assassin will die while unintentionally foiling a
rival assassin's attack on the original target. If a mage imprisons an innocent
real and is then subjected to the effects of the hand of Hoar, it is likely that
Mage's next spellcasting attempt will take effect within the radius of a spo-
taneously-appearing wild magic region. The resulting miscarriage spell
might result in the mage being imprisoned. The effects of the hand of Hoar
vary on a case-by-case basis, and must be adjudicated by the DM, but
should be suitably ironic—a punishment to fit the crime.

The material components of this spell are a small token once possessed by
the one who committed the act of cruelty and the priest's holy symbol.
Neither is consumed in the casting.

(6th Level)
Revenance (Pr; 6 Necromancy)
Sphere: Necromantic
Range: Touch
Components: V, S, M
Duration: Special
 Casting Time: 1 round
 Area of Effect: One corpse
 Saving Throw: None

When cast on the corpse of any sentient being killed by another sentient
being, whether the death was accidental or deliberate, this spell causes the
corpse to rise as a revenant, as detailed in the MONSTROUS MANUAL, and
to immediately seek out its killer. If the corpse's killer is already dead,
this spell is of no effect and is wasted. There are no ability score require-
ments for the dead character as there are for naturally-occurring reven-
ants, but a salvageable corpse (at least in good enough shape to trans-
form into a skeleton or zombie if an animate dead spell were used) must
exist for this spell to be cast on. The priest has no control over the
revenant and may even be attacked by the undead creature if she or he
interferes in its quest for revenge. The revenant tracks its killer until it
destroys the killer or until 3-6 months pass, at which time its body
decomposes and its spirit rests in peace.

The material component for this spell is the priest's holy symbol and
some token that was important to the deceased being (such as a favored
scarf, locket, etc.).

Jergal
(Leader of the End of Everything, Judge of the Doomed,
Savant of the Crystal Spire, The Forgotten One,
The Pillars Once)

Demipower (formerly Greater) of
the Gray Waste, LN
Portfolio: Fatalism, order in death, proper burial, guardian
of tombs, protector of the names of the dead
Allies: Nakhar
Domain Name: Omnis/Crystal Spire
Superior: Kelenmvor (formerly Cyclic, and previous to that
Myrku)
Allies: Amaunator (now dead)
Foes: Cyclic, Veldaron
Symbol: A jeweled skull and a writing quill resting on a
scroll
Wor. Align.: LG, NO, LN, N, LE, NE

FAERUNIAN PANTHEON (Demipowers): Hoar, Jergal, 31
Jergal, Lord of the End of Everything, is responsible for keeping records on the final disposition of all the spirits of the dead. He is the statistician undertaker who strives for order in death, anticipating the ever-encroaching termination of all things living. Jergal strives for an orderly accounting of the fate of the world as it slowly sinks into death. Few mortals are even aware of Jergal’s existence except for a few sages studying ancient history.

Jergal was Myrkul’s predecessor as Lord of the Dead, although he apparently voluntarily relinquished that position to the Lord of Bones many centuries ago. Some sages believe Jergal held the portfolios of Shaal and Banato at that time, as well, and was venerated as Nakair by the Netherese survivor states. After stepping down from his position, Jergal became the Senseshal of Bone Castle, assisting Myrkul in the execution of his duties. In the intervening centuries, Jergal has become the Forgotten One and faded into Myrkul’s shadow.

Jergal made a brief appearance in the Time of Troubles, but when Cyriss succeeded Myrkul as Lord of the Dead, the Scribe of the Doomed continued to serve as the Senseshal of Bone Castle. A core component of his very being makes Jergal absolutely loyal to the current Lord of the Dead, regardless of who holds that office. From Jergal’s actions during Cyriss’s tenure, however, it is apparent that while Jergal is utterly loyal to the office of Lord of the Dead, he does have the freedom to subtly undermine the current officeholder if she or he is not true to the position’s responsibilities.

Jergal seems to find working with Kelemvor, the new Lord of the Dead, much more to his personal satisfaction. The Forgotten One serves the Judge of the Damned as senseshal by maintaining careful records of all who enter the Crystal Spire. Kelemvor’s new abode built on the rubble of the Bone Castle. It is possible that Jergal will regain some of his former prominence among Kelemvor, but it is equally likely that the Senseshal of the Crystal Spire will pass on to death himself, having found a suitable successor to his old position. Regardless, the Scribe of the Doomed has little apparent interest in the living save for recording their final fates.

Jergal retains a fondness from Netheril’s heyday for the long-vanished Amanator, valuing that ancient sun god’s adherence to law and order, but he otherwise has few allies aside from Kelemvor, and even fewer friends. Following the events of the Cynridhesh debacle, Jergal has nothing but scorn for Cyriss, the former Lord of the Dead, considering him anathema to the society he’d devoted his life to. In the aftermath of Velsharoon’s divine ascendance, Jergal spends much of his efforts in the Realms combating the Necromancer’s efforts to prolong life into undeath and to thwart the orderly procession of death in the Realms.

Jergal never angers, and always speaks with a disembodied, chiding voice that echoes with the dry whisper of a long-forgotten crypt. His tone is always bland, his words fatalistic, and his demeanor excessively formal. Most mortals find the Forgotten One a shadowy, sinister figure who leaves a vague feeling of unease and weariness in their wake. Jergal is totally focused on death and perceives life as a momentary existence before death’s eternity. A few have noted that Jergal’s philosophy and actions resemble a mortal attempting to tidy up his affairs and accounts before his imminent death.

This monstrous scribe is despised in his religion’s art as a smooth gray face holding no features other than a pair of bulging yellow eyes. His body is nothing but a shadow-furred gray cloak which rises and falls as buffeted by an unseen wind, and he wears white gloves that are supported by invisible hands and arms.

Jergal’s Avatar (Cleric 25, Necromancer 18)

Jergal appears as a wizened, insubstantial mummy of some ancient, alien race. His skin is gray and tightly drawn across his frame. His bulbose, yellow, lifelike eyes and insectoid mandibles resemble a cross between a humanoid and a preying mantis. His ears and nose are barely distinguishable from his elongated skull. Most of his body is covered with an utterly lifeless cloak that seems to absorb the very atmosphere that envelops it. His white gloves cover elongated, claw-like hands and forearms. He always clutches a thick scroll covered with intricate, incomprehensible script and a freshly inked quill in his hands. Jergal draws his spells from the spheres of all astral, law, combat, divination, elemental, guardian, necromantic, protection, thought, time, travelers, war, wards, and weather and from all schools except illusion/phantasm and enchantment/charm. He has reversed access only to the spheres of animal, creation, healing, and plant, although he is able to use the positive spells from the healing sphere on his clerics only.

AC -3; MV 15; HP 156;THACO 4; #AT 2
Dmg 1d10+enervation
MR 60%; SZ L (10 feet)
Str 18, Dex 13, Con 20, Int 22, Wis 23, Cha 10
Spells: P: 1/2/2/2/11/1/0, W: 3/5/5/5/5/3/2/1
Saves PD 2, SR 5, FP 5, BW 8, Sp 6

Special Att/Def: Jergal never wields a weapon. The touch of either hand causes enervation (as the 4th-level wizard spell of the same name) in addition to his normal damage. If he successfully hits with both hands in the same round, in addition to the normal effects, he draws the victim through his nonliving flesh, leaving a bloodied, bitternerted frame on the unfortunate victim (as the 9th-level wizard spell of the same name). The outer side of Jergal’s cloak is itself a gate to the Negative Energy Plane, and anyone touching his mantle must succeed at a saving throw vs. death magic at a -3 penalty or be sucked into that plane of absolute nothingness and die.

In a single round, Jergal can, by looking into a being’s face, read the entire tapestry of its life and death, regardless of any magical protections or psionic defenses, and then distill it to its simplest expression. During this probe, a being is utterly helpless and completely paralyzed. This extrasensory touch is perceived as something cold and inhospitable seeping across the mind and burrowing into every memory. Simply by inscribing a mortal’s name on his voluminous scroll, Jergal can inflict the targer’s fated demise immediately upon it. Such victims must make a successful saving throw vs. spell at a -2 penalty or be transported forward in time to the moment of their death. Thereafter, they are relegated to the afterlife for eternity, and may never be raised or resurrected.

Other Manifestations

Jergal can take the form of any undead creature, gaining all its innate abilities in doing so. He also retains his enervation and energy drain attacks, provided that they are not equalled or surpassed by the form he has taken. He can also take the form of a mortal man with a great white beard, bent with extreme age yet holding intelligence and a driving energy within his sunken eyes. Jergal’s preferred manifestation is the sound of a shrieking female beseeching every living thing to hear her. This manifestation often occurs upon the death of an exceptionally long-lived mortal, particularly one who has extended his or her life with potions of longevity and like magical manipulations—such as the magic of an archwizard.

Jergal is served by a wide variety of creatures seen as harbingers of death in various cultures: a barbed spider, a grinning raven, a graying raven with a white-bearded vulture known as N’at, a trio of young fey spirits into the afterlife to their preordained realms at Jergal’s bequest. The Lord at the End of Everything also exerts his influence through a variety of undead tied to the Negative Energy Plane, such as shadow swarms, specters, and wraiths as well as trillochs, wraiths, and xeg-yi. Jergal has somewhat de-emphasized his affiliation with undead that sap energy since Kelemvor’s assumption of the position of Lord of the Dead, but he is still not reluctant to call upon them when their use most efficiently accomplishes a task his superior has set before him—he merely does not dwell upon their use when reporting to Kelemvor.

The Church

Clergy: Clerics, monks, specialty priests
Clergy’s Alignment: LN, LE
Turn Undead: C, Yes, if neutral, SP: Yes, at priest level +2, Mon: No
Command Undead: C, Yes, if evil, SP: Yes, at priest level +2, Mon: No

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

Jergal has only a handful of living worshipers, but it is believed several score of his priests still survive as mummiess and greater mummiess in long-sealed tombs. These mummiess still possess their living intelligence and can cast priest spells. While most are lawful evil in alignment, some favored few tend toward a stricter lawful neutral ethos.
Priests of Jergal existed historically only in very lawful and militaristic societies which did not venerate Deneit or any of the goodly gods. In addition to serving as scribes, funerary workers, and mourners, Jergal's priests kept careful records of births, deaths, and taxes for the kings and rulers they served. Jergal was perceived in such societies as a compassionate steward of death who would visit each mortal at their appointed time and transport them to the afterlife.

Jergal's few temples are typically lifeless stone mausoleums or dry, dusty crypts. Animals and plants never live long in these dreary, bleak houses of endless drudgery. Sentinels who toil daily in Jergal's dusty temples quickly age and grow weak, yet never die before their appointed time, dooming them to a life of vulnerability. Rare visitors to such shrines find long rows of scrolls dutifully recording the affairs and fates of the short-lived mortals in the surrounding lands.

The clergy of Jergal are known as the Scriveners of Doom. Within their ranks, the high priest of each temple is known as First Scrivener of Doom, but otherwise they are called by the names of their temple cities or towns. The faith has always been evenly split between clerics, monks, and specialty priests, known as doomscribes.

**Doomga:** Each being has an eternal resting place that is chosen for him or her at the moment of creation. Life is a process of seeking that place and eternal rest. Existence is but a brief aberration in an eternity of death. Power, success, and any other destiny in the material realm is subject to the fall, the destruction of the body, or the end of the universe. Only death is absolute, and then only at its appointed hour. Seek to bring order to the chaos of life, for in death there is finality and a fixedness of state. Be ready for death for it is at hand and uncompromising. Life should be prolonged only when it serves the greater cause of the death of the world. Unearnest death is not a gift but a curse. To live is a duty of a chosen few who serve the Lord of the End of Everything.

**Day-to-Day Activities:** Mummified Scriveners of Doom are chosen priests who continue to serve their lord by delaying their eternal rest to bring order and regulation to the disposition of the dead. Buried in long, forgotten crypts, they do nothing but scribble the fate of all living on cracked parchments. Some are served by skeletons and skeletons, but never by sentient undead. For eons Jergal has whispered to his mummified clerics an unending litany of names and fates that they then dutifully record on scrolls until Jergal grants them eternal rest. It is said that when the world finally perishes in a great cataclysm or a great war, it is simply a duty of a chosen few who serve the Lord of the End of Everything.

**Priests of Doom:** Those who follow Jergal's faith are known as priests of doom. They serve the deity in their temples and temples. The faith has always been evenly split between clerics, monks, and specialty priests, known as doomscribes.

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a doomscribe confronts an undead creature, she or he may be able to specifically identify the creature (discerning between a ghost and a common ghost or identifying otherwise with a successful ability check). In addition, provid- ed the doomscribe makes another successful ability check, she or he re- calls the creature’s specific weaknesses and natural defenses or immuni- ties. 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: Doomscribes 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, doomscribes learn about the dangerous behavior of the creatures that inhabit the nether regions, including such fiends as tanar’ri and baatezu. When checking their netherworld knowledge, doomscribes make an ability check against their Wisdom score minus three. With a successful ability check, netherworld knowledge can reveal the specific weaknesses and natural immunities of beings from the Outer Planes. Netherworld knowledge can also be used to clarify the exact type of extraplanar creature encountered with a successful ability check.

- Some doomscribes retain their abilities into undeath as mummies and greater mummies. Living doomscribes have no choice in the matter: Jergal decides, in some fashion inscrutable to mortals, at the moment of death whether a doomscribe’s services will continue to be needed on the Prime Material Plane and she or he will then become a mummy in Jergal’s service.
- All spells cast by doomscribes from the spheres of law and time are cast at double effective levels in all aspects.
- Doomscribes gain a saving throw vs. petrification against any form of energy-draining attack that could drain them of experience levels or hit points.
- Doomscribes can feign death (as the 2nd-level wizard spell) or cast a ray of enfeeblement (as the 2nd-level wizard spell) once a day.
- At 3rd level, doomscribes are able to cast mummy touch or shall watch (as the 3rd-level wizard spells from Pages From the Mages) once per day.
- At 5th level, doomscribes are able to cast undead ward (as the 5th-level priest spell) once a day. The ward they create turns undead creatures at the level of the doomscribe using this ability, rather than two levels lower.
- At 5th level, doomscribes become immune to one level of energy-draining damage per day. Thus, if they are struck by a creature that causes them to lose two levels of experience and they fail their saving throws, they only lose one level of experience. They gain another level of immunity at 10th level, and yet another (for a total of three) at 15th level.
- At 7th level, doomscribes are able to cast entanglement by touch (as the 4th-level wizard spell) three times per day.
- At 10th level, doomscribes are able to animate dead (as the 5th-level wizard spell) once a day. Since Kelemvor became the Lord of the Dead, the creation of additional undead by Jergal’s clergy is discouraged. Nonetheless, creating nonintelligent undead is vastly preferable to the creation of sentient undead, and some priests continue to employ this ability.
- At 13th level, doomscribes can cast age creature (as the 6th-level priest spell) twice a day. This ability is not doubled in effect.
- At 20th level, doomscribes are able to energy drain (as the 9th-level wizard spell of the same name) by touch once per day.

Jergall Spells

1st Level
Detect Living (Pr 1; Divination, Necromancy)
Sphere: Divination, Necromancy
Range: 0
Components: V, S
Duration: 1 round/level
 CASTING TIME: 4
Area of Effect: 60-foot-radius sphere, centered on caster
Saving Throw: None

This spell discovers emanations of life, making all living things within the area of effect glow with an easily discernable aura visible only to the caster. Intelligence is the main quality upon which the spell focuses, because more intelligent creatures glow more brightly. The spell does not allow direct mental contact and does not detect magically or psionically-shielded creatures or the wills of "not present" scryers such as wizards using wizard eyes or crystal balls. Beings hidden in extradimensional space are considered "not present." This spell can detect life that is invisible, concealed, disguised (even trapped within solid objects or magical forms), astral, or ethereal, but does not reveal the true state of the life. This spell gives no hint of the nature, thoughts, or inclina- tion (in other words, hostile or friendly) of the life detected.

This spell was developed by Scryeners of Doom who understood that mortals often flee from eternal rest, too blinded by fear and ignorance to re- alize that a priest is trying to help them. The spell also serves as a defense against living adversaries who might try to ambush the spellcaster.

3rd Level
Determine Final Rest (Pr 3; Divination)
Sphere: Divination
Range: 10 yards
Components: V, S
Duration: 1 turn
 CASTING TIME: 6
Area of Effect: 1 creature or 1 corpse
Saving Throw: Neg.

This spell is similar to know alignment in that it enables the priest to read the aura of a living or deceased creature. However, this particular strain of magic is used to quickly determine the Outer Plane and the particular level within that plane (if it possesses more than one) to which the examined individual correctly should be consigned to after death (as determined by a being’s reli- gious nature, and alignment, though the DM notes these are they are not re- vealed to the spellcaster). If a being has been sent to an incorrect final rest or redirected unwillingly en route, this spell notes that fact, but not the destina- tion to which the being has been sent. Note that those spells and objects that would prevent a know alignment spell from functioning also inhibit a de- termines final rest spell. Corpses do not normally receive a saving throw vs. this spell unless they are actually undead creatures.

4th Level
Seek Eternal Rest (Pr 4; Alteration)
Sphere: Necromantic, Time
Range: 0
Components: V, S, M
Duration: 5 rounds or until the caster attempts to turn undead
 CASTING TIME: 7
Area of Effect: The caster
Saving Throw: None

By means of this spell, the priest can augment his or her next attempt to turn undead. While empowered by the effects of this spell, priests who suc- cessfully turn undead on their next attempt to do so irrevocably dispel the undead creatures they turn. For example, if a 4th-level cleric attempted to turn a ghost and rolled an 19 after casting seek eternal rest, the ghost would be immediately destroyed.

Priests who are empowered by the effects of this spell and who automatically dispel the type of undead they are turning affect twice the normal number of undead. For example, if an 8th-level cleric attempted to turn a host of skeletons, she would automatically dispel 4d6+4d4 skeletons.

If the priest does not attempt to turn undead within five rounds of cast- ing seek eternal rest, the spell ends with no effect and is lost.

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

5th Level
Jergall’s Mind Probe (Pr 5; Divination, Necromancy)
Sphere: Divination, Necromancy
Range: Touch
Components: V, S, M
Duration: Special
 CASTING TIME: 8
Area of Effect: 1 creature
Saving Throw: Neg.

This spell combines the effect of a 3rd-level wizard spell paralyze with the 2nd-level wizard spell ESP. Upon casting this spell, the priest gains the ability to attack a single sentient being with the effects of this spell. The priest must roll a successful attack roll in order to strike an opponent and
deliver the spell effects. The priest can delay the attack indefinitely while trying to successfully complete an attack, but if he attempts to cast any other spell before successfully employing this spell, the previously cast but unused mind probe is immediately lost. Any sentient being touched by the spellcaster (other than himself or herself) following the casting of this spell is considered the target of this spell, even if the priest did not intend to attack that being.

When the priest touches a sentient being, the target must make a successful saving throw vs. spell to avoid the spell’s effects. If the saving throw is successful, the spell ends immediately with no effect. If the saving throw is failed, the target is paralyzed for 2d4 rounds. Creatures that are immune to paralysis, as well as undead and unliving creatures such as golems, cannot be affected by this spell. Nonintelligent creatures are similarly immune.

While a being is paralyzed by the effects of this spell, the priest can probe every corner of its mind. This aspect of the spell is blocked by magical or psionic defenses to ESP, mind-reading magic, or similar protections. The only type of information the priest can determine is the professed faith of the victim of this spell, how true the victim has been to its professed faith, how well the victim has used its natural strengths over the course of its life, how well the victim has dealt with its weaknesses over the course of its life, the failure of which the victim is most ashamed, and the accomplishments of which the victim is most proud. One such nugget of information, in order, is learned per round that the paralysis is in effect.

The spell is ended immediately if the priest casts another spell, as stated previously. The priest can concentrate on probing the mind of the spell’s target. This concentration is a violation of a being’s sense of self that most victims targeted by this spell build up a strong hatred for the casting priest during the spell’s effects.

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

7th Level
Gate of Doom (Pr 7; Conjuration/Summoning)
Sphere: Summoning
Range: 10 yards
Components: V, S, M
Duration: 1 round/level
 Casting Time: 1 round
Area of Effect: 10 square feet per level
Saving Throw: None

This spell creates a wall of energy from the Negative Energy Plane that is actually a portal to that fell place. A gate of doom appears as a shimmering curtain of lightless black. Any mortal creature who touches a gate of doom suffers 2d6 points of damage. This self-sacrifice temporarily holds interaction with the Weave in abeyance, causing all magic to cease functioning for a few minutes. Without a steady infusion of magic, the floating cities of Netheril plummeted to the ground. Karsus was slain instantly when Mystryl sacrificed herself, as her action broke his link to her magic.

Karsus (Dead)
(The Momentary God, The Archwizard)
Demipower of the Prime Material Plane, N
Portfolio: Folly of overwhelming arrogance and ambition, unending hubris
Alignment: None
Domain Name: Formerly: Toril/Feairst; currently minded in the Dire Wood and tenuously adrift in the Astral Plane
Superior: None
Allies: None
Foes: Mystra
Symbol: None
Wor. Align.: LN, N, CN, LE, NE, CE

Karsus (KAHR-us), the Momentary God, was a mortal who achieved divinity for a brief instant before being destroyed by the folly of his own overwhelming arrogance and ambition. However, unlike most dead powers who are transported to the Astral Plane, the Archwizard exists as only a sort of divine, unmoving, unresponsive phantom on the Astral Plane and persists in a form of unlife within the heart of the Dire Wood. In a sense, he is bound to the moment of time at which he was destroyed by the twisted magic of the Dire Wood.

As a mortal, Karsus was a mentalist (one of three wizard classes found in Netheril) who created Karsus’s avatar, a 12th-level spell that forever changed the way magic functions. This fantastic spell, the only 12th-level spell ever created, was designed to temporarily steal the powers of a deity, allowing the spellcaster to briefly become divine. When Karsus cast his incantation, he foolishly chose Mystra, the goddess of magic, as his target. Knowledge has always outweighted wisdom in the minds of the ambitious, and Karsus was no exception.

After casting his spell, the body of the Archwizard swelled with the sudden influx of godly power, and his mind filled with unimaginable knowledge. Karsus instantly realized the horrible mistake he had made, but he knew there was nothing he could do to stop the inevitable. The Archwizard had stolen the mantle of divinity from the one power whose portfolio required her to constantly rework the Weave of magic—the Weave that Netheril and its glint of magic constantly threatened to unravel. When Mystra lost her ability to maintain the Weave’s integrity, Karsus was ill-equipped to serve in her stead. The Weave began to fluctuate wildly, and the lands of Netheril and beyond were inundated with a flood of raw magic which surged and ebbed with far greater power and destructive force than had ever been seen before.

Mystryl sacrificed herself to save the Weave before the damage became irreparable. This self-sacrifice temporarily holds interaction with the Weave in abeyance, causing all magic to cease functioning for a few minutes. Without a steady infusion of magic, the floating cities of Netheril plummeted to the ground. Karsus was slain instantly when Mystryl sacrificed herself, as her action broke his link to her magic.

Karsus’s Avatar and Other Manifestations
Karsus, having only existed as a god for an instant, never created an avatar. If he had, it would have likely exhibited some of the powers he held as a mortal at the time of his destruction. He was a 41st-level mentalist wizard with the following ability scores: Str 18, Dex 15, Con 23. (See the Netheril: Empire of Magic campaign expansion for information on mentalists, who are one of the precursor classes to modern mages and specialist wizards.)

Even in death, Karsus’s undying spirit persists amidst the chaotic magic of the Dire Wood. The Archwizard’s essence is enshrined in a single point of time by the magic of the lich Wulgreth, and it manifests in three separate
pieces. Each manifestation contains one portion of Karsus' tripartite spirit. It is believed that Karsus cannot depart from the Realms until his sundered spirit is rejoined to one.

Karsus' mortal body survives as a tall butte of red stone embedded in the ground in the eastern reaches of the High Forest and eroded by the elements. This manifestation of his spirit radiates the sphere of heavy magic responsible for the creation of the Dire Wood and represents the ever-brooding magical chaos resulting from Karsus' folly. During the Time of Troubles, a powerful spellcaster, possibly Azurth, encircled the black, petrified trees that marked the boundaries of the Enchanted Wood with an outer ring of albino oak trees. As a result, the Dire Wood no longer expands, but it does persist.

Karsus' gigantic, ever-bleeding heart beats ponderously within the butte itself. This manifestation is essentially powerless, but it cannot be destroyed, even if its red stone prison were somehow sundered. Karsus' heart continuously radiates an enchantment similar to the sadness effect produced by the 4th-level wizard spell emotion. No saving throw to avoid its effect is allowed, and magicians must face Karsus' heart defenses against this effect. The radius of the emotion's area of effect seems to fluctuate wildly from the immediate environs of the red stone butte to the entire Dire Wood.

Finally, an animate stone statue depicting Karsus in his original form resides in the temple built atop the red stone butte. This manifestation bleeds an ever-flowing stream of otherworldly bloodlike liquid from the gaping hole in its chest above its heart. This flow eventually mingles with the Heartblood River, giving it the color for which it is named within the confines of the Dire Wood. The statue itself is a stone golem created by Wulgareth to hold one part of Karsus' essence. If destroyed, it always reforms within 3 hours, emerging intact from the floor of the temple.

The Church

CLERGY: Lay followers of any class except priests, paladins, or rangers
CLERGY'S ALIGN.: LN, CN, LE, NE, CE

All lay followers of Karsus receive ancient history (the Shadowed Age of Netheril) as a bonus, nonweapon proficiency if they are instructed by a well-established cult familiar with the era.

The tale of Karsus' folly has long been lost to time, and the Momentary God is all but unknown in the Realms today. The elves and half-elves of the eastern High Forest view the Archwizard as the embodiment of human arrogance and its retribution and mourn the destruction of humankind's folly. After the destruction of Netheril, many Netherese fled their nation's collapse to the lands claimed by the elves of Eerlann by following a series of "dream visions." At the base of the red stone butte formed where Karsus fell, they built the city of Karse in ~298 DR. The inhabitants of Karse created a cult to the fallen Archwizard that persisted for slightly more than a decade. Followers of the Momentary God clung to the mistaken belief that Karsus could somehow restore the people of Netheril to their former glory. With Wulgareth's hidden assistance, the cult was exposed as a sham lacking any divine patron. Karse was destroyed in the ensuing fighting and abandoned.

The misguided inhabitants of Karse built but a single temple to the Momentary God on top of the red stone butte that they believed imprisoned his essence. The cult included many individuals of various classes in its ranks, but most were minor magelings with little talent or ability. The cult died out before a formal hierarchy of titles could be established. Members of Karsus' clergy were known informally as Heartbloods.

Dogma: The cult of Karsus in ancient Karse taught that the fall of civilization (in other words, Netheril) was a result of humankind's folly and pride being punished by the wrath of the gods. Karsus in his arrogance had destroyed Netheril, but the very act which caused Netheril's collapse transformed the Archwizard into a being both human and divine. Karsus, they believed, would be reborn to lead humankind into a new age of magic built on the ashes of the old but tempered with experience.

Day-to-Day Activities: The cult of the Momentary God primarily consumed itself with the administration of Karse, the mining of rich metal deposits in the neighboring Star Mountains, and an unending series of unsuccessful rituals designed to reawaken Karsus and usher in the promised rebirth of Netheril.

Holy Days/Important Ceremonies: Karsus' followers performed an endless series of rituals designed to reawaken their god. These ceremonies were supposedly inspired by the "dream visions" of the cult leaders, similar to those that had led the Netherese to Karsus's mortal form. Although the ceremonies changed from month to month, most involved extreme displays of various emotions and rolling chants synchronized with the endless beating of Karsus' heart.

Major Centers of Worship: The Shrine of the Undying Heart, located atop the red stone butte formed from Karsus' mortal form, is constructed from pink marble that has been stained a deep crimson hue. The temple consists of a circle of 36 pillars, each over 10 feet in diameter, with a total radius of 100 feet. A hemispherical roof, apparently hewn from a single stone, surrounds the circle of columns. In the center of the shrine stands a life-size statue of a human heart that appears to undulate in harmony with the beat of Karsus' true heart and is covered with a continuously swirling sheen of blood.

At one time a ring of outlying buildings surrounded the temple proper, but they have long since vanished. No tunnels or chambers have been dug into the butte. Altering Karsus' earthly form was seen by the cult as an act of heresy deserving of immediate execution. A stone golem carved to resemble Karsus that contains one part of his essence aimlessly wanders within the temple's confines. It immediately attacks any intruders, a legacy of Wulgareth's corrupting influence.

Affiliated Orders: Wizards in the cult of Karsus formed the Order of Thaumaturgists. Many researched new spells in the wake of Mistyr's demise and the subsequent transformation of Netheril's magic. Some of their long-lost spell tomes may still survive in shattered tomes scattered about the confines of the Dire Wood.

Priestly Vestments: All Heartbloods were expected to garb themselves in blood-red robes with gold and silver trimmings.

Adventuring Garb: The cult of Karsus forbade the use of any form of armor. Only staves, daggers, and darts were permitted to the clergy.

Karsus' Spells: 12th Level

Karsus' Avatar

(Wiz 12; Invocation/Evocation, Enchantment/Charm, Alteration)

Field: Mentalism
Range: Unknown, probably 0
Components: Unknown, probably V, M
Duration: Unknown, limited
Casting Time: Unknown
Area of Effect: The caster
Saving Throw: Unknown

The only 12th-level spell ever created, this incantation enabled Karsus to steal the power of a deity. All notes and information developed by Karsus regarding the casting of this spell were destroyed by Mistyr, scourge of Mystoral. Even if the spell were reformed, it could never again be cast, since Mistyr has since changed the way magic works, making 11th and 12th level incantations impossible.

This spell required countless unique and currently impossible-to-acquire material components. For example, Karsus had to dip a gold dragon's gizzard in a brew of tarrague blood and bile from a 12-headed hydra just to enchant one of the many material components required to cast the spell.

Lure

(The Unicorn, the Unicorn Queen, the Queen of Talking Beasts and Intelligent Monsters)

Demipower of the Prime Material Plane, CG

PORTFOLIO: Talking beasts and intelligent nonhumanoid creatures
ALIASES: Silvermyoon, Luree, Yathghera the Winged Q'leen
DOMAIN NAME: Toril/PAIRON
SUPERIOR: Mielikki
ALLIES: Chauntra, Gweron Windstrom, Mielikki, Nabolion, Shialla, Seilune, Silvanus
FOES: Malar
SYMBOL: Unicorn head against the background of a silver crescent moon or a white unicorn rampant against a silver crescent moon
WOR. ALIGN.: LG, NG, CG, LN, N, CN
Lurue (Luh-RUE) the Unicorn, also known as "Silverymoon," is the goddess of talking beasts and good intelligent monstrosities. She is venerated by many sentient beasts who have inherited or magically acquired the ability to speak human and demihuman languages. While some entire species, such as unicorns, pegasi, and talking owls, venerate her as Queen, many of her worshippers are outcasts from their own kind due to their unique abilities or divinity in their own right, serving rather as conduits for the actions of Uthgar or Ulutius, respectively. Lurue is a deity in her own right, and always has been to the knowledge of her faithful. However, her primary group of worshippers is not human, or even humanoid, and most of them do not maintain worship of a more personal kind due to their unique abilities to show her. In this realm of Karashtra in the Beastlands in the Outer Planes, it is extremely close to Nubanion.

The Queen of Talking Beasts and Intelligent Creatures is often taken with wanderlust. She can be whimsical but is infinitely loyal once she takes someone into her trust, and she never abandons her worshippers in times of need. When faced with no other option but to combat, Lurue is a dedicated and intractable foe, but she prefers light banter, clever riddles, new discoveries, and the joyous exploration of life.

Lurue’sAvatar (Mage 23, Cleric 19, Ranger 17, Bard 16)
Lurue appears as a gigantic, beautiful unicorn bathed in a silvery nimbus. (On Evermeet, as Yathaghra, she appears in this same form with gorgeous silver-colored and opalescent pegasi wings.) Her horn, known as the Argent Alcimos, is made of the purest silver. She is a powerful and formidable adversary. The Unicorn favors spells from the spheres of animal, divination, charm, healing, plant, and sun and the schools of abjuration, alteration, divination, enchantment/charm, and illusion/phantasm, although she can cast spells from any sphere or school except for harmful necromantic spells.

AC -3; MV 25, Fl 72; HP 175, THAC0 4+; At 6
Dmg 2d6x2/2d6x2/2d2x2x5+5x2 (hoof/hoof/fullcorn +5)
MR 85%; SZ L (10 feet tall at the shoulder) to H (15 feet tall at the shoulder)
Str 18, Dex 23, Con 19, Int 24, Wis 19, Cha 22
Saves: FP DM 2, RSM 3, PP 4, BW 4, Sp 4

Special Attack: Lurue is incredibly quick and nimble in battle. She can trample with her forehooves (up to two targets, one per hoof) or kick with her rear hooves (both hoof attacks on one target) twice each per round. She can also thrust with her horn, which is treated as an alcolm +5, twice per round. The Unicorn Queen can charge into battle, using her horn as lance and strike for trifle damage (6d12) once in a round, but she cannot use her hooves in the same round.

The touch of Lurue’s horn to a mortal being acts as a heal spell, a regenerate spell, a neutralize poison spell, and a silver tongue and stary eyes spell if she so wishes. One side effect of this touch is that it bathes the recipient in a silvery faerie fire radiance for 40 friendly and leaves a permanent silver tattoo of Lurue’s symbol over the recipient’s brow. The touch of Lurue’s horn to any body of water is equivalent to that of a triple-strength sweet water potion.

Lurue can teleport without error at will. She can sprout or retract a pair of translucent, silvery wings at will, flying when they are displayed at 72 (A). Once per day she can speak a holy word to create a forbidden, and banish an evil extraplanar being. Any female of pure heart and good alignment that Lurue allows astride her back (an extraordinarily rare and treasured gift) immediately gains two points of Charisma permanently.

It is said that if Lurue ever loses her horn, spring will never return to Faerûn, and the continent will perish beneath the icy claws of an endless winter.

Lurue is immune to all spells or spell-like effects from the school of enchantment/charm or the spheres of charm, to paralysis, all poisons, and to all hold magics. She can only be harmed by spells and by +3 or better magical weapons.

Other Manifestations
Lurue often manifests at night as a silvery nimbus around Selûne visible to a few lucky individuals. Such individuals are said to receive Lurue’s blessing, a +1 bonus on all saving throws until the following dawn.

The Unicorn Queen sometimes appears on the horizon as a ghostly silver unicorn leading the Silver Herd—12 unicorn stallions of maximum hit points—in a spirited run. If a devout worshiper of the Queen of Talking Beasts and Intelligent Creatures, the merest shadow of the Unicorn, or the attackers in a thunderous stampede led by her ghostly queen. This ghostly charge is usually enough to scare off most antagonists, but if the unicorn stallions attack until their opponents are driven off. If any of the unicorn stallions is slain, he immediately evaporates into morning dew. If the entire Silver Herd is vanquished, Lurue’s avatar calls the other nature deities to her aid, solidifies, and attacks without mercy.

Silverymoon is served by courage, hope, temperament, and wisdom minor incantations, unicorns, faerie dragons, fleters, ki-rin, pegasi, pseudo-dragons, talking owls, giant lynxes, treysrams, and a wide variety of sentient, talking beasts. She is said to love flowers, from romantic white and red roses to simple daisies, and to have a persistent sweet tooth with a special fondness for mint and for honey wine.

The Church

Clergy: Clerics, specialty priests, crusaders, mystics
Clergy’s Align.: NG, CG, CN
Turn Undead: Yes, Sp, No, Curi: No, Mys: No
Command: Undead: No, Sp, No, Curi: No, Mys: No

All clerics, specialty priests, crusaders, and mystics of Lurue receive religion (Faerûnian), land-based riding (horses), and land-based riding (unicorns) as bonus nonweapon proficiencies. All of Lurue’s priests must be female and may be human, half-elf, or elf.

Lurue is well-loved by the most gentle and primal of the most gentle races throughout the North and wherever else she is known. Sightings of any unicorn are considered lucky, and the appearance of the Unicorn Queen is a blessed event. Dour guardians of order and discipline view her as flighty and mischievous, but most sentient creatures admire her free spirit and unrestrained, rollicking joy.

Lurue is worshiped in sylvan glades and moonlit glens wherever unicorns tread. She has no temples dedicated in her name, choosing instead to be worshiped at sacred natural sites and holy groves. The banks of the Unicorn Run, the river which winds through the southern reaches of the High Forest, are representative of her holy sites. Unicorns are known to cavort and gambol along the Unicorn Run’s banks, and they are an example of woodland nature in its purest and most unspoiled incarnation.

Priestesses of Lurue have no formal hierarchy of titles. Junior clergy are known as Sisters of the Moonlit Sky, and senior clergy are known as Sisters of the Silver Moon. Those priestesses lucky enough to have ever ridden a unicorn are forever known as Ladiescorn. The clergy comprises clerics, crusaders, mystics, and specialty priests, known as silvermaids. The breakdown of classes within the clergy is approximately 40%, 10%, 5%, and 45%, with little differentiation between the types in the respect they lend each other or their responsibilities.
Lurue has many beasts in her clergy as well. Most unicorns could be considered lay priests of Silverymoon, as might quite a few pegasi. Lurue grants any unicorn who worships her the power to cast one beneficial priestly spell of any sphere or level per day.

Dogma: The Unicorn is a symbol of hope, joy, salvation, and protection for the needy, forlorn, and forsaken. Life is to be relished and lived with laughter. Quests are to be taken on a dare and gifts are to be made on a whim. Impossible dreams are to be pursued for the sheer wonder of the possibility of their completion. Everyone, no matter how unique, is to be praised for their strengths and comforted in their weaknesses. Evil melts quickest in the face of a rapturous and unshackled joy. Search for the unicorn and in the pursuit find happiness.

Day-to-Day Activities: Priestesses of Lurue spend their days providing aid and comfort to the needy, lending support to dreamers so that they can achieve their aspirations, and rescuing all who need aid from whatever assaults them. Few stick to a single duty for any length of time, though they are very good about seeing a single particular task through to the end. Few are not entertained by the unicorn's light and music. Many of the clerics are adventurers who travel about the Realms seeking wrongs to right and finding a good balance of merriment, new experiences, and self-improvement in such a profession.

Holy Days/Important Ceremonies: Lurue's twin holy days are Midsommer's Eve and the Feast of the Moon. The former holiday is celebrated in a night-long festival of revelry, wild antics, and much hullabaloo. Such events are marked by wild rides through the countryside and sky, numerous theatrical skits, humorous oratories, mock duels, and banquets. Everyone joins in Lurue's romantic declamations. Many unicorns take a mate for life on this night.

The Feast of the Moon is a quiet ceremony marking the onset of winter and serving as a time for remembering those who have passed away and now "dance with the unicorns." Many great works of art and epics have been unveiled during the Feast of the Moon to quiet applause, particularly in the city of Silverymoon, which celebrates its founding on this day.

Major Centers of Worship: Lurue's worship is scattered throughout the North, but her namesake, the city of Silverymoon, serves as the spiritual heart of her faith. The city is built along the banks of the River Ruvin at a site sacred to both Lurue and Mielikki. According to legend, these shallow were the site where Mielikki first encountered Lurue ages ago. The Unicorn Queen appeared on a shaft of moonlight, the newly foaled child of Sefune, while the Lady of Forests was quenching her thirst from the trees. A strange magic seemed to feed the unicorn's power. Max had Lurue run through the forests of the North chasing the moon, but the site remained holy to Lurue. Thereafter Lurue was seen on occasion in the vicinity of the Silver Ford as a glowing unicorn whose appearance was considered lucky.

The pair of goddesses returned centuries later disguised as a female ranger and her steed. They fell in love with the Moonsilver Inn and Silverymoon Town, which had been built on the site, since the inhabitants chose not to plunder the forests and destroy, but rather build in harmony with the land. The goddesses blessed the inn with their power, promising safety to all who kept goodness in their hearts.

Today, Lurue has no specific shrine or glade within the city. Rather every copse in the city is considered sacred to Lurue, and her avatar has been spotted in nearly every copse, at least according legend. Lurue's priestesses in Silverymoon commonly worship the Unicorn Queen in Mielikki's Glade or the Silverglenn, sacred to Silvanus, but they may be found throughout the city ministering to the less fortunate. Almost all of the city's inhabitants venerate the Unicorn Queen as the sacred protector of their city and all they hold dear about it.

Lurue occasionally appears in a sacred grove that can only be found at night, located in the hills northeast of Leilon. It is known as the Place of the Unicorn. Wizards of the Sword Coast believe that it lies in another dimension, reached only by a montage (a magical gate that operates only in moonlight) . The Place is sacred to the Unicorn Queen and consists of a stand of trees whose branches are brightly colored, including a bluegrass meadow. Beings who rest therein are healed of all diseases, poisons, curses, and insanity; unicorns (only) are healed of physical damage. Beings who have no faith or are wavering in their beliefs often see Lurue herself in the trees, and their reaction may reshape their lives.

Affiliated Orders: The Knights of the Unicorn began as a romantic, whimsical group of high-born adventurers from Baldur's Gate who roamed across the Sword Coast North seeking excitement and adventure wherever they wandered. Relatively early in their career, the Knights explored the legendary elven castle of Elkahana Raikell at the heart of the Moonwood. During their explorations, the band confronted and overcame a series of puzzles with aplomb seasoned with a dash of whimsey. As they overcame each riddle, they find themselves as unicorns, watching their progress slowly solidify. When they reached their goal, they entered the castle, the particles of the unicorn's armor, and took the leaves of the elven castle in search of new adventures.

As the company strode through the gates into the moonlight, the leader of the knights, Javalar Roaringhorn, declared, "May none again face the Crown of Joy and Tears; the tears they shed for a child and the laughter of a dryad or wish to regain that which they have lost." Enchanted by the sense of whimsy and romance displayed by the Knights, an avatar of Lurue appeared to the adventurers outside the castle accompanied by the Silver Herd. The Unicorn Queen and her noble one of the took the Knights for the exhilarating ride of their lives the length and breadth of the Moonwood that night. After their encounter with Silverymoon, the Knights chose their new-legendary name and pledged themselves in the service of Lurue. The Unicorn Queen bound them to her laughter and has gifted them ever since with an unending series of adventures to be had and wrongs to be righted.

Shortly after the Time of Troubles, the Knights had the opportunity to ferret out a group of bandits that operated along the Sword Coast. When they arrived, the bandits were in full flight. Max had Lurue gather a small corps of mercenary infantry, including a number of rangers and rogues. After the successful raid, the Knights kept much of the band together (perhaps 50 people), most of whom worshiped or at least revered Lurue. The group operated as a mercenary company for a while doing good deeds, but eventually began to fragment as wanderlust, the desire to pursue individual goals, and the whimsical nature of the original Knights began to reassess itself. During an expedition into Shimiluma, Forest of Shadows, the Knights caught sight of Lurue's avatar once again and gave chase. The Unicorn Queen led them on a merry chase for one enchanted creature until she vanished or appeared in a strange cloud of mist. They vowed for Lurue to "chase the Unicorn until they could see the moonlight in her eyes."

Immediately thereafter, the senior knights reorganized the group into a loose collection of affiliated adventuring bands known as the Order of the Unicorn. Reaffirming their dedication to Lurue, each company of Knights wanders the Realms "chasing the unicorn." On the way, they right any wrongs they discover and spread the tale of the chase. Each company of Knights is led by one of the original members or their henchmen, and Knights shift from company to company as needed or desired. Companies of knights have been scattered to corners of the original group and have been seen as far afield as Tethyr, Myr Dannon, and Starmante. Senior members include Javalar Roaringhorn (CG hm F19), Jallanaar Moonshost (CG hf F[1Lurue]18), Plomdar the Bombastic (CG hm Enc18), Balanta Whitehead (CG hf F16), Ventar Halflhuman (CG hm R15), Penegula Sashenstar (NG hf B14), and Jolboss "Stoutguys" Twylar (CG hm F14, of impressive girth and pompous manner).

Priestly Vestments: When priestesses dedicate themselves to Lurue, their iris change color to encode a shade of blue or purple: Priestesses of Lurue garb themselves in simple white robes of cotton, linen, or silk woven with threads of pure silver, often in forms of Lurue's symbol. Most wear their hair long and free, dyed silver or bleached white. (Some say this is not artificie, but another manifestation of their holy finges.)

Adventuring Garb: Lurue's clergy garb themselves in relatively light armor, typically gleaming silver chain mail or even chain mail, for those so lucky and a shield polished mirror-bright, and wield a lance and a long sword when expecting combat. The Lady Knights of the Moon, as they are often called, rival Silverymoon's fabled defenders in martial skill and argent luster.
Speciality Priests (Silvermaidens)

Requirements: Wisdom 13, Charisma 12
Prime Req.: Wisdom, Charisma
Alignment: CG
Weapons: Any
Armor: All armor types up to and including chain mail and shield
Major Spheres: All, animal, charm, divination, healing, guardian, sun, travelers
Minor Spheres: Combat, plant, protection, weather
Magical Items: Same as clerics
Req. Props: Lace (any type), long sword, animal lore, singing or artistic ability (pick one)
Bonus Prof.: Herbalism, land-based riding (horse), land-based riding (unicorn), airborne riding (pegasus)
- Silvermaidens must be female and may be humans, elves (gold [high], moon [gray], or wild [wood]), or half-elves of any of the allowed elven or half-elf races.
- Silvermaidens can speak with animals at will.
- Silvermaidens are immune to all forms of poison and death spells, and they can never be charmed or held by magic.
- Silvermaidens are able to cast find familiar (as the 1st-level wizard spell) at most once per year. If a familiar is acquired through the casting of this spell, it will be able to converse in the priestess's native language due to some magical transformation or inherited trait.
- At 3rd level, silvermaidens are able to cast cure blindness or deafness (as the 3rd-level priest spell) once per day.
- At 5th level, silvermaidens are able to cast cure disease (as the 3rd-level priest spell) once per day.
- At 7th level, silvermaidens are able to cast dance of the unicorns (as the 4th-level priest spell) once per day.
- At 7th level, silvermaidens are able to cast negative plane protection (as the 3rd-level priest spell) once per day.
- At 10th level, silvermaidens are able to neutralize poison (as the 4th-level priest spell) once per day by touch. They are able to do so twice per day at 13th level and three times per day at 15th level.
- At 10th level, a silvermaid of truly pure heart can summon a unicorn to serve as her steed. The unicorn is an exceptionally loyal mount and friend and serves the priestess for life as long as she never falls out of Lureu's favor. If the unicorn is ever killed for any reason or the priestess ever willfully violates Lureu's teachings, Lureu may or may not decide to send the half-elf maiden another unicorn mount even after she repents or makes amends.
- At 20th level, silvermaidens are able to teleport without error (as the 7th-level wizard spell) once per day.

Lureuan Spells

2nd Level
Alicorn Lance (Pr 2; Invocation/Evocation)
Sphere: Combat
Range: 40 yards
Components: V, S, M
Duration: Special
 Casting Time: 5
Area of Effect: One creature
Saving Throw: ½

This spell creates a silver-hued, partially ethereal lance shaped in the form of an alicorn, the proper name for a unicorn horn. The alicorn lance hovers above the brow of the spellcaster for a maximum of 1 round per level of the spellcaster. By silent act of will, any time before the spell expires, the spellcaster can choose a target and the alicorn lance instantaneously strikes at it, striking as a +1 magical lance (if the caster is less than 7th level) or a +2 magical lance (if the caster is of 7th or higher level) for the purpose of the types of creatures it can damage and inflicting 3d6 points of piercing damage. The alicorn lance never misses, but the target can partially avoid its effects (taking only half damage) by making a successful saving throw vs. spell. After striking, an alicorn lance dissipates into nothingness, leaving only a silvery faerie fire radiance outlining the target, with all the attendant combat penalties of that spell, for 1d4 rounds.

The material components for this spell are the priestess's holy symbol and a lock of unicorn mane.

3rd Level
Favor of Yathaghera (Pr 3; Alteration)
Sphere: Animal
Range: Touch
Components: V, S, M
Duration: 1 hour/level
 Casting Time: 6
Area of Effect: One equine
Saving Throw: None

The equine target of this spell (typically a horse, but sometimes a centaur, unicorn, or pegasus) immediately sprouts a pair of wings similar to those borne by pegasi if it does not already have wings. The newly winged equine can fly with a movement rate of 48 and maneuverability class C (D if mounted). Favor of Yathaghera makes the spellcaster (but only the spellcaster) proficient in aerial riding for the duration of the spell and enables the equine steed to maneuver and fly as if it were born with wings. A range of the magic of the favor of Yathaghera is up to 1 mile.

5th Level
Dance of the Unicorns (Pr 5; Alteration)
Sphere: Combat
Range: Touch
Components: V, S, M
Duration: 6 rounds
 Casting Time: 8
Area of Effect: One sentient being
Saving Throw: None

This spell is a priestly variant of the 7th-level wizard spell teleport without error and the 3rd-level wizard spell blink. Once per round, by silent act of will, the recipient can teleport without error with a range of 360 yards. Spell recipients can carry with them a maximum weight of 250 pounds plus 150 pounds for each level of experience of the casting priestess above 10th.

The teleportation effect can occur at the end of the round or at a random time during the round. In the latter case, the spell operates identically to a blink spell, but the range and direction are chosen by the spell recipient.

The material components for this spell are a small vial of clear fresh water from a river or stream stirred by a unicorn with its horn, and the priestess's holy symbol.

6th Level
Silver Tongue and Starry Eyes (Pr 6; Alteration)
Sphere: Animal
Range: Touch
Components: V, S, M
Duration: Permanent
 Casting Time: 1 round
Area of Effect: One creature of animal intelligence
Saving Throw: Neg.

This spell, whimsically named silver tongue and starry eyes, enables a priestess of Lureu to add another potential worshipper to Lureu's herd. This spell is only effective on creatures of animal intelligence. If the target fails its saving throw vs. spell (which cannot be voluntarily for gone), its intelligence is permanently boosted by 2d6 points and it is permanently granted the capacity of speech intelligible to humans and demihumans, typically acquiring the common tongue of humans immediately through the magic of this spell (or possibly Elvish, if the caster is an elf or half-elf).
There is a 1% chance per level of the spellcaster that the increase in sentiment and the acquired capacity for speech will breed true in succeeding generations. This chance is doubled if both parents have been similarly augmented.

The material components for this spell are the priestess’s holy symbol and a small vial of water gathered from the River Rauvin at Silvermoon Ford within the past fortnight.

Nobanion
(Lord Firemane, King of the Beasts, King of Lions and Strong Beasts, the Lion King, Lord of the Gulthmere Forest, Guardian of the Vilhon Reach)

Demipower of the Beastlands, LG

**Portfolio:** Lions, good-aligned beasts, lammasu, wemics, werewolves, felines, noble beasts, royalty

**Aliases:** Krigala/Pridelands

**Domain Name:** None

**Superior:** Balador, Ferrix, Gwaeron Windstream, Lurue, Mielikki, strong beasts, Shaihla, Silvanus, Taparn, Torrn, Tym, Water Lion

**Foes:** Malar

**Symbol:** A male lion's head or a golden lion rampant on a green shield

**Wor. Align.:** LG, NO, CG, LN, N, CN

Nobanion (No-BAN-yun), the Lion God of Gulthmere, is viewed as the protector of that woods, the wild natives within it, and the nearby Shining Plains. He is typically portrayed as a great male lion or a majestic lammasu. He draws his power from the wild animals of the Vilhon Reach and Dragon Coast regions, particularly the great cats and the wolves of the Shining Plains.

Worship of the Lion and the Unicorn, as Nobanion and Lurue are often called, is frequently lumped into the catch-all category of “beast cult.” These two deities, however, differ from the tribal totem great spirits of the Urgandr and the Ice Hunters of the North which are often cited as typical beast cult “deities,” as those spirits are not divinities in their own right, serving rather as conduits for the actions of Urgahr or Ulutru, respectively. Nobanion is a deity in his own right and always has been since he entered the Realms from another crystal sphere. However, his primary worshipers are not humans, but rather animals, especially felinoids, strong beasts, and animals of regal bearing, and most of them do not maintain written histories or even many oral traditions. Their religion is a personal and direct faith, and until Nobanion began attracting human and humanoid worshipers, such as wemics, the ways of his religion went unrecorded and were little noticed.

Nobanion entered the Realms centuries ago through one of the many magical pools in the Weathercote Wood, each of which acts as a gate to another world on the Prime Material Plane. Lord Firemane stalked the length and breadth of the Realms for over a century before settling amongst the trees of the Gulthmere Forest with a pack of greater lammasu and claiming that land as his prieldlands.

During the Time of Troubles, in a titanic combat known as the Roar of the Shadows, Nobanion and a handful of Emerald Enclave druid allies drove Malar the Stalker north and west from the region. Nobanion’s deity has since become something of a legend in the Vilhon Reach and Dragon Coast regions. After driving off Malar, Nobanion emerged from the Gulthmere Forest to roam the Shining Plains. Most of the Ten Tribes of wemics joined Nobanion’s Great Pride, as the Lion King’s followers are collectively known, and Lord Firemane’s faith rapidly spread south and west throughout the Shining Plains and beyond. (While the wemics revere him as a great warrior god, Nobanion has yet to make a significant impression on their neutral morals and ethics, though he is gradually swaying them.)

In the aftermath of the Godswar, Nobanion opened a permanent portal to the Beastlands in the heart of the Gulthmere Forest. The Lion King and his pride now split their time between their territory in the Outer Planes and the lands under his dominion in the Realms. He holds court with representatives of all the beasts, great and small, in both realms, and he serves as king over those who accept his benevolent sovereignty.

Nobanion and Sharesen get along well because of their mutual feline natures, but Nobanion finds himself frequently annoyed at Sharesen’s in ability to focus on long-term plans and her constant innuendo-laden teasing. He is on good terms with most of the animal lords of the Beastlands, Water Lion, Balador (lord of waterbeasts), Ferrix (lady of watergazes), Taparn (god of Korreda), and most of the nature deities of Paerun. He hates Malar with a passion as the perversion of all that is noble and natural in beasts, and he would hunt Malar to extermination if he had the resources to do it. Gwaeron Windstream and he share this hatred, and they sometimes coordinate their efforts against Malar.

Nobanion also gets along well with Torm and Tyr and sees himself as trying emulate among beasts what they strive for among humans; however, both these powers are too busy with human affairs to have developed a relationship with Nobanion beyond cordial acquaintance. Nobanion and Lurue have a long-standing alliance and deep friendship that has stood for many centuries, and their relationship is one that Nobanion counts upon most when he needs to get an outside viewpoint on a problem or is troubled or depressed.

Nobanion radiates both power and gentleness. His roar is deafening, and if he chooses to exert the full force of his charisma, his regal majesty is overwhelming, yet the tiniest creature who approaches him in good faith finds itself comfortable in his presence. He tries to lead his pride to do what is noble and right, but does not force his faithful to pursue that path. He deeply wants those under his rule to willingly choose good over evil, action over inaction, and order over chaos. He has no wish for anyone to be held back from the rear and would never ask someone to do something he would not be willing to do himself, including laying down his life for another.

Nobanion’s Avatar
(Paladin 23, Cleric 23, Ranger 19, Mage 10)

Nobanion appears as a great male lion of at least twice normal size. His coat gleams with the radiance of the sun, and his mane is incredibly thick and luxurious. Sometimes the Lion God’s mane ignites in a nimbus of amber and golden fire, the origin of his title “Lord Firemane.” At will he can sprout the wings of a gigantic eagle. He favors spells from the spheres of animal, combat, guardian, protection, and war, although he can cast spells from any sphere. He can cast spells from the schools of elemental fire (his favorite), abjuration, divination, invocation/evocation, and alteration.

AC –3; MV 15, FL 48 (B); HP 183, THACO –2; #AT 4
Dmg 2d6+1/2d6+2/8d4/2d12 (claw/claw/rear claws/bite)
MR 75%; SZ L (12 feet long) to H (17 feet long)
Str 23, Dex 18, Con 20, Int 19, Wis 23, Cha 22
Sp: Ps 13/12/12/11/10/3, Fr 4/4/4/4/4/4
Saves PPD 2, RSW 5, PP 4, BW 4, Sp 6

Special Att/Def: Normally, Nobanion pounces upon his prey and can attack every round with both forepaws and a rear claw rake as well as his bite. If he chooses not to jump on, he has only that one attack per round from his two forepaws and his bite. His jaws are so powerful that, once clamped shut, they cannot be opened by any force in the mortal world. If he wishes, he can bat with only his forepaws with his claws sheathed to do blunt subdual damage rather than killing damage.

The sound of Nobanion’s roar is equivalent to a roar of the king spell with five times the normal effects. (The cone of noise affects creatures in its conical area of effect from his mouth up to 200 feet away with a 50-foot radius at the end. Creatures within the area of effect are deafened for 10d6 rounds and suffer 10d8 points of damage. No saving throw is allowed. It can be heard up to five miles away. Through his divine nature, Nobanion is also able to selectively avoid causing damage to his friends and allies with his roar. The vibrations from his roar can penetrate a silence, 15” radius spell, but without the deafening effect, to inflict half damage. In addition, Nobanion’s roar is equivalent in effect to a horn of Blasting within its entire area of effect.

If he chooses to ignite his mane, enemies (and only enemies) that come within a 40-foot radius of him sustained 2d6 points of heat damage per round, and those who hostilely touch or physically attack him sustain 3d8 points of additional fire and heat damage per round. Undead creatures of less than divine or semi-divine status who enter the 40-foot radius of effect are instantly destroyed.

FAERÜNIAN PANTHEON (Demipowers): Lurue, Nobanion
If he chooses to sprout wings, Nobanion can fly (somewhat awkwardly for a deity). He is able to heal at will by a lick of his rough tongue. He projects an aura of comfort in a 120-foot radius affecting only his friends and allies. He can cast courage at will and cloak of bravery once per round by touch. Any creature within 50 feet of the Lion God is immune to magical fear. Finally, the Lion God can summon any felines within 5 miles to do his bidding at will, provided they are not in the control of another deity.

It is said that if Nobanion ever dies the great cats of Faerûn will leave the Realms until his return, and only the tears of Lume can bring him back to life.

Nobanion is immune to all spells or spell-like effects from the school of necromancy or the necromantic sphere that he does not wish to be affected by, to paralysis, all poisons, and all hold magics. He can only be harmed by spells and by +3 or better magical weapons.

Other Manifestations

Nobanion often manifests as a lion’s roar that seems to emanate from everywhere and rumble across the landscape. If he so desires, he can create a roar of the king effect emanating from any feline, no matter how small. Nobanion sometimes appears to his worshipers as a great lion’s head outlined in a mane of amber and scarlet flickering fire. In this form he can also unleash the roar of the king effect discussed previously for his avatar.

Among the Shining Plains, Nobanion’s shamanic forms are typically powerful leaders, second only to the chieftain or king. They are responsible for choosing which creatures to hunt, blessing the kill, and confirming the passage of young members of the pride into adulthood.

Holy Days/Important Ceremonies: Two major religious observances are held each year for Nobanion, and they are always exactly three and one half months apart. Their spacing is representative of the gestation period of the lion.

The Festival of the Pride normally takes place during the first week of Ches. This is a time for flocking, dancing, courting a mate, mating, and generally celebrating the bounty of life and its potential. Religious belief promises that a child/conceived this night will go on to become ruler of the church/pride.

The Newborn Celebration always takes place during the third week of Kruth. This ceremony celebrates the birth of a new life and the bond between mother and son. It is marked by a great hunt and a great feast. Newborns undergo the Rite of the First Bleeding where their right paw (or hand) is placed in the blood of the prey and blessed by a priest of Nobanion.

Major Centers of Worship: Deep in the Guthmere Forest is the village of Gurnth, inhabited by human followers of the Lion God. The inhabitants live the “life of the cats,” following the tenets of Nobanion. The villagers worship Nobanion at the nearby Machran SPIRE, a mountainous outcropping of granite from which Nobanion is said to have held court on numerous occasions. Lammasu and greater lammasu are said to reside on the SPIRE most of the year, and the priests of Nobanion in residence are believed to include numerous werelions among their ranks. Any worshiper of Nobanion who spends the night atop the SPIRE is said to receive the benefit of regenerative sleep. The Guthmere Priestess of Nobanion has the ability to channel the god’s power.

Nobanion, the deities of Cats, is located at the western end of the Guthmere Forest and the northern edge of the Shining Plains on the banks of the Lake of the Long Arm. Overrun with felines of all breeds, this city is loosely governed by the Council of the Cat Lords. Numerous werelions, werewolves, and weretigers are citizens of Nethlekith in addition to the mysterious Cat Lords who rule. Twin temples of Nobanion and Sharras dominate the religious activity of the city, although a temple of Malar the Beastlord is rumored to exist in the city’s catacombs.

The Pride of Nobanion, his temple in Nethlekith, is a vast pillared structure built on the city’s acropolis. Constructed to evoke the impression that it is a natural extension of the granite plug extending up from the city’s heart, this porticoed and colonnaded structure is festooned with statues of lions in various natural poses. Numerous real lions wander the temple’s halls and gardens, but they never molest the citizens unless provoked. Nobanion’s judiciary, a trio of greater lammasu, holds court within the Pride of Nobanion on a weekly basis.

Affiliated Orders: The Legion of Lions is a military order of wemic free- men, clerics, and crusaders. In the aftermath of the Time of Troubles, this unorthodox fellowship of beast knights was founded by Karlton, formerly a court of the Mindfulgulph Mercenary Company and now a crusader who
fights for the Lion God's standards. Though small in number, this elite fighting company has quickly become the champion of good-aligned beasts throughout the Realms and the bane of Malrilies everywhere. In addition to the main company, individual members often join adventuring companies of disparate races to see more of the world and spread the faith of Nobanian.

**Priestly Vestments:** Priests of Nobanian have little in the way of formal raiment. Typically they garb themselves in cloaks made from the hide of a gazelle or antelope and wear a necklace of the teeth and claws of vanquished opponents or round their neck. Their symbol is a single, unblinking lion's eye which each priest paints on his or her forehead. Priests also often depict the face of Nobanian on their robes in stitchery, beadwork, or quiltwork or on their chests in paints or as a tattoo.

**Adventuring Garbe:** When adventuring, the Pride of Nobanian select armor and weapons as appropriate for the foe they expect to face. Although they may wear any type of armor available, many eschew armor altogether or wear light armor fashioned from beasts they themselves have hunted. A few powerful wemic priests have commissioned (for a minimum of 1,000 gp) a finely-finished suit of armor that resembles conventional human armor for their upper half and hardening for their lower half, giving them an effective AC of 4.

**Specialty Priests (Firemanes):**

**Requirements:** Strength 11, Wisdom 12, Charisma 11

**Prime Req.:** Strength, Wisdom

**Alignment:** LG

**Weapons:** All bludgeoning (wholly Type B) weapons, spear, natural weaponry

**Armor:** Any (usually hide or none)

**Major Spheres:** All, animal, combat, guardian, healing, law, protection, summoning, war, wards

**Minor Spheres:** Elemental, necromantic (no reversed), plant, weather

**Magical Items:** Same as clerics

**Req. Props:** Fire-building, hunting, running

**Bonus Props:** Animal lore, set snakes, survival (forest or plains; pick one)

- Humans, wild (wood) elves, any sort of feline lynxanthropes (werecats, weretigers, werewolves, werpants, etc.), and wemics can be firemanes.
- Any animal creature summoned by a firemane (including through the use of spells from the sphere of summoning) will be a type of feline or a feline-looking beast.
- Firemanes with a Strength of 18 are entitled to roll percentile dice for exceptional Strength as if they were warriors.
- Firemanes can select nonweapon proficiencies from both the priest and warrior groups with no crossover penalty.
- Nonwemic firemanes receive 5 extra hit points at 1st level. (Wemics receive 5 extra hit points at 1st level for their race, as noted in The Complete Book of Humanoids, and so they do not receive an additional 5 hit points beyond this.)
- Firemanes know a great deal about fighting in the style of beasts, particularly about the tactics of great cats in battle. This knowledge is separated into two areas: natural fighting and wild fighting. (These fields of knowledge are identical to the natural fighting and wild fighting nonweapon proficiencies from The Complete Book of Humanoids.)

**Natural Fighting:** This skill is usable only by firemanes who have assumed a partial or total feline form (such as the hybrid tiger/human form or the totally tiger form of a weretiger), including wemics in their natural form. The knowledge of natural fighting allows humansoids with natural weaponry (claws, fangs, tails, etc.) a +1 damage bonus on all natural weapon attacks. In addition, they receive a free natural attack beyond normal attacks they are allowed. When checking their natural fighting knowledge, firemanes make an ability check against their Strength score with a +1 bonus. A successful ability check must be made at the beginning of combat to gain the benefits of this skill. Failure indicates that the benefits cannot be used for the duration of the battle.

**Wild Fighting:** Firemanes can employ an extremely unorthodox and unpredictable fighting style. Wild fighting is ferocious and deadly, without any grace or discipline. It is also extremely tiring, as part of its nature is that it focuses every bit of energy a firemane has into the attack. The benefits of wild fighting lie in the number of attacks a firemane gets in and the amount of damage attacks inflict. Wild-fighting firemanes get one more attack per round than they are normally entitled to. All damage rolls for attacks that hit receive a +3 bonus. However, wild fighting also has its drawbacks. When wild fighting, firemanes' attack rolls are reduced by a -3 penalty. Also, their Armor Class is penalized by -3, making it easier to hit them.

To use wild fighting, firemanes must make a successful ability check against their Constitution score at the start of combat. A failure means that a firemane receives only the penalties of the wild fighting and none of the benefits. Wild fighting can only be used twice per day since it is extremely tiring. After a battle ends, firemanes must rest one hour before they can again call on the proficiency. Resting means doing nothing but resting or engaging in light travel (riding a slow-moving horse, etc.). If firemanes must walk, they cannot wild fight again until four hours have passed. Within this rest, firemanes suffer a -3 penalty to all proficiency checks, a -5 penalty to Armor Class, a -5 penalty to THACO, and a -3 penalty to damage rolls. These penalties remain in effect until the full resting period has elapsed.

- At 3rd level, firemanes can cast lambent heart (as the 2nd-level priest spell) once per day.
- At 5th level, firemanes are immune to all forms of magical fear.
- At 7th level, firemanes can unleash a roar of the king (as the 4th-level priest spell) once per day.
- At 7th level, firemanes can make three melee attacks every two rounds.
- At 10th level, firemanes can cast pride of Nobanian (as the 4th-level priest spell) once per day.
- At 13th level, firemanes can make two melee attacks per round.
- At 15th level, firemanes can cast feline form (as the 7th-level priest spell) once per day.

**Nobanianate Spells:**

### 2nd Level

**Lionheart** (Pr 2; Abjuration, Illusion/Phantasm)

**Sphere:** Charm

**Range:** 10 yards

**Components:** V, S, M

**Duration:** Special

**Casting Time:** 5

**Area of Effect:** One creature/3 levels

**Saving Throw:** None

This spell is a more powerful version of the 1st-level priest spell remove fear, but, unlike that spell, it is not reversible. The priest casting this spell instills the courage of a lion in each spell recipient. Every creature affected by this spell is immune to magical fear attacks for one turn and need never check morale while under its effects. In addition, if the recipient has recently failed a saving throw versus a fear effect during the current day, the spell immediately ends the effect if it is still ongoing. For every three levels of the caster, one creature can be affected by the spell (one creature at levels 1 through 3, two creatures at levels 4 through 6, etc.). This spell has no effect on undead.

The material component for this spell is a tuft of hair from a lion or related creature (including wemics, werelions, lamasus, etc.).

### 4th Level

**Roar of the King** (Pr 4; Evocation)

**Sphere:** Combat

**Range:** 0

**Components:** V, M

**Duration:** Instantaneous

**Casting Time:** 1

**Area of Effect:** 10-foot template

**Saving Throw:** Special

This spell is a priestly version of the 4th-level wizard spell shout. When a roar of the king spell is cast, the caster acquires tremendous vocal powers similar to those of a male lion. The caster can emit an ear-splitting roar that has a principal effect in a cone shape radiating from his or her mouth to a point 40 feet away. Any creature within the area of effect is deafened for 2d6 rounds and suffers 2d8 points of damage. A successful saving throw vs. spell negates the deafness and reduces the damage by half. Any
exposed brittle or crystal substance subject to sonic vibrations is shattered by a roar of the king spell, while those brittle objects in the possession of a creature receive the creature's saving throw. Deafened creatures suffer a -1 penalty to surprise rolls, and those that cast spells with verbal components are 20% likely to miss them.

A roar of the king spell cannot penetrate the 2nd-level priest spell silence, 15' radius. Unlike the related wizard spell, there is no limit to the number of times this spell can be employed per day.

Finally, a roar of the king spell can be heard a mile away, if not farther. No words can be communicated via this spell, but it is an effective way of alerting distant allies.

The material components for this spell are a drop of honey, a piece of cinnamon bark, a small piece of meat, and a small piece of amber worth at least 20 gp.

**Pride of Nobanion (Pr 4; Conjuration/Summoning)**

**Sphere:** Animal, Summoning  
**Range:** One mile  
**Components:** V, S  
**Duration:** Special  
** Casting Time:** 7  
** Area of Effect:** Special  
** Saving Throw:** None  

This spell is a specialized variant of the 5th-level priest spell animal summoning II. By means of this spell, the caster calls a number of great cats whose combined Hit Dice total 48 or less. If more than one species is available, the race with greater Hit Dice is summoned. Common lions are always summoned to the exclusion of all other great cats if they are available. Only great cats within 1 mile of the spellcaster at the time of the casting respond, but such felines include panthers, tigers, leopards, lions, mountain lions, spotted lions, giant lynxes, tigers, and snow cats, smilodons, and thylacines among others. Unlike the animal summoning II spell, the caster can only make one call as he or she does not get to choose what form of great cat shows up, if any. The great cats summoned aid the caster by whatever means they possess, staying until a fight is over, a specific mission is finished, the caster is safe, they are sent away, etc.

**7th Level**

**Feline Form (Pr 7; Alteration)**

**Sphere:** Combat  
**Range:** 0  
**Components:** V, S, M  
**Duration:** 1 hour/level  
** Casting Time:** 1 round  
** Area of Effect:** The caster  
** Saving Throw:** None  

This spell is similar to the 9th-level wizard spell shapechange, but it only allows the caster to assume the form of a feline or partial feline of any species. Those who cast feline form become the creatures they wish to and have all of their abilities save those dependent upon Intelligence, innate magical abilities, and magic resistance, for the mind of the assumed form is that of the caster. The caster can change into a tressym and fly away, then to a sea lion to dive into a lake, and then into a wiccan or dragonfly to run across the plains. The first form adopted has whatever hit points the casting priest had at the time of the casting of the feline form spell, and subsequent forms carry the current total hit points with them. Each alteration in form requires only a second, and no system shock survival roll is required.

A priest adopting another form also adopts its vulnerabilities. For example, a priest who becomes a sea lion still cannot breathe out of the water for more than 24 hours. Like the shapechange spell, a priest who is killed while in another form does not revert to his or her original shape, which may disallow certain types of revivification.

The material components for this spell are locks of hair from three different species of feline.

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**Red Knight**

(Lady of Strategy, Grandmaster of the Lancosea)

**Demipower of the Prime Material Plane, LN**

**Portfolio:** Strategy and Planning  
**Aliases:** None  
**Domain Name:** Toril/Faerûn  
**Superior:** Tempus  
**Allies:** Tempus, Torm, Valkur the Mighty  
**Foes:** Cyric, Garogos  
**Symbol:** A red knight chess piece with stars for eyes  
**Wor. Align.:** LG, NG, LN, N, LE, NE

The Red Knight serves Tempus, the Lord of War, as the goddess of planning and strategy. She is portrayed as a dark-haired woman in blood-red armor, with a map of the Realms tightly clasped in her hands. The Red Knight keeps her true name secret from all but the Lord of Battles, as she realizes that if any power, mortal or divine, were to gain any measure of control over her, they would be privy to all the plots and stratagems of rulers throughout the Realms and the powers of the Realms.

The Red Knight is venerated by the Foehammer's followers in a secondary position to the Lord of Battles. Only since the Time of Troubles has a small priesthood distinct from that of the Foehammer arisen in her name. This small priesthood, owing its existence in part to the increasingly complex nature of war, is grudgingly tolerated by Tempus and apparently encouraged by the Lord of Battles himself. Some sages speculate that Tempus has sponsored the Red Knight to the rank of demipower and encouraged her worship as a natural counterbalance to Garogos the Reaper, his mortal enemy.

The Lady of Strategy is calm and logical in demeanor, but displays a great wealth of compassion, though she is unfailingly to her wisheship to her duties when necessary to secure the objective of a plan. She rarely raises her voice and is said to know a joke and have a hearty laugh. She desires a quick and easy conclusion and looks unfavorably upon those who switch alliances often or capriciously.

The Red Knight sees Tempus as father figure, and the two are a great deal of time together. They sometimes hunt together or exchange tales his feasting hall, but most often are they busy visiting the numerous fields of battle in Faerûn or reviewing battles of times past. The Red Knight sees Valkur as her best ally in the disposition of naval conflicts, though her expectations of him sometimes exceed his demonstrated level of commitment to all but the protection of sailors. The Red Knight and Torm are similar in disposition, and their interests in battle and the duties of warriors coincide well. She is known to be fond of him, but whether they are in love or merely close friends is a matter they have kept very private. The Lady of Strategy dislikes Garogos from what she has been told of his behavior by Tempus, though she personally has not come to blows with him. Her animosity is reserved for Cyric, whom she despises as the utmost of traitors and liars and a poor planner besides.

During the Time of Troubles, the Red Knight was active in Tethyr defending the strife-torn nation against an army of monsters that threatened to surge forth from the Forlorn Tethir. Her military genius was decisive in numerous battles where the small, but determined, Company of the Red Falcon overwhelmed numerically superior armies of beasts and humanoids.

**Red Knight’s Avatar (Cruiser 25, Fighter 21)**

The Red Knight always appears in blood-red full plate armor. Her long, dark braids stream out behind her, and her eyes sparkle like ruby stars. Her presence commands attention and respect. She often rides a red phoenix charger of twice normal size and sometimes is accompanied by a red war hound of twice normal size. The Red Knight's standard is a plain white field adorned with her symbol. She favors spells from the spheres of combat, divination, travel, and war, but she can cast spells from any sphere.

AC –3; MV 15; HP 179; THAC0 0; #AT 2/1 (heavy horse lance) or 5/2 (broad sword)

Dmg 1d8+13 (heavy horse lance +5, +7 STR) or 2d4+11 (broad sword +3, +7 STR, +2 spec. bonus in broad sword)

MR 60%; SZ L (10 feet)

STR 19, Dex 16, Con 19, Int 23, Wis 23, Cha 22

Spells: E 13/12/12/11/9/4

Saves: FPDM 3, RSW 5, PP 4, RW 4, SP 6

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**Red Knight**: The Red Knight is a demipower of the Prime Material Plane, specifically associated with the deity Tempus, the Lord of War. She is known for her role as the Lady of Strategy and Grandmaster of the Lancosea, and her influence is crucial in strategic planning and military tactics. Her avatar is a powerful fighter, often seen in battle armor adorned with her symbol, a red knight chess piece with stars for eyes. The Red Knight serves Tempus, instilling her followers with a strategic mindset and a deep sense of discipline, often appearing as a dark-haired woman in blood-red armor, holding a map of the Realms tightly clasped in her hands. Her presence is commanding and respected, and she rides a red phoenix charger, accompanied by a red war hound, both of which are significantly larger than normal. Her standard is a plain white field with her symbol, and her spellcasting focuses on combat, divination, and travel, although she can cast spells from any sphere. The Red Knight's role is vital in times of strife and conflict, and her strategic prowess is often decisive in battles across the Realms.
Special Atk/Def: In combat, the Red Knight wields a lance +5 or a broad sword +5, as appropriate. She is specialized in broad sword and proficient in all other weapons. Her shield, carved from a single glazed ruby, acts as a ring of spell turning should her magic resistance fail. Once per round, the Red Knight can utter a shout (as the 4th-level wizard spell), and five times per day, a great shout (similar to the 8th-level wizard spell found in *Pages from the Mages*, but never having any detrimental effect on the Knight). Her touch can heal any allies who fight in common cause with her once per day. She can rally any forces she has sided with within 5 miles of her (as long as she is aware of their morale breaking) up to three times a day.

The Lady of Strategy can never be unseated from her steed involuntarily. Farra (Fortitude), as her horse is known, can attack up to twice per round using either her fore or rear hooves for 2d8 points of damage per hoof, but can only attack a single target per set of hooves. If she attacks with her fore hooves, she can also bite for 2d8 points of damage. She cannot be struck except by another deity while the Red Knight is conscious and present: at other times she is AC 2. She has +8/+8 Hit Dice. Farra is very intelligent (Int 11), meaning at MV Fl 21, and can also sprout shadowy pegasus wings at will and fly at MV Fl 30 (B) with a rider. She allows others to ride her only if ordered to do so by her mistress or if the Lady is in distress and she believes someone will aid her. Payzar (Perversion), the Red Knight's war hoard, is a war drake of double normal size and Hit Dice which inflicts twice normal damage with its attacks and has an Armor Class of 4. She is of average Intelligence (Int 9) and is said to be able to track any who have fled a battle or betrayed a commander's trust.

The Red Knight always knows of a foe's plans ahead of time and so she is both never surprised and able to counter most plans used against her. She has an uncanny knowledge of how to use terrain to her advantage, and unerringly is able to discern places or items camouflaged or hidden from common view and people disguised or altered in appearance from their natural form in any way. She is immune to all enchantment/charm spells and spell-like effects that she does not wish to be affected by and to nondivine illusion/phantasm effects.

Other Manifestations

The Red Knight commonly manifests as a chess board on which various pieces are positioned. By discernment, any character who attempts to move a piece on the board, worshippers blessed with such a vision can intuit an appropriate strategy for the future for their current situation.

The Red Knight, in her favor, has the discovery of small, red chess pieces carved from crimson white quartz. She also has known to enable trained battle animals to perform feats of strength or intelligence normally beyond their capacities in order to aid their owners. The Red Knight is served by einheitr, maruts, pes, and stone golium and stone guardians shaped in the form of chess pieces. More common creatures said to manifest her presence or interest include owls, eagles, falcons, elephants, pegasi, horses and domestic dogs and cats, especially those trained for battle; most such creatures are of a ruddy hue.

The Church

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<td>C: Yes, if evil; SP: No; Cru: No; Mon: No</td>
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All clerics, crusaders, monks, and specialty priests of the Red Knight receive religion (Faerunian) as a bonus nonweapon proficiency.

In recent memory has the Red Knight emerged as a demipower in her own right, distinct from Tempus. Most folk still view her as a follower or aspect of Tempus, similar to Veirios and Detros, the Foehammer's twin steeds. Although the Red Knight serves all sides in battle, villagers and street dwellers perceive her as an ally of civilization who enables small numbers of brave defenders to triumph through superior intelligence and foresight against ravening hordes of rapidly breeding humanoids.

The Red Knight has but a few shrines dedicated to her name, and all but one are found within temples of Tempus. Chapels of the Red Knight are dominated by images of chess pieces and the floor is inlaid with a chess board (also known as a lanceboard) of black and white or red and white marble. Typically they are guarded by numerous stone guardians of blood red and bone white hue, carved in the form of various chess pieces.

The chapel of the Red Knight, known as the Red Fellowship, is an offshoot of a monastic order within the hierarchy of the church of Tempus that concentrated on planning and strategy. Evenly divided into clerics, crusaders, monks, and specialty priests (known as holy strategists), this relatively small priesthood has grown in a distinct faith since the Time of Troubles and has been most active since after the end of the great crusade against the Tuigan Horde in the Year of the Turrel (1361 DR). Regardless of class, priests of the Red Knight are regimented in a strict hierarchy with corresponding titles. In ascending order, these titles include: Page, Squire, Knight, Knight Commander, Knight Captain, Lord Knight, Lord Knight Commandant, and Lord Knight of the Red Standard. Higher-ranking priests precede their title with their relative rank within the clergy (for example, the eighth-highest ranking priest of the Red Knight's faith is known as the Eighth Lord Knight of the Red Standard), although this practice may be abandoned as the clergy grows in size.

Dogma: War is won by those with the best planning, strategy, tactics, training, and combat prowess. Any fool can snatch defeat from the jaws of victory with fortune's aid. Only a master strategist can ensure victory and that it will last.

War is a series of battles. Losing a battle does not necessarily indicate the war is lost. Seek out your opponent's weaknesses and recognize your own; avoid an opponent's strengths and play to your own. Only by focusing one's own strengths on one's opponent's vulnerabilities can triumph be ensured.

In times of peace prepare for peace; in times of war prepare for war. Seek out your enemies' enemies as allies, and be prepared to compromise. Life is an endless series of skirmishes with occasional outbreaks of war. Be ready—and have a contingency plan.

Day-to-Day Activities: Members of the Red Fellowship serve in armies throughout the lands. Many are high-ranking commanders, often of elite squad. Others are well-respected instructors in war colleges in kingdoms throughout the Realms. A few are quartermasters skilled at obtaining and managing supplies or establishing and maintaining supply lines over hostile territory.

Quite a few priests of the Red Knight have authored tomes on military strategy. None on duty in the Realms are members of the Red Fellowship are known for their love of gaming. Although they avoid games of chance that require the skill of Lady Luck more than the brilliance of the Red Knight, priests of the faith strive to constantly improve their skills in abstract games of all sorts to further challenge their development of parallel lines of thought and new strategies and to sharpen their ability to read an opponent's intentions.

Holy Days/Important Ceremonies: In addition to observing the holy days and important ceremonies of the church of Tempus, the clergy of the Red Knight observe two important holy days themselves.

The Retreat is an annual event held every Midwinter's day. During this solemn ceremony, the clergy of the Red Knight assemble for a day-long retrospective on the previous year's campaigns. Strategies are discussed, battles are analyzed, and the accumulated lore is integrated into the church's field参股.

The Queen's Gambit is celebrated on the first day of Tarsakh. During this festival, the clergy of the Red Knights unwind with a day of feasting and gamesmanship. Day-long tournaments of chess and go (a game imported from Kara-Tur) are held, with the tournament victors receiving recognition, titles of merit, promotions, and, sometimes, a precious gift from the temple treasury.

FAERUNIAN PANTHEON (Demipowers): Red Knight • 45
Major Centers of Worship: The Citadel of Strategic Military has arisen as the center of the Red Knight's faith outside of the arid of the church of Tempus. Located at the junction of the Coast Way and Thundar's Ride, approximately 40 miles north and east of Baldur's Gate, this small castle was the hold of the Bloodhawk clan, part of the minor, self-styled nobility scattered throughout the region encompassing the Fields of the Dead. The castle was built by Taric Bloodhawk over a century ago with money he plundered from an orc shaman's secret hoard during the battle of the Year of the Lost Lady (1241 DR).

During the night of the Fall of the Gods, Lady Kaitlin Tindall Bloodhawk, sole heir of Lord Ronlar Bloodhawk, was exploring the ruins when the party of Tethys's Terrors with the rest of her adventuring band, the Company of the Red Falcon. During the night, she was possessed by the Lady of Strategy to act as her avatar host. The Red Knight forged the Company of the Red Falcon into a small, but powerful, mercenary company. She led the band south where the group was single-handedly responsible for eradicating an army of monsters that swarmed, warred, and attacked Tethys and threatened to overrun the northeastern quarter of beleaguered Tethys. The strategic genius of the Red Knight enabled the Company to triumph against overwhelming odds and forever earned them a place in Tethys's history.

When Lady Kaitlin returned to her ancestral home at the conclusion of the battle, however, she found the lands pillaged, the castle a smoking ruin, and all of the inhabitants put to the sword. Broken-hearted, she vowed revenge, but she could never discover the perpetrators of the foul deed. In her family's memory, she rebuilt the castle and dedicated it as a temple to the Red Knight.

Today, the Citadel of Strategic Military is the bastion of military might and serves as the home of the newly founded Red War College. This school caters to military officers throughout the Realms who are sponsored by their lieges to study strategy and planning. The Citadel's walls are checked with red and white marble, and a blood red dome tops the central keep. The central chapel is a giant laceboard on which the priesthood engages in strategic battles during religious ceremonies. Farmlands in a 20-mile radius are worked by peasants who gladly embrace the Citadel's expanding hegemony. The harvested land serves as a training field in the cold winter months. High Lady Bloodhawk administers the burgeoning complex in the name of her liege, the Red Knight, and serves as First Lady Knight of the Red Standard (High priestess) of the faith.

Affiliated Orders: The Order of the Red Falcon is a fellowship of crusaders, over which the Red Knight in various locations throughout the Realms training the officers in military history. On rare occasions they are all summoned back to the Citadel and led into combat by Lady Bloodhawk herself.

Priestly Vestments: Clergy of the Red Knight wear blood-hued suits of plate armor or plate mail for ceremonial functions over which is worn a white tabard embroidered with the Red Knight's symbol. They are not forbidden to cover their faces with their helmets like Tempuran clergy are, however, and so they often sport full helms when visibility is not a concern and they wish to convey a grand impression. When not armored, their clerical robes are red, although the shading varies slightly from darker to lighter with increasing rank. They wear the symbol of the Red Knight carved from a red-hued gemstone on a chain around their necks.

Adventuring Garb: Adventuring garb for priests of the Red Knight is the best armor they can obtain. Although their armor can be battle-worn, most priests strive to keep it polished and unmarrred, as befits a commander seeking to inspire both his followers and the bards. All clergy of the Red Knight have a battle standard, paint their heraldic symbols (if entitled to one) on their shields, or display the symbol of the Lady of Strategy on banner or shield to form a rallying point for troops when they are going into organized battle. Covering or concealing such a standard generates no disapproval from the church, however, if a strategy should require it.

Specialty Priests (Holy Strategists)

Requirements: Intelligence 13, Wisdom 13, Charisma 10

Alignment: LN

Weapons: Any (plate mail, field plate, or full plate preferred)

Armor: Any

Major Sphere: All, charm, combat, divination, healing, law, protection, travelers, war

Minor Sphere: Creation, guardian, necromantic, thought, wards

Magical Items: Same as clerics

Red Prop: Etiquette, heraldry, land-based riding (horse)

Bonus Prop: Engineering, gaming, hunting

- Holy strategists can cast spells from the travelers and war spheres as if they were twice their actual level. Holy strategists are resistant to illusions, and get a +1 bonus to their saving throws vs. spell against illusions for every three levels of their ability (rounded up) to a maximum of +5.
- Holy strategists can select nonweapon proficiencies from both the priest and warrior groups with no crossover penalty.
- At 3rd level, holy strategists can cast clairaudience or clairvoyance (as the 3rd-level wizard spells) once per day.
- At 5th level, holy strategists can cast divination (as the 4th-level priest spell) once per day.
- At 7th level, holy strategists can cast consequence (as the 5th-level priest spell) once per day.
- At 7th level, holy strategists can make three attacks every two rounds.
- At 9th level, holy strategists can cast hallucinatory terrain (as the 4th-level wizard spell) or mass invisibility (as the 7th-level wizard spell) once per day.
- At 10th level, holy strategists can cast wizard spells on scrolls from the schools of lesser or greater divination as a mage of the same level. They are automatically able to read such spells and only such spells.
- At 13th level, holy strategists can call for a war horse, similar to the fashion in which a paladin does. This animal need not be a horse, but it is always a steed of exceptional intelligence for its species and possessing maximum hit points. The holy strategist must find this animal in a memorable way, most often by a special quest.
- At 13th level, holy strategists can make two attacks every round.

Red Knight Spells

1st Level

Analyze Opponent (Pr 1; Divination)

Sphere: Divination

Range: 10 yards/level

Components: S, M

Duration: 1 round

Casting Time: 4

Area of Effect: One creature/level

Saving Throw: Neg.

This spell facilitates the quick analysis of a single opponent by the spellcaster. At 1st level, the priest can divine one salient weakness or strength of a single opponent. At 3rd level and every two levels thereafter up to 9th, the spellcaster can determine an additional strength or weakness. The target of this spell is entitled to a saving throw vs. spell. If the saving throw is successful, the spell is wasted and nothing is learned.

For example, if this spell was cast by a 5th-level priest on a troll, he might learn that trolls can regenerate (a strength), that they are particularly susceptible to fire (a weakness), and that this particular troll was partially blind in his left eye. The last nugget of information might translate into a +1 bonus to hit with the DM's discretion, if the priest attacked so as to exploit the troll's weakness.

According to legend, one of the earliest priests of Tempus to win the Red Knight's favor employed this spell prior to battling a rakshasa. With it he divined that diabolical race's weakness to blessed crossbow bolts, a fact that is now known by many adventurers throughout the Realms.
The material component of this spell is the priest's holy symbol, which needs simply to be touched to cast the spell.

3rd Level
Knight's Move (Pr 3; Alteration)
Sphere: Combat
Range: 0
Components: V, S, M
Duration: 1 round/level
Casting Time: 6
Area of Effect: The caster
Saving Throw: None

This spell is similar to the 3rd-level wizard spell blink. In a fashion reminiscent of the chess piece of the same name, the spellcaster employing a knight's move can cause his or her material form to blink directly from one point to another. Unlike the wizard's spell, however, the spellcaster can control the timing, direction, and distance of a knight's move within certain constraints. The priest can blink at any time during a round in lieu of taking any other action. Alternatively, the caster may perform some other action at his or her normal initiative and then blink at the very end of the round after all other actions of other individuals have been taken.

The direction and distance of the blink are under the control of the priest, who can blink from his or her current location to any location in sight within 5 feet times his or her level to a maximum of 120 feet.

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

5th Level
Telepathic Broadcast (Pr 5; Alteration)
Sphere: Combat, Thought
Range: 10 yards/level
Components: V, S, M
Duration: 1 round/level
Casting Time: 8
Area of Effect: The caster's allies
Saving Throw: None

This spell puts the priest in one-way telepathic communication with all allies within range. No opponent hostile to the spellcaster can hear the telepathic broadcast. While this spell is in effect, the priest can telepathically broadcast instructions, information, or anything else desired ad libitum, so long as the information can be transmitted verbally. The priest cannot select which allies hear the messge, anything chosen for broadcast is heard by all allied forces. This spell also does not allow the priest's allies to respond.

The caster must choose the language the broadcast will be sent in. Allies who cannot understand the language in which the caster is communicating hear the words but do not understand their meaning without additional magical aid.

The material component of this spell are the priest's holy symbol and a pinch of dust from the desiccated brain of a mind flayer or other creature with telepathic abilities or a drop of a potion of clairaudience or potion of ESP.

Savras
(The All-Seeing, the All-Seeing One;
Lord of Divination Magics, He of the Third Eye, The Dweller)

Demipower (formerly Lesser) of Arcadia, LN
PORTFOLIO: Divinations, divination magic, diviners, fate, truth, truth-speakers
ALIASES: None
DOMAIN NAME: Buxenus/The Eye
SUPERIORS: Anath, Mystra
ALLIES: Anath, Mystra
FOES: Bhaal (dead), Dane (dead), Cyric, Leira (dead), Mask, Talos
SYMBOL: Crystal ball in which dance countless eyes of many different types
WOR. ALIGN.: LG, NO, LN, N, CN, LE

Foresight Forsaken

The Lady of Mysteries has long been an enigmatic figure worshipped throughout the Realms. To those who revere magic, there is none so beautiful as the Lady of Spells. In the wake of Mystra's death and rebirth as Mystra, two rival spell-hurlers sought the favor (and some say even the hand) of the Mother of All Magic.

The younger of the two wizards was the brisk and powerful Azuth, who delighted in the power and unbounded beauty of magic, while the older of the pair was the deliberate and introspective Savras the All-Seeing, who wasted nary a single spell and saw beauty in magic's precise application. For years the duo fought with neither wizard gaining the upper hand, but both steadfastly gaining in power. While Savras's careful preparation was initially enough to put Azuth on the defensive, the Lord of Spells battled back over time, demonstrating his superior mastery of the Weave. Azuth finally shattered his rival's defenses in a climactic battle that split a mountain and created a deep lake.

He imprisoned Savras's essence within a magical artifact of his construction that came to be known as the Scepter of Savras. With this act he became the High One and the first Magister of Mystra, later to be sponsored by her to become a god.

Ever since Savras's loss, sages have speculated that the All-Seeing One must have foreseen his own defeat. If this is true, perhaps Savras planned his own defeat as a ruse in a long-term ploy for victory. Only he can say, and he refuses to speak on it.

Savras (SAHV-ras) is believed to know all that has happened and all that will occur. Some claim that he guides the forces of fate, while others believe he is cursed to know all of history but is unable to affect its flow.

Savras was a long-ago god of the South who was worshiped in Halruaa, Durpar, Estrgund, Dambrauth, and Var the Golden, with small pockets in Calimshan, Tethyr, and Amn. He was once as powerful as Azuth and shared much of the same portfolio: magics in the service of Mystra, god of magic. The two contended during or slightly after the Dawn Cataclysm, and Savras fell. Azuth became the one god of wizards, and the All-Seeing One's essence was imprisoned in an artifact of Azuth's construction that came to be known as the Scepter of Savras. (See Vol's Guide to All Things Magical for details on this relic.)

The Lord of Spells, as Azuth was thereafter known, intended to keep the scepter in which Savras was imprisoned as his staff of office. Although reduced to demipower status, Savras was still powerful enough to block Azuth's divination abilities and teleport his prison into the Realms where it passed beyond Azuth's reach.

While the All-Seeing One was imprisoned in the relic, Savras's worshipers slowly dwindled, disheartened by the disappearance of their god and pilloried by the followers of Azuth. His final worshiper of note was Aalando the Seer, to whom he revealed only visions that would come true, and thus Alando is the only true prophet of the Realms.

Eventually the Scepter of Savras passed into the hands of Sylune Silverhand, one of the Seven Sisters. She employed the artifact for quite some time, ignoring Savras's entreaties to be freed. Sylune finally returned the Scepter to Azuth after uncovering secret doings of the gods that Mystra deemed it better for mortals not to know.

After reacquiring the relic, Azuth found himself troubled by Savras's long imprisonment. Following the Time of Troubles, the Patron of Wizards agreed to Savras's request to be released in exchange for a pledge of fealty by Savras to the High One. Today Savras is a demipower who serves Azuth, albeit uneasily. The two powers seem to be cautiously working toward friendship and a formal division of portfolios.

Some sages and devout defenders of the All-Seeing One believe that Savras deliberately lost his battle with Azuth, having chosen the more favorable outcome in the long-run. The followers of Azuth hotly contest any such implication. Some lorebooks recount that Azuth was the victor because his personal drive and passionate nature at the time complemented the restraint of Mystra, and she favored him over Savras, who was more cautious and distant like herself. Many sages who have studied the relationships of the powers in the past find this to be not an unlikely premise, since previous to his ascending to godhood Mystra had favored Azuth by naming him the first Magister.
The All-Seeing One is a cautionary, logical power given to long intervals of meditative silence. He despises anyone or any power who would obscure the truth, and thus he opposes Cynic and Mask (and opposed Leia) at every opportunity. He also dislikes brutal destruction and killing for no end, and so Bhaal found him no friend, and Talos still does not. Bane's insufferable arrogance set Savras's teeth on edge (along with his evil behavior), and those who display overweening pride and arrogance still irk him. He serves Anath to honor their agreement and a distant respect for their ancient rivalry and Mystra out of duty and a sort of misplaced affection, as the personality of the first Mystra, whose very presence warned his spirit, is no longer.

Savras's statements are clear, precise, and rarely what the listener wants to hear. He always speaks the absolute truth, and in cases where the truth is a matter of perspective, he reveals all sides of the truth. There is little compassion or emotion in Savras's actions or demeanor, but sages speculate this seemingly emotionless facade is merely a front for a power who cares deeply about the fate of the Realms but finds himself relatively helpless to change its direction. He almost never loses his temper, but when he does, his wrath is dreadful.

Savras's Avatar (Diviner 25, Cleric 25)

Savras appears as a human male of advancing years with a crystalline visage, clear gray eyes, and the third crystalline eye winks with an inner light on his smooth brow. A sort of flush follows him about, and extraneous noise seems to fade into the background in his presence. The All-Seeing One favors spells from the spheres of divination, numbers, and thought and the school of divination, although he can cast spells from any school.

AC –2; MV 15; HP 166, THACO 4; #AT 1
Dmg 1d16
MR 70%, SZ L (10 feet)
Str 13, Dex 19, Con 22, Int 24, Wis 24, Cha 15
Spells Pt: 13/12/12/12/12/10/4, W: 6/6/6/6/6/6/6/6/5*.
Saves FPD 2, RSW 3, PF 5, BW 7, Sp 4

*Numbers assume one extra divination spell per level.

Special Att/Def: Savras can maintain any spell from the school of divination or sphere of divination indefinitely after casting it. Savras's crystal ball, Truthseeker, resides both in Mystra's library (even when Savras is not there) and in Savras's home domain, The Eye (on Buxenus), simultaneous.

- It can reveal anything to Mystra that Savras knows or can determine if asked by her or Anath. The privilege of looking within Truthseeker has sometimes been allowed by Savras to mortals especially devoted to him or on a mission for himself, Anath, or Mystra. What is seen by mortals within its depths has never been spoken of by those who have gazed within it, but it is said that such individuals often disappear.

Savras can see any event that occurred in the past and all possible futures. There is a 75% chance that he can anticipate any opponent's actions far enough in the future to counter them. This enables him to automatically dodge missile attacks, the first melee attack in a round, or spell effects (except those made by save spells). He is also easily able to exploit an opponent's weaknesses and gains a +1 bonus to his attack and initiative roll for each consecutive round he has engaged an opponent after the first.

At his will, the touch of the All-Seeing One paralyzes mortal opponents with indecision (in addition to inflicting damage, if Savras wishes) as they are overwhelmed with all alternate futures that may result from any decision they reach. This effect lasts 2d6+2 rounds and no saving throw is allowed. During this time, the victim of Savras's touch is helpless to attack or defend himself or perform any other mental or physical activity.

Savras is immune to all charm-type and illusion/phantasm spells or spell-like abilities, even of a divine nature.

Other Manifestations

Savras commonly manifests as a single unwinking eye that always seems to stare directly at anyone viewing it. Savras can cast any spell or create any spell-like effect available to his avatar from this manifestation. The All-Seeing One sometimes manifests as a vision of the future or the past. Such visions always contain some portents of insight, but their meanings are typically uncertain and obscure.

Savras shows his favor through the discovery of water opals, white pearls, or blue quartz and his displeasure through the revealing of powdered red ochre (a substance worthless in most divinations). The Lord of Divination is served by demaraxes, pers, spectacles, spellhaunts, and wishhaunts, and by normal-seeming animals that mysteriously speak, especially calico and all-gray house cats, lap dogs, fish, and birds.

The Church

CLERGY: Clerics, specialty priests, diviners, monks
CLERGY'S ALIGN.: LG, LN, LE, NG, N
TURN UNDEAD: C: Yes, if good or neutral; SP: Yes, Div: No, Mon: No
COMMAND UNDEAD: C: Yes, if evil; SP: No; Div: No; Mon: No

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

Savras is little known in the Realms outside of the coterie of diviners and fortune-tellers. Those outside the ranks of his faithful who know of the All-Seeing One typically hold him in poor regard. Savras's penchant for speaking the truth, even when it is unlooked for, have earned him more foes than allies. In addition, the clergy of Anath have long contributed to suiting Savras's name. Only in recent years has the church of Anath moderated its invective against Savras. With the resurgence of Savras's faith in the aftermath of the Time of Troubles, priests of the All-Seeing One have begun a campaign to improve their deity's standing in the Realms.

Shrines and temples of the All-Seeing One are typically dominated by a giant carved statue of Savras carved from white marble. The statue's eyes are tiny orbs in a meditative repose. The Lord of Divinities is always portrayed with his palms upward in a gesture of supplication and with blank eyes gazing from a placid face. In the center of the idol's brow is a crystalline third eye that is often reputed to have magical powers. Savras's statues are often placed in large halls dominated by titanic columns and accessed by circular portals and windows which close and open like an iris. The walls of the All-Seeing One's temples are inscribed with countless hieroglyphics depicting alien landscapes and events in the distant past or future scryed by the temple's diviners.

During the long imprisonment of Savras, his faithful dwindled to a few specialist wizard diviners, as his clerics received no answer to their prayers for centuries and gradually died out. Upon his release from the Scepter of Savras, Savras has added mainly specialty priests, known as sibyls, and mortals to his clergy. Currently about 5% of the clergy of Savras, known collectively as divinators, are specialty priests, 5% are clerics, 15% are monks, and the remainder are specialist wizard diviners. Novices are known as Truth Seekers. In ascending order, priests in the clergy of Savras are known as Truth Seekers, Savants, Scholars, Sages, Clairvoyants, Soothsayers, Prophets, and Acolytes. High-ranking priests have their own unique titles, a tradition begun during the centuries of Savras's imprisonment.

Dogma: The blindness of mortals is the origin of all folly. Search for the truth in all things great and small and conceal nothing. Speak only the truth, for lies and misdirection, even for benign motives, are the roots of all sorrow. Be not paralyzed by indecision, but take no action without analyzing the implications. Hasty actions and decisions are rarely more beneficial than well thought out strategies which are revised as necessary. Morts who employ only their two common eyes are essentially blind. Savras provides the blessed eye, allowing both foresight and hindsight, so that mortals can access the omniscience of the gods. It is not wrong to use the knowledge that Savras gives to help yourself and your church, but caution should be employed in furthering the goals of others as part of their agenda may be hidden. Seek for the hidden motive before you act, and damage not the whole of the realm in which you live out your mortal life.

Day-to-Day Activities: Divinators begin and end their days with extended sessions of peaceful meditation. Much of their daily activities are involved with foretelling the future or studying the past and dealing with the consequences of what they have found. Of necessity, Savras's clerics must engage in extended strategy sessions to analyze the implications of future events and plan accordingly. Some followers of the All-Seeing One wander the Realms uttering prophecies, while other seek out remote locations to reside and become oracles. A few are employed as truth speakers and serve the legal system of various cities and kingdoms as expert witnesses, magistrates, or judges.
Holy Days/Important Ceremonies: The Feast of the Moon is celebrated by the followers of Savras as the Vision. This holy day is observed by devout follower of Savras with 24 hours of continuous meditation. In some temples the meditation occurs in a sauna or steam bath, while in others it occurs amidst a haze of incense. Each worshipper who participates in the day-long ceremony is rewarded with a vision from the All-Seeing One. Beneficiaries of such visions are expected to act in accordance with this prescient knowledge to avoid Savras’s wrath.

Major Centers of Worship: The House of the All-Seeing Orb in Tashluta has risen in prominence since Savras’s release to become the preeminent shrine of the All-Seeing One, though the shrines of Savras at Candlekeep is still a place of pilgrimage to the faithful. The House of the All-Seeing Orb is presided over by the High Priest, a human high-level sibilite, in addition to her duties as one of the eight Great Readers. As befits its name, the Hall is lined with countless magical and nonmagical scrying devices, including telescopes, magical mirrors, pools, and crystal balls. At least three of the crystal balls are believed to be a strange variant of liches, known as crystalliches, creatures when a powerful divination sibilite actually merges his essence into a scrying device and becomes a sentient crystal ball. These powerful crystalliches can scry nearly anywhere in the Realms or across the planes at will and can cast spells at any place they observe.

A long-lost temple of Savras was discovered by the Company of the Red Wolf in the depths of Undermountain beneath Waterdeep nearly 20 years after Darran the Wanderer established the Yawning Portal over the ruins of Halaster’s Hold. The last member of the band to die, the warrior Jardis, was interrogated via a spell with dead soul by a long-forgotten priest after the fighter fell to his death at the bottom of the Well of Entry. Jardis’s shade revealed that the band had found a 500-year-old temple of the All-Seeing One and stolen the Third Eye of Savras, a priceless crystal with unknown magical powers. According to the biter shade, much of the lost temple had collapsed upon the theft of the crystal, and the Third Eye had been lost as the company battled its way back to the surface. The clergy of Savras are said to be hiring adventurers to explore Undermountain in search of the long-lost temple and the holy relic, as Halaster’s enchantments have so far blocked their scrying efforts.

Affiliated Orders: The Sibylline Sisterhood is an affiliation of female oracles who wander western Faerûn dispensing prophecies and revealing visions for a modest fee to rich and poor alike. (The fee seems to vary depending upon the relative wealth of the recipient.) Visions revealed by the Sisters are usually accurate but often so clouded as to be helpful only in hindsight. Most of the Sibyls are low-level sibylites, but a few are powerful adventurers. All are capable of defending themselves, and they always seem to anticipate attacks upon their person and plan accordingly. The Sisters still tell the tale of one comely young acolyte who predicted a potentially fatal encounter that night and recruited half of the Red Cloaks of Ahravn to defend her—against a down-on-his-luck cutpurse.

Priestly Vestments: Divinators of Savras garb themselves in pale yellow robes with a depiction of their power’s holy symbol sewn to their chest. They wear simple sandals on their feet and a corded sash of moored hue tied around their waist. All of Savras’s clergy tattoo a depiction of the third eye of Savras on their brow. High-ranking and wealthy priests have clear or white crystals or gemstones of some value bonded to their brows in the centers of their tattoos.

Adventuring Garb: When adventuring, divinators tend to cloack themselves with the protection of powerful warriors, eschewing armor and edged weapons. Savras’s clergy are the quintessential planners, typically using their divination skills to anticipate every need. As a result, they often bring along an unusual assortment of gear when adventuring—to the general amusement of the company. However, the oddsments they haul along invariably fill a crucial niche.

Specialist Duties: Sibilite

Requirements:
- Intelligence 11, Wisdom 14
- Proficient in any Complex administration

Alignment: LN

Weapons: Any blade fencing (wholly Type B) weapons

Armor: None

Major Spheres: All, astral, charm, divination, healing, law, numbers, ps, thought, time

Minor Spheres: Creation, guardian, necromantic, protection, weather

Magical Items: Same as clerics plus the use of any magical items allowing scrying or divination of any type (such as crystal balls)

Req. Profs: Ancient history or local history

Bonus Profs: Astrology, blind-fighting

- Sibylites may cast wizard spells from the divination school in addition to priest spells. These spells are cast as if the sibilite were a diviner of the same level. For example, a 3rd-level sibilite casts wizard spells as a 3rd-level diviner. Sibylites 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.) Sibylites gain access to 8th-level wizard spells at 16th level and 9th-level wizard spells at 18th level. A sibylite must have a Wisdom of 15 or higher and an Intelligence of 16 or higher to gain access to the 8th-level spells, and a Wisdom of 16 or higher and an Intelligence of 18 or higher to gain access to the 10th-level spells. If a sibylite is able to gain high-level wizard spells, every 8th-level spell played for occupies a 6th-level priest spell slot and every 9th-level spell played for occupies a 7th-level priest spell slot. Sibylites are always able to read divination 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 sibilite’s total number of spells available (round down) can be taken as wizard spells.
- Sibylites can cast augury (as the 2nd-level priest spell) or clairvoyance (as the 3rd-level wizard spell) once per day.
- At 3rd level, sibylites can cast detect lie (as the 4th-level priest spell) or true speech (as the 5th-level wizard spell) once per day.
- At 5th level, sibylites can cast true seeing (as the 5th-level priest spell) or wizard eye (as the 6th-level wizard spell) once per day.
- At 7th level, sibylites can cast magic font (as the 5th-level priest spell) or reflect image (as the 4th-level priest spell) once per day.
- At 10th level, sibylites can cast consequence (as the 5th-level priest spell) once per day.
- At 10th level, sibylites can no longer be surprised in combat. The do not automatically gain a psychic knowledge of any impending attack, but when an attack occurs, their actions are not delayed by surprise.
While experiencing overlapping haunted visions, the target of the spell cannot move faster than one-quarter his or her normal walking movement, always loses initiative, and is always surprised in situations where a surprise roll is warranted. Spellcasting is impossible, and the target can only make a successful physical attack if he or she succeeds at a saving throw vs. spell. All such attacks are made with a -2 penalty to hit. In addition, the target of this spell receives a -2 penalty to his or her Armor Class and saving throws for the duration of the haunted visions.

The material components for this spell are the priest's holy symbol and a puff of smoke. The latter is usually generated by a match or torch and must be blown in the general direction of the spell target during the spellcasting.

**Haunted Visions**

3rd Level

**Sphere:** Divination

**Range:** 30 yards

**Components:** V, S, M

**Duration:** 2d4+2 rounds

**Area of Effect:** One being

**Saving Throw:** Special

This spell afflicts the target with the ability to see every possible consequence of every decision it may make. The multitude of overlapping visions perceived by the target are nearly incapacitating, since every possible action might result in disaster somewhere down the line.

When this spell is first cast, the target must succeed at a saving throw vs. spell to completely avoid its effects. If the saving throw is failed, then the haunted visions lasts for the complete duration and cannot be ended except with the use of a dispel magic incantation or similar magic.
dae, a goddess of felines, sensual pleasures, and nomads revered by the barbarians to the north and west, and in a very short time the more powerful Bast bewitched Fedor's portfolio and plunged into her own. However, that taste of foreign ways and foreign places tantalized Bast and like many felines, she was struck with wanderlust. When Ao allowed Mask to expand his geographic sphere of influence to include the theives of the Old Empires (since they had no native deity who served that function and an innate prejudice against such), he required that the Faerûnian pantheon accept a Mulhorandian power into their geographic sphere of influence in exchange. Bast immediately set off to explore Faerûn. She maintained a few followers in the Mulhorandian sphere, however, and continued to answer their prayers (if sporadically), so her influence and powers were never lost to the people of the Old Empires. She soon became known as the Patroness of Festivals as she wandered throughout the rest of the Realms. Numerous short-lived cults were created in the wake of her passing, but most quickly vanished when the goddess lost interest in her current flock and moved on to new pleasures. The veneration of cats in Cormyr and Mulhorand is the main remaining legacy of these ancient, wild revels. The connection between Bast of the Old Empires and Sharress of western Faerûn is set in the liturgy of the church of Shar until Bast was seen simply as an aspect of Shar known as Sharress. The ranks of the Lustful Mistress's clergy slowly dwindled throughout the Realms as the nightbringers spoke of her being a precursor to the despair and loss that all beings will eventually embrace. Those who encountered the goddess during this time found her beauty slowly fading and the joy of life leaving her eyes. Sharress was never fully absorbed by Shar, however, and during the Time of Troubles she was released from this dark link by Sune. Sharress had assumed the form of the favorite concubine of the Pasha of Calipport as her avatar and was engaged in a wild life of decadence and oriental luxury. Bast's harem when the avatar of Shar arrived to slay Sharress once and for all, as she had already done to Ibrandul. However, before Shar could destroy Sharress and seize her portfolio, the avatar of Sune arrived with a chalice filled with the sacred waters of Evergald and doused Sharress in its liquid essence. Sharress immediately regained her faded beauty and rebelled against the Dark Dancer's bitter influence. In the wake of the Godwar, Sharress has removed herself from the Realms to Arvandor where she joins Sune and the elven goddess Hanali Celanil in frolicking in and around the pool of Evergald. Some claim that Sharress is the younger, more decadent sister of Sune, although this is not strictly true. Sharress puts even Sune and Lliдра to shame with her excesses. Sharress fiercely clings to her newfound independence and remains infatuated with the pursuit of pleasure in all forms despite the counsel of Sune and the dark entreaties of Shar. Her revitalized clergy is spreading throughout the Realms, regaling worshipers with (wholly un-substantiated) tales of Sharress's bawdy exploits in league with her friends Millia and Lliдра and with other Faerûnian deities. Sharress is well aware of the fine—dark—line between her portfolio and that of Lioviatar and jealously guards her domain from the Maidens of Pain. She is morbidly fascinated by Illmater and frequently attempts to seduce him—so far without success. Sharress and Nabonnian get along well because of their mutual fe- lineness, but Sune and Lliдра are not quite as tolerant (it's getting him iired at her) because she likes to fray the edges of his straight- laced nature to see what will happen. Bast and Anhur have an off-again, on-again relationship that swings from deep love to indifference and involves frequent spats and occasional fits of pique (especially on Bast's part), but both of them would always help each other when it comes to matters of importance. Sharress maintains an active hatred for Set and his activities as the core of her nature and can always be relied on to oppose him and aid those who fight to root out his influence. Sharress only rarely appears in avatar form in the Realms, but when she does it is as the Dancing Lady at Godwalk Keep in the Barony of Great Oak in the Border Kingdoms. Her clergy claim she appears to taunt Garogs and Jergal who contests for her affections long ago and whose avatars also appear in a confluence known as the Meeting of the Three. She is also said to be working in some fashion again in her alias as Zandil- dre, the Dancer in the Yuirwood. Sharress is a strange and radiant demipower whose beauty is rivaled only by Sune among the Faerûnian pantheon, but whose aura is tinged with faded promise. Her voice is said to be a throaty purr and to give the listener the feeling of being caressed by the softest fur, but when she speaks it is a fickle, flighty deity, who prevents anyone from getting too close to her true spirit. She has the willful independence and pleasure-seeking nature common to felines and is constantly preening and grooming to maintain her appearance. She is often depicted as a voluptuous human female with the head of a cat. Sharress enjoys toying with beautiful men—male and female—and she cannot resist casually flirting with anyone she encounters. However, when her ardor cools and her passion is sated, Sharress is easily distracted and quick to move on to new pleasures. She resists needles intensely. Sharress is served by divine minions that can assume the form of a lion, a leopard, or a small wild cat (a feral domestic cat). Sharress's Avatar (Thief 25, Mage 18, Spellcaster 18, Cleric 16, Fighter 10) Sharress is one of the forms when she manifests in the Realms. As the Lady of the Golden Heart, she appears as a voluptuous, bronze-skinned human female with long wavy raven hair and the slitted green eyes of a cat. She dresses in provocative clothing ranging from that of a tawdry tart to that of a pampered concubine. This is also the form she appears in as Bast in Mulhorand, though she adorns Mulhorand garb. As the Feline Huntress, she appears as a huge tawny house cat with razor sharp claws, wickedly gleaming emerald eyes, and a sensuous aspect. Sharress has not, to anyone's knowledge, assumed the form of Zandilar the Dancer for centuries. When she does, she appears as a beautiful and seductive blue-skinned elven woman who wears layered gauzy scarfs. All forms have access to all spell schools and spheres, but Sharress prefers spells of the sphere of charm and from the schools of enchantment/charm and illusion/phantasm. AC—3, MV 15, sprint 45, HP 172; THAC0 10; +AT 2 or 4/1 Drug 1d10+7/1d10+7 (claws, +7 Str) or 1d4+10 (thrown dagger +3, +7 Str) MR 70%; SZ L (7 feet tall); Lady of the Golden Heart or Zandilar) or L (12 feet long; Feline Huntress) STR 19, Dex 24, Con 20, Int 19, Wis 10, Cha 25 Spells P: 7/7(7)/6(4)/3/1, W: 5/5(5)/5/3/1/1 Special (see Wizards' and Rogues' of the Realms for details on spellcasters, who effectively have no limit on their number or level of spells) Saves FPDM 4, RSW 4, PP, B&W 9, Sp 5 Special Attack: In all her forms, Sharress can attack twice per round by taking with her deceptively delicate fingernails (which are as sharp and deadly as the claws of a hunting cat) or claws. As the Feline Huntress, if she scores hits with her forepaws in a single round, she gains an additional two attacks with her rear claws for 1d1+2 attacks of damage each if they hit. In her Zandilar the Dancer or Lady of the Golden Heart forms, Sharress is proficient in all weapons and specialized in thrown daggers, which she has very rarely used, usually in a sort of pinwheeling dance attack. Her
thrown daggers are daggers +3 and appear in her hands at will, summoned from thin air. She apparently can access an infinite supply of them, and they disappear again shortly after they strike a target or one round after they are thrown.

Any of her avatar forms can shape change into the form of any cat, great or small, young or old, wild or domestic and gain all the forms of attack and special abilities of the form while retaining her own defensive abilities, Armor Class, and immunities. She can also see through the eyes of all cats at all times, though she must concentrate on the input to pick out images of importance. Shares can also appear as any creature’s most inseparable desire through a sort of divine illusion, but she does not change form to do so. Her kiss can bestow a kiss of Shares or reverse a being’s gender (as a druid of femininity/masculinity) at will. Her touch can create the effect of an excruciatingly intense or intensified sensation spell at will.

Shares has the legendary nine lives of a cat, and her avatar must be slain nine times before it is truly destroyed. She can fall from any distance and land on her unharmed back, unfurled. She is immune to illusion/phantasm, enchantment/charm spells she does not wish to be affected by, and the harmful effects of necromantic sphere or necromancy school spells. Shares cannot be harmed by her own daggers, she can be damaged only by spells or +2 or better magical weapons.

Other Manifestations

Shares’s favorite manifestation is that of an unseen caretress whose contact brings uncontrolled shuddering fright (as the 3rd-level priest spell of the same name detailed in the write-up of Same found in Faiths & Avatars) and intensifies all pleasurable sensation (as the spell intensity sensation). Shares is also known to manifest as a pair of disembodied, floating female lips (as big across as a human’s head) whose touch bestows a kiss of Shares.

Shares also shows her favor through the presence of cats, dopplegangers in pleasing shapes, dryads (or satyrs), good and neutral sirines, elven cats, treysyms, and a few (very rare) nonevil alu-fuends who act in accordance with her philosophy of life. She often lingers for days as a perfumed scent that creates an excessive indulgence effect in any who breathe its essence. She enjoys sumptuous jewelry, gourmet foods, and things of beauty and may grant a boon to anyone who sacrifices something to her.

The Church

CLERGY:

Clerics, specialty priests, mystics

CLERGY’S ALIGN.:

NG, CG, N, CN, rarely and briefly, NE, CE

TURN UNDEAD:

C: Yes, SP: No, Mya: No

CMD. UNDEAD:

C: No, SP: No, Mya: No

All clerics, mystics, and specialty priests of Shares receive religion (Faerunian) and religion (Mulhorand) as bonus nonweapon proficiencies.

Shares includes a small but significant number of elves and half-elves among her clerics, most of whom venerate her as Zandilar the Dancer.

Shares is worshiped in large urban areas such as Waterdeep, Calimshan, and other cities along the Sword Coast. She is revered by male and female professional escortors who take pride in their profession, the decadent rich, and those who seek only endless pleasure in life. In Mulhorand, she is also revered by those who combat Set and rewards those who work long and hard against him with occasional nights of wild pleasure to inspire them to further efforts. Shares’s faith is still very young and its ceremonies very loosely defined, with few worshipers who resemble nothing so much as extended festivities and revels, heavy on the pleasures of the flesh and light on the teachings of the spirit. A goodly number of former followers of Waukeen who have rejected Lliara’s teachings have become interested in Shares.

The few temples of Shares are typically located in large cities along the Sword Coast, but small shrines to the goddess of pleasure may be found in almost every festhall in the Realms. Her temples are typically constructed to resemble elaborate festhalls, with graceful, flowing pillars, columns, domes, great halls, and halls, lighting and sculpture from glass, jewels, and other exotic sentient monsters who are sworn to protect all revelers who partake in the name of Shares.

The clergy of Shares are collectively known as Sharesin. Both male and female humans can be found in their ranks, but charismatic and physically beautiful female humans comprise the great majority of them. Specialty priests of Shares are known as sensates. As there is no known connection between Shares’s faithful and the Outer Planar faction of the same name, this is a potential point of confusion. Their behavior are secretly entreated by agents of Shar to shift their worship to the Dark Maiden while maintaining their position within the clergy of Shares. The Feline of Felicity seems unwilling or unable to preclude defections at this time, rare though they may be.

Dogma: Shares’s priests are expected to live their lives in the decadent sensual fulfillment of themselves and others. Pleasure is to be sought out at every opportunity and life is to be lived as one endless revel. Initiates to the faith are taught that; “Life is to be lived to its fullest. That which is good is pleasurable and that which is deplorable is good. Spread the bounty of the goddess so that all may join in the Endless Revel of Life and bring joy to all those in pain. Infinite experiences await those who would explore, so try the new as well as savaging the old.”

Day-to-Day Activities: Many priests and priestesses of Shares run pleasure houses in large cities or directly serve decadent rulers. These pleasure houses cater to all the senses and include fantastic feats, heavenly baths and massages, unique experiences, such as flight, and every other pleasure imaginable. Wealthy festhalls often employ one or two mid-level Sharesin, and some Sharesin wander the countryside, with Shares’s blessing, creating new pleasing sensations to add to their repertoire.

Holy Days/Important Ceremonies: The clergy of Shares celebrate more festivals than possibly any other faith in the Realms. They are known collectively as the Endless Revel of Life. The daily rising and setting of the sun, the yearly passage of seasons, the appearance of a full moon, or nearly any other event is cause for a celebration and wild revel to which the general populace is always invited. Each such festival has several outstanding titles and new festivals are added all the time as old ones are forgotten. Without comparison, however, Midsummer’s Eve is the time of greatest rejoicing among Shares’s faithful and an occasion for the most extreme pursuits of boundless pleasure.

Major Centers of Worship: The center of Shares’s faith is the Festhall of Eternal Delight located along Calimshan’s waterfront. An earlier temple on this spot was destroyed during the most recent Night Parade, and the new temple is even more extravagant than the last. Dark marble columns, jutting spires, crystalline statues in enticing poses and vast, landscaped courtyards create this sprawling complex. The temple bathes are legendary for their recuperative powers and skilled masseuses, and the temple flowers are carefully selected for the reputed aphrodisiacal properties of their scents in some rooms and their calming or soothing properties in others. Gigantic fighters
Affiliated Orders: Sharess is served by no military or knighthood orders. Most professional escort orders in major cities join formal or informal guilds led by her cleric, however. Sharess is served by a secretive sisterhood of female werecats known as the Eyes of Evening who also pay tribute to Selune. The aims and goals of this mysterious fellowship are unknown, although they are rumored to hunt cultists of Shyar and Loyal during nights of the full moon.

In Mulhorand, Bast has a more militant reputation than Sharess. A number of adventuring bands who work against Set and his agents, including the Desert Fire and the Daggers of Truth, count Bast as a patroness and also receive support from other Mulhoran faiths, including those of Anshar and Horus-Re.

Priestly Vestments: All priests of Sharess wear their hair long and style it to show off their faces and bodies to their best advantage. The priestly raiment of Sharess's clergy varies widely according to the priest's gender, the local climate, current fashion trends, and the priest's taste. Waterdhavian courtesans favor highly suggestive evening dresses that make them seem half-dressed, while the women of Calimport's harems wear diaphanous negligees, short veils, sheer pantaloons, golden dust, and endless gemstone beads and coins strung in ropes and made into decorative chains and fringes. Male clergy typically prefer tight-fitting breeches that are tailored to their charms and bushy open shirts. They often wear decorative belts and vests. Sharess's holy symbol is the image of feminine lips carved from dark amber or ruby and worn on a golden chain on the wrist or ankle.

The few priests and priestesses of Bast who remain in Mulhorand favor tight-fitting kalahisr (tight-fitting white linen knee-length skirts) and ornate pectoral collars draped suggestively over the chest or breasts. The holy symbol of Bast is a cat's head wearing golden hoop earrings.

Adventuring Garb: When adventuring, the clergy of Sharess endeavor to preserve the gifts of the goddess as best as they can and hence typically wear the best armor they can afford. There is no point to living life without pleasure, however, so they also always display such armor as provocatively as possible.

Specialty Priests (Sensates)

Requirements: Dexterity 10, Wisdom 9, Charisma 13
Prime Req.: Wisdom, Charisma
Alignment: CG, CN
Weapons: Club, dagger, knife, khopesh, net, sling, scimitar, whip
Armor: Any, but decorated provocatively
Major Spheres: All, chaos, charm, combat, healing, guardian, protection
Minor Spheres: Animal, creation, elemental (water), necromantic, travelers
Magical Items: Same as clerics
Req. Props: Dancing
Bonus Props: Singing, artistic ability (pick one), and musical instrument (pick one)

Although humans make up the majority of the clergy of Sharess, elves, half-elves, and the rare halfling may also become specialty priests.

Sensates are known for being arrestingly charming and light on their feet. They receive a permanent +1 to both their Dexterity and Charisma scores to a maximum of 19.

Sensates are able to fascinate a single being up to three times per day in noncombat situations (as the 3rd-level wizard spell suggestion). If the target makes its saving throw, it may choose to reject the suggestion, but it will not recognize that priestly magic was being used against it.

Sensates receive a +4 bonus to their attack rolls and a +2 bonus to their damage rolls when attacking divine minions or any sort of mortal servants of Set, snakes, evil naga, hydras, yuan-ti, hitachishi, ophidians, and other snake-like or serpent-like living beings (particularly those of an evil nature). This bonus does not extend to undead creatures or constructs of any sort.

At 3rd level, sensates may cast find familiar (as the 1st-level wizard spell) once per year (at most). They always receive some sort of feline in response, if the spell is successful, and cannot seek another familiar as long as they still have a living familiar. The one exception to this is if the familiar reaches old age for its species type; if it does, it can choose to retire. The priest can then seek a new familiar, but must care for the retired familiar until it dies of old age.

• At 5th level, sensates are able to change person (as the 1st-level wizard spell) or alter self (as the 2nd-level wizard spell) once per day.
• At 7th level, sensates may speak with felines of all sorts at will. Felines they are addressing are never hostilely disposed toward them unless they are attacked or threatened.

At 7th level, sensates can summon a great cat three times a day. (The DM should choose the type each time the ability is used.) The cat appears within 60 yards and attacks a sensate's opponents until she or he commands the cat to cease, the opponents are slain, or 5 rounds +1 round/level of the sensate is exceeded. The cat does not check morale, and it vanishes when slain. If no opponent exists to fight, the summoned cat can, if physically capable, be asked to perform other services for the sensate.

• At 10th level, sensates are able to charm monster (as the 4th-level wizard spell) or intense sensation (as the 3rd-level priest spell) once per day.
• At 12th level, sensates are able to cast memory warp (as the 5th-level priest spell) once per day.
• At 15th level, sensates are able to undo the curse of a girdle of femininity/masculinity by touching the curse's victim.

Sharess's Spells

1st Level

Excessive Indulgence (Pr 1; Enchantment/Charm)
Sphere: Charm
Range: Touch
Components: V, S, M
Duration: 1 round/level
 Casting Time: 4
Area of Effect: One living creature
Saving Throw: Special

This spell enables a Sharessin to cause its recipient to focus on his or her current activities to the point of overindulgence for the duration of the spell. When the spell is cast, its target receives a saving throw vs. spell to avoid the effect. If the saving throw is failed, the victim's current actions that round become compulsive and excessive for the duration of the spell. Each round, the target must make an Intelligence check and a Wisdom check (both at a −2 penalty) to perform any action besides his or her compulsion. For example, if Blener the Bulging was eating when the spell was cast, he feels an overwhelming urge to gorge himself for the duration of the spell. All surprise checks are made with −2 penalty during this period.

If the victim of this spell is attacked while under its effects, the spell is instantly canceled. Likewise, victims do not truly injure or kill themselves while under the this spell's effects, although they may come close due to greed or some other behavior.

The material components of this spell are the priest's holy symbol and three fresh flower petals.

2nd Level

Intensify Sensation (Pr 3; Enchantment/Charm) Reversible
Sphere: Charm
Range: Touch
Components: V, S
Duration: 1 round/level
Casting Time: 6
Area of Effect: One living creature
Saving Throw: Neg.

This spell enables a Sharessin to intensify sensations in herself or a single recipient. Unwilling targets receive a saving throw vs. spell to negate this effect. Any physical or emotional sensation can be heightened to unbelievable heights through the application of this spell, often disconnecting the recipient from reality, creating an extremely heightened interest or emotion, and proving to be an immense distraction from dealing with fast-paced and changing circumstances (such as in a combat situation). While this spell is in effect, all ability checks, attack rolls, damage rolls (minimum 1 point of damage), and saving throws are made with a −2 penalty, and all wizard and priest spells are cast with a 1d4−1 casting time initiative penalty.
Although normally employed in pleasurable situations, this spell can be used to heighten pain as well to a potentially incapacitating level. Damage suffered during the effects of this spell is perceived as 25% (round up) worse than it actually is, although the spell has no effect on the actual damage inflicted. (Basically, add 25% to damage (rounding down) as phantom damage that goes away when the spell ends and that cannot kill a target, though it can render him or her unconscious.) As a result, the target may collapse into unconsciousness wracked by unbearable pain even if she or he could normally continue to fight on. Likewise spells such as sub pinn (both wizard and priest versions), symbol of pain, or pain touch have twice their normal effect (or if inapplicable, twice the duration).

This reverse of this spell, death sent senation can be employed to suppress physical pain or other harmful feelings. While this spell is in effect, the recipient is immune to the effects of sub pinn, symbol of pain, pain touch, suggestion, other charm-type magic (and it terminates an existing charm), emotion, stunning, or nausea. All damage received while the reversed form of this spell is in effect is perceived as 25% less than actual, although the full effects are felt when the spell ends. (Reduce the damage by 25% (rounding up) but keep a total of the amount of points of damage held in abeyance. When the spell ends, all unapplied damage is applied at once.) This dulling of pain can enable a Sharaessin to fight on beyond normal unconsciousness (or death) for the duration of the spell, although the destructive rampage collapses into immediate unconsciousness upon the spell's expiration if the damage would normally cause this effect and may die instantly if seriously enough injured.

5th Level
Kiss of Shara (Pr 5; Alteration, Enchantment/Charm)
Sphere: Charm
Range: Touch
Components: S
Duration: Special
Casting Time: 1 round
Area of Effect: One living creature
Saving Throw: Neg.

This spell enables a Sharaessin to grant any being's fondest and most pleasurable wish, similar to the effects of wish spell (as the 7th-level wizard spell of the same name). Neither the spellcaster nor the recipient has any control over the effects of this spell as they cannot be altered by the wish spell's creator. The DM must adjudicate the effects. If the spell recipient does not want to be affected by this spell, she or he must make a successful save or the spell's effects will last for 24 hours. Unfortunately, this spell's effects last only until the following dawn, never seem so wonderful in retrospect, and seem to have little lasting impact on the recipient's life. For example, a serving maid might masquerade as an exotic princess for one night at the annual ball, but in the morning the prince turns out to be a lizard, all her fabulous garments have been misplaced, she still has to go back to her old job, and her debut is quickly forgotten among the city's social circles and her common friends.

Shialiia (Shi-AL-lee-ah) is the patron and caretaker of pregnant forest creatures. She is a planter of trees and a nurturer of seedlings. She rejoices in life and shields against death. Her worship is limited to the proximity of the High Forest, though she is also venerated in the vicinity of the Neverwinter Wood as the Lady of the Woods.

Shialiia is said to be the sister of the Tree Ghost (the collective spirit of the High Forest and one of the beast totems of Uthgar) and daughter of Tappann the Undying, Lord of Korreds and Father of the Dance. She serves Mielikki along with Luran and Gwaeron Windstrum, and Mielikki in turn serves Silvanus. The relationship between them all is quite familial and supportive.

Shialiia is one of the most beloved of nature deities: Talos, Talona, Auril, and Malar. She holds a special antipathy for Talona, who always struggles to take away from her the new life Shialiia works so hard to nurture, and for Malar, whom she regards as an insane killer hopelessly outside of the balance of nature because he emphasizes only a small malevolent, destructive aspect. During the Time of Troubles, Shialiia allied with Gwaeron Windstrum against Malar. While Windstrum concentrated on pursuing the Beast Lord, Shialiia spent much of her time repairing the damage caused by the Malar's destructive rampages.

Shialiia is winsome and earthy, delighting in dancing and frolicking in the woods and playing with woodland creatures when she is not tending to their needs. She has a low, throaty voice, and enjoys retorting with clever (and often crudely suggestive) rejoinders when engaged in conversation. At times she seems to behave like the satyrs whom korreds resemble, but she has a more mysterious quality and unexpressed depths that a satyr cannot match, which plays all its cards in plain sight, would find incomprehensible. She is fiercely protective of her charges, but she lets matters outside her purview go unchallenged, since they do not directly involve her, unless she is ordered to act by Mielikki or Silvanus.

Shialiia's Avatar:
(DRUID 22, RANGER 12, MAEG 12, SPELLSINGER 12)
Shialiia appears as a voluptuously beautiful female korred (although she is not as beloved as those that live long because hair is fastened with girdles of oak leaves and golden acorns. She wears a short, flowing, gaunt tunic that hangs from one shoulder. From the belt that secures her tunic around her waist hangs a large pouch. She uses a wooden staff of dalaran phandor wood as a walking stick. She favors spells from the sphere of plants and animals, healing, and plant and the schools of abjuration, alteration, and conjuration/sorcery, although she can cast spells from any sphere or school.

AC: 1; MV: 15; HP: 142; THAC0: 6; #AT 1
Dmg: 1d10+1 (+1 Str) or 1d6+5 (staff of the woodlands +4, +1 Str)
MR: 60%; SZ M (5 to 7 feet, depending on her whim)
Str 16, Dex 19, Con 22, Int 19, Wis 22, Cha 22
Spells: P: 12/10/12/11/11/6/3, W: 4/4/4/4/4/4/1 + Special (see Wizards and Rogues of the Reams for details on spellings which effectively have no limit on their number or level of spells)
Saves: PDPM 2, RSW 6, PP 5, BW 8, Sp 7

Special Att/Def: Shialiia's walking stick is a staff of the woodlands +4, though she rarely wields it in combat. Most often, she strikes with her open palm, inflicting 1d10+1 points of damage and forcing anyone she successfully attacks to succeed at a saving throw vs. spell at a -2 penalty or become a victim of Otto's irresistible dance for 2d4+2 rounds.

Shialiia possesses an enhanced version of all the abilities granted to druids, including a +4 bonus to saving throws vs. fire and electricity; the ability to identify plants, animals, and pure water within 250 feet with perfect accuracy; the ability to pass through normally impenetrable overgrown areas at normal movement rate without leaving a trail; the knowledge of the languages of all woodland creatures; immunity to all magic cast by woodland creatures; and the ability to shapechange into any form of natural animal at will, as often as desired. (Upon assuming a new form she regains 10% to 100% of sustained damage—1d10+10%.) Moreover, when Shialiia speaks to creatures of the woods, she can, if she wishes, make herself understood by a diverse group of creatures in their native tongues simultaneously.

Shialiia's Woodland Shires (Demipowers): Sharees, Shialiia, 555
FAERUNIAN PAN THEON (Demipowers): Sharees, Shialiia, 555
Shailia uses her divine beauty to her advantage as well, forcing all sentient mortal beings who look upon her to succumb to a saving throw vs. paralysis with a −2 penalty or become transfixed with her beauty (affected as if a charm person spell were cast upon them). Elves and half-elves are entitled to their normal magic resistance against this charming effect, yet all sentient mortals of all races, male and female, are stunned for one round upon their first glimpse of her.

No forest animal of any sort (monster or normal animal) will harm Shailia, and forest creatures within sight or earshot of her when she is attacked become enraged and fight her attackers until they retreat or die unless called off by her. Forest animals with no effective method of attack try to interpose themselves between harm and her, throwing themselves in the way of attacks, missile weapons, and magical effects.

Shailia's touch seems to function as some sort of divine bag of holding. She can reach within it and withdraw any normal item smaller than 3 feet in diameter that is not a weapon or armor. She often uses it to present small cloth bags of premixed healing herbs for poultices or herbal teas to her faithful, but it can also contain any spell component (within its size constraints) she desires to present to someone.

Other Manifestations

Shailia takes the form of many animals, all of them distinguished by their absolute perfection for their species. One of her favorite shapes, however, is that of a huge but graceful doe. In this form she is often surrounded by multiple bucks (treat as wild stags with 6 HD and maximum hit points) who make no advances upon her nor fight amongst each other for her affections; they are purely hers to command.

Shailia sometimes manifests as whirlings, dancing motes of light that shine with greater fire, fire. Contact with the radiance is warm and relaxing, has the effect of a heal spell, and eliminates any pains or complications related to pregnancy.

When korres of the High Forest dance, Shailia sometimes manifests as a shower of 210 acorns that appears in the middle of the circle. Eating the nut from an acorn triples the chance that a being will conceive (under the appropriate conditions for doing so) if the acorn is ingested within 24 hours of its appearance. Consumption of these acorns is never harmful, even if the period of their special effectiveness has lapsed.

It is known to bestow acorns of desire upon favored worshipers. Such an acorn appears to fall from the sky and lands immediately in front of the feet of the lucky recipient. If held in a closed fist by the intended recipient and concentrated upon, the recipient's request is fulfilled as close to his or her desires as possible within the limited wish (or occasionally, with) effect of the acorn. The acorn of desire vanishes, leaving a permanent golden-hued tattoo in the shape of an acorn on its user's palm.

The Church

CLERIC:
Clerics, druids, specialty priests, mystics, spellingers

CLERGY'S ALIGN.: LG, NG, CG, N

TURN UNDEAD: C: Yes, D: No, SP: No, Mys: No, Spell: No

COMM. UNDEAD: C: No, D: No, SP: No, Mys: No, Spell: No

All clerics, druids, specialty priests, and mystics of Shailia receive religion (Faerunian) as a bonus weapon proficiency. Her clergy are usually female, and may be human, elf, half-elf, halfling, or korrel. All human priests of Shailia must be female.

The worship of Shailia is limited to the proximity of the High Forest. Shailia has few actual clerics, but many forest creatures venerate her name. Since the Time of Troubles, a few specialty priests have come to her calling, particularly in the southern reaches of the High Forest. In many ways her clergy as a whole are similar to druids, but Shailia's church focuses very strongly on fertility.

Shailia's priests are somewhat migratory in their movements, following long paths that can take them hundreds of miles afield, though not necessarily in annual cycles. They go wherever natural life needs a helping hand, then move on where there is nothing more that they can do. They almost always return later to check on the results of their labors, and sometimes cultivate whatever they have begun—hence their seemingly migratory behavior.

Every priest has a favorite place to worship Shailia in virtually every area along his or her trail, but there is no central temple of Shailia nor any web of churches dedicated to her, aside from the Golden Oak in Silvermoon and the Glade of Life at the headquarters of the Unicorn Run.

The clergy of Shailia are commonly known as the Sisters of Life and Mercy, although a few Brothers of Life and Mercy are included in their numbers as well. Prior to the Fall of the Gods, Shailia's clergy was evenly divided between male clerics, who were often found on the edges of the High Forest, and mystics and druids, who wandered the deepest reaches of the woods. Since the Time of Troubles, most initiates to the faith have become the specialty priests known as woodwives, and the balance is now almost evenly between the four types. Shailia's priests shun formal regalia. Younger priests are addressed as Sister, and senior priests are addressed as Mother. Males are addressed as Brother or Son or Elder Brother, but never as Father.

Dogma: The only true goal of any existing thing is to procreate. Nature dictates the shape of the world, for good or ill, so the only concern of the creatures that inhabit it is survival. Death is not to be feared, for it is part of the natural cycle of life, but particularly the birth of new life, is to be encouraged and nurtured whenever and wherever possible.

Day-to-Day Activities: Shailia's followers are husbands of nature, spending their days placidly in the midst of nature. They tend to the ill and injured. They are not purely oriented to forest creatures, though that is their focus, and they extend their philosophy and favors to humans and demihumans who enter or live within the forest, as well.

Shailia's clergy are sometimes known as the Silent Helpers, and tales tell how they watch over lost children and the foolish who wander through the reaches of the High Forest unaware of the dangers contained within. It is generally agreed that the only reason Olth可观 the Bard, of the Tale of Olthokensis, survived his meandering journey through the High Forest was by the silent guidance of the Silent Helpers.

Holy Days/Important Ceremonies: Days that mark the passing of seasons are the most important of the year to followers of Shailia. In particular, Oerenth and Highharveste are celebrated as holidays of birth and fruition, respectively. On all holy days (including Midwinter, Midsummer, and the Feast of the Moon) the faithful attire all friendly creatures to revel with them in feasting, singing, and dancing.

Weddings are welcomed and even solicited upon the change of seasons, and Shailia's followers always enliven such occasions with as much festive charm magic and romance as they can muster, creating a fantasy atmosphere under the stars. Therefore, many nonworshipers set their wedding dates on Shailia's holy days in hopes of receiving her blessings and hospitality.

Major Centers of Worship: Shailia's major temple outside of the High Forest is Salcatedin, in the north of the Calymon. The Goddess, Oak doubles as a temple and an excellent and expensive inn. The temple is a simple, yet beautiful lodge constructed from timbers hewn from fallen oak trees and natural resins. It is dominated by a live oak tree growing up through the taproom with little lanterns hanging down from its boughs over each table. The rain comes in, so stormy weather the taproom empties quickly to cellars downstairs and meeting rooms that open out a few steps up from the taproom on all sides. The proprietress and priestess of the Golden Oak is Iolda Three-corn, a middle-aged matron and leader of the small guild of woodwives in Silvermoon.

Within the High Forest, Shailia's major place of worship is a holy site shared with the faiths of Chauntae, Eldath, Lurue, and Mielikki known as the Glade of Life. This glade is located near the village of Klhe'cayre ("Laughing" of the arakocra) at the foot of the Star Mountains. At the center of the Glade is the Fountain of Unicorns, a small spring that feeds the headwaters of the Unicorn Run. Surrounded by giant oak trees older than a thousand years, the Glade has a fairy beauty found nowhere else in the Realms. Countless rings of korred dance in the glade every night, sometimes joined on Midsummer Nights by the Dancing Goddess herself. Avatars of the other four goddesses have been seen in the Glade of Life on several occasions as well, and they sometimes join in the korred dancing circles.

A large fraction of Shailia's clergy is based at the Glade, but most priests wander throughout the High Forest the majority of the year, only rarely returning to the Glade. Shailia's major temple resides at the Glade of Life for over a century, and it is often found on the edges of the forest. The temple is beautiful and well maintained, with a large grove of oak trees around it. The priestesses here are particularly skilled in the art of herbalism and herbal remedies.

Beyond the High Forest, Shailia's influence is felt throughout Faerun, particularly in the lands of the Arakocra. Her followers are known for their kindness and generosity, and they are often sought out by those in need of assistance. Shailia's clergy are also known for their ability to heal and help those in need, and they are often called upon to help those who are sick or injured.

The clergy of Shailia are commonly known as the Sisters of Life and Mercy, and they are known for their dedication to the natural world and their ability to help others. They are often found in the woods and forests, where they help those in need and provide aid to those who are lost or injured. Shailia's clergy are also known for their ability to heal and cure病s, and they are often sought out by those in need of assistance.

The clergy of Shailia are known for their dedication to the natural world and their ability to help others. They are often found in the woods and forests, where they help those in need and provide aid to those who are lost or injured. Shailia's clergy are also known for their ability to heal and cure diseases, and they are often sought out by those in need of assistance.
Affiliated Orders: Shiallia sponsors no military or knightly orders, but an order of female swanmoyr rangers in the church of Miellaki have sworn themselves to protect the Sisters of Life and Mercy. This elite sisterhood, known as the Shields of Hope, wanders the High Forest in groups of three escorting the clergy of Shiallia through dangerous regions of that vast woodland so that they can minister to the goodly creatures who reside within.

In addition, the Harpers are on friendly terms with Shiallia’s followers, and it is believed that Shiallia gives of her divine blessing to Master Harpers within the High Forest, even though she was not present at the Dancing Place in the Year of the Dawn Rose (720 DR). Master Harpers find that they can speak with any forest animal or plant in the High Forest and that they can dance with korreds without danger anywhere in the Realms.

Priestly Vestments: Priests of Shiallia have little in the way of formal raiment. They always wear their hair long and unbound and festoon it with garlands of oak leaves and acorns. Most garb themselves in flowing white robes and simple sandals woven from reeds during religious festivities and in simple robes of brown and green otherwise. They wear necklaces made of golden acorns or holding a golden acorn pendant around their necks as symbols of their faith.

Adventuring Garbs: Priests of Shiallia do not wear the hides of animals or metal exposed to the forge. As a result, they are limited for the most part to padded armor made from heavy, woven cloths and sewn into a protective surcoat. If they feel it is necessary to arm themselves, most craft an oaken cudgel from fallen timber and cast a shiathall spell on it. Some wield shears copied from the korreds. Shears weigh 2 pounds, are small in size, inflict type S damage, are speed 3, and inflict 1d4 points of damage against all sizes of creatures.

Specialty Priests (Druids):

- **Requirements:** Wisdom 12, Charisma 15
- **Prime Reql:** Wisdom, Charisma
- **Alignment:** N
- **Weapon:** Cudgel (club), sickle, dart, spear, dagger, scimitar, staff, shears
- **Armor:** Padded armor and wooden shield
- **Major Spheres:** All, animal, charm, combat, elemental, healing, necromantic (no reversed), plant, time, weather
- **Minor Spheres:** Divination, protection, travelers
- **Magical Items:** Same as druids
- **Req. Props:** Animal lore, herbalism
- **Bonus Props:** Shears, survival (woodland), tracking, modern languages (pick two from: dryad, korred, satyr, sylph, treant, unicorn)

- Shiallia’s druids are either half-elves of gold elf, moon elf, or wild elf ancestry, or human females.
- Shiallia’s druids cannot cast raise dead or resurrection from the necromantic sphere.

Some of Shiallia’s specialty priests are druids. Their abilities and restrictions, aside from changes noted above, are summarized in Faiths & Avatars and detailed in full in the Player’s Handbook.

Specialty Priests (Woodwives):

- **Requirements:** Wisdom 11, Charisma 11
- **Prime Reql:** Wisdom, Charisma
- **Alignment:** NG
- **Weapons:** Cudgel (club), dagger, dart, net, shears, slings, staff
- **Armor:** Padded armor and wooden shield
- **Major Spheres:** All, animal, charm, elemental, healing, necromantic (no reversed), plant, summoning, sun, time, weather
- **Minor Spheres:** Creation, divination, guardian, protection, time, travelers, wards
- **Magical Items:** Same as clerics and druids
- **Req. Props:** Cudgel (club), animal lore, herbalism
- **Bonus Props:** Shears, healing, survival (woodland), tracking, modern languages (pick three: dryad, korred, satyr, sylph, treant, unicorn)

- Gold elves, moon elves, wild elves, forest gnomes, halflings, half-elves of gold elf, moon elf, or green elf ancestry, human females, and korreds can be woodwives.
- Woodwives are attuned to the natural healing processes of all living creatures. Like paladins, they can heal by laying on hands. A woodwife can lay on hands up to three times per day for a total of 2 hit points per experience level of healing on either herself or another living creature.
- Woodwives can weave one korred rope for every three levels of experience (rounded up). Korred ropes are woven from the woodwife’s own hair, take 1d4 rounds to weave, are animate for 24 hours or until destroyed, have AC 1, 5 hp, and a movement rate of 3. Anyone attacked by korred ropes must make a saving throw vs. spell or be entangled and held immobile for 1d4+1 rounds. Korred ropes can be ordered to guard a special area or attack a particular foe or group of foes. Korred ropes that are destroyed can be replaced by newly woven ropes up to a woodwife’s normal limit.
- Woodwives can speak with animals (as the 2nd-level priest spell) at will.
- Woodwives can cast entangle (as the 1st-level priest spell) once per day.
- At 3rd level, woodwives can cast goodberry (as the 2nd-level priest spell) once per day.
- At 5th level, woodwives can speak with plants (as the 4th-level priest spell) at will.
- At 5th level, woodwives can cast animal summoning I or call woodland being (as the 4th-level priest spells) or plant growth (as the 3rd-level priest spell) once per day.
- At 7th level, woodwives can cast animal summoning II or commune with nature (as the 5th-level priest spells) once per day.
- At 10th level, woodwives can cast animal summoning III or conjure animal (as the 6th-level priest spells) once per day.
- At 13th level, woodwives can cast fire seeds or heal (as the 6th-level priest spells) once per day.

Shiallia Spells

3rd Level

- **Ease Labor (Pr 3; Alteration) Reversible**
  - **Sphere:** Healing
  - **Range:** Touch
  - **Components:** V, S, M
  - **Duration:** Special
  - ** Casting Time:** 6
  - **Area of Effect:** One creature
  - **Saving Throw:** Special

This spell enables a priestess of Shiallia to mitigate the pains of giving birth. By laying both hands on a pregnant female’s belly (or above her womb), the Shiallian can ease labor pains, correct complications like a breech birth, and otherwise make labor as easy and painless as possible. No saving throw is required for this version of the spell and the spell’s effect lasts throughout the birth process as long as the Shiallian maintains contact with the mother and/or child.

The reverse of this spell, inflict labor, afflicts the target with all the pains of labor. For the reversed form, the spellcaster need not maintain contact with the spell’s target beyond the initial touch, which requires a successful attack roll to establish if the victim is not immobile, restrained, or unaware. Spell effects are split into three phases. The first two phases last three rounds each, and the final phase lasts one round per the caster’s level to a maximum of nine rounds.

In the first phase, spell recipients feel violently nauseated and cannot cast spells, communicate, or attack. They can only defend themselves or move at half their normal movement rate.

In the second phase, spell recipients are fatigued and cannot perform any action requiring significant amount of energy. Physical combat is not possible, nor is running, but spellcasting is possible, as is defending oneself or moving at a normal movement rate.

In the third phase, spell recipients suffer increasing amounts of pain. For each round this phase lasts, victims suffer increasing amounts of phantom hit point damage and a temporary loss of Strength. In the first round, the target suffers 1 hit point of phantom damage, in the second round 2 hit points, in the third round 4 hit points, etc. Strength drops at a similar rate (1 point, 2 points, 4 points, etc.). When Strength or hit points drop to zero, the victim falls unconscious for the rest of the spell’s duration. Spellcasting, physical attacks, and movement are not possible during this phase.
Strength and hit points lost to this spell are regained at the same rate they were lost after the spell ends. Males get no saving throw vs. the reverse form of this spell, and females are entitled to a saving throw vs. spell to avoid the effect only if they have given birth at least once previously. Pregnant creatures of any kind cannot be affected by infernal labor, as Shiallia's will forbids it.

The material component for this spell is an acorn.

4th Level
**Fertility (Pr 4; Necromancy)**
- **Sphere:** Creation
- **Range:** Touch
- **Components:** V, S, M
- **Duration:** Special
- **Casting Time:** 1 turn
- **Area of Effect:** One creature
- **Saving Throw:** Neg.

This spell has two possible uses. The first is an enhanced version of the plant growth spell, affecting a 10-mile-square area. The DM secretly makes a saving throw (based on the caster's level) vs. spell, and if the roll is successful, the spell renders plants more vigorous, fruitful, and hardy, increasing yields 30% to 80% given a normal growing season. The spell operates in the same way on other growths, otherwise.

The second use of the spell is often requested as a marital blessing. Again, the DM makes a saving throw based on the caster's level, and success indicates that any creature upon whom the spell is cast who mates within 24 hours has a 95% chance to impregnate or become pregnant. Furthermore, the offspring inspired by this magic is certain to be delivered normally and in good health provided the mother remains healthy and uninjured. Note that factors such as old age and curses may influence the percentage chance of becoming pregnant, as may magic specifically geared to preventing such an occurrence or the unfortunate fact of a being's inability to conceive due to peculiar magical factors. (For instance, many of mystra's chosen seem unable to conceive for unknown reasons.)

Shiallia knows if this magical blessing should not be performed and secretly informs her priest if this is so. Shiallia's priest then performs a non-magical blessing very similar in form instead to prevent the couple from being embarrassed if the blessing was to be a public event.

The material component of this spell is any seed.

6th Level
**Endless Dance (Pr 6; Enchantment/Charm)**
- **Sphere:** Charm
- **Range:** 0
- **Components:** V, S
- **Duration:** 3 rounds/level
- **Casting Time:** 1 round
- **Area of Effect:** 10-foot radius/level
- **Saving Throw:** Neg.

This spell seduces anyone within the area of effect to join a korred circle dance. Those who fail a saving throw vs. spell drop whatever they hold in their hands and begin dancing in a circle around the spellcaster. (Targets are allowed to voluntarily forgo their save.) While dancing, victims of this spell cannot cast spells, attack, communicate, or consciously defend themselves from attack. However, the wild movements of the dance enable targets of the endless dance to avoid some attacks, so they receive only a –2 penalty to their Armor Class (to a maximum of AC 10). During the endless dance, targets take 1d4 points of damage per round until the spell ends, death occurs, or they are restrained. Korreds, worshipers of Shiallia, or those who voluntarily forgo their saving throws take only 1 point of damage per turn and can never be reduced below 1 hit point by the spell's effects.

There is a 1% chance per level above 9th of the spellcaster that Shiallia's avatar appears during the casting of this spell to aid the spellcaster in whatever manner is necessary.

While this spell is in effect, the Shiallian must stand in the center of the circle and slowly spin while singing the song of the korreds. The spellcaster cannot cast other spells or physically attack during this time, but she can defend herself. If the spellcaster stops spinning or singing, the endless dance ends immediately.

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**Siamorpho**
- **Type:** Demipower
- **Origin:** Noble of the Prime Material Plane, LN
- **Portfolio:** Nobles, nobility, rightful rule of nobility, human royalty
- **Allies:** None
- **Domain Name:** Toril/Faerûn
- **Superiors:** None
- **Allies:** None
- **Foes:** Bane (now dead), Cyric, Gargauth, Iyachtu
- **Symbol:** Silver chalice with a golden sun on the side of the spout or a cirlcle with a golden sun on the brow
- **Wor. Align.:** Any

Siamorpho (SIGH-a-morf) the Noble is a demipower worshiped primarily among the noble class of Waterdeep, and she is relatively unknown outside of that limited environment and Tethyr, where Zaranda Star has recently brought her worship into vogue. Siamorpho's ethos is that the noble class has the right to rule and the responsibility to rule in the best manner possible for the people who serve under it. This is a very appealing ethos to some, particularly to nobles looking for some reason to explain why they are in charge.

The current incarnation of Siamorpho is one in a long line of deities who have held the position and name. The previous incarnation was a male demipower known as Siamorpho (pronounced SEE-a-morf) whose faith was centered in Baldur's Gate. His cult had declined over several centuries into a decadent, self-serving council of nobles who considered themselves entitled to the fruits of the city's labors due solely to their refined, true-blue blood and who felt no obligation to lead the city's masses responsibly. Consequently, he was beginning to die from lack of worship.

Each incarnation of Siamorpho chooses a mortal successor when he or she is dying to inherit the mantle of godhood. Ideally, the successor must be a direct descendant of the deity from whom he or she was a mortal, though anyone of noble birth is ultimately acceptable in a pinch. Siamorpho of Baldur's Gate chose Lady Siamorpho of Waterdeep to succeed him when she was killed in a riot in the Year of the Dastie Throne (1256 DR). Lady Siamorpho was known for her generous nature, kind wisdom, and her ability to generate a vision for the future and deal with the day-to-day hardships of those she ruled. By the time the nobles of Waterdeep were restored to power after the Guild Wars in the Year of the Black Wind (1262 DR), she had come to be looked on as a patroness of nobles, who now spoke of her "ensuring the restoration of our rightful power" and claimed that she watched over them.

Siamorpho's cult was prominent in Waterdeep for a few years after the nobles restoration, but it eventually dwindled to a single aged priestess who hung on through the decades through the repeated use of potions of long-life. The goddess's mortal family eventually died out except for a distant branch in Tethyr—the Gulderhorn noble family. When the Gulderhorns fled the Ten Black Days of Eleinth, Siamorpho guided them to Waterdeep, where they married into the Asuumbar noble family and set about reviving the faith. Today Siamorpho has a modest presence in the City of Splendors, a growing influence in Tethyr, and a few scattered followers elsewhere in the Realms. In Waterdeep in particular, the Gost, Gundwynd, and Maernos noble families are prominent contributors to her faith.

Siamorpho is kind and quiet with individuals, but firm and charismatic when dealing with large groups. Her soft voice is tinged with great wisdom, but she brooks no argument when she gives an order. She likes to think of her duty as one of building a sturdy skeleton of continuity in government through a noble infrastructure so that the body politic can grow and develop properly under the leadership of a royal ruler.
bears an adamantine scepter in her right hand and a mithral chalice in her left. On her head rests a delicate tiara carved from a single diamond. Siamorpe favors spells from the spheres of charm, divination, healing, law, time, and thought and the schools of enchantment/charm and divination, although she can cast spells from any sphere or school.

AC -2; MV 15; HP 164; THACO 8; #AT 2/1
Dmg 2d6+5 (scepter +5)
MR 65%; SZ L (10 feet tall)
Str 15, Dex 17, Con 19, Int 22, Wis 23, Cha 24
Spells P: 13/12/12/11/9/8/2, W: 5/5/5/5/3/3/3/1
SaveS: FPDM 2, RSW 5, FP 5, BW 8, Sp 6
*Actually FPDM 1, RSW 1, FP 1, BW 3, Sp 2 after a +4 bonus to saving throws for a greater vestments of power.

Special Att/Def: Siamorpe’s scepter, Noble Might, is forged from solid adamantine alloy. It serves as a scepter +5 and inflicts a base damage of 2d6+5 points in combat and has all of the powers of a Netherese blast scepter, a rod of rulership, and a staff of curing. When the damaging powers of the blast scepter are used, they are inflicted in addition to Noble Might’s normal base damage. Siamorpe’s crown, The Diadem of Wise Rule, has all of the powers of a helm of brilliance, but all of the spell effects emanate from a golden sun that seems to dance within the front of the tiara, and the crown’s powers can never be exhausted. Siamorpe’s robes function as greater vestments of power, and her challice as a beaker of plentiful potions that can create holy water or any type of potion upon her command. (See The Ruins of Undermountain campaign expansion or the Encyclopaedia Magica tome for information on blast scepters and The Halls of the High King or the Encyclopaedia Magica tome for information on greater vestments of power.) Siamorpe is immune to all enchantment/charm spells and effects that she does not wish to be affected by and all poisons (including gases). She cannot be dominated or ruled in any way, magical or psionic, by anything (not even another deity).

Other Manifestations: Siamorpe commonly manifests as a ghostly symbol of state such as a sword, sceptor, or cup. Sword manifestations can attack if the goddess wishes as a sword of dancing +5, but without the constantly changing bonus to hit and damage or the need to be wielded periodically. Scepter manifestations have all of the powers of the scepter wielded by her avatar, and cup manifestations have all of the powers of the chalice employed by the goddess.

Siamorpe is served in kingdoms with active nobility by creatures who are regarded as symbols of the nobility or royalty. Hence the Siamorpe might indicate her favor or disfavor with the royal house of Tethyr through sea lion minions, but interact with the Artemel noble family of Waterdeep by way of giant eagle intermediaries. Siamorpe is said to mourn the passing of beloved kings and queens through the creation of the extremely rare gems known as king’s tears.

The Church:

CLERGY:
Clerics, specialty priests, fighters, paladins, wizards.

CLERGY’S ALIGN.: LG, LN, LE

TOWN UNDEAD:
C: Yes, if good, SP: No, F: No, Pal: Yes, at 3rd level, Wiz: No

Cleric: Yes, if neutral or evil, SP: No, F: No, Pal: No, Wiz: No

All clerics and specialty priests of Siamorpe receive religion (Faerunian) as a bonus weapon proficiency. Most members of Siamorpe’s clergy are titled nobility themselves. If the DM is employing kits from The Complete Fighter’s Handbook, The Complete Priest’s Handbook, or The Complete Wizard’s Handbook, the noble warrior, nobleman priest, and patronic kits, respectively, are particularly appropriate, and most of the kits from The Complete Paladin’s Handbook are also appropriate.

Siamorpe is little known outside of the nobility, and even less known by the noble classes outside of Waterdeep. Those common folk who hear of her typically revere the emblems she employs of the scepter, staff, and chalice, the skills and concepts associated with the latter, and the general reputation and character also reflected by the local nobility, even though the exact opposite is true. Only in Waterdeep does the name Siamorpe evoke feelings of gratitude, as the charity of Lady Siamorpe as a moral lives on in the tales of bards throughout that splendid city. Her ethos is very appealing to commoners who expect to be ruled justly and to nobles as a divine mandate for their position.

The only true temple of Siamorpe remaining in the Realms is located in Waterdeep, City of Splendors. A few minor chapels have recently been refurbished in Tethyr and long-neglected shrines still exist in Cormyr and Baldur’s Gate on the estates of various noble families. Temples of Siamorpe tend to be small chapels accessed from the main hall of a lord’s castle. Their interiors are typically constructed with marble floors, mahogany paneling, and stained-glass windows. (Some windows are constructed from cut gems!) Although some are ostentatious or even gaudy, most simply reflect the prodigious wealth of their noble benefactors. Above their altars are hung the familial crests of the noble families who sponsor the shrines, and a ceremonial swords or maces of rulership are laid on the altars themselves.

Members of Siamorpe’s clergy are collectively known as the Scions of Siamorpe. This practice arose from the fact that most of her priests are directly descended from the mortal form of the goddess himself (in one of her predecessors) and theoretically could inherit the mantle of divinity themselves someday, as unlikely as that may actually be. Siamorpe’s clergy includes fighters, paladins, and wizards drawn from the nobility, clerics, and specialty priests, known as highborn. The breakdown among the various classes is roughly 10%, 40%, and 50%, respectively. Within the clergy, officially there is a strict hierarchy of titles and ranks, but in practice this hierarchy is less important than the actual noble ranks of the clergy. The official hierarchy of titles, in ascending order, is as follows: Lord (or Lady) Scion, Baron (or Baroness) Scion, Viscount (or Viscountess) Scion, Count (or Countess) Scion, Marquis (or Marquise) Scion, Duke (or Duchess) Scion, and High Lord (or High Lady) Scion.

Dogma: Nobles are the rightful rulers of the bulk of humankind provided that they keep themselves fit for the task and responsibilities of rule. Nobles have the moral obligation to rule in the best manner possible for the people who serve under them even if their obligations conflict with their personal desires.

The descendants of noble bloodlines inherit their charisma and potential for wisdom from their noble ancestors. Their family fortunes provide them enough leisure time to be properly educated as rulers. The regular inheritance of noble titles by strict inheritance rules only makes the breed stronger. A noble class that cares for the commoners of the Realms and looks out for their best interests is the most stable, fair form of government thus far invented.

Day-to-Day Activities: Siamorpe’s priests are expected to serve as advisors and counselors to nobles rulers if not of noble birth themselves and as rulers themselves if of noble birth. When confronted with a ruler of noble birth who does not keep himself or herself fit for the task and responsibilities of rule, a priest of Siamorpe must either seek to rectify that ruler’s shortcomings through counseling and education or engineer the ruler’s succession by a more fit ruler of noble lineage.

In practice, many Scions of Siamorpe spend their days presiding over various advisory councils, researching genealogies and histories of noble families, coordinating ceremonies of investiture, and determining who is next in line for various titles. Those Scions of Siamorpe who have already taken Siamorpe’s message of responsibility to the common folk to heart spend their days serving the people, providing advice, arbitrating disputes, giving leadership folk direction, and preaching the rights and responsibilities of the nobility and the duties and rights of commoners.

Holydays: The church of Siamorpe has lost many of its ancient ceremonies and traditions over time, and priests of the faith are only slowly rediscovering them, often by exploring ancient castles in which mortal descendants or ancient clergy of Siamorpe or her predecessors served various forgotten rulers.
Religious services tend to be simple convocations of nobles discussing the social order and current difficulties in governing the masses. Siamorpe's name is invoked at the beginning and end of such services with a short prayer. Siamorpe's clergy have crafted many unique ceremonies for the various noble families of Waterdeep through the use of divine incantation spells. All the rage among the nobility, the ceremonial baptism of a newborn heir presided over by a Scion of Siamorpe can cost as much as 10,000 gp.

In Waterdeep, Siamorpe has a holy day in Sea Ward and North Ward where the nobles take over Heroes' Walk and Heroes' Garden and the road from Skull Splitter all along the Street of Glances to the Street of the Singing Dolphin and hold a huge festival. Known as the Divine Pageantry, this fashionable revel is always held during the summer, but the date varies according to the will of Siamorpe (and, some critics claim, the year's current social calendar). Waterdeep's nobility beedek themselves in the area decorating coins (usually copper or silver) to commoners, addressing each other with their full titles and speaking in a highly stylized, stilted speech that has been abandoned for several centuries.

**Major Centers of Worship:** The Chapel and Chalice of the Divine Right in Waterdeep is Siamorpe's primary temple. The larger church is located within the walls of the noble villa of the Assambar family, and is the middle building of the three bordering the Street of the Singing Dolphin. Presided over by the First High Lady Scion of Siamorpe, Belkeri Gulderhorn, this temple is beholden to Lord Laroes Assambar for most of its operating funds. Lady Belkeri, as she prefers to be known, is the matriarch of the Gulderhorn noble family who fled Tethyr during the Ten Black Days of Eleint in the Year of the Bright Blade (1347 DR). After fleeing into exile, the surviving Gulderhorns settled in Waterdeep. Lady Belkeri moved quickly to marry her eldest daughter, Lady Kerin, to Lord Laroes, then an eligible young bachelor (and a distant cousin), thus securing their place in Waterdeep's noble society.

It is unclear if Lady Belkeri "found" her true calling in Tethyr, on the road to Waterdeep (perhaps in Baldur's Gate), or after arriving in the City of Splendors, but she has quietly and efficiently resurrected a relatively minor faith among the Waterdeepese. At first ignored as a passing fad, the ranks of Siamorpe's adherents have grown significantly over the past two decades. In particular, rumors that Siamorpe manifested in the villa during the Time of Troubles and protected the North and Sea Wards from the large-scale damage unleashed by Myrkul's legions has given the faith a new prominence in Waterdeep among the nobility.

The Chapel and Chalice of the Divine Right is staffed by three priests—Lady Belkeri, her niece Lady Harlara, and her youngest son Lord Vrom. In addition, the temple ranks include six acolytes and 12 minor priests, drawn predominantly from the lower nobility. Many of these priests spend a good part of the year adventuring throughout the Realms, trying to attract favorable attention to the faith. Lady Harlara, known for her incredible beauty and social prominence, has drawn much of Waterdeep's young nobles into services as she has publicly sworn that she will not marry any man who is not a devoted follower of her goddess.

Lord Laroes has indulged the interest of his wife, Lady Kerin, and his mother-in-law for many years. At first he viewed it as a passing fancy, but now his attitude is one of bemused pride, and he is pleased by the notoriety that rumors of a goddess inhabiting his abode have brought the family. Lord Laroes's sister, Lady Cicca Assambar, godmother of the patriarchal fae son and designated regent should something befall the reigning lord, regards the faith of her sister-in-law and her family with barely disguised revulsion. This tension has somewhat impeded the revitalization of Siamorpe's faith in Waterdeep, much to Lady Belkeri's displeasure.

Affiliated Orders: The Order of the Silver Chalice was established by Mareique Scion Aallagama Gulderhorn, the second child of Lady Belkeri Gulderhorn, several years after the Time of Troubles. She returned to Tethyr shortly after the conclusion of the Godswar claiming she had received a vision from Siamorpe herself. In that strife-towered country, the Order founded a knighthood dedicated to Siamorpe the Noble, composed primarily of warriors of noble blood who had escaped (or whose parents had escaped) the Ten Black Days of Eleint and the ensuing madness, the Knights of the Silver Chalice work to restore Tethyr's nobility to their rightful positions. The Knights look for survivors of the civil war who will govern justly with the interests of the general population closest to their heart and attempt to restore them to powers of position. The Order has recouped a modest position for Tethyr's fallen nobility in recent years but is currently divided as to whether or not it should support Zaranda Star as ruler of Tethyr.

**Priestly Vestments:** Scions of Siamorpe wear primarily deep purple robes fabricated from the finest silk, furs, gums, and flax. No two robes are alike, and the relative ostentatiousness of priests' vestments often have more to do with their families' wealth than their rank in the priesthood or their piety. Scions of Siamorpe are never without one of the two holy symbols of the faith: silver circlets adorned with a miniature golden sun or silver goblets (often containing holy water).

**Adventuring Garbs:** When adventuring, Scions of Siamorpe always protect themselves in the best money armor they can buy. No Scion would be seen in public in anything less than chain mail armor, preferring to stay home sipping wine than to venture forth in the garb of mercenaries and rogues. Although many nobles are trained in the basics of swordplay, Scions of Siamorpe forswear such weapons upon entering the priesthood. They prefer maces, rods, scepters, and other tokens of nobility and rulership.

**Specialty Priests (Highborns)**

- **Requirements:** Intelligence 9, Wisdom 10, Charisma 12
- **Prime Req.:** Wisdom, Charisma
- **Alignment:** LN
- **Weapons:** All bludgeoning (wholly Type B) weapons
- **Armor:** Chain mail or better metallic armor and shield
- **Major Spheres:** All, astral, charm, divination, healing, law, sun, thought, time
- **Minor Spheres:** Contact, creation, guardian, numbers, protection, war, wards
- **Magical Items:** Same as clerics
- **Rel. Props:** Land-based riding (horse), reading/writing (Common or native tongue), modern languages (pick one human or demihuman tongue)
- **Bonus Props:** Appraising, etiquette, heraldry, reading/writing (pick one)

- Highborns must be legitimate descendants of long-established noble families (titled for at least three generations). Most highborns hail from Waterdeep, although a few are citizens of Tethyr, Cormyr, or the like. They must be human or at least half human (such as half-elf).
- Highborns are required to know a great deal about fashion, particularly the latest mode among the nobility, in order to uphold the proper appearance of clergy of the faith as well as to understand the subtle form of communication employed by many nobles in social competition with their peers. (This field of knowledge is identical to the fashion nonweapon proficiency from City of Splendors.)

**Fashion:** Highborns know what particular modes of dress are "in fashion" at any given season among commoners and nobility alike, and they are always conscious of changing patterns. However, this knowledge is applicable only for places highborns know at least passingly; if new to a place, they require 20-30 days to determine the fashions of their current location. When checking their fashion knowledge, highborns make an ability check against their Wisdom score with a +1 bonus.

- Highborns are able to speak a soothing word three times per day. The soothing word has two functions. First, it may remove fear or banish other non-hostile effects (within 10 feet) and, second, it may reduce the damage inflicted by magic and magical effects (to a maximum of 10 points of damage) to a living creature within 10 feet.
- Highborns have the ability to cast divine bloodline or command (as the 1st-level priest spells) or, as the 1st-level wizard spell) once per day.
- At 3rd level, highborns have the ability to cast augury or enthrall or unquestioning obedience (as the 2nd-level priest spells) once per day.
- At 5th level, highborns have the ability to cast loyal serval (as the 3rd-level priest spell) once per day.
- At 5th level, highborns gain another bonus nonweapon proficiency: land-based riding (pick one other than horse), swimming, modern languages (pick one), or artistic ability (pick one).
- At 7th level, highborns have the ability to cast divination (as the 4th-level priest spell) once per day.
- At 10th level, highborns have the ability to cast commune or consequence (as the 5th-level priest spell) once per day.
• At 10th level, highborns gain another bonus nonweapon proficiency: airborne riding (pick one), swimming, modern languages (pick one), or artistic ability (pick one).
• At 13th level, highborns have the ability to cast guard and wards, legend lore, or Forest's fiery construct (as the 6th-level wizard spells) three times per tennady.

Stiamorphan Spells

1st Level

Divine Bloodline (Pr 1; Divination)
Sphere: Divination
Range: Touch
Components: V, S, M
Duration: Instantaneous
 Casting Time: 4
Area of Effect: One creature
Saving Throw: Neg.

This spell enables the spellcaster to ascertain any trace of noble lineage in the target of the spell. A successful saving throw vs. spell negates the attempted divination, and the saving throw cannot be foregone, even voluntarily.

By means of a divine bloodline spell, the spellcaster can determine if the target is descended from any noble bloodlines and how close the target is to inheriting a noble title. A noble bloodline is created by any culture (no matter how insignificant) that recognizes a class of nobility commonly passed on to blood relations. This spell even ascertains noble bloodlines of cultures long forgotten and extinct. For example, if this spell is cast upon an orc, it might determine that the orc is a descendant of the kings of the Screaming Banshee tribe and that he is the third surviving son of the reigning monarch.

By means of this spell, the spellcaster can divine bloodlines for titles which have been actively held within 100 years per level. For example, if the last king of Athalanter reigned within the past 500 years, the spellcaster would have to be at least 9th level to recognize any noble descendants of that bloodline. Even though Elminster, last prince of the first royal family of Athalanter still lives, neither he nor anyone else has held that throne or considered themselves "in exile" for approximately nine centuries.

In cases where the spell target is a descendent of multiple noble bloodlines, the spellcaster can ascertain one such bloodline for every three experience levels. The order in which such bloodlines are ascertained is ranked first by proximity in terms of how close in line the spell target is to inheriting the corresponding title, second by the relative rank or importance of the titles, and third by whether a bloodline is active or dormant (that is, whether the culture or kingdom it is from is still extant or essentially extinct).

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

2nd Level

Unquestioning Obedience (Pr 2; Enchantment/Charm)
Sphere: Charm, Law
Range: 10 yards/level
Components: V
Duration: 1 round/level
 Casting Time: 2
Area of Effect: One creature
Saving Throw: Special

An improved version of the 1st-level priest spell command, this incantation enables the priest to command another creature with a single phrase or sentence and expect unquestioning obedience. The command must be uttered in a language understood by the creature. The subject obeys to the best of its ability only as long as the command is absolutely clear and unequivocal. Thus, a command like "Go away!" is ignored. Unlike the command spell, commands to "Die!" or similar self-destructive orders cause the spell to end immediately.

All spells must be reasonable commands a just sovereign could expect of an intensely loyal liege. Hence the commands “Lie still in a prone position!” or “Defend my honor and person!” would be obeyed, but absurd commands like “Bite the green elephant!” or unreasonable commands like “Jump off that cliff!” would be ignored. The DM must adjudicate any command given by the priest as to whether or not the priest elicits unquestioning obedience.

This spell only allows one command to be given, but it is followed until the spell expires or the action demanded is completed. Creatures with an Intelligence of 15 or more, or those with 9 or more Hit Dice (or experience levels) are entitled to a single saving throw vs. spell, adjusted for Wisdom, to avoid the effects of unquestioning obedience.

3rd Level

Loyal Vassal (Pr 3; Enchantment/Charm)
Sphere: Charm
Range: Touch
Components: V, S, M
Duration: 1 day/level
 Casting Time: 6
Area of Effect: One creature
Saving Throw: None

This spell affects any single person who is a bipedal human, demihuman, or humanoid of man-size or smaller, such as gnomes, druids, dwarves, elves, ogres, gnolls, goblins, halflings, half-elves, half-orcs, nixies, orcs, pixies, sprites, troglodytes, and others. This spell can only be cast upon a person who voluntarily enters into the service of another being (who is not necessarily the spellcaster) as a servant or bodyguard. No saving throw is necessary, as it only affects beings who voluntarily submit to the effects of the spell. (Creatures under any form of magical or psionic control or those that are not in their right minds cannot be affected by a loyal vassal spell.) During the casting of the spell, the spell recipient’s liege-to-be must be named in sufficient detail to specify exactly which person shall serve in that role. More than one loyal vassal spell cannot be cast on a single recipient at the same time; subsequent spells automatically fail.

While under the effects of this spell, a recipient is absolutely loyal to the master named during the casting of the spell, and she or he cannot even contemplate any form of betrayal or treachery. The spell does not enable the named master to control spell recipients as automatons, but enspelled vassals serve to the best of their ability, even giving their lives in service if appropriate. A vassal is loyal to a person, not the office, so deposing the reigning monarch and proclaiming oneself king does not result in a transfer of loyalty by any vassals loyal to the former king.

If the spellcaster or the named master of the spell recipient harms or attempts to harm the vassal by some overt action, or if a disemp magic spell is successfully cast on the vassal, the loyal vassal spell is broken (although it is unlikely that vassals will immediately betray a master in the latter case).

The material component of this spell is the priest’s holy symbol, which is touched to the brow of the spell target during the casting.

5th Level

Divine Investiture (Pr 5; Enchantment/Charm, Illusion/Phantasm)
Sphere: Law, Time
Range: Touch
Components: V, S, M
Duration: Permanent
 Casting Time: Special
Area of Effect: One creature
Saving Throw: Special

This spell is often employed upon the birth of a noble’s heir; at a coronation, or upon the investiture of a noble’s title. It can only be cast upon descendants of a noble bloodline (as defined in the divine bloodline spell) upon their assumption of a noble title. A ceremony of divine investiture takes at least one turn to cast, but most Scions of Stiamorph extend the incantation for at least an hour.

Upon the commencement of the casting of this spell, a willing recipient is bathed in a flickering nimbus of radiant light equal in effect to a fiery fire spell. The color of the radiance is selected by the spellcaster (often gold, silver, or some other color appropriate to the noble office) and lasts for the duration of the spellcasting. During the incantation, the priest is empowered to create pageantry appropriate to the event. The illusions created are similar to those of the 3rd-level wizard spell spectral force, but must be appropriate to the ceremony, as adjudicated by the DM. For example, if divine investiture is cast upon the crown prince during his coronation, the priest might evoke the shades of past kings who one by one step forward to lay their shadowy swords upon the prince’s shoulders. When the royal crown is
placed on the prince's head, the priest might evoke a dazzling burst of light coming from the crown that momentarily blinds all in attendance.

In addition to the pageantry befitting a ceremony of investiture, this spell creates a lasting effect known as the legacy of Siamorph. The legacy varies from recipient to recipient (and is determined by the DM, not the player) and seems to loosely correspond in power to the relative rank of the spell recipient. Typical legacies are: +1 Charisma bonus with respect to the recipient's subjects, a +1 bonus on saving throws vs. poison, a +1 bonus to hit when wielding the ceremonial sword of state, etc.

Unwilling recipients of this spell may choose to forego its effects. This decision is irrevocable once made, regardless of whether the spell is accepted or foregone, and it must be made at the start of the spell's casting. (Infants and small children targeted by this spell are assumed to voluntarily accept its effects.)

The material components for this spell are a chalice of holy water and a small amount of dye laced with gold flakes. The latter is used to sketch the noble's heraldic device (or appropriate symbol, if unholy) somewhere on the spell target's body prior to the casting. The holy water is then poured over the inscribed symbol during the ceremony and the sketched symbol then vanishes.

**Ulutiui (Slumbering)**

(The Lord in the Ice, the Eternal Sleeper, Father of the Giants' Kin)

**Demipower of the Prime Material Plane, LN**

**Portfolio:**
Glaciers, frozen seas, polar environments, arctic dwellers

**Allies:**
Formerly Toril/Faerun, currently adrift in the Astral Plane

**Superior:**
None

**Allies:**
Othea (dead)

**Foes:**
Annam

**Symbol:**
A necklace of blue and white ice crystals

**War. Align.:**
LG, LN, N, NE, LE

Ulutiui (Oo-LOO-tee-oo) is a long-quiet deity who has voluntarily spent the last eon in slumber, adrift in the Astral Plane. Unlike many of the other defic inhabitants who linger in death on that plane, Ulutiui is sufficiently alive to continue to grant spells to his few followers scattered across Faerun's northern arctic wastes. Although some scholars have speculated that Ulutiui was once mortal, most sages believe he was a minor sea god who maintained an avatar for several centuries in the northern reaches of the Realms several thousand years ago. When he discovered a vast and still ocean that filled the regions now known as the Great Glacier, Vaasa, Damara, and Nalphell, Ulutiui forged a barge of ice and spent his days adrift upon the sea in silent contemplation.

According to the peoples of the Great Glacier and the Ice Hunters of the Savage Frontier, Ulutiui enjoyed a life of quiet reflection, avoiding involvement in the affairs of mortals or gods. Giant love paints a much different picture of Ulutiui. Those behemuth claim that Ulutiui was one of the many lovers of Othea, bride of Annam. While Annam fathered the various races of true giants, Ulutiui fathered the various giant-kin—frigbolgs, verbeegs, voadkyn, and formornians.

Both groups claim that Ulutiui sank to the depths of the Cold Ocean, his enchanted necklace freeing the surrounding sea and forming the Great Glacier. The giants believe that Annam killed Ulutiui after discovering he was being cuckolded. Ulutiui's human worshipers have no tales of any such battle. Their tales about Ulutiui indicate that he forged a necklace of enchanted ice, a delicate chain of glimmering blue crystals, to ensure a peaceful slumber on the ocean floor and then voluntarily sank beneath the surface in his ice barge as the surrounding sea slowly froze.

As is typical, the truth lies somewhere between these two bodies of legend. Ulutiui was Othea's lover, but Annam the All-Father was hardly a caring, attentive spouse. Othea turned away from Annam, who was more interested in fathering sons than caring for his wife, and she pursued a series of unsatisfying affairs with various powers such as Vaptrak, father of the ogre race. In Ulutiui, the mother of Faerun's giants and giant-kin finally found happiness and love. When Annam discovered their affair, he threatened to kill both Othea and Ulutiui. Eventually Ulutiui convinced the All-Father to spare Othea in return for his voluntary exile. Ulutiui descended into a deep slumber, nigh unto death, encased in a tomb of ice.

Ulutiui had his revenge, however, when the ever-expanding ice of his crypt enveloped much of Osteria, destroying the giant kingdom, and Othea negotiated Annam's exile for an indefinite period. The secret pact of Othea with Ulutiui to reunite after Annam's departure was foiled when Othea was poisoned by her eldest son Lannaxis, progenitor of the titans, who sought to revenge the ever-expanding tide of the Great Glacier by taking Ulutiui's necklace but was forbidden by Othea from venturing onto the ice.

Today Ulutiui is neither awake nor dead. He drifts in eternal slumber alongside Othea in the Astral Plane. The Eternal Sleeper has little interest in the Realms following Othea's demise, but he does maintain a small presence to observe the unfolding events in the fallen lands of Osteria. If a way could be found to resuscitate Othea, he would likely return to the Realms (and quickly come into conflict with Auril and Umbrelle), but for the time he being seems content to rest in eternal sleep, granting spells and protection only to the few hardy people who survive in his favorite environment and venerate his name.

**Ulutiui, Ardir (Ranger 24, Shaman 22, Mage 20)**

Ulutiui has not manifested an avatar in the Realms in almost 4,000 years and has no intention of doing so in the foreseeable future. However, if the ever-rest of his final avatar is encroached at the bottom of the Great Glacier was disturbed, if someone were to discover a method by which Othea could be resurrected, or if Annam was ever to manifest an avatar in the Realms, Ulutiui would promptly manifest an avatar once again. Such an appearance would probably presage the dissolution of the Great Glacier, although that change would take centuries to occur.

Ulutiui appears as a stocky human male of indeterminate ancestry. His arms and legs are short and thick and his fingers resemble plump sausages. He has raven black hair and ice blue skin. His face is round with impossibly deep blue eyes, a flat nose, and tiny ears pressed flat against his head. Ulutiui favors spells from the spheres of Othea from venturing onto the ice.

**Special Att/Def:** Ulutiui wields the massive, two-handed Harpoon of the Cold Sea, a weapon with a +4 enchantment. In addition to the weapon's damage, Ulutiui can yank any target off his feet with a sharp tug on the harpoon's ethereal tether. This deals an additional 2d4 points of damage to a target and forces it to make a successful Dexterity check or be pulled off its feet. If the target of Ulutiui's attack is pulled off its feet, it must make a successful saving throw vs. breath weapon or be stunned for 1d4 rounds. Ulutiui can continue to yank a victim with his harpoon in subsequent rounds, as it does not dislodge until Ulutiui is done with it. Although it does not cause additional base damage, the harpoon continues to inflict 2d4 points of damage per round, as well as require Dexterity checks and possibly saving throws if Ulutiui continues tugging on it. At will, Ulutiui can cause the harpoon to reappear in his hand, ready to throw at a moment's notice. (Harpooned victims cease taking additional damage at this point.)

Ulutiui's long entombed in his glacial crypt has permanently imbued him with an aura of arctic cold. Any warm-blooded creature who comes within 30 feet of the Lord in the Ice is drained of heat equal to 4d6 points of damage from its victim, per round unless protected by a spell such as resist cold, a ring of warmth, or similar magic. All cold and elemental water spells he casts are at double normal damage and up to double normal range and area of effect.

Ulutiui can conjure 2d8 seals, 2d8 walrus, 1d3 polar bears, 2d6 reindeer or one of any other arctic animal to his side instantly twice a day. They serve him faithfully in whatever tasks he asks of them, including fighting to the death or performing errands within their appropriate intelligence, for up to a tenday. He can speak with any arctic creature at will.
Ulutiu is immune to damage from cold-based or water-based spells or effects of any sort. He suffers no drowning damage when immersed and can breathe water and move underwater as if he were in air.


day-to-day activities: The nakurits serve as autocratic rulers of the Nakulutui villages. They govern with harsh, even cruel, edicts, but are rarely motivated by self-interest. Both the nakurits and the residents of each village believe Ulutiu’s priests receive guidance from the Lord in the Ice, and, as a result, Nakulutui society is orderly, if somewhat skewed.

Among the Ice Hunters, Ulutiu’s clergy serve as community leaders. As well, they govern more by consensus than edict. Ice Hunter society is more open to contact with outsiders (on a passing basis) and less stratified in its social classes than Nakulutui society. Ulutiu’s druid priests, who are often teachers, keepers of history and wisdom, and defenders of their people. They teach their clan’s children, induct youths into adulthood, and pass along both clan traditions and practical survival knowledge. In communities where Luskan’s power is palpable, Ulutiu’s priests lead campaigns of sling resistance against the villagers’ will. Many Ulutiu’s priests and priestesses have taken to arms themselves.

Holy Days and Important Ceremonies: The Nakulutui follow a special set of edicts called kairiut that vary from village to village and change from year to year. On the first day of spring, the urit calls an assembly of the entire village (called an urit) and declares the kairiut for the previous year. The next day, the urit calls a meeting of the council, who determine if the kairiut is still in effect. If not, the urit is removed from office. If the kairiut is still in effect, the urit is removed from office. If the kairiut is still in effect, the urit is removed from office. If the kairiut is still in effect, the urit is removed from office. If the kairiut is still in effect, the urit is removed from office. If the kairiut is still in effect, the urit is removed from office. If the kairiut is still in effect, the urit is removed from office.

In addition to obeying the urit, the nakurits, and the nakurits’ kairiut, the Nakulutui must also obey the urit’s kairiut. All nakurits must follow the urit’s kairiut. It is the urit’s kairiut that dictates the rules of the village. The kairiut is a set of rules that govern the village. The kairiut is a set of rules that govern the village. The kairiut is a set of rules that govern the village. The kairiut is a set of rules that govern the village. The kairiut is a set of rules that govern the village. The kairiut is a set of rules that govern the village. The kairiut is a set of rules that govern the village. The kairiut is a set of rules that govern the village.

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terminated by rigid social ranking. Community leaders (priests of Ulutiu) have the most standing, followed by married or widowed adults, unmarried adults, children, and others. Those who are elderly, infirm, abandoned, or otherwise without family, enter into voluntary slavery with any family that will have them. Although treated with dignity and respect, they are not considered equals. Declarations of the karitut may reorganize the social status for a year among the Nakulutius, but this social order represents their society's default arrangement.

Priestly Vestments: Ulutiu's clergy have no formal ceremonial attire. Some carry sacred bards and others small holy symbols, but otherwise they communicate their faith simply through words and actions in their small communities. They use specially powdered ice crystals as their holy symbols, and these never melt while in their possession.

Adventuring Garb: When adventuring, priests of Ulutiu favor thick, heavy clothing that wards against the cold as much as it protects them from physical attack. Both Nakulutius and Ice Hunters commonly wear parkas, trousers, mittens, and boots. Many, wolf, bear, and seal skins (often with fur lining) that equal leather or hide armor, depending on the workmanship.

In melee combat, Ulutiu's followers either wield short bows and fire ekas and trukas arrows or wield garnaoks and hurne bone darts. Ekaas are used to hunt caribou and other game (3 sp/6, Weight 10/1 lb, Size S, Type P, Damage 1d6/1d8). The arrowhead is carved from a caribou or deer antler and is attached to a shaft of bone. Hooked bars cover both the arrowhead and the shaft. Trukaas are bone arrows with a blunt head used to kill small game without damaging the fur (3 sp/12, Weight 10/1 lb, Size S, Type P, Damage 1d3/1d4). Garnaoks are similar to atlantis but are used with darts to increase their effective range (ROF 1/1 Speed Factor 4, Range 3/6/12; Garnaok darts 3 sp/12, Weight 10/1 lb, Size S, Type P, Damage 1d3/1d4).

In melee combat, followers of Ulutiu employ daggers, darts, gaffs, harnons, zukas, knives, machetes, nets, riddles, spears, and tridents. An iukas is a bone blade resembling a machete, about 2 feet long and 6 inches wide (10 gp, Weight 3 lbs, Size M, Type S, Speed Factor 4, Damage 1d4/1d6). The end of the blade is flat, not pointed. A nink is a 6-foot-long bone shaft with a point and hook on one end (10 gp, Weight 6 lbs, Size L, Type P, Speed Factor 8, Damage 1d6+1/1d8+1). It is thrust, not thrown.

Specialty Priests (Nakulutius)

Requirements: Strength 12, Wisdom 14
Prime Req.: Strength, Wisdom
Alt. for Love: LG, LN, LE
Weapons: Short bow (and ekas and trukas), dagger, gaff, garnaok (and dart), harpoon, iukas, knife, net, riddle, spear, trident
Armor: All armor types to and including leather or hide armor; no shield
Major Spheres: All, animal, charm, elemental (water), guardian, law, summoning, protection, travelers, wards
Minor Spheres: Divination, healing, necromancy, plant
Magical Items: Same as cleric
Req. Props: Ancient history (the Ulutius and Ulutiu), local history (the Great Glacier), fishing, weather sense, fire-building, set walls
Bonus Props: Chariotereering (dog sled), Endurance, survival (arctic), tracking

- Nakutius must be human Nakulutius.
- Nakutius are distrustful of strangers, especially non-Nakulutius, to the point of paranoia. They rarely aid such people, with the best reaction such folk can obtain from them usually being to ignore. Nakutius do not cooperate with non-Nakulutius except in extremely odd or rare circumstances, and then not for long periods of time.
- Nakutius receive a +1 bonus to their attack rolls against all non-Nakulutius.
- Nakutius receive double the bonus spells they are entitled to for a high Wisdom ability score.
- Nakutius are totally immune to the effects of cold, including cold-based spells and other magically generated cold effects.
- Nakutius can perform a laying on of hands, similar to the paladin ability, except the nakutius's touch causes damage instead of healing, inflicting 2 points of damage per the nakutius's level. Victims who succeed at a saving throw vs. spell suffer only half damage. This ability may be used once per day.
- Nakutius can select nonweapon proficiencies from both the priest and warrior groups with no penalty. Though they receive only the normal four nonweapon proficiency slots at 1st level, they must take all of their required nonweapon proficiencies before they can take any discretionary nonweapon proficiencies.
- At 3rd level, nakutius receive a +3 bonus to their saving throws vs. spell for any spell cast by a wizard. This does not apply to spells cast by priests of any sort.
- At 5th level, nakutius are able to commune (as the 5th-level priest spell) with Ulutiu once per week. In the month prior to the announcement of the new karitut, a nakutius who is the urit of a Nakulutius village can commune once per day.
- At 7th level, nakutius are able to cast command (as the 1st-level priest spell) at will, but no more than once every turn. Such commands are considered to be the word of Ulutiu, and hence they always voluntarily fail their saving throws, except in extraordinary circumstances.
- At 7th level, nakutius are able to cast prayer (as the 3rd-level priest spell) once per day.
- At 10th level, nakutius inflict an additional 2 points of cold damage (in addition to bonuses from Strength or other magic) to non-Nakulutius they successfully strike in melee or missile combat. This damage increases by 2 points at 12th and again at 14th to a maximum of 6 points at 14th level (4 points total at 12th and 6 at 14th).

Specialty Priests (Ice Hunter Beast Cult: Shinumus)

Requirements: Strength 12, Wisdom 14
Prime Req.: Strength, Wisdom
Alt. for Love: LG, LN, LE
Weapons: Short bow (and ekas, trukas, and flight arrows), spear, net, harpoon, gaff, machete, garnaok (and darts), trident, knife, dagger, iukas, riddle
Armor: All armor types up to and including leather or hide armor; no shield
Major Spheres: All, animal, summoning, protection, travelers, wards
Minor Spheres: Healing, plant
Magical Items: Same as cleric
Req. Props: Fishing, weather sense, fire-building, chariotereering (dog sled), set walls
Bonus Props: Endurance, survival (arctic), tracking

The abilities and restrictions of Ice Hunter shamans, aside from changes noted above and later in this section, are summarized in the discussion of the shaman character class in Player's Options: Spells & Magic and in Faiths & Avatars.

- Ice Hunter shamans must be Ice Hunter humans.
- Ice Hunter shamans gain a +2 bonus to their Wisdom ability scores.
- Ice Hunter shamans have different alignment restrictions and access to slightly different spheres depending on their tribal totem animal. All Ice Hunter shamans have access to the basic shaman spheres given above, plus certain spheres special to their totem animal. Ice Hunter shamans also have different clan taboos that they must abide by or lose all shaman abilities until they atone.

Clear Oomio the Gray Seal: Alignment: LG, LN, LE, Major: charm, law, Minor: thought, guardian, Taboo: Cannot harm seals, eat seal meat or fat, or wear anything made from a seal

Grandfather Walrus: Alignment: LG, LN, LE, Major: elemental, time, Minor: weather, Taboo: Cannot harm walruses, eat walrus meat or fat, or wear anything made from a walrus

Great White Bear: Alignment: LN, LE, Major: combat, war, Minor: protection, Taboo: Cannot harm polar bears, eat polar bear meat or fat, or wear anything made from a polar bear

Pindalpau-pau the Reindeer Mother: Alignment: LG, LN, Major: divination, protection, Minor: guardian, Taboo: Cannot harm reindeer, eat reindeer meat or fat, or wear anything made from a reindeer

Ice Hunter shamans can select nonweapon proficiencies from both the priest and warrior groups with no penalty. Though they receive only the
Bear shaman's into polar bears, and Reindeer Mother shaman's into reindeer. Statistics for these creatures are summarized under the animal spellcasting ability, above.

At 7th level, Ice Hunter shaman's are immune to all magical or natural cold damage caused by anything less powerful than artifacts, relics, or dragon breath from a wyrmy or great wyrmy.

**Specialty Priests (Iecgguardians)**

**Requirements:** Strength 12, Wisdom 14

**Prime Reqs:** Strength, Wisdom

**Alignment:** LN

**Weapons:** Short bow (and ekua, trukka, and flight arrows), halberd, net, gaff, garunk (and darts), knife, dagger, iask, ritik, trident

**Armor:** All armor types up to and including leather or hide armor; no shield

**Major Spheres:** All, animal, elemental (water), summoning, protection, travel, wards

**Minor Spheres:** Healing, plant

**Magical Items:** Same as clerics

**Req. Props:** Fishing, weather sense, chariotereering (dog sled), set snares, local history (the glaciers above the Sper of the Wyrms), ancient history (the Ice Hunter people and Ultirius)

**Bonus Props:** Endurance, survival (arctic), tracking

Their abilities and restrictions of Ice Hunter iecgguardians, aside from changes noted above and later in this section, are summarized in the discussion of the shaman character class in PLAYER'S OPTION: Spells & Magic and in Faiths & Avatars.

- Iecgguardians must be Ice Hunter humans.
- Iecgguardians gain a +2 to their Wisdom ability scores.
- Iecgguardians must abide by the taboo that they may never start a fire (though they may enjoy the benefits of fires started by others) or lose all their iegguardian abilities until they atone.
- Iecgguardians can select nonweapon proficiency from both the priest and warrior groups with no penalty. Though they receive only the normal four nonweapon proficiencies slots at 1st level, they must take all of their required nonweapon proficiencies before they can take any discretionary nonweapon proficiencies.
- Iecgguardians are immune to all magical or natural cold damage caused by anything less powerful than artifacts, relics, or dragon breath from a wyrmy or great wyrmy.
- Iecgguardians may cast wizard spells from the elemental water school and any other wizard spells with nonenergy-draining cold, chill, snow, or ice effects (that are not still secret to a particular mage or templon) in addition to priest spells. These spells are cast as if the iecgguardian were a mage of half his or her level (round up). For example, a 5th-level iecgguardian casts wizard spells as a 3rd-level mage. Iecgguardians pray for their wizard spells instead of studying to memorize them, and chosen wizard spells to place priest spells potentially available for use that day. (In other words, the wizard spell occupies a priest spell slot.) Iecgguardians gain access to 8th-level wizard spells at 16th level and 9th-level wizard spells at 18th level. An iecgguardian must have a Wisdom of 16 or higher and an Intelligience of 16 to gain access to the 8th level spells, and a Wisdom of 18 or higher and an Intelligience of 18 to gain access to the 9th-level spells. If an iecgguardian 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. Iecgguardians 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 spell book is useless to them). No more than three-quarters of an iecgguardian's total number of spells available (round down) can be taken as wizard spells.
- At 5th level, an iecgguardian may call upon his or her clan totem's beast power. This power's effect varies by totem. The power may only be used by the iecgguardian.

**Clever Oomio the Gray Seal Beast Power:** Gray Seal iecgguardians can call upon selkie form once a day for 1 turn. This allows them the appearance, movement, and attack capabilities of normal selkies. They can also change back and forth from human to selkie form as a selkie can during the duration of the selkie form.
Grandfather Walrus Beast Power: Grandfather Walrus ice-guardians can call upon tasks of strength once a day for 1 turn. Ticks of strength temporarily add 6 points to its user's Strength and causes the shaman's canine teeth to grow longer. Grandfather Walrus ice-guardians who use this ability often quickly begin to look like the walrus spirit they hold sacred. (The presence of the ticks does not give the shaman a task attack, as the human frame is not made for this type of attack.)

Great White Bear Beast Power: Great White Bear ice-guardians can call upon polar fury once a day for 1 turn. The recipient of this power grows claws and can claw and bear-hug attack like a polar bear (two claw attacks for 1d10/1d10; a successful attack roll of 18 or better with either claw results in additional hug damage of 3d6).

Pindalpau-pau the Reindeer Mother Beast Power: Reindeer Mother ice-guardians can call upon the horns of wisdom or reindeer hooves up to once a day. Horns of wisdom has the same effect as the casting of a commune spell except that it lasts for 1 turn and causes elk antlers to grow from the skull of the shaman. Each use causes additional horn growth. Fortunately, if the ice-guardian's horns begin to grow too long for practical support on the human skeletal frame, the ice-guardian sheds them one winter and begins to grow new horns in the spring, though this new set is lighter in color than the original set. (The presence of the antlers does not give the shaman an antler attack, as the human frame is not made for this type of attack.) Reindeer hooves bestows the ice-guardian or another touched follower of the Reindeer Mother a Movement Rate of 21 for up to one hour. It also provides secure footing on any type of ice.

- At 7th level, ice-guardians can cast ice storm or wall of ice (as the 4th-level wizard spells) once a day at their actual level (not halved).
- At 10th level, ice-guardians can shapechange (as the druid ability) into the type of totem beast they worship twice per ten day for 3d6 turns, gaining all the abilities of that creature. Gray Seal ice-guardians can change into seals, Grandfather Walrus ice-guardians into walruses, Great White Bear ice-guardians into polar bears, and Reindeer Mother shaman into reindeer. Statistics for these creatures are summarized under the animal summoning ability of Ice Hunter shaman, above.
- At 13th level, ice-guardians can cast cone of cold (as the 5th-level wizard spell) once a day at their actual level (not halved).
- At 15th level, ice-guardians can cast Outlake's freezing sphere (as the 6th-level wizard spell) once a day at their actual level (not halved).

Held Spells
1st Level
Magical Tether (Pr 1; Invocation/Evocation)
Sphere: Combat
Range: 5 yards/level
Components: V, S
Duration: 3 rounds+1 round/level
 Casting Time: 4
Area of Effect: One nonliving object or living being
Saving Throw: None

This spell may be cast upon any nonliving object or living being within range. Upon casting, the spell creates an unbreakable magical tether graspable only by the spellcaster that stretches from the target object or being to the caster's hand (or hands). Living targets must voluntarily submit to the effects of this spell or the incantation has no effect. By means of the ethereal tether, the priest can pull on the target of the spell as if it were attached to a long, incredibly strong rope. The magical tether can be dropped if the caster wants to drop it, but otherwise it does not fall from the caster's grip. The magical tether cannot be positioned so as to cause damage to a living being, such as to strangle it.

Typically this spell is cast upon harpoons or other hurled weapons prior to hurling them in combat. If the weapon lodges in its target, the priest may be able to drag the target closer, and if it misses, the priest can easily retrieve it. If the weapon is not firmly imbedded, however, it is likely to break free. The most typical use of this spell upon living targets is on people who have fallen into the water and need to be pulled to safety.

Ice Walk (Pr 1; Alteration)
Sphere: Elemental (Water)
Range: Touch
Components: V, S, M
Duration: 1 turn+1 turn/level
Casting Time: 4
Area of Effect: Special
Saving Throw: None

By means of this spell, the caster is able to empower one or more creatures to tread upon any snow or ice as if it were firm ground. This does not include free flowing water, but does include even the thinnest frozen surface or very powdery snow. The recipient's feet do not touch the surface of the ice or snow, and no trace is left by their passage. The recipient's rate of movement remains normal. For every level of the caster above 1st, she or he can affect another creature. If ice walk is cast under water or white buried in snow, this spell has no effect until the recipient gets on top of some ice or snow, although the spell duration is expended normally.

The material components for this spell are a piece of ice or some snow and the priest's holy symbol.

Protection From Cold (Pr 3; Invocation/Evocation)
Sphere: Protection, Elemental (Air, Water)
Range: Touch
Components: V, S, M
Duration: Special
Casting Time: 6
Area of Effect: One creature
Saving Throw: None

The effect of a protection from cold spell differs according to whether the recipient of the magic is the caster or some other creature. In either case, the spell lasts no longer than one turn per caster level.

If the spell is cast upon the caster, it confers complete immunity to freezing temperatures (immersion in icy water, icy breath, etc.), exposure to magical frosts such as freezing dragon breath; spells such as frost fingers, chill metal (reverse of heat metal), Snilllo's snowball, Snilllo's snowball swarm, ice storm, wall of ice, cone of cold, Outlake's freezing sphere, winter wolf breath, ice toad and brown, and cold acid, etc. The invulnerability lasts until the spell has absorbed 12 points of heat or fire damage per level of the caster, at which time the spell is negated.

If the spell is cast upon another creature, it gives invulnerability to normal freezing temperatures, gives a bonus of +4 to saving throws vs. cold attacks, and reduces damage sustained from magical cold attacks by 50%.

The material components of this spell are the priest's holy symbol and a small sliver of ice.

Demipowers of Uthgar, UN
PORTFOLIO: The Uthgardt barbarian tribes, physical strength
ALIASES: None
DOMAIN NAME: Ygard/Uthgardheim
SUPERIOR: None
ALLIES: Tempus
Foes: Malar, Auril
SYMBOL: None
WORK ALIGN.: Any

Uthgar (UHTH-gar) is the legendary founder of the Uthgardt barbarians of the Savage Frontier, who take their name from him. He is said in some of their legends to be the son of Bearunn and in others to be the son of Tempus. A proud, strong warrior who founded the Uthgardite tribes, Uthgar reputed to have lived three times a normal human life, then ascended to watch over the Uthgardt for all eternity after taking fatal wounds in a one-on-one battle with a frost giant named Gurt. Uthgar mastered all the
primeval beast spirits in individual combat, passing down the divine gifts he gained from that mastery to his people, the Uthgard, at his death. The Uthgard tribes all follow a beast totem, representing one of the beasts that Uthgar bested.

In reality, Uthgar was probably Raathym Northman, Uther Gar- dalsson, brother to Mroged Gar-daldson (the "Morgur" of Morgur’s Mound), who led a long raiding career (including looting fabled Il-luskan) before founding a dynasty of new barbarians, the Uthgard. He rose to such heights, however, that he did indeed ascend to divinity as he was dying under the sponsorship of the god of war, who admired his fighting spirit.

Uthgar is proud, fierce, and independent. He makes few friends and remains uninvolved enough with interfaith and interdeity conflicts that he has accrued few enemies. He is served by the primeval Blood Lion, Black Raven, Blue Bear, Elk, Golden Eagle, Gray Wolf, Great Worm, Griffin, Red Pony, Red Tiger (Snow Cat), Sky Pony, Tree Ghost, and Thunderbeast. His totem animal is Malar and his totem feet—Malar since Uthgar holds him responsible for the corruption and subsequent demise of the Blue Bear tribe, and Auril because she has been making such deep incursions into the Elk tribe. He is also contemplating declaring Tyr, Torm, Ilmater, and Hel his foes because of their incursions upon his faith. He has been counseled against such rash action by Tempus, his one divine ally, since the good deities of Faerûn work so closely together that actions taken against them would likely lead to a severe depletion of Uthgar’s divine power in his defense against the reprisals from them and their allies.

Uthgar loves a good joke, and his laughter is full and hearty. He enjoys the sensual pleasures of the flesh even in his divine state, and likes to hunt, eat, drink, and be merry in his feast halls with the warrior spirits he has called to serve him in Uthgardheim. He is a tireless and methodical tactician—not terribly inspired, but driven to win in the long run. His love for the Uthgard people is strong, and he fights against any odds to protect them in the end.

Uthgar’s Avatar (Fighter 22, Shaman 15, Cleric 10)

Uthgar has only twice sent his avatar to Faerûn. He tends to rely on the beast totem great spirits to speak to his people for him. Uthgar appears as a tall, burly warrior dressed in only a battle harness, a leather breechcloth, and furred boots. His hair is blond, long, and worn in a single braid down his back, and his eyes are a piercing blue. He sports a thick, drooping blonde mustache and has a booming voice. He usually appears riding his giant dappled-gray sky pony (pegasus), Cloudewing. He draws his spells from all spheres, but avoids necromantic spells of detrimental effect (those which create undead creatures) and forms of sun sphere spells that create darkness.

AC –2; MV 15 or Fl 48 D on Cloudewing; HP 174, THACO –1; #AT 5/2
Dmg 2d8+20 (giant battle axe +4 [Foestriker], +14 Str, +2 spec. bonus in battle axe)
MR 55%; SZ L (12 feet)
Str 25, Dex 17, Con 20, Int 16, Wis 19, Cha 21
Spells: P: 9/8/7/4/2/1
Saves PDMD 3, RSW 5, PF 4, BW 4, Sp 6

Special Att/Def: Uthgar fights with Foestriker, a giant-sized battle axe +4 that works in his hands similar to a hammer +3, dwarfen thrower, in that it can be thrown and boomerang back to him. It inflicts normal damage when thrown, but triple damage when it strikes giants and gianthank of any sort when either thrown or hand-held. Foestriker never breaks or disintegrate, and cannot be removed from Uthgar’s hold or control without his consent.

Uthgar casts all spells from the animal sphere at double effect in all respects and at a –1 to all saving throws (when applicable). He dislikes raising or resurrecting the dead and must be convinced to do so.

Uthgar regenerates 3 hit points per round when standing anywhere in the Sword Coast North of the homeland of his people. Elsewhere, he regenerates 1 hit point per round. He is immune to cold spells and spell effects or abilities of any sort. Uthgar can summon any of the Uthgard beast totem great spirits to his side to do his bidding or fight with him instantly.

The Death of Gurt and the Rise of Uthgar

Blood flowed like spring melt water from Uthgar’s wounds as he stood before his sons on the massive skull of Gurt, the lord of the pale giants.

With a strong voice, he spoke of his gift.

"Mighty" Tempus declares that I may no longer walk among you. I will not go without leaving you a final gift. You know that I have fought the beast-gods and taken from each a part of their strength, which I in turn give to you.

"Teach the children these secrets. If they devote themselves to the beast-gods, then they may call upon the beast-gods’ power."

And so speaking, Uthgar mounted his sky pony and joined his father Be- onunna in the war halls of Tempus.

Uthgar’s Manifestations

Uthgar acts or shows his favor through the appearance or actions of the beast totem great spirits and through animals that resemble those spirits: black common lions, black giant or huge ravens, cave bears, elks, golden eagles, gray wolves, great worms (see the description of great worms under Specialty Priests below), griffons, red ponies, red tigers (snow cats), sky ponies (pegassus, especially in the royal lines), treants, and pterosaurs (brontosaurus). He also shows his favor or lack thereof through a vision of Foestriker, his battle axe, which is intangible to physical, magical, or psionic attacks, but which can indicate direction, speak in Uthgar’s voice, and cast spells that Uthgar is capable of casting at his level of ability.

Uthgar’s Allies

- Clergy:
  - Shamans
- Clergy’s Align:
  - See below
- Turn Undead:
  - Sha: Yes, if good
- Con. Undead:
  - Sha: Yes, if neutral or evil

All shamans of Uthgar receive religion (Faerûnian) as a bonus nonweapon proficiency.

The Uthgard barbarian tribes each worship one of the beasts whose powers were taken by Uthgar. The totem cult encompasses the worship of the tribe’s ancestors, including Uthgar, his sons, and long-dead chieftains and shamans. The fact that Uthgar is unknown outside the North, even in temples of Tempus, is proof to the barbarians that the civilized priests are weak and have watered down the true message of the gods.

Uthgar has no personal symbol, and the symbol of one of the Uthgard beast totem cults (Black Lion, Black Raven, Blue Bear, Elk, Gray Wolf, Great Worm, Griffin, Red Tiger (Snow Cat), Sky Pony, Tree Ghost, and Thunderbeast) always serves to represent him instead. Uthgar has neither temples nor shrines in the standard sense; shamans perform ceremonies in his name and that of their tribal totem beast wherever necessary, though the ancestral mounds of the Uthgard people are Uthgar’s most holy sites.

Uthgar has no real church; rather, his people all worship him as the ultimate Uthgard warrior and the symbol of all that they hold virtuous. He is the master of all the beast totems, which they also venerate. Uthgardan shamans hold various titles, which vary widely between tribes.

Dogma: The dogma of the Uthgar religion varies slightly from tribe to tribe as each beast cult emphasizes different “barbarian” virtues. In general, shamans are charged as follows when they are initiated into the Uthgard faith:

"Strength is everything. Civilization is weakness. Men should fight, hunt, and raid from the weak to provide for their wives and families. Family is sacred, and its bonds are not cast aside lightly. Magic that does not come from the gods is effete, self-indulgent, and ultimately leads to weakness, since one depends on magic to accomplish things rather than one’s own hands. Shun reliance on secular magic as evil and a false path, for that way leads only to death and ruin."

Revere Uthgar, Beonunna, the Uthgard ancestors, and the beast spirit that guides one’s tribe. The beast spirits hold wisdom and raw power; take them for your own. Study the beast so that you know its virtues and its weaknesses; claim its virtues as your own and weed its weaknesses from your spirit. Make the others of the tribe fear and respect your power and your knowledge, so that they will heed the wise words your ancestors speak to you in days of trouble and turmoil."
**Day-to-Day Activities:** Uthgarth shamans tend to the respective needs of their tribes, teaching tribal history and customs passed down by heroic tales and lineage chants in an oral tradition spanning centuries. They provide healing for their tribes, initiate youths into manhood after they complete their tribal quests (often missions against a tribe's ritual enemy), and provide counsel to the tribe's chieftain and elders. When the tribe faces a new situation or a quandary, shamans consult with the ancestral spirits and totem animal great spirit to find guidance. All Uthgarth shamans believe that personal strength can demonstrate purify of purpose, and so arguments are often settled by a test of strength or a battle to first blood, to surrender, or to the death—if the matter is serious enough. At Runemeet, shamans officiate over the tribal rites of passage.

**Holy Days/Important Ceremonies:** The Uthgarth religion is close to nature and is tied to the change of the seasons. The spring equinox and summer and winter solstices are observed by Uthgarth shamans with a ceremony involving a day and a night of fasting (called the Birthing in spring, the Fullness in summer, and the Drowning in winter). A vision quest (com-man within the tribe) is held, during which the shamans ask their spirit guides and tribal totem for guidance in the upcoming months, is also performed during these times.

The holiest time of year occurs during the autumnal equinox during the month of Eleint (which coincides approximately with the festival of Highhar large tribes may also be surrounded by smaller, nomadic tribes' ancestral mound for the annual Runemeet. The Uthgarth worship their gods, set tribal policies, perform marriages, celebrate births, formalize adoptions, and mourn deaths at these sites. Shamans officiate over these functions, establish new spirit guardians of the ancestral mound for the upcoming year (through the use of summoning ancestor spells), stabilize the gate on the top of each mound for another year, and initiate new candidates into the priesthood.

During the Runemeet, Uthgarth youths desiring to be adults (and warriors of all ages) participate in the ritual of the Runehunt, in which those involved seek victory over one of the tribe’s ritual enemies—usually orcs. When the son of a Red Tiger (Snow Cat) warrior returns a Runehunt victory, he can demonstrate a ceremony, known as the Telhru, to initiate them into manhood. Shamans of Chauntea initiate Uthgarth girls into womanhood at this time as well.

**Major Centers of Worship:** Uthgarth ancestor mounds are the holiest sites of the Uthgarth barbarians. These huge earthwork mounds, often shaped like the totem beasts of the tribes that dwell at them, are sacred burial grounds where only the greatest shamans and chiefs are interred. Most tribes believe their tribal founders are buried in their ancestor mound. Although there are many lesser burial mounds and shrines revered by smaller clans or the tribes themselves, shrines are generally held in high esteem and are visited by the tribe. The mound is regarded as a burial site for the most highly regarded shamans and ancestors of the tribe, and it is believed that the spirits of the dead protect the graves from harm.

All Uthgarth mounds are guarded. Most have a lone (fanatical) shaman of 8th to 10th level protecting them. All are protected by champion ancestor spirit guards bound into service each year at Runemeet by the 3rd-level priest spell summon ancestor. At the DM's discretion, champion spirits may be almost any type of spectral undead: ghosts, wraiths, spectres, apparitions, etc. However, their alignment is always CN, since they are in truth barbarian guardian beings. To finish the Runemeet ceremony, the oldest Uthgarth shamans work an involved ritual (similar to the priest spell plane shift) that opens a gateway into the Astral Plane atop the altar mound.

It is generally believed that the remains of Uthgar and his brothers are buried in Morgur's Mound, but the holiest of ancestral mounds is Beoru mat's Well, named for the a hero of the pre-Uthgar people. Legend holds that Beorunara, the flame-haired, son of Atorun, is the true totem of Uthgar. As a result, the true totem of Uthgar is the true totem of Uthgar. Tales of Beorunara supposedly still guard the Black Lion tribe that lives near the Well.

The following are the holy sites of the various Uthgarth tribes:

**Black Lion: Beorunara's Well.** The Black Lion tribes do not worship Black Lion anymore, having turned their worship to Tyr, Tyr’s inmate, and Helm, with only the exception of their single remaining shaman, Bogard Blackmane (NG hm Shal of Black Lion/Uthgar). Red Tiger shamans perform the sacred rites at the Well, while all Black Lion tribe members receive their training at the Well.

**Black Raven:** Ravenrock. Rites are led by Pureheartman (CG hm M13/Shal of Black Raven/Uthgar). The Blue Bear tribe met at Grandfather Tree before they were driven from it by the Grandfather Red Bears (their latest form) by Tattu Haaper (an annis bag "shaman" of the Blue Bear) and the forces of Hellgate Keep led to a significant portion of the tribe breaking away to form the Tree Ghost tribe.

**Elk:** Flintrock. Rites are led by Berchtald Bandyleg (CN hm Shal of Elk/Uthgar). Most of the tribe has been led into the worship of Auril (and subsequently of Talos, Uthgar’s former deity) by the poorthorzer of Zakar, Thunderek, regarded as a vulgar thug by those outside his tribe. Flintrock grows more decrepit each year with a lack of faithful worshipers to help maintain it.

**Gray Wolf:** Ravenrock. Rites are led by Clovis Greenteeth (CE male true lycanthrope werewolf Shal of Gray Wolf/Uthgar).

**Great Worm:** Great Worm Cavern. After the death of Eirem "the Wise" (NO male great worm Shal of the Great Worm/Uthgar) in the Year of the Pillage (1368 DR), rites are led by Themrin (NG hm Shal of the Great Worm/Uthgar).

**Grimm:** Shining White. Rites are led by Adaliva Stormogatherer (LN hm Shal1 of Grimm/Uthgar).

**Red Pony: One Stone (long-extinct tribe).**

**Sky Pony:** One Stone. Rites are led by Adalyn Swintings (CN hm Shal of Sky Pony/Uthgar). This ancestral mound was once shared between the Red Pony and Red Riding Horseshoe tribes. The Sky Pony tribe is the only Uthgarth tribe left to use it. Most of the Sky Pony tribe also worship Tempus.

**Thunderbeast: Morgur’s Mound.** Rites are led by Kierkrad Seventoes (CG hm Shal of Thunderbeast/Uthgar). While the veneration of Thunderbeast and Uthgar remains strong in the tribe, many members of this very civilized tribe also worship Silentsong and Tyr.

**Tree Ghost:** Grandfather Tree. Rites are joyously led by Chungred Ghostheart (NG hm Shal2 of Grandfather Tree/Uthgar). Grandfather Tree was lost for many years and the wandering Tree Ghosts used to winter at the nearest ancestor mound when fall came before the Grandfather Tree was found again on Shieldmeet in the Year of the Banner (1368 DR) in the northern part of the High Forest, near the Lost Peaks.

**Affiliated Orders:** The Uthgarth tribes have no affiliated warrior or knighthood orders, and they are not regimented enough in outlook to have any hierarchical orders. Rank within a tribe is determined by a rough pecking order based on strength, battle prowess (how many enemies one has killed), and how much boost a warrior or shaman captured in the last raid. Certain tribes have connections either to other or to outside organizations such as the Harpers, the church of Malar, lower planar fiends, or particular individual such as Alustrel of Silvermoon.

**Priestly Vestments:** For high rituals at the ancestral mound or when honoring the appointment of a new chiefain for the tribe, shamans dress in a high holy regalia of leather-and-fur tunics, breeches, breechcloths, and boots covered in intricate, mystic designs and ornamentation including thongs and fringes to which are attached beads and holy relics of personal importance (usually revealed to them as objects of power by spirits in visions). These relics are fortified with holy power and prayer, and while a shaman wears his most holy relics for these ceremonies, Uthgar and the shaman’s totem animal each bestow a bonus of +1 to his Armor Class (total AC bonus of +2). When a shaman dies, his relics are buried with him in his ancestral mound. Wearing the high holy regalia of a shaman conveys no Armor Class bonuses to anyone except the shaman whose regalia it is.

Rather than a holy symbol, Uthgarth shamans carry a sacred bundle, a leather satchel containing spell components, objects too holy for others to see, and small carved miniature depictions of the shaman’s totem animal. These objects have been assembled by the shaman at the behest of his ancestral spirits. Each sacred bundle is protected by a guardian spirit who appears from the bag if it is opened by anyone other than its owner. Sacred items are enchanted by the summon spell of the tribe.

**Faerunian Pantheon (Demi-powers):** Uthgar. 69
ceed at all item saving throws except disintegration or a magical effect of similar power (and even then they receive a saving throw vs. disintegration). This sacred bundle serves Uthgarth shamans as a holy symbol, and while they carry it (or lay its components before them in private) the material component of any priest spell requiring a holy symbol is satisfied, and they need only gesture forcefully away from themselves (or toward themselves) to turn or command undead creatures.

Adventuring Garb: Shamans commonly dress as most Uthgard do, in fringed leathers and furs (or in more heavy armor if a mission calls for it and they possess it). They accessorize their clothing with brightly colored feathers, quills, and dyework in complicated geometric patterns, mystic symbols, depictions of their totem animal, and holy relics. Male shamans tattoo their cheeks with the simple image of their totem beast. Those women who have fought Uthgarth tradition to become shamans usually do not sport such facial tattoos, but often decorate their arms with tattooed bracelets and armlets of powerful symbols and the image of their beast totem.

Specialty Point: (Uthgard Beast Cult Shamans)

Requirements:
- Strength 13, Wisdom 13

Prime Req.: Strength, Wisdom

Alignment: See below

Weapons: Hand axe, knife, spear, battle axe, atlatl and javelin, long bow

Armor: All armor types up to and including chain mail and shield

Major Spheres:
- All, animal, summoning, protection, travelers, wards

Minor Spheres:
- Healing, plant

Magical Items: Same as clerics

Req. Props: Hunting, weather sense, set snare, fire-building

Bonus Props: Endurance, survival (arctic), tracking

All specialty priests of Uthgar are beast cult shamans. Their abilities and restrictions, aside from changes noted above and later in this section, are summarized in the discussion of the shaman character class in Player's Option: Spells & Magic and in Faiths & Avatars. Note that there are currently (as of 1370 DR) no Blue Bear beast cult shamans, as when the tribe was totally subverted by its connection to Hellgate Keep, the Blue Bear spirit became weakened to such an extent that it was killed by Malar, who subsumed its worship. Subsequently, the Blue Bear tribe was virtually wiped out in the destruction of Hellgate Keep.

The extinction of at least two previous Uthgard tribes, the Red Pony tribe and the Golden Eagle tribe, who used to assemble at the One Stone ancestral mound at Runumeet, is a matter of record. The resurrection of the Blue Bear tribe (and the reappearance of a true Blue Bear shaman) would be taken as a great sign of uncertain import by the Uthgard.

- Uthgard shamans must be Uthgard and human. (Nonhuman shamans are only accepted due to divine manifestations indicating Uthgar's approval of them.)
- While women are not incapable of being Uthgard beast cult shamans, Uthgard tradition does not easily permit women to be shamans of Uthgar and the beast totems (though, among the Uthgard, women exclusively are shamans of Chaunters). Female Uthgard shamans may only be created at the DM's discretion.
- Uthgard shamans are insular and tend to be loners. Only very rarely do they cooperate with those of other Uthgard tribes, let alone non-Uthgard people.
- Uthgard beast cult shamans have different alignment restrictions and access to slightly different spheres, depending on their tribal totem animal. All Uthgard beast shamans have access to the basic shaman spheres given above, plus certain spheres special to their totem animal.

Black Lion: Alignment: LG, NG, CG, LN, N, CN, NE, MAJOR: combat, war

Black Raven: Alignment: LG, NO, LN, N, LE, NE, MAJOR: charm, Minor: thought

Blue Bear: Alignment: NE, CE (originally, the Blue Bear beast cult was NG, CG, N, CN also, before being subverted by the fiends of Hellgate Keep), MAJOR: combat, war

Elk: Alignment: NG, CO, N, CN, NE, CE, MAJOR: charm, Minor: guardian

Gray Wolf: Alignment: NG, CG, N, CN, NE, CE, MAJOR: combat, war

Great Worm: Alignment: LG, NG, CG, MAJOR: charm, elemental fire, Minor: thought

Griffon: Alignment: LG, NG, CG, LN, N, CN, MAJOR: combat, war

Red Tiger (Snow Cat): Alignment: NG, CO, N, CN, MAJOR: combat, war

Sky Pony: Alignment: LG, NG, CG, LN, N, CN, MAJOR: charm, elemental air

Tree Ghost: Alignment: LN, N, CN, MAJOR: weather, elemental earth

Thunderbeast: Alignment: LG, NG, CO, LN, N, CN, Major: weather, elemental water, Minor: time

- Uthgard shamans can select nonweapon proficiencies from both the priest and warrior groups with no crossover penalty.
- An Uthgard shaman may call upon his tribe's beast power. This power's effects vary by tribal tradition and one's own ability that is unique. The power may be personally used by the shaman, or its effects may be granted to another devoted follower of the totem if indicated below.

Black Lion Beast Power: Black Lion shamans may call upon bear fury for themselves or another touched Blue Bear worshiper once a day. The recipient of this power grows claws and can claw and bear-hug attack like a cave bear (two claw attacks for 1d6/1d8; a successful attack roll of 18 or better with either claw results in additional hug damage of 2d8).

Elk Beast Power: Elk shamans can call upon the horns of wisdom up to once a day. (They cannot gift this ability to another.) This has the same effect as the casting of a commune spell, except that it lasts for 1 turn and causes elk antlers to grow from the skull of the shaman. Each use causes additional horn growth. Fortunately, if the shaman's horns begin to grow too long for practical support on the human skeletal frame, the shaman may come to grow new horns in the spring, though this new set is darker in color than the original set. (The presence of the antlers does not give the shaman an antler attack, as the human frame is not made for this type of attack.)

Gray Wolf Beast Power: Gray Wolf shamans are werewolf true lycanthropes. Regardless of the phase of the moon, they may assume wolf form or induce other werewolf lycanthropes (true or cursed lycanthropes) to assume wolf form with them by howling in wolf form. In wolf form, Gray Wolf werewolves look just like large wolves about the size of bears, except that their eyes glow red in the dark (see Lycanthrope, Werewolf in the Monstrous Manual, tome).

Great Worm Beast Power: Shamans of the Great Worm tribe can breathe fire three times a day as a red dragon, inflicting 2d10 points of damage. They cannot transmit this ability to another.

Griffon Beast Power: Griffon shamans can call upon griffonbeak for themselves or another touched Griffon worshiper once a day for 1 turn. The griffonbeak subject's head becomes a griffon cape capable of hitting for 2d8 points of damage in addition to any other physical attack the subject is entitled to. Griffonbeak subjects can still cast spells with verbal components with no penalty but cannot combine a griffonbeak attack with such spellcasting.

Red Tiger (Snow Cat) Beast Power: Red Tiger shamans can use their beast power to shapechange into a tiger (as the druid shapechange ability) once a day for 1 turn. Alternatively, they can cause another willing Red Tiger worshiper to shapechange in this way by touch.

Sky Pony Beast Power: Sky Pony shamans can grow the wind's wings once a day for up to 1 turn. Alternatively, they can cause another willing Sky Pony worshiper to grow wind's wings in this way by touch. The wind's wings are large, translucent feathery wings that appear to be made of misty vapor but are solid to the touch. They allow their wearer to fly as a pegasus at Fl 48 (C).
Tree Ghost Beast Power: Tree Ghost shamans are able to cast one extra spell of up to 4th level from the all, animal, divination, elemental, healing, plant, or weather sphere once a day. The shaman can pick the desired spell from the spot and need not have specially prayed for it previously. This spell is available and works as normal even if it is from a sphere or of a spell level that Uthgardth shamans cannot normally cast. (Note that this does not give Tree Ghost shamans access to other faiths' religion-specific spells.)

Thunderbeast Power: Thunderbeast shamans can use their beast power to cause their own or another touched Thunderbeast worshiper's skin to temporarily become tough and greatly like dinosaur hide (AC 5) once a day for 1 turn. Also, as the recipient of the power walks, the ground shakes.

- At 5th level, Uthgardth shamans can shapechange (as the druid ability) into the type of totem beast they worship twice per day for 3d6 turns, gaining all the abilities of that creature. (See the Monstrous Manual for the statistics on all of these creatures except apatosaurus.) Black Lion shamans transform into common lions, Black Raven shamans into either huge or fast ravens, Blue Bear shamans into cave bears, Elk shamans into elk (use the statistics for wild stags found under Mammal in the MM, but double the HD, THAC0 15, damage 1d6/1d6/2d8), and Gray Wolf shamans into wolves or dire wolves. Great Wyrm and tribe beast change into great worms (use the statistics for coasts but the shape is that of a marauding green, bat-winged snake with a red dragon's head; in addition to the normal coastl ablilities, a great worm can breathe fire as a red dragon, inflicting 4d10+2 points of damage; shamans of greater than 15th level gain the psionic abilities of clairvoyance, empathy, precognition, astral projection, and dimension walk while in this form). Griffon shamans transform into griffons, Red Tiger (Snow Cat) shamans into tigers, Sky Pony shamans into pegasi, Tree Ghost shamans into treants, and Thunderbeast shamans into apatosauruses (use the brontosaurus statistics found in the Monstrous Compendium Volume Three or the Monstrous Compendium Annual Volume Two).

- Uthgardth shamans must deal with some spirits that they can summon in a slightly different way from most shamans.

Uthgardth Spirits of the Dead: Uthgardth spirits of the dead (minor, major, or great) can only be called up at Uthgardth ancestral mounds and cannot leave the vicinity (defined as within 50 feet of the mound they were buried in, except under exceptional circumstances under the DM's discretion). Except during Runemee, Uthgardth spirits of the dead need not be controlled as in the summon ancestor spell.

Uthgardth Great Spirits of the Dead: Uthgardth great spirits of the dead know that Uthgardh dislikes raising and resurrecting the dead. They must be bribed to go against his wishes and cast raise dead with both life energy (1d2 experience levels from the person to be raised or another willing. Great Wyrm and tribe beast can range from a type of food they like presented to them at a grand "spirit banquet" (which they smell, but do not eat, and which no one else may eat from scavenging animals) up to 500 gp a year buried in or near their tombs on a yearly basis until they are satisfied (they tell their summoner when this occurs).

- Beast Totem: Great Spirits: Beast totem great spirits are wild primateal spirits. If summoned, one usually possesses the summoner (or someone nearby) and then decides what to do with its newfound physical form. The possessed body becomes a 20th-level fighter (for hit points and attack rolls) with the spells and abilities of a 20th-level druid and the spell abilities of an animal great spirit and a great spirit of the dead; the possessed body must roll a Wisdom ability check with a +15 penalty or the beast totem great spirit does as it wills and the person possessed has no control over his actions. The "avatar" of the beast totem great spirit can assume the beast form associated with it (detailed under the shapechange ability for Uthgardth shamans) or use the tribe's beast power at will.

This spell endows the recipient with strength of mind and body that enables him to endure pain or adversity with courage. A shaman of Uthgardh may cast this spell upon himself or any other member of his tribe. A fortitude of Uthgardh spell has no effect on beings not formally inducted into the shaman's tribe.

While under the effects of a fortitude of Uthgardh spell, the recipient automatically passes all Constitution ability checks. In addition, the spell recipient receives a +2 bonus to all Strength and Wisdom checks. Finally, the recipient receives a +1 magical defense adjustment, identical to (and cumulative with) the bonus received for a high Wisdom ability score, against magical spells that attack the mind such as beguiling, charm, fear, hypnotic, illusions, possession, suggestion, etc.

The spell lasts one day for every two levels of the caster (round up). A small token of the beast totem, such as a bear claw or raven feather, must be carried by the spell recipient. If the token is lost for any reason during the normal duration of a fortitude of Uthgardh spell, the spell effect ends immediately.

The material component of this spell is the priest's holy symbol (the shaman's sacred bundle).

- Summon Ancestor (Pr 3; Necromancy)

Sphere: Necromantic
Range: 10 feet/level of caster
Components: V, S, M
Duration: 2 rounds/level of caster
Casting Time: 4 rounds
Area of Effect: One spirit
Saving Throw: None

When a shaman casts this spell upon his tribe's ancestral mound (the only place the spell can be cast), it causes an ancestor to come forth, drawn back as a spirit of chaotic neutral alignment. The spirit takes form as a transparent being, a combination of totem beast and primitive human. To select the type of spirit summoned, the DM rolls 1d20 and matches the result against the table below. The shaman can also try and summon a normal spirit (a minor spirit of the dead), such as a father or child of a tribal member. (These normal spirits may not leave the vicinity—no more than 50 feet—of the ancestral mound where they were buried.)

When the spirit appears, the summoner makes a Wisdom ability check (using the table's modifer) to control it; otherwise, an uncontrolled ghost (use the ghost statistics in the Monstrous Manual) and immediately attacks all living beings around it. However, even an uncontrolled spirit cannot travel more than 50 feet from the ancestral mound.

A controlled spirit may perform the following functions for a shaman: attack a foe (as a ghost—or another type of undead creature at the DM's discretion), guard the ancestor mound for a year (until freed again at the next Runemee), tell the shaman ancient secrets, initiate a new shaman (only ancestral shaman spirits may do this), or raise dead (refer to the table). The material components of this spell are the priest's holy symbol (the shaman's sacred bundle), a relic of the desired ancestor (though another may appear), and a small bonfire.
Spirit Summoning Table

If a specific normal ancestor (a minor spirit of the dead) is summoned rather than a special spirit from the table, roll 1d20. If the result is 15 or less, the desired spirit comes and the control roll modifier is -5.

1d20

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<th>Control Modifier</th>
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<tr>
<td>1–5</td>
<td>Recently dead shaman</td>
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<td>6–10</td>
<td>Recently dead chieftain</td>
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<tr>
<td>11–15</td>
<td>Long-dead shaman</td>
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<tr>
<td>16–18</td>
<td>Long-dead chieftain</td>
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<tr>
<td>19–20</td>
<td>Ancient shaman</td>
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<tr>
<td>18–19</td>
<td>Ancient chieftain</td>
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<tr>
<td>20</td>
<td>Special spirit (see subtable below)</td>
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1d20 Special Spirit

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<th>Control Modifier</th>
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<tbody>
<tr>
<td>1–12</td>
<td>Beast power incarnation¹</td>
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<tr>
<td>13–19</td>
<td>Son of Uthgar</td>
</tr>
<tr>
<td>20</td>
<td>Beast totem great spirit¹</td>
</tr>
</tbody>
</table>

¹These spirits function as minor or major spirits of the dead (DM's discretion). These spirits may not leave the vicinity (no more than 50 feet) of the ancestral mound where they were buried.

²These spirits can perform a raise dead spell. They function as great spirits of the dead. In payment for this, the spirit drains 1d2 experience levels from the person being raised and may demand an annual tribute of riches to be buried in or near its tomb. These spirits may not leave the vicinity (no more than 50 feet) of the ancestral mound where they were buried.

³This is the ghostly form of the beast totem great spirit. It can remain for a number of days equal to the level of the shaman. Unlike an ancestor spirit, it may leave the vicinity of the mound. Each day, it can bestow the tribe's beast power on a number of followers equal to the summoner's level minus the number of days it has remained on the Prime Material Plane.

4The beast totem great spirits are wild primeval spirits. If summoned, one usually possesses the summoner (or someone nearby) and then decides what to do with its newfound physical form. The possessed body becomes a 20th-level fighter (for hit points and attack rolls) with the spells and abilities of a 20th-level druid. The avatar of the beast totem great spirit can assume the beast form or use the tribe's beast power at will.

6th Level

Spirit Quest (Pr 6; Divination)

Sphere: Divination
Range: Touch
Components: V, S, M
Duration: Special
Casting Time: 24 hours
Area of Effect: One being
Saving Throw: None

This spell combines the strictures of a quest spell (as the 5th-level priest spell) with a series of visions that appear to the spell recipient in his or her dreams or feverish hallucinations. Unlike a quest spell, a spirit quest may only be cast upon a willing recipient and the spellcasting shaman cannot specify the nature of the quest or the requirements of the task in any fashion. Instead, the totem spirit of the beast cult communicates the spirit quest to the spell recipient through an ongoing series of cryptic dreams and mystifying visions. The spell recipient must interpret the visions and attempt to complete the quest. If the visions indicate that certain companions are allowed to join the quester on his or her spirit quest, then they (and only they) can participate without affecting the spell recipient with the penalties of a standard quest spell.

If the spell recipient admits failure and gives up the spirit quest at any time, the effects of the spell end immediately and the carried token (described below) crumbles into dust. The quester suffers no further effects, except a loss of status in the tribe. However, if a quester succeeds, she or he becomes a legend among the children of Uthgar and receives a permanent, unique power granted by his or her tribe's totem spirit. (This unique ability must be designed by the DM and should be commensurate for the difficulty and importance of the spirit quest performed. In addition, the successful completion of a spirit quest should be marked by the granting of a large experience point reward.)

No being may attempt a spirit quest more than once per lifetime, regardless of the success or failure of a previous attempt.

The spell requires that the quester carry a small token of his or her beast totem, such as a bear claw or raven feather. If the token is lost for any reason before the spirit quest is completed, the visions cease immediately, although the requirements of the quest aspect of the spell remain in force. The visions resume if and when the token is recovered.

The material component of this spell is the spell's holy symbol (the shaman's sacred bundle) and a bundle of potent herbs and incense that is burned while the spell is cast.

Valkur

(The Mighty, Captain of the Waves)

Demipower of Ysgard, CG

Portfolio: Sailors, the safety of ships, favorable winds, naval combat
Allies: None
Domain Name: Ysgard/Safe Harbor
Superior: None
Allies: Red Knight, Selâne, Tempus
Foes: Auril, Malar, Talos, Umbrelee
Symbol: A shield showing a thundercloud with three lightning bolts descending from it

Wnr. Align.: Any

Valkur the Mighty is a sailor's god, a demipower who intercedes to protect ships against the cruel whimsy of Umbrelee and the destruction of Talos. He is often depicted as a giant sailor who wades through the ocean, which only comes up to his knees. He carries a great shield with which he turns back the worst of the forces of nature arrayed against him. In other religious images he is shown at the helm of the great galley Windjammer, which can sail across any sea and even fly through the heavens.

Valkur is the sworn foe of the Gods of Fury (Talos, Umbrelee, Malar, and Auril—especially Umbrelee) and looks to Selâne to guide him across the oceans of Faerûn. The Red Knight is trying to persuade him to take more interest in the disposition of naval conflicts, but he feels his primary responsibilities lie in the protection of sailors. The Captain of the Waves can pilot any sailing craft in any conditions, and he never shies away from a challenge. His moods are as mercurial as the weather, but he is always incredibly loyal to his crew. He is usually jolly, always lucky, emphasizes his points by shaking his fist in the air, and has a great belly laugh. Valkur never holds a grudge, but when angered, his voice cracks like rolling thunder. Valkur epitomizes the daring sea captain who can sail his ship through anything the Gods of Fury can unleash.

Valkur's worship originated in the North Centers ago and seems tied to tales of a legendary captain from Mintarn who challenged Umbrelee and won against all odds. His faith quickly spread to Tethyr and Annar, where it is now centered. His name is used throughout the Realms to bless the spirits of dead sailors and lost ships.

In the past, Valkur was not always responsive to his followers' prayers, and, as a result, worship among northern sailors was often more in line with trying to placate the Gods a great master of tactics. He might permit them to turn the ships and sailing craft that might never come. Since the Time of Troubles, the god of sailors has become more responsive to the entreaties of his faithful, although he is still somewhat unreliable, and his worship has spread rapidly along the coast of the Sea of Fallen Stars, particularly in Aglarond (in Veurlintar and Furthingome), Telhamn, and Durlagol, the ranks of his faithful are swelling with new converts. If Valkur reduces the high numbers of ships that have been lost at sea every month of late, his popularity is sure to soar even further. Umbrelee's name, however, is still spoken more, and her shrines are more numerous. The Bishop Queen may yet attempt to destroy the upstart demipower who dares challenge her dominion.

Valkur's Avatar (Fighter 24, Wizard 19, Priest 14, Bard 10)

Valkur appears as a giant of a man of broad girth possessing a full black beard. He wears the garb of a fantastic ship's captain—a full blue frock coat decked with gold brooch trim and brass buttons over a colorful brocade vest and a white shirt with a ruffled collar and cuffs, knee-length
trousers, hose, shoes with silver buckles, and a blue tricorn hat trimmed in gold braid and featuring a large white plume. Though he might be pummeled by a thousand storms, he always looks dapper, and his brown eyes twinkle with derision. Valkur favours spells from the spheres of initiation, elemental air and water, and weather and the schools of conjuration/suggestion, divination, and invocation/evocation, although he can cast spells from any sphere or school.

AC 2; MV 15, Sw 30; HP 198, THACO -3; #AT 5/2
Dmg 2d6+14 (huge cudgel +3, +9 Str, +2 spec. bonus in cutlass, harpoon, or trident)
MR 60%; SZ L (10 feet)
Str 21, Dex 18, Con 21, Int 23, Wis 19, Cha 21
Saves FPDM 3, RSW 3, PP 5, BW 4, Sp 6

Special Att/Def: Valkur wields the Captain's Cutlass, a cutlass +3 that can serve as a sword or club. The priest of weather serves as a priest of same level of experience as the wielder. At the mental command of the bearer, the weapon can also transform itself into a trident +3 or a harpoon +3 (within a range of 8/16/24 in his hands, but normal range in anyone else's) with an unbreakable rope tether that extends to whatever range required to subdue or harm the target. When this line is attached to Valkur, he cannot be knocked over or toppled from the deck of the vessel he is on. He often uses it to tow ships to shore by hauling hand-over-hand on it; at least once, he harpooned a sea monster and used it for a tow. Valkur is considered specialist in cutlass, harpoon, and trident and proficient in all other melee weapons. The use of naval armaments, andlavquebus. He sometimes loans the Captain's Cutlass to his faithful or those on special missions for him, but in anyone else's hands it is a normal-sized weapon.

Valkur can breathe a gust of wind once per round in addition to his other abilities. Any ship on which he stands never founders, no matter what its physical condition or the inclement weather. He can stride through any depth of water in a sort of modified walking ability, appearing simply as if he were in water up to his knees. He can calm stormy seas in a 1-mile radius simply by placing his hand on the surface of the water, or he can stir up a fierce chop with the same area of effect simply by swirling his hand in the water. The Captain of the Waves can summon 1d4+1 whales to do his bidding every hour. There is a 5% chance a single leviathan will respond to his call, but normally a pod of narwhals or orcas arrives.

Valkur can breathe water as air and function beneath water as if in the air (avoiding many penalties and changes in spell effects). Valkur is immune to damage from drowning, elemental water spells, water elementals, elemental water knives, electricity, and lightning. He can convey a temporary immunity to the effects of damage and the ability to breathe water and to swim (known as the shield of Valkur) to anyone he touches, at will; these effects last one day.

Other Manifestations
Valkur often manifests across the sky as the aurora borealis or aurora australis. He sometimes appears to a ship lost at sea as a ghostly ship on the horizon that seems to never draw closer or fall farther behind but always heads toward the nearest port. Valkur manifests as a silver sea gull or albatross drifting on the wind's eddies to indicate his favor and as a night-black raven to indicate his displeasure. Sailors swear that he appears to becalmed ships adrift at sea as a ghostly wind in which his image can be faintly seen. Others claim that they have seen him stride through the waves dragging a small boat filled with casks of water and sea biscuits to collect and feed sailors lost overboard. Valkur is served by many intelligent and benevolent sea creatures including dolphins, whales (particularly narwhals), and sea birds, including sea gulls and albatrosses.

The Church
CLERGY: Clerics, specialty priests
CLERGY'S ALIGN.: LG, NG, CG, LN, N, CN
TURN UNDEAD: C: Yes, Sp: Yes (sea undead only)
CMND. UNDEAD: C: No, Sp: No

All clerics and specialty priests of Valkur receive religion (Faërunian) and seaweed as a bonus nonweapon proficiencies. Clerics who choose navigation as a proficiency receive a +1 bonus to sea navigation as a minor blessing that Selûne passes on to Valkur's faithful because of the two deities' friendship.

The church of Valkur is small but influential. Valkur is little known in inland areas, but along the coasts of great bodies of water he is venerated by many who earn their livelihood from the sea, whether they be sailors, merchants, or simple fisherfolk. In some areas where Utheriel's church is strong, sailors dare not mention Valkur's name for fear of angering the Queen of the Deep or, such is the threat Valkur poses, that Valkur continues to defy the Sea Queen without significant retribution. In general, most coastal populations view Valkur as a raising power who fights for them against the Gods of Fury, albeit one who is somewhat unreliable and whose name cannot be counted on without fairly consistent entreaties to focus his attention.

Valkur's temples are always found in port districts, typically right on the wharf. Above ground, they tend to be partially open-air structures that let the wind and rain pass through freely, especially in their sanctuaries. The high altar of the worship area is sweeter than water. Tall is an awning column reminiscent of a ship's mast and festooned with vibrantly hued sails that flutter and flap night and day in an endless rustle or booming cacophony. Oceanside temples are always encrusted with salt and grime. Many sailors who are down on their luck spend their nights in port amidst the columns of the temple of Valkur. Rather than the usual gathering, the Saels by Valkur can be rather towly environs. Below ground, temples of Valkur resemble a ship's hold, with many rooms storing vast amounts of sea rations and other supplies that the priests donate to destitute sailors of the city and their families as needed.

Valkur's clergy comprises approximately 40 clerics and 60 specialty priests. The recent rise in prominence of Valkur's faith is attributable to the efforts of the latter group, known as wavevetters, and the number of clerics in Valkur's service is slowly dwindling. Within each temple hierarchy, priests are strictly ranked, but priests of different temples rarely recognize each other's position. Titles vary from region to region, but along the Sword Coast, most temples use the following hierarchy: Novices are known as swals. In ascending order of rank, priests are known as Ob, Seaman, Sailor, Boatswain, Third Mate, Second Mate, First Mate, Captain, Commodore, and Admiral. The highest-ranking priest of any temple is known as High Captain, regardless of level.

Dogsma: There is nothing more intriguing than challenging the elements. The feel of wind and spray on one's face and the deck pitching beneath one's feet is the greatest feeling in the world. If humankind is to expand its reach, daring men and women must defy the odds and dare the impossible. The thrill of exploration and the room to grow. Valkur's priests can be rather towly environs. Below ground, temples of Valkur resemble a ship's hold, with many rooms storing vast amounts of sea rations and other supplies that the priests donate to destitute sailors of the city and their families as needed.

One's loyalties are first to one's mates, then one's ship, and then to Valkur, who protects all sailors. Rely not on Valkur's hand to always extract his faithful from difficulties, for such is coddling and leads to a lack of challenge. Valkur has no patience with those who choose the easiest path to find solutions themselves by helping those plans to work.

Day-to-Day Activities: Some priests of Valkur captain sailing ships the length of the Sword Coast and across the Sea of Fallen Stars. Most serve as officers on some ship or other. Few priests of Valkur serve on pirate ships, but many enjoy serving their homelands as privateers. While in port, Valkur's priests provide care and small amounts of monetary support to sailors down on their luck and to families whose chief breadwinner has been lost at sea. Others priests run shipyards or administer fleets of merchant ships. Valkur's priests are also fond of contributing (if not totally sponsoring) seafaring exploration and long-distance trading expeditions because of the challenges and opportunities they present.

Holy Days/Important Ceremonies: The clergy of Valkur celebrate only one holy day per year: the Shattering. The Shattering is always held in early spring, but the exact date varies from year to year. The festival is held to mark the end of winter and the beginning of the sailing season in the North and is celebrated even in the South where the winter ice does not block or trouble ocean travel. Valkur is said to communicate to his High Captains the exact date of the festival each year, and it often varies from city to city. The Shattering is marked by the unfurling of many new sails throughout the port districts of coastal cities and the christening of at least one new ship that then departs for its maiden voyage crewed by Valkur's clergy.

Valkur's clergy regularly perform over a dozen separate ceremonies in the course of their duties. Most of these ceremonies are related to ships and voyages, including ceremonies at a ship's christening, before departing on a voyage, or upon arrival at a new port, and when returning to a home port.
among others. Valkur’s temples garner most of their operating funds from rich merchants who wish to ensure Valkur’s favor on high-risk sea voyages.

Major Centers of Worship: Valkur’s temples may be found the length of Faerun’s western coast from Luiskan to Lantan, although the most prominent temples of the faith are found in the coastal cities of Tethyr and Ann.

The Schooner of the Seas is the largest and fastest ship in the Realms, surpassing even the Pasha’s Palace, recently constructed in Almariven, in size and speed. This floating temple has sailed as far away as Maztica, Nimbal, Zakharra, and Kara-Tur, but it is based in Arkhalla and is most commonly seen between Waterdeep and Calimport. The Schooner is of an incredibly advanced design, and even the crafters of Lantan have been unable to duplicate its prowess or fathom its secrets. Some speculate that Gond himself built the temple for Valkur when he gave it to his priests as an example of what shipping skills might someday become.

The Temple of Endless Waves and Wind is built on the back of a gargantuan zaratran that swims the southern reaches of the Sea of Fallen Stars. Normally found in Zakharra, these gigantic sea turtles appear to be small islands from the surface. This temple, whose back the temple is built on, seems quite happy to serve as a steed, and follows High Captain Orbachnar’s requests with apparent pleasure and good humor. How the church of Valkur managed to bring a zaratran from Zakharra to the Sea of Fallen Stars is a great mystery, but tales from the Time of Troubles speak of an army of reef giants who emerged from Zakharra’s seas and marched north bearing a monstrous turtle on their backs.

Affiliated Orders: Valkur’s temples sponsor a fleet of war ships garrisoned by the Marines of the Seven Seas. This relatively modest navy has ships stationed in many ports along the Sea of Swords and the Sea of Fallen Stars. Dedicated to combating monsters of the seas, the Marines have destroyed numerous dragon turtles, giant octopi, krakens, morkoths, quelans, vurgens, and other sea monsters that prey on shipping. At sea, Valkur’s priests dress as sailors, and at night sail the endless reaches of sea. These spellcasters rarely return to Faerun and view Valkur as a god of travel and exploration more than a god of the watery seas.

Priestly Vestments: When in port, priests of Valkur garb themselves in flowing robes of white and blue with silver trim that flap in any sort of wind and carry cutlasses. At sea, Valkur’s priests dress as simple sailors or as appropriate to their rank. They bear a small vial of sea water on their person at all times as a holy symbol, though some clergy sport a piece of sturdy jewelry bearing Valkur’s symbol for the same purpose.

Adventuring Garb: When adventuring, priests of Valkur favor light and practical gear. They carry no weapons, but if their ship is under attack, their clergy members have suits of chain mail personally crafted at triple the normal cost that can be released by special catches in a single round so that they do not encumber the wearer in water.

Specialized Priests (Wavetemers)

Requirements: Strength 14, Wisdom 10, Charisma 12
Prime Req.: Strength, Wisdom, Charisma
Alignment: CG
Weapons: All bludgeoning (wholly Type B) weapons plus cutlass, harpoon, net, and trident
Armor: All armor types up to and including chain mail; no shield
Major Spheres: All, charm, combat, divination, elemental (air and water), healing, protection, sun, summoning, weather
Minor Spheres: Creation, necromantic, war, wards
Magical Items: Same as clerics and fighters
Req. Props: Curtail, swimming, direction sense
Bonus Props: Navigation, seamanship, weather sense, reading/writing (Common)

- Wavetemers can turn undead of the sea including lacedons and sea zombies.
- Wavetemers receive a +1 bonus to sea navigation as a minor blessing that Selaine passed on to Valkur’s faithful as a show of the two deities’ friendship.
- Wavetemers know a great deal about ships. In addition to navigation and seamanship, this knowledge encompasses the fields of boating and shipwright. (These fields of knowledge are identical to the boating and shipwright proficiency from Pirates of Fallen Stars.)

Boating: Wavetemers have a great deal of experience using smaller boats. When checking their boating knowledge, wavetemers make an ability check against their Wisdom score with a +1 bonus. Boating allows wavetemers to guide a boat (a small craft such as a punt, gondola, dinghy, canoe, kayak, ship’s boat, launch, raft, or small sailboat) down a rapid stream or to reduce the dangers of capsizing a canoe or kayak. In addition, because of their knowledge, wavetemers can propel a boat at its maximum speed. The abilities a knowledge of boating give wavetemers are distinct from the navigation and seamanship nonweapon proficiencies, which apply mainly to ships on oceans and seas, rather than small craft on smaller lakes and rivers.

Shipwright: Wavetemers are knowledgeable regarding techniques for ship construction and repair. When checking their shipwright knowledge, wavetemers make an ability check against their Intelligence score with a -2 penalty. This knowledge can be used to design and build ships of all types, with a proficiency check only being required for an unusual feature. Wavetemers can perform routine maintenance on sailing vessels or galleys, including repairing sails and caulking the hull, without a proficiency check. Wavetemers need not have other workers aid them to finish small vessels, but vessels of any substantive size require large crews of shipwrights and other laborers to build or repair.

- Wavetemers can cast weather spell (as the 1st-level priest spell) once per day.
- At 3rd level, wavetemers are able to conjure sufficient fresh fruit once per tenday to stave off scurvy in a crew of up to 100 sailors.
- At 3rd level, wavetemers are able to cast trip or warp wood/spel Disenchant as a 2nd-level priest spell up to twice a day. That is, they can cast either spell twice or both once each, but not both twice.
- At 5th level, wavetemers are able to cast swim (as the 2nd-level priest spell) once per day.
- At 5th level, wavetemers are able to cast slow rot (as the 3rd-level priest spell) twice per day.
- At 7th level, wavetemers are able to cast control winds (as the 5th-level priest spell) or ride the wind (as the 2nd-level wizard spell) once per day.
- At 10th level, wavetemers are able to cast weather summoning (as the 6th-level priest spell) three times per tenday.
- At 13th level, wavetemers are able to cast control weather (as the 7th-level priest spell) once per day.
- At 15th level, wavetemers are able to conjure an elemental (as the 6th-level priest spell) or conjure undead elemental (as the 7th-level priest spell) once per tenday. (See Faiths & Avatars for details of these spells.)

Sea Legs (Pr 1; Enchantment/Charm) Reversible

Sphere: Healing
Range: Touch
Components: V, S, M
Duration: 1 hour/level
Casting Time: 1 round
Area of Effect: One creature
Saving Throw: None

This spell stops the effects of oncoming seasickness in its recipient. If unable to do so before, that person also gains the ability to balance and maneuver easily even on a violently heaving deck, just as the most experienced sailor can. At the DM’s discretion, a person under the effect of this spell need not make Dexterity ability checks for shipboard actions in stormy weather that could easily be done in calm weather. The reversed version of this spell, land legs, causes the target of the spell to make a Dexterity ability check to move or attack while on board a ship or boat. Failure of the check means the character falls down and a second check is required to stand up again.

The material component for this spell is the priest’s holy symbol and a tiny vial of strong-smelling chemicals.
2nd Level

**Cure Scurvy (Pr 2; Abjuration) Reversible**

- **Sphere:** Necromantic
- **Range:** Touch
- **Components:** V, S, M
- **Duration:** Instantaneous
- **Area of Effect:** One creature/level
- **Saving Throw:** None

This spell cures scurvy, a disease common among sailors and caused by a vitamin deficiency. It works only on scurvy, not other diseases. The reverse of this spell, **inflict scurvy**, afflicts a single target with scurvy.

The range of **inflict scurvy** is 90 yards. **Inflict scurvy** has no effect on targets with 10 or less saving throws vs. spell. Targets with a saving throw fail extremely weak and their Strength and Constitution ability scores drop to one-third of their current value. They suffer 1d3 points of damage immediately and 1 point per day thereafter due to painful, bleeding gums and bleeding beneath the skin.

**Swim (Pr 2; Enchantment/Charm)**

- **Sphere:** Charm
- **Range:** Touch
- **Components:** V, S, M
- **Duration:** 1 hour + 1 turn/level
- **Area of Effect:** One creature/2 levels
- **Saving Throw:** None

This spell gives an untrained swimmer the ability to swim as if proficient, with all chances for success detailed in the Player's Handbook under the description of the swimming nonweapon proficiency. If cast on a proficient swimmer, the recipient swims with a +2 bonus to his or her Constitution for purposes of determining success. One creature for every two experience levels of the spell's caster (round up) can be affected.

The material component is a small pumice stone for each recipient.

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3rd Level

**Home Port (Pr 3; Invocation/Evocation)**

- **Sphere:** All
- **Range:** Touch
- **Components:** V, S, M
- **Duration:** 1 week/level
- **Casting Time:** 1 turn
- **Area of Effect:** One creature
- **Saving Throw:** None

This spell bestows an unerring "homing" sense on a person so that the individual knows how to take a vessel that she or he is steering or navigating back to its home port, regardless of how far off-course the ship may have been blown by storm or happenstance. The home port is defined as where the ship was launched or the place it returns to berth most often. This spell cannot be modified to home in on an intervening port of call.

The material component is a pebble from the vessel's native port, which must be held by the spell recipient. The rock is not consumed in the spellcasting.

4th Level

**Still Waves (Pr 4; Invocation/Evocation)**

- **Sphere:** Elemental Water
- **Range:** 20 yards
- **Components:** V, S
- **Duration:** 1 turn + 3 rounds/level
- **Casting Time:** 1
- **Area of Effect:** 20-foot x 20-foot area
- **Saving Throw:** Special

This spell immobilizes normal wave motion in a 20-foot by 20-foot area. It stills the waters, permitting downwinding sailors, lost cargo, or other items to be fished out of heavy seas. When cast during a heavy chop, the ocean within the area of effect becomes as still as pond water; if seas are heavier than this (as during a violent storm), the wave action is reduced to a heavy chop. If the sea is agitated by an elemental or hostile magic, still waves fails unless the spellcaster makes a saving throw vs. spell. If the seas are already affected by still waves, a hostile spellcaster or elemental must make a saving throw to disrupt the magically calmed waves.

5th Level

**Favor of Valkur (Pr 5; Enchantment/Charm)**

- **Sphere:** Charm, Elemental Water
- **Range:** 5 yards/level
- **Components:** V, S, M
- **Duration:** Special
- **Casting Time:** 1
- **Area of Effect:** One land-based creature
- **Saving Throw:** None

This spell is cast on a willing, living, recipient, typically a sailor. The lucky targets of this spell are enchanted so that if they ever fall overboard or are shipwrecked, a chance confluence of wind and currents will float them safely to shore—no matter what the weather conditions—before they drown or die of thirst or starvation. Whatever shoreline recipients of this spell reach will have sufficient food and water to support them indefinitely (but this is no guarantee against stupidity, disease, or any predators common to the region). Creatures may not receive the benefits of the favor of Valkur more than once in their lifetimes.

The spell ends once the favor of Valkur has been employed or one year expires since the spell's casting. This spell can also be cast on a specially prepared amulet that can be activated by whoever possesses the amulet to cast the spell on himself or herself. Such amulets must be used within five years of their construction or their magic dissipates. Such amulets of Valkur can only be prepared by a Valkyrite priest of 16th or higher level and typically sell for 2,000 to 4,000 gp to merchant captains.

The material component of this spell is a small piece of driftwood from a ship that foundered in years past.
Ship Shield
(Pr 5: Invocation/Evocation)
Sphere: Elemental Air
Range: 3 yards/level
Components: V, S
Duration: 1 round+1 round/level
Casting Time: 2
Area of Effect: 20-foot x 20-foot area per level
Saving Throw: Special

This spell manifests as a swirling, stormy shield of wind and moisture that blocks sharp gusts of wind, huge waves, driving rain, and all physical projectiles. Anyone sheltered behind a ship shield is protected from physical missiles that attempt to pass through the magical barrier. Such missiles are blocked by the ship shield, losing all their forward velocity and dropping harmlessly to the ground (or into the sea, if applicable). Spell effects are unimpeded by a ship shield unless they physically hurl some sort of matter. Living creatures and self-propelled objects, like ships, can pass through a ship shield in one round.

The material component for this spell is a miniature shield made of metal or carved wood.

Velsharoon
(The Vaunted, Archmage of Necromancy,
the Necromancer, Lord of the Forsaken Crypt,
Lord of the Forgotten Crypt,
the Lich-Lord, Patron of Evil Liches)

Demipower of Gehenna, NE

PORTFOLIO: Necromancy, necromancers, lichdom, evil liches, undeath
ALIASES: Melfifer, Domain Name: screenshots/Death's Embrace
SUPERIOR: Anath
ALLIES: Anath, Mystra, Talos
FOES: Cyric, Jergal, Kelemvor
SYMBOL: A laughing lich skull wearing a silver crown on a solid black staff
WOR. ALIGN.: LN, N, CN, LE, NE, CE

Velsharoon (VEL-shah-room) is the Archmage of Necromancy, a demipower who has gathered the study, practice, and practitioners of necromancy and evil liches into his portfolio and who is striving to add general undeath as well. Newly elevated to a divine state, the Lord of the Forgotten Crypt is only beginning to create a cult of worshipers in the Realms. Although many prognosticators, mortals and immortals alike, have predicted the quick destruction of this arrogant necromancer, Velsharoon has played one power off against another, and he has begun to establish himself in the Faerunian pantheon.

As a mortal, Velsharoon was a renegade Red Wizard of Thay who lived in the Tower Terrible in Screonen as well as several other abodes. He aspired to the position of Zulkir of Necromancy, but was driven from that land centuries ago after feuding with his chief rival, Stuss Tam, and several other powerful Red Wizards. Nearly as powerful as his archvillain, Velsharoon spent many decades seeking enough power to destroy Tam and other wizards who challenged his evil machinations, including Halder of Deltiern, Omn Hlandrar of Ha lurra, the Simbul of Aglarond, and Eliminer of Shadowdale.

In a very old ruin in the Plains of Purple Dust, southwest of the city of Zindalankh on the Sempharwater, Velsharoon discovered a process laid down long ago by Talos the Destroyer by which a great wizard can achieve demipowerhood. The Vaunted, as the archnecromancer was sometimes pilloried, managed to complete the ritual, which first turned him into a lich, and ascended into the ranks of Faerun's pantheon with the Destroyer's sponsorship at the end of 1368 DR. (Sages speculate Ao allowed his ascension to provide a balance to the new Lord of the Dead's dislike for the undead.)

Velsharoon served the Storm Lord dutifully, if not loyally, for two years before realizing that Talos was forcing him to expend his divine energy at a profligate pace. Unwilling to be worn out like a footsoldier's marching boots, Velsharoon shifted his allegiance to Anath after forging an alliance of convenience with the Patron of Witches. Infuriated, Talos rallied against his flicker servant, but Anath, with Mystra's help, backed the Archmage of Necromancy in a bid to redress Talos' encroachment on Mystra's province of magic. After Talos calmed down, Velsharoon made a secret alliance of convenience with the Destroyer, and he now plays Anath and Talos off against each other. Officially, Velsharoon serves Anath as the power primarily concerned with one class of specialist wizard—necromancers—much like Savras the All-Seeing serves Anath as a patron of diviners. Unofficially, Velsharoon continues to aid Talos' quest for perennial destruction by encouraging his followers to unleash their horrible creations on an unsuspecting world.

Anath remains an unlikely and unhappy ally of Velsharoon, and Talos seems to be biding his time until the Lord of the Forgotten Crypt gets his comeuppance. Kelemvor, the new Lord of the Dead, and Jergal, Scribe of the Doomed, actively oppose Velsharoon as his predilection for black magic violates many of their most cherished tenets. Cyric and Velsharoon share a mutual enmity as both seek to acquire a larger portfolio at the expense of Kelemvor. Finally, though they are not yet numbered among his enemies, it is likely that Velsharoon will soon find himself opposed by the myriad powers of nature, by the Triad of law and good (Tyr, Turn, and Istar), and the forces of the Morninglord.

Velsharoon is a vain, selfish, petty, but very canny power consumed with vengeance, obsessed with experimenting on living and dead beings, and unconcerned with the fates of lesser creatures. In many ways he continues to act like the mortal he recently was, albeit with far greater power at his disposal than before.

Velsharoon's Avatar (Necromancer 25, Cleric 25)

Velsharoon appears as a tall, gaunt, sallow-skinned, human male whose flesh is as cold as the grave and tightly stretched over his skeletal frame. Velsharoon's hair and grey hair strands down his back in an unkempt snarl. The Archmage of Necromancy dresses in once-grand purple robes that are now rotten and maggot-ridden, and he wears a tarnished silver crown on his head. The Necromancer's eyes are black pits of absolute darkness in which a tiny green glow shines malevolently. He favors spells from the necromancy sphere and the school of necromancy, although he can cast spells from any sphere or school.

AC –2; MV 15; HP 126, THACO 4; #AT 1; Damage: 1d10+10+paralyzation (+10 Str) or 1d6+10 (staff +3, +10 Str) MR 40%; SZ H (10 feet)
STR 19, Dex 17, Con 16, Int 23, Wis 19, Cha 10
Spells P: 12/11/10/9/8/4, W: 6/6/6/6/6/6/6/5*
Saves** P: Pddf 2, Rsw 3, Pp 5, Bw 7, Sp 4
*Numbers assume one extra turn of maneuver per spell level.
**Actually PdPdM 1, Rsw 2, Pp 4, Bw 6, Sp 1 after a +2 bonus to saving throws vs. spell for a staff of the magi and a +1 bonus to all saving throws from a robe of stars.

Special Att/Def: Velsharoon attacks with either his chilling touch, causing 1d10+10 points of damage and requiring that his target succeed at a saving throw vs. paralysis or be paralyzed until the condition is removed magically, or with the Skull Staff of the Necromancer, which he wields in one hand at all times. This legendary artifact has all of the powers of a staff of the magi, a greater staff of skulls (see either The Magister or the Encyclopaedia Magica for the accessory for the staff of skulls), and a ring of shooting stars (able to use any functions of the normal ring no matter whether indoors or outdoors or what lighting conditions are). The Skull Staff of the Necromancer was crafted by the greatest architect of the Imaskari. Velsharoon wears a tattered-resembling robe of stars that can act as a robe of scintillating colors when he so wills. His left eye can project a cone of cold twice a day, and his right eye can project a symbol of insanity twice a day.

Velsharoon can maintain any spell from the school of necromancy or necromantically sphere indefinitely after casting it (provided its duration is not permanent or instantaneous). All who view him must succeed at a saving throw vs. spell or be in terror for 6d6 rounds. The Necromancer can animate any corpse or skeleton within 1 mile at will. Any undead creature within that radius must faithfully obey his telepathic commands unless they are countermanded by a lesser, intermediate, or greater power or the undead nature is altered under the control of a being of that status.
Velsharoon is immune to weapons below +2 enchantment, all spells contained in the necromantic sphere or the school of necromancy (except those he wishes to be affected by), mind-affecting, enthralling, paralyzing, cold, and electrically-based attacks, insanity, petrifaction, and polymorphing.

Other Manifestations

Velsharoon prefers to manifest as a great, disembodied human skull glowing with red, pale blue, or blue-green flames. Such an apparition appeared in the Skull Gorge following the Battle of Bones as the human troops made their final assault on the goblinkind armies. Although Velsharoon was a mortal necromancer at that time, church scriptures claim he ascended to the pantheon. Velsharoon can cast any spell or employ any spell-like power through such a manifestation. The phantom, blazing skull is immune to all attacks and apparently is simply an apparaition. However, anything or anyone within the radius of the flickering flames suffers 4d6 points of magical fire damage per round. A successful saving throw vs. breath weapon reduces the damage by half.

Velsharoon is served by many forms of undead, both sentient and non-sentient and both free-willed and controlled. In particular he manifests his will through baying bones, boneless, crawling claws, dreads, flammekulls, flesh golems, and poltergeists. He is also served by living creatures such as fenhounds and scarab beetles. He is fond of black, purple, maroon, rust-red, gray, and bright and unnatural green gemstones (reminiscent of green slime in hue). These are often held sacred to him, and their discovery is said to denote his favor or presence. The overnight appearance of an adult bloodrose plant is said to herald the impending arrival of Velsharoon’s avatar or manifestation.

The Church

Clergy:
Clerics, specialty priests, necromancers
Clergy’s Alignment: LE, NE, CE
T urn Undead: C: No, SP: No, NEC: No
C mnd. Undead: C: Yes, SP: Yes, NEC: No

All clerics and specialty priests of Velsharoon receive religion (Faerûnian) as a bonus nonweapon proficiency. The DM is encouraged to allow Velsharoon’s clergy access to the necromantic spells detailed in the Complete Book of Necromancers.

Velsharoon is largely unknown throughout Faerûn, but in the past year or so many bards have begun to relate fanciful tales of his ascension to audience’s seeking to be frightened by stories of horror. Outside of secretive cabals of necromancers, those mortals who are aware of this evil demipower perceive Velsharoon as the lord of liches and a power able to organize the undead for evil.

Cultists of Velsharoon gather in dusty crypts, abandoned mausoleums, and neglected graveyards. The Necromancer has few true temples, but those few which have been constructed are located in ancient catacombs or necropoles and resemble brooding stone mausoleums carved with ghastly symbols of undeath. The dying reek of embalming fluid waft through such edifices, and undead servitors serve as untrusting sentinels. Vestments are made of dead animals, leather, and embalmed plants. The crypts of the necromancer masters of these crypts are guarded by undead and by death knights of the Skull Gorge and other areas of Velsharoon’s domain. They are led by a high-level necrophant, Baron Vym Blacktowel.

Affiliated Orders: The Order of One Thousand Nightmares is a company of nightmare-riding wraithwardens who haunt the Fields of the Dead. Although the ghostly warriors have battled each other for centuries, Velsharoon’s clergy have recently mastered powerful spells enabling them to organize the contentious spirits of the ancient warriors into a necromantic knighthood of nearly 200 undead mercenaries whose ranks continue to grow. The aims of the necromancer masters of this unholy army are unknown, but they surely spell trouble for the Western Heavens.

Priestly Vestments: Velsharoon’s vestments resemble once-resplendent, rotting wizard’s robes. The Necromancer’s clerics wear garments of varying colors—any shade except red—but their habits are uniformly of somber hue. Mortal clerics wear their vestments with depictions of skulls and bones, but the faith is still young enough that fixed patterns of adornment for the various ranks have not developed.

Adventuring Garb: When adventuring, Velsharoon clergy prefer iron-shod staves and cold iron or silver maces which are effective when battling undead. Most necromancers don as much armor as their spellcasting abilities, with only the relatively rare clerics of the necromancer order using protective garb. Some use armor in conventional protective garb. A typical priest or necromancer disciple of Velsharoon considers an escort of undead servants to be eminently suitable armor.
Specialty Priests (Necromancers)

Requirements: Intelligence 11, Wisdom 16
Prime Reqs.: Intelligence, Wisdom
Alignment: LE, NE, CE
Weapons: Any bludgeoning (wholly Type B) weapons
Armor: None
Major Spheres: All, creation, healing, necromantic, protection, summoning, time, words
Minor Spheres: Combat, elemental, guardian, numbers, sun (reversed only), thought
Magical Items: Same as clerics, plus wizard items specifically suited to use by necromancers (such as staves of skulls)
Req. Props: Healing
Bonus Props: Reading/writing (Common), reading/writing (Thorans)

- Necromancers know a great deal about undead creatures and the secret mysteries and intricacies of the human body. This knowledge is separated into two fields: anatomy and necrology. (These fields of knowledge are identical to the anatomy and necrology nonweapon proficiencies from the Book of Nerg or even completely erroneous information which may actually strengthen or otherwise benefit the undead creature.

- Necromancers may cast wizard spells from the school of necromancy in addition to priest spells. These spells are cast as if the necromancer were a necromancer of the same level. For example, a 3rd-level necromancer casts wizard spells as a 3rd-level necromancer. Necromancers 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.) Necromancers gain access to 8th-level wizard spells at 16th level and 9th-level wizard spells at 18th level. A necromancer must have a Wisdom of 18 or higher and an Intelligence of 16 or higher to gain access to the 8th-level spells, and a Wisdom of 18 or higher and an Intelligence of 18 or higher to gain access to the 9th-level spells. If a necromancer is able to gain high-level wizard spells, every 8th-level spell learned for a 6th-level priest spell slot and every 9th-level spell learned for a 7th-level priest spell slot. Necromancers are always able to read necromancy 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 necromancer's total number of spells available (round down) can be taken as wizard spells.

- Necromancers can cast chill touch (as the 1st-level wizard spell) once per day.

- At 2nd level, necromancers can cast speak with dead (as the 3rd-level priest spell) once per day.

- At 3rd level, necromancers can cast spectral hand (as the 3rd-level wizard spell) once per day. Necromancers can cast both wizard and priest spells through a spectral hand, whether it is employed as a granted ability or cast as a spell.

- At 5th level, necromancers can cast animate dead (as the 3rd-level priest spell) once per day.

- At 7th level, necromancers can cast wraithform (as the 3rd-level wizard spell) once per day.

- At 10th level, necromancers can cast gaseous form (as the 5th-level spell) once per day.

- At 15th level, necromancers can cast energy drain (as the 9th-level wizard spell) once per day.

Velsharon Spell:

Necromancers in the clergy of Velsharon have developed analogous wizard spell versions for each of the following incantations. The casting time for the wizard versions of these spells is given in parentheses after the priest version's casting time.

1st Level

Claws of Velsharon (Pr 1; Wiz 1; Necromancy)

Sphere: Necromantic
Range: Touch
Components: V, S, M
Duration: Permanent
Casting Time: 4 per claw (1 per claw)
Area of Effect: 1 severed limb per level
Saving Throw: None

This spell enables the spellcaster to animate one crawling claw per level of experience. Once all created crawling claws can be directed by the telepathic commands of their creator or given duties similar to that of a skeleton. If any crawling claws are later destroyed, the spellcaster can animate additional severed limbs, but the total number of animate crawling claws can never exceed the creator's level.

The material components for this spell are a number of severed limbs equal to the number of crawling claws to be animated and the priest's body symbol.

4th Level

Assume Undead Form (Pr 4; Wiz 4; Alteration, Necromancy)

Sphere: Necromantic
Range: 0
Components: V, S, M
Duration: 1 round (1 round)
Area of Effect: The living caster
Saving Throw: None

This spell enables the spellcaster to assume the form of an undead creature, with all of the attendant abilities, for the duration of the spell. By means of assume undead form, spellcasters can turn themselves into any type of undead they are familiar with of 8 HD or less that they could possibly turn if of six levels lower in experience than their current level. Hence a 7th-level priest could assume the form of a skeleton, zombie, ghoul, shadow, or wight, and an 8th-level priest could assume any of those forms as well as that of a ghast. The only difference in abilities between spellcasters using assume undead form and true undead creatures is that no victims can arise as undead creatures as a result of a spellcaster's attacks while assuming the form of an undead creature. Hence if the spellcaster assumes the form of a wight and then drains all of the life energy levels of an opponent, the opponent does not later arise as a half-strength wight under his or her control.

While in undead form, the caster cannot use spells or employ any other granted powers, spell-like abilities, or other special abilities. His points, Intelligence, and Wisdom are unchanged, but otherwise the spellcaster acquires the strengths and weaknesses of the assumed form including immunities to certain spells, if any. Any hit points lost while in undead form are not regained upon reversion to the original form.

This spell does not work for undead spellcasters.

The material component for this spell is a small piece of bone or flesh from the body of being who is now undead.
5th Level

Gaseous Form (Pr 5; Wiz 5; Alteration, Necromancy)
Sphere: Necromantic, Elemental Air
Range: 0
Components: S, M
Duration: 1 turn/level
Casting Time: 8 (5)
Area of Effect: The caster
Saving Throw: None

This spell enables spellcasters to assume the gaseous form of a vampire. In this state, they are able to disperse their bodies and anything they carry or wear into clouds of elemental vapor, essentially becoming invisible. While in gaseous form, the spellcaster can escape from almost any confinement. Any small crack or hole that allows air to penetrate allows passage by the spellcaster in gaseous form.

No form of attack or spellcasting is possible while in gaseous form, but the spellcaster can fly near the ground at a base movement rate equal to their Intelligence and maneuverability class B. A gust of wind spell or even normal strong air currents blow this spell’s users at air speed in the direction of the gust.

In gaseous form, the spellcaster is all but immune to attack. Only magical fire or lightning has any effect, inflicting normal damage. A whirlwind inflicts double damage upon spellcasters in gaseous form.

This spellcaster immediately returns to his original form upon the expiration of the spell duration or by voluntarily ending the spell.

The material component for this spell is a pinch of vampire dust or a vial of air from the Elemental Plane of Air.

7th Level

Velsharoon’s Death Pact (Pr 7; Wiz 7; Necromancy, Alteration)
Sphere: Necromantic, Summoning
Range: Touch
Components: V, S, M
Duration: Special
Casting Time: 1 turn
Area of Effect: One individual (usually the caster)
Saving Throw: None

This manifestly evil spell is a variant of the death pact spell from the Complete Book of Necromancers. This powerful pact has enabled many “slain” priests to return from the dead and eliminate their enemies. By completing this ritual, a Velsharoon priest forges a powerful pact with Velsharoon the Vaunted. The covenant ensures that a chosen individual will survive an untimely death. A Velsharoon’s death pact is triggered whenever the protected individual is reduced to fewer than 0 hit points (mortally wounded) due to combat, spell, or accident. In the same round, the subject receives the following benefits:

- The individual (or his or her remains) and all possessions are transported immediately back to a religious sanctuary as if by a word of recall. The location of the sanctuary must be specified at the time of forging the Velsharoon’s death pact.
- Upon arrival, the individual receives a raise dead spell (if necessary) and automatically succeeds at any required system shock survival roll.
- Any severed or amputated limbs are instantaneously regeneratated.
- The body is cleared of lingering enchantments with a dispel magic (bestowed at caster’s level), whether beneficial or baneful, and cleansed of all poisons, diseases, blindness, curses, and insanity.

A Velsharoon’s death pact remain in effect indefinitely until the conditions established at the time of its forging have been fulfilled. The pact may be established to benefit an individual other than the caster. The chosen one must be in good standing with the Velsharoon faith and is most commonly a member of the clergy who has reached 9th level and is undergoing the Pact of the Everlasting ceremony. Velsharoon’s death pact must be cast in an unholy sanctuary consecrated to Velsharoon to be effective. A dispel magic cannot end a Velsharoon’s death pact prematurely.

This powerful spell is not without its costs, however. Forging a death pact is an exhaustively stressful process, drawing the casting priest (and the spell recipient, if other than the caster) into draining audiences with extraplanar powers. As a result, establishing a Velsharoon’s death pact ages the caster five years and requires at least one week for complete recuperation for the spell’s caster and recipient, during which time the priest cannot cast any spells or engage in any physically demanding activity. Furthermore, when the pact is invoked, the mystical transport and instantaneous healing exacts another toll, this time aging the recipient for five years (if the individual was raised, she or he also loses 1 point of Constitution permanently). This cost can be mitigated through the sacrifice of good-aligned sentient creatures in Velsharoon’s name at the end of the spellcasting. For each such creature sacrificed, one year of aging caused by the spell is negated first from the caster of the spell and then from the aging penalty to be applied to its recipient when the spell’s activation conditions are met. Finally, for each such creature further sacrificed, the week of recuperation is eliminated for first the spell’s caster and then the spell’s recipient.

The spell’s material components are seven drops each of the caster’s blood, the recipient’s blood, unholy water, and dew.
or most of recorded history, the humans of Chult have venerated Umbao, the creator of Chult, to the exclusion of all other powers. While no humans deities such as Thard Har, patron of wild dwarves, and the goblin pantheon have also been active on the peninsula, the humans of the region have venerated a pantheon of one. Given the pandemic polytheism of the Realms, such a practice is unusual to say the least, but the explanation for this situation is tightly interwoven with the past and future history of Abeir-Toril.

Long ago, it was foretold by Savra the All-Seeing that Dendar the Night Serpent would appear through a magical portal beneath the Peaks of Flame when the doom of Abeir-Toril arrived. What that doom might be and whether Dendar would be a heraldic symptom or the root cause of the problem was unclear even to the greater powers. At this time among the myriad pantheons of the Realms, the god Umbao stood aloof from the squabbling of the other deities. As the powers debated how to prepare for the fulfillment of the All-Seeing One's prophecy, Umbao stepped forward and volunteered to serve as sentinel in exchange for exclusive dominion over the lands surrounding his post. The other deities readily agreed, as they had little interest in worrying about a problem that might take aeons to unfold.

Upon his arrival at his station, Umbao set about creating a vibrant, lush land and populating it with humans, dinosaurs, and other creatures. He founded the great city of Mecro in the heart of the Jungles of Chult and dwelt there for a time, but eventually the nagging of his worshipers drove him back to the heavens. The Creator of Chult recognized that the very act of creating the jungle had fundamentally distanced him from its mortal inhabitants. To bridge this chasm, Umbao imbued a portion of his essence in the land of Chult itself, into the terrain features, the rivers and streams, the vegetation, and the animal life. These fragments of Umbao's being became countless minor nature spirits. By means of these fragments, Umbao was able to once again connect on a basic level with the mortals he watched over.

An unintended side effect of the fragmentation of Umbao's essence was the release of a dark, primeval aspect of his being known as the Shadow Giant. Over the centuries, this malevolent, lurking darkness slowly evolved into a demipower known as Eshowdow. Eshowdow's birth marked the end of monotheism among the humans of Chult, and may have heralded the emergence of a pantheon of deities that will grow from the fractured shards of Umbao's being. To date, however, only Eshowdow has emerged from an aspect of Umbao as a divine power in his own right.

The other human pantheons of the Realms have always respected Umbao's dominion over the Chultan peninsula. But, like the tani'ti interlopers who steal worshipers from the ranks of the faithful of the giant and goblinoid pantheons, Umbao's sphere of influence has come under attack from a resurgent fragment of the World Serpent worshiped by the remnants of the saurid creator race: Seeth the Great Snake. (See The Dawn of Time for more on the creator races.) Seeth is venerated by the tani'ti, a degenerate race to all appearances a blending of human and serpent. While Seeth's worship by humans on the Chultan peninsula is still at the cult stage, he threatens to make steady inroads into the ranks of Umbao's worshipers in the near future. Umbao's response to this challenge to his dominion is has yet to be seen.

**Eshowdow**

(The Shadow Giant; Devourer of Honor, Courage, and Nobility; Betrayer of the Eshow; Ransower of the Tahasts)

**Demipower of the Prime Material Plane, CE**

- **Portfolio:** Shadows, destruction, revenge, cowardice, ignominy, fear
- **Aliases:** None
- **Domain Name:** Torii/Chult
- **Superior:** None
- **Allies:** Seeth
- **Foes:** Umbao
- **Symbol:** A black, vaguely man-shaped shadow with long claws
- **Wor. Align.:** N, CN, LE, NE, CE
Eshowdow (eh-SHOE-do) is a demipower who evolved from a fragment of Ubtao's essence that was released when Ubtao created the Shadow Giant. Long suppressed by the Creator of Chult and buried beneath the jungle floor, the Shadow Giant has been transformed into a god in his own right who feasts on the death and destruction of those who tire of their lives, honor, and nobility and stalks the dark shadows of the Jungle of Chult.

Fifteen hundred years ago, the Eshow (eh-SHOE-ay) released a nameless, monstrous, ancient evil from a valley deep in the jungle during a bloody war with a rival tribe, the Tabaxi, that had already lasted nearly 300 years. The Shadow Giant, as the Eshow named the lurking gloom, burned with hatred for Ubtao and immediately attacked the great city of Memro in the heart of the Tabaxi lands, nearly destroying it. When the defenders of Memro finally repulsed its onslaught, the Shadow Giant turned on the Eshow in frustration, nearly wiping them out in a genocidal rampage. The Tabaxi named the dark spirit Eshowdow, or "Shadow of the Eshow." 

His fury spent, Eshowdow retreated to the darkness which cloaked his birth to nurse his wounds and plot his revenge. In took Eshowdow centuries of futile assaults against the Tabaxi to realize that Ubtao was incapable of perceiving Eshowdow, his own shadow, and that, as a result, Eshowdow could act without fear of divine retribution. Such was his cowardice, however, that the Devourer of Honor, Courage, and Nobility found himself incapable of emerging from the jungle depths in which he hid.

Eventually the Shadow Giant recruited an army of fiendish servants among the descendants of the once-prodigious Eshow. Their ancestors had taken shelter in the same valley in which Eshowdow had been unearthed, the Valley of Lost Honor, and centuries of coveting in the seiges of the Shadow Giant had permanently twisted them into a race of lurking shadowy wights who could feel only hatred and who directed that animosity toward Ubtao and the Tabaxi. Eshowdow carefully twisted their hatred into a depraved cult whose veneration strengthened him for his long-anticipated battle against Ubtao. For decades Eshowdow and his followers have been gathering strength in the wild southwestern reaches of Chult in preparation for the return of the light on the world's paths.

Eshowdow is a dim memory among the Tabaxi, a long-ago evil remembered only in ancient tales and songs. He is reputed to still stalk the jungle around Memro, endlessly seeking entrance into the fabled city. The descendents of the Eshow live in the Tabaxi that the Shadow Giant as a liberator and avenger will destroy, the Shadow Giant as the liberator and avenger that Ubtao and his followers, the Tabaxi, Eshowdow has subtly twisted their legends over the centuries so that they believe that it was Ubtao who nearly exterminated their tribe, not their putative patron. Even if told otherwise, few of the surviving members of the Eshow would even listen to such a tale.

Eshowdow's Avatar (Shadow Mage 25*, Thief 23, Cleric 14)*

Eshowdow appears as a huge, vaguely man-shaped shadow with long claws that can appear two-dimensional or three-dimensional at will. He favors spells from the astral, chaos, charm, combat, elemental, necromantic, protection, sun (reversed only), and war spheres and spells from the schools of conjuration/superimposition, enchantment/charm, illusion/phantasm, and necromancy, and spells manipulating or conjuring shadows, although he can cast spells from any school or sphere that do not create light or cause things anathema to him, such as evoking bravery or the removing of fear.

AC -3 or -4**; MV 18; HP 154; THACO 9; AT 2
Dmg 1d121special/1d122special (claw+energy drain/ claw+energy drain) MR 60%; SZ L (20 feet)
Str 20, Dex 22, Con 19, Int 21, Wis 15, Cha 18
Spells 1: B/6/6/0/1/1; W: 6/6/6/6/6/6
Saves PPD 8, RSW 3, PP 5, BW 7, Sp 4

*Shadow mages are a type of specialty wizard detailed in Player's Option: Skills & Powers. Shadow mages are a type of specialist wizard similar to illusionists, but with a focus on magic having to do with the shadows and the Demiplane of Shadows. If this reference is unavailable, Eshowdow is rated as a 25th level illusionist instead, and the bonus spells listed below would be from the illusion/phantasm school.

**Eshowdow is AC -3 in light or darkness, and AC -4 in any sort of shadow, at dusk, or at dawn.

Included one additional shadow magic spell per spell level.

Special Att/Def: The Shadow Giant can merge into the shadows at will, becoming totally undetectable to all divination magics (except, perhaps, those of other darkness or shadow divine powers). Once per round Eshowdow can plane shift to the Demiplane of Shadow or back to the Prime Material Plane in lieu of any other action.

Eshowdow can strike twice per round with his shadow claws. Each attack inflicts 1d12 points of damage and drains one life energy level from the victim. In addition to the physical damage, shadowy energy enters the victim's body, and other black of dusky materials are drained past Eshowdow's complete control.

There is a 1% chance per round that a demisemihuman monster (per the 4th-level wizard spell dimension door) breaks off from Eshowdow's avatar. These phantoms last for 25 rounds or until destroyed and follow at Eshowdow's heels unless telepathically commanded by the Shadow Giant to perform a task. They typically resemble the last beast of the jungle of animal intelligence that Eshowdow has killed. Eshowdow can prevent their formation when discretion is necessary.

Other Manifestations:

Eshowdow manifests as shadowy illusions which float through the jungle causing havoc in their wake. Anyone passing within 50 feet of such shadows immediately suffers the effects of a randomly chosen negative energy spell (as the 4th-level wizard spell—choose from fear, false, hypnosis, and sadness). Anyone foolish or unlucky enough to pass through Eshowdow's shadowy manifestations immediately suffers the effects of an enchantment spell (as the 4th-level wizard spell of the same name).

Eshowdow is served by shadows, wreaths, yeth bounds, and a wide variety of creatures from the Demiplane of Shadow. He often works his will or shows his favor through the appearance or actions of black, green, and shadow dragons, wyverns, will o' wisp and their kin, rogue dinosaurs, behirs, and most breeds of hydrams. Black oxys, obisians, block granite, jet, smoky quartz, black sunstones, black sphyrhins, and the like. Attar wood, and other black of dusky materials are sacred to the shadow giant. He sometimes uses an unexpected encounter with them as a sign to his worshippers and seems most pleased when they are used in items dedicated to his worship.

The Church:

CLERGY: Specialty priests, shamans, crusaders
CLERGY'S ALIGN.: CN, LE, NE, CE
TURN UNDEAD: SP: No, Sha: No, Cru: No
COMM. UNDEAD: SP: Yes, Sha: Yes, Cru: No

All specialty priests, shamans, and crusaders of Eshowdow receive religion (Chultan) as a bonus nonweapon proficiency. Unlike those of most faiths on Toril, the clergy of Eshowdow do not number any clerics among their ranks.

The worship of Eshowdow is almost exclusively confined to the few remnants of the Eshow people, most of whom live within the Valley of Lost Honor. A few disaffected and traitorous Tabaxi outcasts have joined their number over the years, as have some Bariti, the goblings of the Jungles of Chult.

Temples of Eshowdow are shadowy constructs that exist on the Demiplane of Shadow than the Prime Material Plane. Typically they are constructed on the jungle floor in areas of perpetual gloom and shadow with walls of shadow spells. Such edifices are low, brooding complexes that resemble squat step pyramids. Dark shapes of varying forms stalk their halls, and numerous portals to the Demiplane of Shadow are located in their corridors and rooms. Acolytes of the faith maintain a low, monotone chanting while Eshowdow's priests further their fiendish research and experiment on any Tabaxi loyal to Ubtao unfortunate enough to fall into their clutches.

Eshowdow's clergy, known as the Eshetaw, is dominated numerically by shamans who make up over 65% of the Shadow Giant's priests. Approximately 30% of his priests are specialty priests, known as shadow stalkers, who serve in preeminent roles in the clergy and community. The remaining
of the clergy are crusaders. Eshowdow's clergy has no formal hierarchy of titles, but it has a loose hierarchy of power based on personal prowess as a priest. Conflicts of station are resolved either through assassination or, less commonly, formal duels. Each individual priest is given a unique title in lieu of his name by the priest who inducts him into the priesthood. These new names are said to come from Eshowdow himself and speak of the destiny of the individual to whom they are given.

**Dogma:** In the view of the Eshowdow, a heretic is a heretic, but in doing so he broke the bonds between his body and his spirit. As a result of this schism, Ubtao turned to evil and sought to enslave his own creations in perpetual torture. He chose the most degenerate and evil tribe of Chult, the Tabaxi, to serve as his mortal2

**Priestly Vestments:** The Eshowtak favor loose-fitting, black robes (TOE-bays)—a type of skirt comfortable in the ever-present humidity—and intricate copper jewelry which is allowed to corrode to a sickly green shade. Prior to worship ceremonies, Eshowdow's priests paint themselves with alternating stripes of white and black to symbolize the interplay of light and darkness and adorn themselves with owl, bat, and bat-shaped jewelry carved to resemble various reptilian beasts of the jungle.2

**Adventuring Garb:** The Eshowtak fashion a special form of Eshowdow scale mail armor (AC 6) from the hides of dragons, dinosaurs, behirs, and hydras that is designed to breathe in the jungle heat. Combined with a medium shield known as a hlang this gives them an effective AC of 5. The Eshowdow and the Eshowtak also use kerries (a form of club/mace) and yklaws (short stabbing spears). (See the Ubtao entry for information on hlangs, kerries, and yklaws.)

**Priests of Eshowdow/Shamans**

**Requirements:** Constitution 12, Wisdom 12

**Prime Reqs.:** Wisdom

**Alignment:** CN, NE, CE

**Weapons:** Short-handled hand axe, blowgun, club, kerrie, yklaw

**Armor:** Leather, hide, or Eshowdow scale mail armor and wooden or hide (typically dinosaur hide) shields

**Major Spheres:** All, animal, summoning, sun (reversed forms of reversible spells only), necromantic, travelers, protection, wards
MINOR SPHERES: Creation, healing, plant
MAGICAL ITEMS: Same as clerics
Req. Props: Ancient history (Eshowe), survival (jungle), modern languages (Tabaxi)
BONUS PROPS: Herbalism, healing

The abilities and restrictions of shamans of Eshowow, commonly known as dowas, aside from the changes noted above and later in this section, are summarized in the discussion of the shaman character class in Player's Option: Spells & Magic and in Faiths & Avatars.

- Eshowowan shamans must be humans of Eshowe descent.
- Eshowowan shamans must undergo summon shadow spirit (see Eshowowan Spells below) when they become priests.
- Eshowowan shamans communicate only with spirits of the dead, specifically the spirits of former members of the Eshowe, shunning animal spirits and spirits of nature as minions of Ubaro.
- Minor spirits of the dead contacted by Eshowowan shamans can invoke the powers of chill touch, speak, scare, spectral hand, Lorkoweim's creeping shadow, spirit armor, and wrathform in addition to their normal powers. Major spirits of the dead contacted by Eshowowan shamans can invoke the powers of enslavement, fear, shadow monsters, shadow door, shadow magic, shades, and shadow walk in addition to their normal powers.

Specialty Priests (Shadow Stalkers)

**Requirements:** Dexterity 11, Wisdom 10
**Prime Req.:** Dexterity, Wisdom
**Alignment:** CE
**Weapons:** Short-handled hand axe, blow gun, club, dagger, kerrie, machete, scimitar, spear, yikwa
**Armor:** Leather, hide, or Eshowe scale mail armor and wooden or hide (typically dinosaur hide) shield
**Major Spheres:** All, astral, chaos, charm, combat, necromantic, plant, summoning, sun (reversed forms of reversible spells only)
**Minor Spheres:** Divination, healing, protection, travelers, war
**Magical Items:** Same as clerics
**Req. Props:** Singing, survival (jungle), ancient history (Eshowe), modern languages (Tabaxi)
**Bonus Props:** Blind-fighting, disguise

- Shadow stalkers must be humans of Eshowe descent.
- Shadow stalkers must undergo summon shadow spirit (see Eshowowan Spells below) when they become priests.
- Shadow stalkers can hide in shadows as thieves of the same level (on the Thief Average Ability Table in the Dungeon Master Guide). Inexplicable racial, Dexterity, and armor adjustments apply as for a thief.
- The effectiveness of many spells cast by shadow stalkers is tied to the lighting conditions at the time they cast spells: Their spell's targets' saving throw modifiers are tied to the prevailing lighting conditions. Any spell from the sun sphere or any granted power listed below is so affected. Shadow stalkers themselves receive no saving throw modifiers due to these conditions.

<table>
<thead>
<tr>
<th>Condition</th>
<th>Modifiers to Opponent's Saves</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bright daylight or continual light</td>
<td>+2</td>
</tr>
<tr>
<td>Weak daylight, dusk, or light</td>
<td>None</td>
</tr>
<tr>
<td>Late twilight, strong moonlight, lantern light</td>
<td>-1</td>
</tr>
<tr>
<td>Weak moonlight, torch light</td>
<td>-2</td>
</tr>
<tr>
<td>Candlelight, starlight</td>
<td>-3</td>
</tr>
<tr>
<td>Total darkness</td>
<td>-4</td>
</tr>
</tbody>
</table>

- At 1st level, shadow stalkers can cast spook (as the 1st-level wizard spell) once per day.
- At 3rd level, shadow stalkers can cast darkness, 15' radius or scare (as the 2nd-level wizard spells) once per day.
- At 5th level, shadow stalkers can cast spirit armor or wrathform (as the 3rd-level wizard spells) once per day.
- At 7th level, shadow stalkers can cast fear or shadow monsters (as the 4th-level wizard spell) once per day.
- At 10th level, shadow stalkers can cast shadow magic or demi-shadow monsters (as the 5th-level wizard spells) once per day.
- At 13th level, shadow stalkers can cast demi-shadow magic or shades (as the 6th-level wizard spells) once per day.
- At 15th level, shadow stalkers can cast shadow walk (as the 7th-level wizard spell) once per day.
- At 18th level, shadow stalkers can cast shadowform (as the 8th-level wizard spell) once per day.

**Eshowowan Spells**

**3rd Level**

**Continual Shadow (Pr 3; Alteration)**
Sphere: Sun
Range: 120 yards
Components: V, S
Duration: Permanent
Casting Time: 6
Area of Effect: 60-foot-radius globe
Saving Throw: Special

This spell is similar to a continual light or continual darkness spell, except it creates an area of perpetual shadow and gloom and lasts until negated by casters of light, magical darkness, or a dispel magic spell. Creatures with penalties or bonuses in areas of shadow implement them in this spell's effects. As with the continual light and continual darkness spells, this spell can be cast into the air, onto an object, or at a creature. In the third case, the continual shadow affects the space about 1 foot behind a creature that successfully rolls its saving throw vs. spell; a failed saving throw means the continual shadow is centered on the creature and moves as it moves. If the spell is cast on a small object that is then placed in a light-proof covering, the spell effects are blocked until the covering is removed.

**Continual shadow** brought into an area of magical darkness or magical light cancels the light or darkness so that otherwise prevailing light conditions exist in the overlapping areas of effect. A direct casting of a continual shadow spell against a similar or weaker magical light or magical darkness cancels both.

This spell eventually consumes the material it is cast upon, but the process takes far longer than the time in a typical campaign. Extremely hard and expensive materials might last hundreds or even thousands of years.

**4th Level**

**Summon Shadow Spirit**
(Pr 4; Conjuration/Summoning)
Sphere: Summoning
Range: Touch
Components: V, S, M
Duration: Permanent
Casting Time: 24 hours
Area of Effect: One creature
Saving Throw: Neg.

This unique spell has shaped the culture of the Eshowe for generations and continues to enmesh the tribe in its malevolent effects. Over half of the Eshowe, including all the chiefs, shamans, specialty priests, crusaders, mages, and prominent warriors, undergo this ritual of binding as part of a tribal ceremony. Only a few of the most remote and insignificant Eshowe clans are completely untouched by this incantation's taint.

By means of this spell, the recipient's shadow is permanently bound into his or her body and spirit. Thereafter, the recipient of a summon shadow spirit spell never again naturally creates a shadow, regardless of the immediate light conditions. The subject of a summon shadow spirit spell receives a saving throw vs. spell at a +1 bonus, modified by his magical defense adjustment due to Wisdom, to avoid this spell's effects unless the saving throw is voluntarily forgone.

Although the Eshowe believe that a being's spirit is restored to its body by means of this spell, in truth this incantation binds a shadow (as described in the Monstrous Manual tome) that dwells on the Negative Material Plane to the recipient. This link transfers many of the shadow's natural defenses to the recipient. A recipient is immune to sleep, charm, and hold spells and cold-based attacks. Opponents require a +1 or better magical weapon to wound a recipient of this spell.
However, this spell also has numerous insidious effects on the target. The binding of the shadow causes a slow, but inexorable, shift in alignment in the target to chaotic evil. In addition, there is a 1% cumulative chance per year that a recipient of this spell is permanently transformed into a shadow.

The material components for this spell are the priest's holy symbol and an area of shadow.

5th Level
Wall of Shadow (Pr 5; Conjuration/Summoning)

Sphere: Sun
Range: 80 yards
Components: V, S, M
Duration: Permanent
 Casting Time: 8
 Area of Effect: Special
 Saving Throw: None

A wall of shadow spell creates an immobile curtain of twilight up to one 20-foot square per level of the spellcaster, or a ring with a radius of up to 10 feet +5 feet for every two levels of experience of the priest, and 20 feet high.

A wall of shadow must be cast so that it is vertical with respect to the spellcaster. A wall of shadow is as solid as a wall of force to anyone or anything that is connected to or has ever existed for any length of time on the Demiplane of Shadow or the Negative Energy Plane. (This includes recipients of a summon shadow spirit spell.) Anyone else who passes through a wall of shadow must make a successful saving throw vs. spell or suffer the effects of an enervation spell with a duration of 2d4 hours. This spell is often used to create shadowy edifices that seem insubstantial to outsiders but which are as solid as granite to Eshowdow's clergy and followers.

The material components for this spell are the priest's holy symbol and an area of shadow.

Sseth
(The Great Snake, the World Serpent, the Sibilant Death)

Intermediate Power of the Abyss, CE

Portfolio: Intelligent snakes, yuan-ti, ophidians, renegade spirit nagas, somnolence, poison
Aliases: Merrshaulk, Varne, Squamata the Black, Amphibasena
Domain Name: Snarag/The Viper Pit
Superior: None
Allies: Talona, Eshowdow
Foes: Jaztian, Shekinester, Ulbato
Symbol: Flying snake with fangs bared
Wor. Align.: CN, LE, NE, CE

Sseth the Great Snake is the malevolent god of yuan-ti, ophidians, a few spirit nagas who have turned from the worship of Shekinester, and various human snake cults. He is venerated by small pockets of worshipers throughout the Realms, but his faith is centered in the Chultan peninsula between Halruaa and the Peaks of Flame.

Few beings in the Realms are aware of Sseth's existence, but those who are tremble at the thought of the legions of serpents slithering through the southern jungles in a sibilant chorus chanting the Great Snake's name. Among the Tabaxi of Chult, Sseth is known as the Sibilant Death and is said to haunt the uncharted depths of the jungle enticing the weak and the young into his lair with fork-tongued promises. In Samaras and Thindol, he is known as Squamata the Black, the embodiment of the ever-encroaching jungle which swallows up anyone who dares its dark depths. In the Tashular and in Lapalitiana, he is known as Amphibasena the World Serpent who has who has wrapped the world in his coils and is slowly crushing it into pulp as he devours himself. In all these lands, ophidiophobia, the unreasoning fear and hatred of all things serpentine, is common among the human populace, although few realize how pervasive the serpent peoples are throughout their societies. Those that attempt to uncover or reveal the truth are condemned as madmen and quickly dispatched by yuan-ti agents.

In the dawn days of Toril when the Realms were dominated by five creator races, an intelligent dinosauroid race, often referred to as sauroids by modern sages, spread across Faerûn. The sauroids venerated the World Serpent, the embodiment of life, wisdom, magic, and patience. Eventually the sauroids fell away from the teachings of the World Serpent and their dominions began an inexorable decline. The sauroid proto-race fragmented (some would say degenerated) into divergent species such as courall, lizard men, nagas, and other reptilian creatures. Each group venerated an aspect of the World Serpent, some of which evolved into powers in their own right and some of which were actually other powers masquerading in these forms.

One powerful society of sauroids enslaved a nation of humans (another, relatively primitive, creator race) and interbred with them in an effort to reverse the sauroid's plummeting birth rate. The pure-blooded sauroids eventually died out, but their offspring, known as the yuan-ti, forged a powerful theocracy in the Mhair jungles. The yuan-ti had many powerful priests and wizards and worshiped a corrupted fragment of the World Serpent named Merrshaulk. The yuan-ti nation eventually collapsed (some say after losing a war with a nation of courall led by priests of Jatziar), but not before it had spread its distant outpost as far west as the jungles of Chult, as far east as Kara-Tur, and as far north as the Forest of Wyrm.

After their defeat, Merrshaulk sank into a somnolent state that persisted for thousands of years, and the yuan-ti race degenerated yet further, subsisting in hidden enclaves more like giant nests than the grand cities of its ancestors. Around the time of Nerthril's collapse, a charismatic yuan-ti named Sseth emerged from the jungles of Chult and proclaimed himself the reincarnated avatar of the World Serpent. This monstrous yuan-ti abomination sported the gargantuan wings of a flying snake, a variation never seen before or since. Sseth forged a nation of serpents (whose name is translated as "Serpent") that reached from the Peaks of Flame to the Mhain jungles and enslaved most of the emerging human cultures in between. The self-proclaimed god-king of serpents built up a cult of priests and taught them the magical rites needed to transform their human slaves into a lesser form of yuan-ti known as the hitachis. After several centuries of leadership, Sseth vanished beneath the Peaks of Flame. (Some say he was attempting to unleash Dendar the Night Serpent on an unsuspecting world.)
Although the kingdom of serpents quickly disintegrated after his disappearance, Sseth’s clergy continued to promote his worship throughout the southern jungles for centuries thereafter. Humans have forged a wide variety of beast cults over the ages, including many which venerated various types of reptiles. Around the time of the Dawn Cataclysm, the nomadic tribes of the Shining Plains began to venerate Varee, a beast cult power associated with snakes. Pureblooded yuan-ti from the ruined lands of Serpenthus began to infiltrate the cult after their priests revealed that Varee was simply an aspect of Sseth. Modern sages speculate that Sseth slew Varee and seized his power in an attempt to extend his influence. Under the direction of the yuan-ti, who had quickly assumed leadership of the beast cult, veneration of Varee spread as far as Calimshan and the Vilhon Reach. Out entire tribe wholly embraced the primacy of serpentkind and migrated north to the Forest of Wyrm and the Serpent Hills, seeking ancient relics of the yuan-ti. These humans unleashed a powerful artifact which transformed them into a race of serpent people. The ophidians, as they came to be called, could pass on their curse to other humans and demihumans by biting them, and they quickly spread throughout the Realms, though they never gained sufficient numbers to challenge the human and demihuman races. Sseth is generally perceived as a lethargic power who has begun to decline into slumber, spending years at a time barely conscious within his snake-infested Abyssal pit. Recent events indicate that he may, at least temporarily, be rising from his torpor to reinvigorate his faithful and plot against the other powers of the Realms. During the Time of Troubles, an avatar of Sseth reappeared in the Black Jungles in the form of a giant, winged, magic-using snake. He roused his clergy from their torpor and challenged them to rebuild their strength in secret in preparation for the rebirth of the nation of Serpenthus. Since that time, Sseth’s serpentine servitors have embarked on a daring plan of infiltration, assassination, and theft throughout the Realms. Sseth embodies slippery, serpentine, insidious evil that poisons and corrupts all that he comes into contact with. He is patronizing to all except reptilian and draconic races, yet rarely raises his voice above a low, hissing tone. He brooks no disagreement or argument with his pronouncements and tolerates little other than complete success. He is prone to becoming distracted by his involved internal mental processes and plans and so may break off contact suddenly or prove hard to reach by even his most faithful servants at inconvenient moments. He is also inordinately vain about his appearance.

Sseth has a long-standing hatred of Utarao, Shekinester, and Janisan, harking back to the ancient fragmentation of the World Serpent and the saurian race. Sseth has forged an alliance of convenience with Ehlonna to further his struggles with Utarao. He has also forged an alliance of convenience with Talona, and he is sometimes spoken of as the father or mate of Dendar the Night Serpent.

Sseth’s Avatar (Priest 25, Wizard 20, Fighter 18)

Sseth appears most often as a giant winged snake of green and bronze coloration with yellow slitted eyes flecked with greenish specks. His wings have pale tan webbing, and he normally folds them close to his body when moving on the ground, though he can buffet with them if he halts and rears up. Long ago, as Memshauk, Sseth appeared as a vast yuan-ti abomination with a male humanoid and stumpy forearms with a green and yellow scale pattern and rumors hold that he has been seen in that form once since the Time of Troubles. He favors spells from the animal, charm, and plant spheres and the schools of alteration, conjuration/summoning, and enchantment/charm, although he can cast spells from any sphere or school. He rarely uses spells for the abjuration or necromancy schools, to which he seems unusually averse.

AC –4; MV 12, Fl 21 (flying snake) or 15, Sw 9 (abomination); HP 162, THACO 3, +AT 3 or 7/2 Dmg 3d4/3d8/3d4+3 (bite, wing buffet, constriction) or 1d8+10 (long sword +3, +7 Str, +2 spec. bonus in scimitar) MR 60%; SZ G (90 feet long) Str 19, Dex 16, Conv 17, Int 18, Wis 15, Cha 17 Spells: P: 11/10/9/8/8/4, W: 5/5/5/5/5/4/3/2 Saves: PD 2, SR 5, SP 4, BY 4, Sp 6

Special Att/Def: In addition to the rending wounds inflicted by his fanged maw, Sseth’s poisonous bite in flying snake form causes 2d8 points of acid damage unless a successful saving throw vs. poison is made, which reduces that damage by half. In abomination form, he can spit a 5-foot-radius glob of poison once per turn to a maximum range of 40 feet, causing the same sort of damage. The abomination form employs two long swords +3 in battle that he can envenom by licking them, causing identical acid damage as a bite from his flying snake form. He can lick them in one round at a cost of two of his weapon attacks in that round per blade licked.
Like a wyrm, Sethh in his flying snake form can employ both his wings to buffet any opponent along his side. In addition to the damage inflicted, creatures struck must make a successful Dexterity ability check or be knocked prone.

Sethh's flying snake form can construct targets it successfully hits with its tail. On a successful constriction attack, the victim is automatically held within Sethh's coils and suffers 3d4+3 points of constriction damage every round until crushed to death or freed. It requires the combined efforts of 100 points of Strength (the victim plus outside help) to extricate someone from Sethh's grasp. Anyone who attempts to free a captive by hacking at Sethh has a 20% chance of striking the victim instead. (Roll normal damage and apply it to the victim.) At least 25 points of damage must be applied to the Great Snake's form in the immediate vicinity of the victim to force Sethhs coils to relax long enough for the victim to escape. Sethh can only envelop one additional creature per round, but he can hold up to three man-sized victims in his coils at any one time.

Sethh in either form can mesmerize any creature simply by swaying slowly across its face. Sethh's gaze seems to emanate from single points of danger, particularly imminent ambushes, with the sound of a rattlesnake rattle. He also has been known to manifest his pleasure or displeasure by causing jungle vipers to animate and entangle beings or even constrict them as if the vipers were constrictor snakes.

Sethh works through snakes of all sorts, particularly flying snakes (and the undead variety known as deathfangs—see Ruins of Undermountain for details), green and black dragons, lamia nobles, mudaer and madaer, shadrowdrakes, wrathworms, and the countless species of reptiles that stalk or slither across the outdoors. He favors the priest who has greatly pleased him with the discovery of a single scale that can be fashioned into a medium shield +3 or an emerald encased in amber that resembles a great serpentine eye and can be fashioned into a gem of true seeing.

The Church

CLERGY: Clerics, specialty priests, crusaders, shamans
CLERGY'S ALIGN.: CN, NE, CE
TURN UNDEAD: C: No, SP: No, CRU: No, SHA: No
CMD. UNDEAD: C: Yes, SP: No, CRU: No, SHA: Yes

All clerics, crusaders, shamans, and specialty priests of Sethh receive religion (Faerûnian) or religion (Chultan) as a bonus nonweapon proficiency, depending on which region they originate from.

The clergy of Sethh are known as Seththar. Most of Sethh's priests are specialized priests, known as seraphidians, but about 20% are clerics and 10% are crusaders who form the military arm of the faith. A few remote human beast cults who venerate Varas and as yet have not been infiltrated by yuan-ti purebloods are led by shamans, as are primitive tribes of ophidians. Despite their chaotic behavior, Seththar are regimented in a strict hierarchy of titles. In ascending order, they are Adder, Pit Viper, Asp, Krait, Cobra, Anaconda, Rattler, Boa, and Python. Higher ranking priests are known collectively as Elder Serpents, but have unique individual titles revealed to them by Sethh himself. Wards in service to the Church are known as Heways.

The Great Snake often grants flying snakes ("flying fangs") to his wizard and priest followers as familiars or animal companions. He grants deathfangs to those of a necromantic bent.

Temples of Sethh are typically dark stone edifices overgrown by the jungle or subterranean caverns befouled by dank, disease-ridden atmospheres. The temples are lined with stone pillars carved with gruesome depictions of snakes devouring humans and demi-humans whole or of humans transforming into snakes. They are totally devoid of stairs in their architecture, and rock piles serve the yuan-ti and their servants much better. Most temples are honeycombed with tunnels opening into hischti-guarded brood chambers and overruns with serpents of all sorts. The central chapel is always dominated by a massive pit of teeming poisonous serpents which writhe in endless chorus to their dark god and de- velop something that falls infinite coils in their midst.

Dogma: Serpents are the descendants of the original World Serpent, the embodiment of life, and are sacred manifestations of the Great Snake. By embracing Sethh and entwining oneself in his coils, true wisdom can be achieved and dominion over the Realms realized. Life is about transformation, an evolution through a series of forms toward an embrace of the all-encompassing serpent of the world.

The children of Sethh are to reclaim their birthright as they mold their image in the shadow of the World Serpent. Unceasing, frenetic activity is the province and eventual doom of Prey. Serpents are expected to spew long periods in torporic contemplation during which they may acquire wisdom and patience. Only after extensive intelligence-gathering and extended contemplation of a situation are the children of Sethh to act, but when they do act they are to do so decisively and without mercy against the Prey.

Day-to-Day Activities: Seththar spend their days stalking and hunting their prey, whether it be jungle wildlife or human realms. Many spend their days counting government officials into their ever-widening sphere of corruption. Others breed new varieties of serpents adaptable to hostile climates in preparation for their eventual conquest of the Realms. All are involved in the slow accumulation of power and knowledge, but they can afford to be patient and act accordingly.

Holy Days/Important Ceremonies: The Sagacious Slumber is a month-long period of hibernation observed by Seththar overlapping with Midwinter and much of the time of Alûstar. It is Perezated by an obscure revel during which huge amounts of (still-living, rumors hold) food are consumed by the priests and the serpents under their care. Rebellious slaves are sometimes on the menu.

Immediately following the Sagacious Slumber is the most sacred holy day, during the faithful celebrations of the Shedding, the ceremony on this day, Seththar shed their snake skin (or ritually shed their clerical raiment if full-blooded humans) during the course of an evil rite involving the sacrifice of at least one sentient being. Seththar priests typically follow the Shedding ritual with a burst of energetic activity aimed at extending their power.

Major Centers of Worship: The Pit of Vipers is a vast, sprawling, overgrown stronghold built in the Black Jungles on the northwestern shore of the Lapal Sea. The temple is rumored to be connected via a vast network of subterranean tunnels to locations as far south as Mhartheil, as far north as Lapalgard, and as far west as Delelar. Scores of yuan-ti priests and countess serpents of all varieties stalk the enveloping jungles in search of prey, while a secret army of hischti protect the sacred brood chambers beneath the surface and drift in anticipation of the rebirth of Serpentess. Much of the temple is as yet unexplored by the yuan-ti themselves, as it served as the entire capital city of Serpentess during the time of Sethh.

The Shrine of Cowled Serpents was a secret temple and city built beneath the western edge of the Forest of Wyrms by the yuan-ti, but destroyed by a cabal of human magics long ago. Great numbers of snakes still slither and coil in the treacherous forest, but the yuan-ti are believed long destroyed along with a cache of ancient magic. In recent years, the yuan-ti wizards of the Coiled Cabal (described below) have explored much of the long-abandoned temple from their nearby stronghold and have magically summoned their distant cousins from the lightless depths back to their ancient home to guard its remaining secrets. Some sages speculate that the legendary Naja Fountain may be found somewhere within the ruined temple's depths.

The independent city of Hondeth along the Vilhon Reach is ruled by the Examinos family. Shevron Examinos, the famous forebear of the clan who saved much of the population from the savage assault by the yokohh of the Tattered Cloth legion in 527 DR, was devoted to Illmater, but morbidly fascinated by snakes. The scions of the Examinos clan gradually shifted the clan's allegiance to the beast cult of Varas, long active in the Vilhon Reach area. The family interbred with yuan-ti interlopers in the cult over ensuing generations, and in 1020 DR, when the family finally seized power, they were completely under the aegis of their Seththar advisors. Today Hlon-
deth's religious life is dominated by the Cathedral of Emerald Scales. This vast chapel is distinguished by hundreds of columns carved to resemble intertwined serpents and topped by a magnificent, semisellulose dome of glass-colored emerald panes. Countless jauli guard the structure and numerous trapdoors are said to open beneath the dome onto teeming pits of vipers.

**Affiliated Orders:** The Viper's Fang is a secretive order of assassins, spies, and thieves who lives of yuan-ti purebloods and humans. Members have infiltrated noble houses, trading houses, mercenary companies, government offices, and adventuring bands throughout the Realms. Vipers, as the members refer to themselves, function primarily as information gatherers for the leaders of the yuan-ti nation, but from time to time they dispatch key individuals who might threaten the convoluted plots of Seth's priesthood.

The Coiled Cabal is a highly secretive order of yuan-ti wizards who have slowly improved their skills in the last few centuries. The Cabal will do anything to keep its existence a secret, and few yuan-ti commoners are even aware that a few rare members of their race have developed sorcerous powers. The organization is composed of yuan-ti abominations, half-breeds, and true humans, and is based in a secret stronghold in the depths of the Forest of Wyrm near the village of Serpent's Cowl. Most wizards of the Cabal are between 9th and 16th level. Each member has half a dozen apprentices of 1st through 6th levels. The organization is building its strength for the day that the yuan-ti nation emerges from hiding and reclaim its preeminent position in the Realms.

**Priestly Vestments:** Sethshar garb themselves in vestments woven from giant snake skins treated after they are shed to prevent desiccation. Lower-ranking priests wear snakeskin cloths on their heads, while high-ranking priests cover their heads in giant cobra cowls. The ceremonial garb of all priests of the Great Snake provides protection equivalent to leather armor, though it is sometimes enchanted to greater effectiveness through secret rituals.

**Adventuring Garb:** If they wear any armor at all besides their ceremonial vestments, Sethshar wear only scale mail fashioned to resemble the scales of a snake and tinted in a pattern common to one of Faerûn's serpent species. Shields are made from the treated shed skins of giant snakes wrapped over an ironwood core.

**Speciality Priests (Seraphidians):**

**Requirements:**
- Dexterity, Wisdom 14
- Prime Req.: Dexterity, Wisdom
- Alignment: CN, CE
- Weapons: Any
- Armor: Scale mail and shield
- Major Sphere(s): All, animal, charm, combat, divination, healing (reversed forms favored), plant, guardian, protection, sun, summoning, thought
- Magical Item(s): Same as clerics
- Required Proficiencies: Ancient history (the Age of Serpentes), astrology, modern languages (yuan-ti)
- Bonus Proficiencies: Blindf*ighting, disguise

- Seraphidians may be humans, ophidians, spirit naga, or yuan-ti (abominations, half-breeds, or purebloods, but not hatchlings). Seraphidians may not be of any other race unless it is at least partially reptilian.
- All seraphidians gain slitted pupils, like those of certain snakes, upon entering the priesthood. They may use magic to disguise themselves, but true seeing and similar spells and abilities reveal them.
- Seraphidians are immune to all forms of snake venom, as well as any other reptile poison.
- At 3rd level, seraphidians gain the ability to speak with reptiles (as the 1st-level priest spell speak with animals, but only affecting reptiles) once per day for every three levels of experience.
- Seraphidians can cast sleep (as the 1st-level priest spell) once a day.
- At 5th level, seraphidians can cast sticks to snakes (as the 3rd-level priest spell), once per day for every five levels of experience. The snakes they create are always poisonous.
- At 5th level, seraphidians become immune to all poisons.
- At 7th level, seraphidians can cast snake skin (as the 4th-level priest spell) once per day.
- At 9th level, seraphidians can cast animal summoning II (as the 5th-level priest spell) twice per tenancy. They can use this ability to summon only reptiles (not including dinosaurs in Chuil), and if they successfully summon snakes, they can summon twice the normal number of animals.
- At 13th level, seraphidians can cast vipers' gaze (as the 7th-level wizard spell) once per day.
- At 15th level, seraphidians can shapechange into the form of an amphibian, a basilisk, or a giant constrictor snake. Seraphidians are restricted to these three forms, which they may each assume once a day. This ability is similar to the druid shapechange ability in all other ways.

**Sethshar Spells**

**1st Level**

**Snake Charm (Pr 1; Enchantment/Charm)**
- Sphere: Charm
- Range: 10 yards
- Components: S
- Duration: Special
- Casting Time: 1
- Area of Effect: One creature
- Saving Throw: Neg.

By staring into a creature's eyes and swaying his or her head back and forth slightly, the caster of this spell can hypnotize one creature. The target is entitled to a saving throw vs. spell. If the target succeeds, the spell has no effect. If the target fails, it falls under the effects of the snake charm.

While entranced by the snake charm, the victim simply stares at the spellcaster and cannot perform any other action. The spell effect ends immediately if the spellcaster performs any other action except moving at no more than half normal movement rate or if the victim is physically shaken or attacked in any manner.

A snake charm is not a particularly deep enchantment, hence a victim can respond to any attack in the same round, although victims always attack last and can perform only a single action if normally allowed multiple actions. Note that this spell has no effect on undead creatures of any sort.

**3rd Level**

**Vemon of Varse (Pr 3; Alteration)**
- Sphere: Necromantic
- Range: 0
- Components: V, S, M
- Duration: Special
- Casting Time: 6
- Area of Effect: 30 feet
- Saving Throw: Neg.

This spell empowers the spellcaster to expel a glob of snake venom. For purposes of determining the success of this attack, the priest's THACO is equivalent to a warrior of the same level. The venom can be held in the priest's mouth indefinitely, but the spell is wasted and the victim is lost (without any harmful effect on the spellcaster) if the priest swallows, attempts to talk, or otherwise opens his or her mouth. Note that contact with the venom does not harm the caster if the venom is used as part of this spell.

Any victim struck by this powerful contact poison (Type M) must immediately make a saving throw vs. poison with a -4 penalty. If successful, the victim suffers 5 points of damage. If the saving throw is failed, the victim suffers 20 points of damage. The onset time is 1 round.

The material components for this spell are a small vial of any sort of snake venom, which is poured into the spellcaster's mouth during the incantation, and the priest's holy symbol.

**4th Level**

**Histachii Brew (Pr 4; Alteration)**
- Sphere: Animal, Creation
- Range: Touch
- Components: V, S, M
- Duration: Special
- Casting Time: 1 round
- Area of Effect: One specially-prepared brew
- Saving Throw: Special

CHULTAN PANTHEON: Sethh
This incantation enchanta a brew of yun-ti venom mixed with certain herbs and roots. The resulting broth transforms any human who ingests it into a hitohachii in 1d6+5 days if the imbiber fails a saving throw vs. poison with a -4 penalty. If the saving throw is successful, the victim immediately lapses into a coma; death follows in one hour unless the victim is revived with a slow poison or neutralize poison spell. The transformation can be prevented following a failed saving throw by the application of neutralize poison, dispel magic, remove curse, and heal spells, in that order. The victim permanently loses 1 point of Intelligence. A wish or limited wish spell reverses the transformation with no loss of Intelligence. Once the transformation is complete, only a wish spell can restore the victims to their former selves.

No human who drinks hitohachii brew must also make a saving throw vs. poison with a -4 penalty. If the saving throw is successful, the nonhuman becomes violently ill and is unable to take any action for 1d4 turns. If the saving throw fails, the nonhuman becomes comatose and dies in 1d4+1 rounds.

The distillation maintains its potency for one hour, plus three turns per level of the Szechar who created it, before losing its enchantment. The unenchanted hitohachii brew makes those who consume it ill for 1d3 rounds if a saving throw vs. poison is failed, but otherwise has no effect.

The material component for this spell is a liquid mixture of distilled herbs, roots, and yun-ti venom in a small flask. The distillate is not consumed in the casting.

**Snake Skin (Pr 4; Alteration)**

**Sphere:** Animal

**Range:** 0

**Components:** V, S, M

**Duration:** 1 hour/level

**Casting Time:** 7

**Area of Effect:** The spellcaster

**Saving Throw:** None

This spell enables spellcasters to shapechange into any species of constrictor, giant constrictor, poisonous snake, giant poisonous snake, spitting snake, or jaculi (as detailed in the Monstrous Manual tome). For the duration of the spell, casters can assume a new snake form once per round or revert to their original forms. The spell is immediately ended when a spellcaster returns to his or her original form.

Upon first assuming a snake form and upon returning to their original forms, the casters heal 1d6x10% of all damage they have suffered (round fraction down). Failure to be healed every time they assume a new snake form, only the first time.

While in the form of a snake, casters of snake skin take on all of that serpent's characteristics: its movement rate and abilities, its Armor Class, number of attacks, damage per attack, and any special abilities. The caster's clothing (if any) and one item held in each hand also become part of the new body; these reappear when a spellcaster resumes his or her normal shape. The items cannot be used while casters of snake skin are in serpent form.

In the final transformation back from snake form casting priests shed their snake forms' skins. Discarded skins do not vanish with the termination of the spell. A discarded skin can be used or treated as any other snake skin of the corresponding species.

The material component of this spell is a small piece of desiccated skin shed by any serpent.

**Ubtao**

(Creator of Chult, Founder of Meezo, Father of the Dinosaurs)  
Greater Power of the Outlands and the Beastslands, N

**Portfolio:** Creation, the labyrinth of life, jungles, the Jungles of Chult, the Tabaxi, dinosaurs

**Aliases:** None

**Domain Name:** Outlands/The Labyrinth of Life and Krigala/The Forbidden Plateau

**Superior:** None

**Allies:** Thard Harr

**Foes:** Esnowdow, Sseth

**Symbols:** A maze

**wor. align.:** Any

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**Ubtao** (Ooh-TAY-ch) is the primary power worshiped by the Tabaxi, the predominant human tribe in the Jungles of Chult. Although he is considered the leader of the Chulgan pantheon, such a description is misleading since in a sense he is the only power in the Chulgan pantheon. The multitude of nature spirits and the essence of the Chulgan jungles are simply aspects of him. The dinosaurs of Chult are universally held by Ubtao to be the Children of Ubtao, but they lack sufficient sentience to venerate him in any meaningful fashion.

Ubtao is commonly depicted as a powerfully built Tabaxi male of indeterminate age. He has distant eyes and skin the dark brown color of fertile earth, closely cropped black hair, and a neatly trimmed goatee. He is endlessly patient and rarely emotional. Ubtao maintains a palpable emotional distance from both mortals and other powers, and he seems to stand aloof from the daily doings of the world and his followers.

In truth, the very act of creating Chult divorced Ubtao from the inhabi
tants of his creation. Ubtao bridges that chasm by conferring on the both a vivid
held of spirits and as the bearer of the local jungle, but this absorbs a large fraction of his being, leaving him little time to directly interact with his fol
gowers. This splitting of Ubtao's being has also had the unexpected result of freeing his dark, primeval essence. This "shadow of Ubtao" has coalesced into a separate being, Esnowdow the Shadow Giant, who strives to nullify every
thing Ubtao has wrought. Ubtao is incapable of perceiving Esnowdow and hence is relatively powerless to protect his followers from the Shadow Giant's machinations. (Though he cannot perceive Esnowdow, he is diametrically op
ered to his ideals and actions, thus Esnowdow is listed as one of his enemies.)

The Peaks of Flame are a chain of three volcanoes which dominate the southern part of Chult. Beneath one of these volcanoes stands a gigantic iron door that leads directly to the Realm of the Dead. It is said that Den
dar the Night Serpent—she who gorges herself on all the unremembered
nightmares in the Realms—will break down this door when the doom of the world finally arrives. From beneath the volcano she will slither forth to
swallow the sun. Ubtao long ago agreed to stand guard against the day she
finally appears on Abeir-Toril in exchange for domination over the hu
mans of the Chulgan peninsula. It is said that if Ubtao defeats the Night
Serpent, the world will be saved from total annihilation. Because of this an
cient pact, members of the Faerûnian pantheon have never tried to extend
t heir dominion into Ubtao's fiefdom.
Ubtas maintains a cordial relationship with Thard Harr, Lord of the Jungle Deeps, who protects the wild dwarves who also inhabit the steaming Jungles of Chult. Together, Ubtas and Thard Harr ally against Seeth the Great Snake and the orc-people who seek to subvert or enslave their followers, the Tabaxi and the wild dwarves.

Ubtas’s primary domain in the Outer Planes is a labyrinthine jungle teeming with life in the Outlands. However, because he is very fond of his dinosaur children, he also maintains a realm in the Beartlands on the forbidden Plateau. When he is troubled or wishes to withdraw from the cares imposed on him by his human followers, he retreats to the Plateau to roam it as a gigantic tyranosaurus rex. In fact, during the Time of Troubles, Ubtas stalked the length and breadth of Chult in the shape of a tyranosaurus rex. He is said to have battled to a draw with Seeth the Great Snake in a great battle on the eastern edge of the jungle. Since the coming of the avatars, Ubtas has increased his interest in his followers and strengthened the ranks of his clergy.

Ubtas’s Avatar
(Cleric 35, Druid 35, Fighter 33, Mage 25)

Ubtas appears most commonly as a gigantic tyranosaurus rex, more than twice the size of the largest known representative of the species. He favours spells from the spheres of all, animal, combat, divination, elemental, plant, protection, sun, summoned telepathically. Ubtas is attuned to all spells of evocation, conjuration, and divination, although he can cast spells from any sphere or school.

AC –6; MV 15; HP 227, THACO –10; #AT 3 + special
Dmg 2d6+2d8/1d12+8/claw/claw/bite
MR 80%; SD 13; SZ G (10 feet long, 40 feet high)
SR 23, Dux 18, Conv 21, Int 23, Wis 25, Cha 19
Spells: P: 5/15/41/13/13/13/10/ W: 5/5/5/5/5/5/5/4
Saves: FPDM 2, RSW 3, FP 5, BW 7, Sp 4

Special At/Def: Ubtas has the quickness and strength of one of the deadliest beasts on the Chultan peninsula combined with the intelligence of a deity and the cunning of a brilliant tactician thoroughly at home in the jungle. His fore claws, although small, are still powerful enough to tear a man to shreds. In addition to the damage inflicted by his terrible bite, Ubtas can enslave large-sized or smaller creatures on a natural attack roll of 17 or better, instantly killing any creature so ensorcelled. Ubtas can smash any creature on his flanks or to his rear with his powerful tail for 4d8 points of damage. In addition, any creature struck by his tail must make a successful saving throw vs. petrification or be stunned for 2d4+2 rounds. Creatures who meets Ubtas’s gaze must make a successful saving throw vs. spell or suffer the effects of an entangle spell provided there is any sort of vegetation to entangle them; otherwise, they are simply slowed.

Any dinosaur within 1 mile of Ubtas obeys his every command, commandable. Ubtas can enslave all spells from all spheres of animal, charm, and plant, and from the schools of enchantment/charm and conjuration/summation.

Other Manifestations
In the past, Ubtas manifested his presence indirectly much more frequently than having any avatar appear, though even so, his appearances were sporadic and his messages open to a wide range of interpretations. Sometimes a vision of his placid face, that of a Tabaxi male of indeterminate age, would be witnessed as a warning or an omen or a blessing. Since it never spoke, it was difficult for the Tabaxi to determine which the image was without further divinations. Since the Time of Troubles, Ubtas has already manifested on at least three occasions in the form of a thunderous roar similar in volume and effect to the sound that would be created if every dinosaur in Chult bellowed at once. Ubtas manifests aspects of his being in the form of the essence of the Chultan jungle and as the vast host of spirits that inhabit the land. Ubtas is served by the Children of Ubtas, as the dinosaurs who stalk Chult are commonly known, and he often acts through them.

The Church
CLERGY: Specialty priests, druids, shamans
CLERGY’S ALIGN.: Any
TURN UNDEAD: SP: Yes, D: No, Sh: Yes, if good or neutral
CAND.ID. UNDEAD: SP: No, D: No, Sh: Yes, if evil

All specialty priests, druids, and shamans of Ubtas receive religion (Chultan) as a bonus nonweapon proficiency. Unlike those of most faiths on Toril, the clergy of Ubtas do not number any clerics among their ranks.

Many Tabaxi venerate Ubtas. These people believe that Ubtas created the jungle and all the humans and animals that populate this hot, green microcosm. Ubtas also raised the holy city of Mezro from the jungle with his own hands and resided there for a time. These people venerate the Tabaxi with their nagging demands. Ubtas watches over the world with disinterest, letting women and men go about their lives without any interference. He demands no formal worship, but in return offers little divine guidance.

Three major religions have evolved in Chult, and they bear little resemblance to the pantheistic faiths so elsewhere in Faerûn. All three religions venerate aspects of Ubtas, whether their faithful recognize that fact or not. Jungle druids worship the essence of the jungle created by Ubtas. Shamans of the Tabaxi, known as spiritlords, venerate the myriad spirits of the dead, of animals, and of nature, all of which are fragments of Ubtas. These druids and shamans revere Ubtas directly as the Creator of Chult, the Father of the Dinosaurs, and the Founder of the great city of Mezro.

In larger clans, priests of two or even all three of these religions can coexist, though more often than not such diversity of opinion is the sign a group is in the process of absorbing another. Such groups often come to have less and less in common with their parents, until eventually the new group may be entirely free of its influence.

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CLERGY: Specialty priests, druids, shamans
CLERGY’S ALIGN.: Any
TURN UNDEAD: SP: Yes, D: No, Sh: Yes, if good or neutral
CAND.ID. UNDEAD: SP: No, D: No, Sh: Yes, if evil

The Tabaxi believe that Ubtas created the jungle as a sort of test for his people, a maze for them to pass through on their way to a heavenly afterlife. They also believe that each life can be represented as a maze. When worshipers of Ubtas die, they are called before their maker and told to draw the maze that represent their own lives. If they are successful in drawing this maze, they are invited into Ubtas’s house. If they fail, they come back to the world as a ghost or ghoul to wander the night. As children, these Tabaxi learn the rudiments of their personal maze, and it is up to their teachers or elders to help them add to the maze as they grow older. All Tabaxi who worship Ubtas practice drawing their maze constantly, often doodling the pattern idly in the dirt during conversations, when they are deep in thought, or when they are preoccupied with worry or planning.

Maze-walkers, as true priests of Ubtas, also look upon the world as a maze through which people must pass in order to reach an eternal reward. They are passionate in their devotion to helping others overcome the trials of mundane existence, but can sometimes place more reliance upon hope than action.

While worshipers of Ubtas see only one deity in the world, many Tabaxi recognize hundreds of spirits and elemental powers that control their world. These spirit-worshipers may agree that Ubtas created the jungle, but they firmly believe that the many supernatural beings around
them control the day-to-day operation of reality and thus merit appease-
ment and worship. In fact, the spirits of the jungle are all aspects of
Ubtao, so those who choose to venner the spirits instead of Ubtao are
worshiping the Founder of Metro nonetheless - center of a broad circu-
lar, those Tabaxi who worship the jungle are simply venerating Ubtao's self-
vested creation and hence the Creator of Chult.

In Chult, dinosaurs are often referred to as the Children of Ubtao. (It
should also be noted that Chultan dinosaurs are warm-blooded.) The
monstrous lizards, unlike humans, demanded nothing of the creator god once
they were placed in the jungle, so some of the faithful consider them the fa-
vored creation of Ubtao. As such, they are seen as agents of fate. If a hunter
kills many dinosaurs, the clan understands his or her success to be merely a
reap of the favors given in the past. Those Tabaxi who worship the jungle are
simply venerating Ubtao's self-vested creation and hence the Creator of
Chult.

Day-to-Day Activities: Mazewalkers see to the general spiritual wel-
fare of the clan, while trying to prepare the Tabaxi for their trek through
the maze of life. They teach the Tabaxi about the Tabaxi peoples, provide council
about important life decisions, such as marriage, and attempt to mediate interclan and intraclan disputes, and help teach and uphold the law of Metro, where they are predominant. (Metroon law, with rare exceptions, mirrors the codes found in other lands ruled by lawful good peoples.)

Spiritlords seek to smooth their clans' passage through the spirit-
infested world. They live to insure the clan does not offend an ancient
ancestor or elemental power by missing a ritual or a sacrifice. They can also
coax forth favors and knowledge from the capricious and jealous spirits.

Jungle druids teach the saga clans to learn how best to fit into
the web of jungle life. They are often cast in the role of clan healer,
and also accumulate and pass on knowledge about animals, animal be-
havior (including that of dinosaurs), and plants to the Tabaxi. Jungle
druids offer the tabaxi, the first domestic animals that the Tabaxi
keep. It is not unusual for clans to have a jungle druid or two in their
ranks, even if they officially venerate either Ubtao or the spirits.

Holy Days/Important Ceremonies: Most Tabaxi consider them-
selves religious, though they show it in ways that astound travelers from
other parts of the Realms. There are several. If a sacer of Tabaxi sacred
ceremonies and holy days, many of them particular to ancestors that have
passed on, the time of year, the location the Tabaxi are going to hunt at,
move to, or pass through next, or necessary before performing certain ac-
tivities, such as hunting a certain animal or burying the dead. Yet when
the Tabaxi are not at war, most of their large activities are not connected
to these ceremonies, the Tabaxi treat them as if they were just another rock.

Major Centers of Worship: The Maze of Life, the preeminent
temple of Ubtao in Chult, is the heart of Metro. Created by Ubtao almost
4,000 years ago, the temple has withstood assaults by the Bariti (goblins),
dinosaurs, and war. The temple stands on a great plains of cobblestones.
There are several stories, the temple boasts flying butterflies, rows of stained glass windows, and a glittering dome of pure
gold. It also appears to have but a single wall, from whatever angle the
temple is seen, the view is exactly the same. The temple walls are built of
interlocking stones that act as a maze for the Tabaxi. The Tabaxi
must navigate this maze to reach the inner sanctum of the temple.

Priestly Vestments: Mazewalkers favor loose-fitting tomes (TOE-
bays) that are comfortable in the ever-present humidity. During worship

ceremonies they adorn themselves with intricate designs painted around
the eyes and tabards carved from wood and painted with intricate

designs. Mazewalkers wear simple linen tabards, even if the rest of the tribe favors tomes,

adorn themselves with necklaces of animal and dinosaur fetishes and

carry intricate masks carved from ironwood, which play a central role in

Their jungle druids wear the garb common to their clans, but often
decorate their garments with symbols or pictures of animals and dinosaurs.
Mazewalkers and jungle druids usually wear a small depiction of a maze
made of gold, silver, or (more typically) carved semiprecious stone, ivory,
or bone as a holy symbol. Spiritlords' masks function as their holy symbols.

Adventuring Garb: Mazewalkers, jungle druids, and spiritlords em-
ploy a variety of weapons, armor, and shields common to the Tabaxi of
Chult. The most common weapons employed by Tabaxi priests are a type
of spear known as the yakwa and a type of club known as the kerrie.
The yakwa is a short stabbing spear about 4 feet in length with a swordlike
blade about 18 inches long (Weight 4, Size M, Type F, Speed Factor 5,
Damage 1d8/1d10, ROP 1, Range 1d2/3). The kerrie is a hardwood (typi-
cally ironwood) club with a long straight shaft and a head that resembles
a slightly flattened ball (Weight 4, Size M, Type B, Speed Factor 6, Dam-
age 2d3/1d4+1, ROP 1, Range 1d2/3). The knob may be faceted, and it
can vary in size from that of a fist to much larger. The kerrie can be
thrown with surprising accuracy. Other weapons commonly employed
include short-handled hand axes, daggers, short swords, scimitars, long
bows, and hunting spears.

All citizens and travelers in Metro are welcome in the temple of
Ubtao all hours of the day or night. Healing magic can be obtained there
for a donation to the church; anyone acting in Ubtao's name or on any
effort for the city is healed free of charge. Transients attempting to sleep
in the temple will be removed, kindly but firmly, by a city patrol. Due to
the diverse origin of the temple, sleeping magic does not reveal the loca-
tion of objects or people once they enter.

Affiliated Orders: The barae of Metro are seven men and women,
mighty champions of Ubtao, chosen by their god to defend the holy city of
Metro. They live forever; their wisdom and faith shield them from old age
and sickness. However, they can be murdered or lose their lives on the battle-
field. In return for everlasting life, they must protect Metro from all harm.

If a barae is killed, another is selected by Ubtao to replace him or her.
That is the only time a mortal may enter the barado, a special location in
the great Temple of Ubtao. The barado test is deceptively simple and cen-
ters around the Tabaxi belief that each individual's life can be repre-
sented as a maze. If the supplicant correctly completes the maze of his or
her life, Ubtao grants the new barae a fantastic power to be used in service
to Metro. (The individual special powers of each barae are described in
The Jungles of Chult.) If the supplicant fails, she or he is carried off into
the afterlife. The women and men who become barae are sworn to secrecy
about the nature of Ubtao's test.

The powers of the barae often dwarf those obtainable by mortals, and
(until they are slain) their lives can span thousands of years. Many of the
spiritlords wear simple linen tabards, even if the rest of the tribe favors tomes,
and sometime wear decorative overskirts made of long animal hides.
tall. To make it, the hide of either a dinosaur or other animal is hung upon a frame of sticks. The hide can be detached and rolled up for use as a chair in camp, and the frame folded for easy storage. The Tabaxi are very proficient in the use of the shield, and the shield proficiency is available to priests of Ubtao at a cost of one weapon proficiency slot. A 4-foot-long hlang counts as a medium shield; larger hlangs count as body shields. Shield proficiency is identical to the shield nonweapon proficiency detailed in Player's Option: Combat & Tactics and repeated below. This supersedes the description found in the Jungles of Chult: Shield Proficiency: By means of this proficiency, characters become more skilled in the use of their shield. The extra protection conferred by a shield varies by the exact type the character becomes proficient in. Normally shields can only be used against enemies in the character's front spaces or in the flank spaces on the character's shield side. The number of attackers in the table below is the maximum number of times the shield bonus can be used in a single round by the character.

### Shield Type

<table>
<thead>
<tr>
<th>Type</th>
<th>Normal AC Bonus</th>
<th>Proficient AC Bonus</th>
<th>Number of Attackers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buckler</td>
<td>+1</td>
<td>+1</td>
<td>1</td>
</tr>
<tr>
<td>Small</td>
<td>+1</td>
<td>+2</td>
<td>2</td>
</tr>
<tr>
<td>Medium</td>
<td>+1</td>
<td>+2</td>
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</tr>
<tr>
<td>Body</td>
<td>+1/2 vs. missiles</td>
<td>+3/4 vs. missiles</td>
<td>4</td>
</tr>
</tbody>
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### Specialty Priests (Jungle Druids)

**Requirements:** Wisdom 12, Charisma 15

**Prime Req.:** Wisdom, Charisma

**Alignment:** N

**Weapons:** Blowgun, club, dart, dagger, kerrie, scimitar, spear, yklwa

**Armor:** Padded, leather, or hide armor (typically dinosaur hide) and wooden or hide (typically dinosaur hide) nonmetallic shield

**Major Spheres:** All, animal, elemental, healing, plant, travelers, weather

**Minor Spheres:** Charm, control, divination, protection

**Magical Items:** Same as druid

**Req. Props:** Animal lore, dinosaur lore, herbalism

**Bonus Props:** Healing, survival (jungle), modern languages (pick one from: arakkocta, aldami, bullywog, dwarf, goblin, lizard man (and its dialect, ptera-man), locathah, muckdwell, sahuagin, troglodyte, Tabaxi, yuan-ti)

**Specialty Priests (Talsh Shumans)**

**Requirements:** Constitution 12, Wisdom 12, Charisma 12

**Prime Req.:** Wisdom, Charisma

**Alignment:** LG, LN, LE

**Weapons:** Club, kerrie, spear, yklwa

**Armor:** Hide armor (dinosaur hide) and hlang

**Major Spheres:** All, animal, elemental, healing, plant, protection, summoning, sun, weather

**Minor Spheres:** Combat, divination, necromantic, travelers, wards

**Magical Items:** Same as clerics

**Req. Props:** Herbalism, local history

**Bonus Props:** Artistic ability (woodcarving), survival (jungle)

The abilities and restrictions of jungle druids, aside from the changes noted above and below, are summarized in the Player's Handbook.

- Jungle druids must take the dinosaur lore nonweapon proficiency at 1st level. It allows the character, through dinosaur observation, to know how dangerous the dinosaur is; whether it is hungry, protecting its young, or defending a nearby den; the location of a nearby watering hole, predator, prey, or impending danger; to imitate the calls of dinosaurs within his or her volume range; and to gain an advantage (a bonus) in setting snares and traps for hunting dinosaurs. Dinosaur lore works similar to the animal lore nonweapon proficiency, merely substituting "dinosaur" for "animal" in the Player's Handbook description. When checking their dinosaur lore knowledge, jungle druids make an Intelligence ability check with a +3 bonus.
- Jungle druids may pass through overgrown areas, such as thick jungle, without leaving a trail and at full movement rate from 1st level.
- Jungle druids learn the languages of tropical forest and swamp creatures (from the list given above), gaining one extra nonweapon proficiency slot for this purpose every three levels (at 3rd, 6th, etc.).
- At 7th level, jungle druids can shapechange into a normal (not giant) reptile or a small Chultan dinosaur, a bird, or a mammal up to three times per day. Each animal form (reptile or dinosaur, bird, or mammal) can be used only once per day. Jungle druids can choose from only those animals that make their normal habitat within the Jungles of Chult. In other ways, jungle druids obey the same restrictions on their shapechanging abilities that standard druids do.

**Specialty Priests (Mazewalkers)**

**Requirements:** Intelligence 13, Wisdom 12

**Prime Req.:** Intelligence, Wisdom

**Alignment:** Any

**Weapons:** All bludgeoning weapons (wholly type B)

**Armor:** Any

**Major Spheres:** All, animal, charm, combat, divination, healing, plant, protection, thought

**Minor Spheres:** Creation, elemental, guardian, necromantic, sun, time, weather

**Magical Items:** Same as clerics

**Req. Props:** Ancient history (Chult), direction sense, modern languages (Tabaxi)

**Bonus Props:** Survival (jungle), singing, reading/writing (Thoras)

- Mazewalkers are all human and all Tabaxi. Though no preclusions exist against other races becoming mazewalkers, those races not common in Chult would never be accepted into the faith without literal divine intervention.
- Because the walking dead are especially loathsome to Ubtao, mazewalkers turn undead as if they were clerics three levels higher than their actual level.
- Mazewalkers can never get lost while inside the borders of Chult.
- Mazewalkers may select nonweapon proficiencies from the general, priest, wizard, fighter, or rogue groups with no crossover penalty. Mazewalkers also receive two bonus nonweapon proficiency slots at 1st level and double the normal number of additional nonweapon proficiency slots at the levels when they would normal receive additional slots. They are expected to pursue many languages and diverse skills, as is appropriate to clergy members who must guide many people on their own paths and understand the beauty of diversity.
- Mazewalkers can cast analyze balance (as the 1st-level priest spell) once per day.
- Mazewalkers are immune to the effects of the 8th-level wizard spell maze.
- At 3rd level, mazewalkers become immune to the 4th-level wizard spell confusion, the 8th-level wizard spell maze, and other similar incantations and effects that may cause one to wander aimlessly or lose one's way.
- At 4th level, mazewalkers can cast mind read (as the 2nd-level priest spell) once per day.
- At 5th level, mazewalkers can cast memory read (as the 3rd-level priest spell) or add a new (as the 4th-level priest spell) once per day.
- At 7th level, mazewalkers can cast genius or fire purge (as the 4th-level priest spells) once per day.
- At 9th level, mazewalkers can cast find the path (as the 6th-level priest spell) or call dinosaur once per day.
- At 13th level, mazewalkers can cast mind tracker (as the 7th-level priest spell) once per day.

The abilities and restrictions of shumans of Ubtao, commonly known as spiritleords, aside from the changes noted above and later in this section, are summarized in the discussion of the shaman character class in Player's Option: Spells & Magic and in Faiths & Avatars.

- Spiritleords are all human and all Tabaxi. Though no preclusions exist against other races becoming spiritleords, those races not common in Chult would never be accepted into the faith without literal divine intervention.
- Spiritleords communicate with their first spirit ally or guide in a slightly different form than most shumans. Upon becoming a spiritleord, these
shamans carve themselves a special mask to represent their contact with the spirit world. This mask becomes the home of the first minor spirit the spirtiidor calls, which must be a spirit of the dead or an animal spirit. Therefore, the shaman does not need to perform the normal summoning ceremony with the spirit of the mask as that spirit is always present. (It is still necessary to perform summoning ceremonies with other spirits the spirtiidor has established contact with, but the chance for calling other spirits is not impacted by whether or not the spirit of the mask has answered the summons on any particular day.)

Upon first summoning a spirit of the mask, spirtiidors choose one 1st-level priest spell (from the spheres they have access to) that their mask spirits can cast once per day. The spirit of the mask cannot cast the spells normally available to a minor spirit of its type, but it does gain additional spells that it can cast once per day, selected by the spirtiidor. At 4th level, spirtiidors can select an additional priest spell from the spheres available to them of 2nd level or less for their mask spirit to cast once per day. Every three additional levels (in other words, at 7th, 10th, etc.), spirtiidors can select an additional priest spell from the spheres available to them of 3rd level or less for their mask spirit to cast once per day.

Each mask spirit is considered to have an Intelligence of 13, 10 hit points plus 1 hit point per level of the spirit, an AC of 4 (for purposes of ignored sneak attacks), and a bond with its spiritmask similar to that between a familiar and a wizard. If the mask is separated from the spiritmask for 10 days or is destroyed, the link between the mask and the spirit is permanently broken, and the spiritmask suffers two severe penalties: an immediate loss of 10 hit points that cannot be recovered through healing and a loss of the ability to cast one spell of the corresponding level for each spell the mask spirit was empowered to cast. Thereafter the spirit of the mask may be called as any other spirit and (cast the spells normally allowed to such minor spirits), but has no special link with the spiritmask.

A spiritmask may attempt to carve a new mask and reforge the link with the spirit's original spirit ally. Such a ceremony requires a tenday of fasting, prayer, and solitude while the new mask is carved and spiritmask re-summoned. Such ceremonies are not without risks, however. There is a 10% cumulative chance per ceremony of re-forging that the link is forever lost unless a carefully-word wish is expended. In addition, the spiritmask must pass a system shock survival roll or die in the attempt. If the system shock survival roll is successful and the GM deems that all necessary ceremonies and actions have been performed, the link is re-formed. If the broken link is successfully re-formed, all the penalties resulting from the destruction or loss of the first mask are extinguished. A spiritmask cannot change the spells available by the spirit of the mask upon re-forming of the link or otherwise benefit from the mask's destruction.

* While their masks are within 30 feet of them, spiritmasks receive a +1 bonus to all surprise rolls due to the extrasensory perceptions of the minor spirit they are linked to.
* Because their rituals often involve drinking natural brews or eating dangerous parts of plants gathered from the clan's territory, spiritmasks have a 15% chance per year (noncumulative) of losing one point of Constitution. Such losses are permanent, though they can be reversed by magical means such as a wish or a magical item that increases Constitution.

As a result, many spiritmasks grow thinner before their time.

**Ubtaco Spells**

1st Level

**Spirit Mask** (Pr 1; Alteration)

* Sphere: Divination
* Range: 0
* Components: V, S, M
* Duration: 1 round/level
* Casting Time: 4
* Area of Effect: The spellcaster
* Saving Throw: None

This spell is available only to shamans of Ubtaco, known as spiritmasks. By means of this incantation, a spiritmask can wrap his or her own essence in that of a minor or major spirit. While under the effects of a spirit mask spell, many divination spells are diverted to affect the enveloping spirit, not the spiritmask. For example, spells cast on a priest protected by a spirit mask spell such as know alignment and ESP are redirected to detect information about the spirit in which the spellcaster is enshrouded, not the caster. This misdirection effect is not readily apparent to the caster of the divination magic. Spells such as detect magic, detect invisibility, and similar magics are unaffected by a spirit mask spell.

The material component of this spell is the spiritmask's spirit mask (his or her holy symbol).

**2nd Level**

**Free Will** (Pr 2; Enchantment/Charms)

* Sphere: Charm
* Range: Touch
* Components: V, S
* Duration: Instantaneous
* Casting Time: 5
* Area of Effect: One creature
* Saving Throw: None

This spell breaks all enchantments, charms, or psionic effects affecting the will or the mind of the target of the incantation. By means of this spell, the spellcaster immediately ends the effect of any spell such as bewitching, charm, command, confusion, enthrall, fear, hypnosis, suggestion, etc.

If any such spells affecting a being's free will are cast on a priest who has prayed for and received but has not yet cast a free will spell, the priest has the option of immediately casting the free will spell, assuming the being has not yet performed any action during the current round. (The mind-affecting magic cannot be structured so as to prevent the casting of a free will spell if conditions permit.) The decision whether or not to cast the free will spell must be made before any saving throws are rolled or magic resistance is checked. Casting a free will spell in this fashion counts as the priest's action for the current round.

**5th Level**

**Call Dinosaurs** (Pr 5; Conjuration/Summonning)

* Sphere: Summoning, Animal
* Range: 0
* Components: V, S, M
* Duration: Special
* Casting Time: 1 round
* Area of Effect: 1-mile radius
* Saving Throw: None

Through this spell, the divine aid of Ubtaco is invoked and manifested through the actions of dinosaurs of Chult (the Children of Ubtaco). When this spell is cast, a dinosaur or small group of dinosaurs is compelled to come to the caster at top speed and act in a way to help him or her. This spell summons a single gigantic or huge sized dinosaur or an individual or small group of smaller dinosaurs, at the DM's discretion. The dinosaur (or dinosaurs) is not under the direct control of the caster, but it does do what the caster verbally or physically indicates would help him or her, provided it is following the will of Ubtaco. The priest cannot specify the type of dinosaurs who will come to his or her aid—that is left to the will of Ubtaco (the DM decides).

This spell serves as a sort of minor divine aid to the casting priest. For instance, if a fighter in the priest's care fell into a swamp or river and was drowning, this spell might summon a large water-dwelling dinosaur to pull, carry, or lift the fighter out of the water. If the priests were tied up, it might summon a small group of rat-sized dinosaurs to chew through the bonds. If a group of hops hunters had camped within Chult and killed a number of dinosaurs for their teeth (something patently against the will of Ubtaco), it might summon a gigantic carnivorous dinosaur to wreck the hunters' camp and savage them—or it might summon a group of tiny dinosaurs to eat all their supplies and carry off their goods, forcing them to leave Chult and return to their homeland.

Dinosaurs summoned by this spell do not attack their summoners. When the single, immediate task for which they were summoned is completed, the dinosaurs retreat back into the jungle and resume their normal animal behaviors. Note that summoning dinosaurs to aid in protracted, vague, or abstract plans, such as "to drive all foreigners from Chult" or "to kill all evil men in this village" does not work. The dinosaur or dinosaurs arrive, but then become agitated and leave after no direct, immediate actions are put forth.

Any priest of Ubtaco who abuses this spell by summoning dinosaurs in order to facilitate a hunt invariably suffers a gruesome, painful death in the jaws of a dinosaur for violating the divine intent of the spell.

The material component for this spell is the priest's holy symbol.
The ancient kingdom of Mulhorand is one of the last remaining lands in Faerûn whose inhabitants do not venerate the dominant Faérûnian pantheon. A family of deities, known as the Mulhorandi pantheon, rules Mulhorand as an absolute theocracy. At one point it incorporated the present-day lands of Sharn, Murghon, Thay, and the Raurin desert, corresponding to the height of the Mulhorandi empire, but their fortunes have since fallen considerably. Today the pantheon receives only token acknowledgment in Thay and Semphar (where the Faérûnian pantheon actually holds sway), and their flock of worshipers in Murghon is rapidly dwindling. In addition to marginal influence in Charsenta, the pantheon has rapidly extended its influence into the land of Unther, its ancient allies in the collapse of the Untheric pantheon, but the Mulhorandi powers are competing with a far more vigorous Faérûnian pantheon for the hearts and spirits of the people of Unther.

The powers of Mulhorand and the fallen deities of Unther are ancient in origin. Millennia ago, at the height of the Imaskari Empire, the wizards of that land wielded immense power and in their pride refused to bow down to any divine entity. When the population of their lands collapsed in a calamitous plague, the godless sorcerers of that empire opened a pair of gates to another world. In a series of lightning raids, they captured countless slaves and brought them back to Abeir-Toril, and then permanently closed all connections between those lands and the Realms. These newly arrived people came from two different regions and time periods of that world, but quickly intermarried with each other and the surviving Imaskari citizens to form a race of people known as the Mulan. Despite harsh repressions from the wizards, the Mulan maintained their faith in the deities of their home world and offered up countless prayers for their salvation and emancipation.

As heard their prayers, and summoned the god Phah, an ancient deity of Wildspace whose faith had originated in the home world of the Mulan and whose followers had recently discovered Realmspace, the crystal sphere containing Abeir-Toril. At Ao’s request, Phah returned to his home world and assembled the two relevant pantheons of that sphere. He explained what had happened to his faithful and conveyed the Mulan’s prayers for salvation. Phah then relayed Ao’s invitation to the two pantheons to extend their sphere of influence into the Realms. Since the Imaskari had created an unbreachable magical barrier between the two worlds that denied the entrance of the gods of the Mulan into Realmspace (in a process similar to that employed by the Sorcerer-Kings described in the Encyclopaedia Magica Volume 3 and the Book of Artifacts), the only way the pantheons could enter Abeir-Toril was to send avatars through Wildspace accompanied by Phah. Phah explained that these avatars would be cut off from their divine essences in the Outer Planes for eternity, in order to preserve their future, and hence needed to be as powerful as possible if they were to battle the Imaskari wizards. Creating such powerful avatars, known as manifestations, required a great sacrifice of divine power.

Both Ra, the head of the family of deities who would become the Mulhorandi pantheon, and Enill, the patriarch of what would become the Untheric pantheon, agreed to Ao’s offer, as did many of their divine offspring. Phah led the god’s manifestations through the darkness of Wildspace with a powerful artifact known as the Beacon of Light (described in Volos’s Guide to All Things Magical).

Re (as the manifestation of Ra was known) and his children rode in a huge war galley known as the Matet. (At night it changed into a simple barge known as the Semkter.) The manifestations of Enill and his children rode in the Galley of Gods (described in the Encyclopaedia Magica Volume 3), constructed by Erlik, god of rivers and oceans, who chose not to accompany them.

The two divine families landed on the highest peaks of a range of mountains on the northeastern edge of the Imaskari empire known today as the Teyla Shan (Godwatch Mountains). There they further divided their remaining divine essences and created lesser, mortal forms of avatars, known as incarnations. These incarnations descended into the fertile plain below and went amongst their long-forsaken peoples. The most talented they made priests, and the truly faithful were transformed into divine minions. (Phah created no manifestation, incarnations, or divine minions, and hence was never worshiped by the Mulan. He is remembered, however, as the founder of the Mulhorandi pantheon by the Mulan.)

Before the overly complacent wizards realized what was occurring, their Mulan slaves rose in open rebellion. Many of the incarnations and hundreds of their divine minions were destroyed in the subsequent battles with the Imaskari sorcerers, and the rebellion began to founder. Then the manifestations emerged from the mountains along a path that would become known as the Road to the Gods and unleashed the full power of their divine fury. Having already expended much of their magic, the godless wizards and the Imaskari Empire quickly collapsed in a conflagration that devastated the land and created much of the Raurin Desert.
The manifestations led the shattered remnants of the Mulan westward into more fertile lands occupied by a people known as the Turami. The Mulan whose ancestors had primarily venerated Ra settled with Re and his children on the eastern shore of Alamber Sea where they interbred with the Turami and founded the nation of Mulhorand. Enlil, his family, and their worshipers continued on to the western shores of the Alamber Sea where they founded the nation of Unther, driving the "barbarian" Turami of that region even farther west into present day Turmish.

The manifestations retired soon after to the isolation of their towering palaces to concentrate on breaking through the barrier constructed by the Imaskari wizards, leaving their incarnations and their human descendants to rule as god-kings. Occasionally these incarnations would be slain, but the manifestations would always reform them in the physical body of one of their human descendants. In subsequent centuries, Mulhorand and Unther fought several territorial wars, but, in the spirit of past cooperation, the manifestations roused themselves to declare a permanent truce, with the River of Swords an eternal boundary between the two nations.

Whether the manifestations might have succeeded in reconnecting with their divine essences in the Outer Planes is unanswered due to the dramatic interruption of the Orcgate Wars (which began in -1075 DR). It is believed that the Theurgist Adept Thayd, last surviving apprentice of the Imaskari wizards, opened a gate to a third world just prior to his execution in -1081 DR for inciting the wizards of Mulhorand and Unther into rebellion. Five years later in -1076 DR, a horde of a humanoid species previously unknown in Mulhorand and Unther discovered that gate and poured through seeking new lands to plunder. The manifestations emerged from their towers to lead their armies against these "orcs." In response, the orc shamans summoned the avatars of their pantheon to defend them. In a titanic clash known as the Battle of the Gods, Re was slain by the orci patriarchal deity, Gruumsh, in -1071 DR, and many senior members of the Untheric pantheon were slain, including Inanna, Giru, Ki, Marduk, Nanna-Sin, Nergal, and Utu. The avatars of the orc deities were severely weakened in the battle, however, and the Mulhorandi and Untheric pantheons rallied to defeat them two years later, subsequently driving the orcs
from the region in ~1069 DR. The fallen manifestations and their associated incarnations vanished from the Realms, but left part of the power of their manifestations to be absorbed by the deities left behind. (Their deaths allowed them to bypass the ancient barrier and their manifestations were reabsorbed by their divine essences in the Outer Planes.) Following the Orgeate Wars, the Mulhorandi manifestations battled each other to succeed Re as leader of the pantheon. Set slew his chief rival for the throne, Osiris, in ~1050 DR, but Horus, who had absorbed Re's divine power, became Horus-Re, drove Set back into the Realms, and the mortality of Osiris then resurrected Osiris (whose divine essence had not yet left the Realms) in ~1048 DR, and the surviving Mulhorandi pantheon, except for Set, united behind Horus-Re. In Unther, after a few centuries, Entil (also known as Anu) abdicated in favor of his son, Gilgale, and was sent back into the Realms. Ishtar gave the power of her manifestation soon after to Isis and vanished as well. The remaining gods retreated to their temples to continue their ancient work trying to circumvent the divine barrier constructed by the Imaskari wizards.

Little changed in the status of the Mulhorandi pantheon for centuries until the Time of Troubles. During this intervening age Mulhorand (and Unther) shrank significantly in territory. The manifestations of the Mulhorandi pantheon emerged only to battle the summoned monsters and minor powers unleashed in the final battle of ancient Narfell and Raum Bearten Barrows. The surviving Faerûnian god of thieves, was permitted to cultivate a following in Skuld, and, in exchange, Bast, goddess of pleasure and cats, wandered off into the western Realms where she was venerated as Sharaess, though she still has a small following under her original name in Mulhorand. In Unther, Gilgale, whose manifestation was involved in the day-to-day details of ruling Unther, changed significantly. As the centuries passed and Unther declined in prosperity and influence, as the gods grew and the people's hatred grew, Gilgale became a cruel and jealous lord. He managed to drive all the remaining Untheric divine manifestations from Realmspace except for Ramman and Ishtar (Isis). Assurian/Quarr had been driven from Unther by Ramman centuries earlier and allowed by Aoa to gain worshipers in the sphere of influence of the Faerûnian pantheon in exchange for allowing Mystra's worship in Unther.

When the Time of Troubles came, all of the Mulhorandian and Untheric manifestations were reduced significantly in power, as were the members of the Faerûnian pantheon. The god-kings attempted to regain some of their power by absorbing the divine fragments held by their incarnations (sending the mortal incarnations into comas), but to no avail. During the Time of Troubles, Ramman was slain by Assurian (Quarr) in revenge for his having driven that deity from Unther centuries earlier, but Anubh seized the Untheric war god's portfolio and drove Assurian from Unther again.

At the conclusion of the Time of Troubles, Aoa dispersed the magical barrier separating the surviving gods of the Mulan from their divine essences in the Outer Planes. The manifestations disappeared from the Realms, having rejoined with their Outer Planes' essences, and their incarnations emerged from their comas as merely mortals—mortals with exceptional abilities or great skills, but mortals nonetheless. Aoa allowed only those gods whose manifestations had maintained a continuous presence in the Realms until the Time of Troubles to maintain a body of worshippers in the Realms. A three-headed incarnation of Tiamat, an ancient foe of the Untheric pantheon slain long ago by Marduk, reappeared in the Realms prior to the Time of Troubles through the efforts of a cult who venerated its god-king's traditional enemy in a desperate attempt to throw off its tyrannical yoke. During the Time of Troubles, Gilgale slew this relatively weak incarnation of the chromatic dragon queen, but her essence dispersed into the three most powerful chromatic dragons of the appropriate colors in the region.

Tchazar, a red dragon who styled himself "Father of Chesenta" and who had been seeking godhood for centuries, received one fraction of Tiamat's essence. He felt compelled to seek out Gestianus, a crippled great blue wyrmling who also served as a receptacle of Tiamat's divine power, and then slew her and devoured her corpse. Tchazar felt the divine power surge through him and sprouted a blue head. He then sought out green Skuthosin, spawn of Chathuulandroth, in his quest to completely absorb Tiamat's divine essence. After an abysm as many of Unther's citizens as possible, sprouting a green head, his mortal form was then totally subsumed by Tiamat, and the chromatic dragon was once more manifest in the Realms. After the Godswar, Tiamat battled Gilgale (who found his power much reduced to that of a demipower) across the Outer Planes and in Unther, destroying much of the city of Unthalas. Gilgale died, as did one of Tiamat's avatars, and Tiamat was greatly weakened to the point where she ceased granting spells to her worshippers for a time. However, she has quietly and secretly returned and continues to foment trouble in Unther, Chesenta, Vaish, and, very recently, within the ranks of the Cult of the Dragon. Currently, the Untheric pantheon is essentially deceased, with only Tiamat remaining, working only covertly, and now operating to such a great extent within the sphere of influence of the Faerûnian pantheon and outside of her Untheric persona that it seems inevitable that she join that pantheon by default at the end of the Year of the Tankard (1370 DR) or the middle of the Year of the Unstrung Harp (1371 DR). The Mulhorandi pantheon has finally been reconnected with its divine essences in the Outer Planes and no longer maintains manifestations in the Realms, nor the mortal, lesser deities known as incarnations. Effectively the Mulhorandi gods are now governed by the same rules as the Faerûnian pantheon. However, each remaining Mulhorandi deity does maintain a connection with its primary former living incarnation that allows that mortal to easily summon an avatar of the deity to whom the incarnation was formerly connected. (The relatively youthful pharaoh of Mulhorand, Hornest III, is tending the patience of Horus-Re by demanding the constant presence of an avatar of Horus-Re near him.) The remaining god-kings (mortal descendants of incarnations) are simply human descendants of Re and his family, albeit with abilities far above the human average.

The gods of the Mulhorandi pantheon are also rapidly becoming aware of their precarious situation given Aoa's decree that their power in the Realms is proportional to the number and fervor of their worshippers. With Thay and Semphar now beyond their sphere of influence and Murghom rapidly slipping from their grasp, it has suddenly become crucial to the Mulhorandi pantheon to connect many of their mortal worshippers to their faith. Whether the Mulhorandi pantheon grows in power, remains stable in power and influence, or withers in the face of the ever-expanding Faerûnian pantheon is a question which will not be answered for many years to come.

**General Spells of the Mulhorandi Pantheon**

**7th Level**

**Summon Divine Minion (Pr 7; Conjuration/Summoning)**

- **Sphere:** All, Summoning
- **Range:** 10 yards
- **Components:** V, S, M
- **Duration:** 1 turn/level
- ** Casting Time:** 1 round
- **Area of Effect:** Special
- **Saving Throw:** None

This spell, previously known simply as summon minion, is available only to priests of the Mulhorandi pantheon. It enables the caster to summon one divine minion or the MONSTROUS COMPRENDEUM entry at the back of this sourcebook. The minion appears where designated by the caster within the spell's range. The divine minion serves the priest faithfully, performing any command that does not violate the dictates of its deity. This includes giving up its life in combat. Only one minion may serve a priest at a time.

The material components for this spell are the priest's holy symbol and a large gem of at least 1,000 gp value, which must be sacrificed to the deity in the casting (and is destroyed in the process).

**Assurian**

See entry for "Hoar" in the Faerûnian Pantheon (Demipowers) chapter.

**Anhur**

(General of the Gods, Champion of Physical Prowess, Supreme Marshal of All Armies, the Falcon of War, God of War, Thunder, Rain, and Storms)

**Lesser Power of Arcadia, CG**

- **Portfolio:** War, conflict, physical prowess, thunder, rain, storms
- **Aliases:** Ramathay (Thay), Ramman, Rumathay, Ramathay (Unther)
- **Domain Name:** Yigard/Nerath
- **Superior:** None

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Special Att/Def: Anhrur is proficient in the use of all weapons, but specializes only in the lance. The lance that he employs in combat is a powerful weapon. In addition to being a godly lance +5, it has the abilities of a ring of fire resistance, a ring of protection, an amulet of the planes, and a salamander of pure good. Anhrur's lance has been known to change shape into the form of a giant, two-handed sword that resembles a cross between a scimitar and a khopesh. This change does not detrimentally affect Anhrur's ability to wield it.

When in his battle rage, Anhrur has been known to seize a fallen warrior's weapon or wrench an opponent's blade from his hands and wield it in one or both of his left hands. When he does so, he gains a single extra attack per round at no penalty for such a weapon. Battle-trained animals obey him unquestioningly unless under the influence of magic of exceptional strength. Another deity's power over another deity's power is constantly on the alert. He never stops moving, and his eyes never stop scanning the horizon. Unlike much of the rest of the Mulhorandi pantheon, Anhrur appreciates the humor of mortals and does not necessarily find their presence tiresome. He has a hearty laugh and an ever-present smile when not engaged in battle. A shadow of guilt haunts the eyes of the General of the Gods, as he will never forgive himself for earlier failures to defend Mulhorand, particularly against the Red Wizards.

Anhrur and Hrorus-Re do not get along well. Hrorus-Re is the god of eternity and protect of souls, the great white advocate of change and conflict. Prior to the Fall of the Gods and during the Time of Troubles, Anhrur's church was on the defensive from a campaign of political attacks by the clergy of Hrorus-Re, but it has since recouped much of its losses, in large part due to the recent aggressive actions of the God of War.

Anhrur's portfolio overlaps with Isis somewhat in the domain of weather. Anhrur is seen as the controller of weather in Unther in his alias as Ramman, whereas Isis is the predominant mistress of the weather in Mulhornand, though warriors and fighting sailors in Mulhornand most often ask Anhrur for favorable winds and the absence of ill weather before a battle. Anhrur's domain is seen to focus more on storms, lightning, and thunder in either country, whereas Isis is responsible for all types of weather.

Anhrur and Nephthys cooperate together since their outlooks are similar and they both see the forces of Thay as their main foes. Anhrur and Bast have an off-again, on-again relationship that swings from deep love to indifference and involves frequent spats. Anhrur never lets it goad him, but both of them would always help each other when it comes to matters of importance.

When the ancient Untherian deity Assuran, known to westerners as Hoor, killed his ancient rival, Ramman, at the end of the Godswar in revenge for his centuries-old banishment, Anhrur moved boldly to claim Ramman's portfolio over his Untherian subject in combat. A shadow of guilt lingers on Ramman anyway, solidifying his status as a lesser power. Assuran was once again driven from Unther, this time vowing revenge against Anhrur.

Anhrur also distinguished himself during the Time of Troubles battling the guardian of Scolathm, the great white advocate of the salvagin, who prowled the Alamber Sea. Since their battle, however, salvagin attacks against the coastline population centers of Mulhornand and Unther have increased dramatically in reverse.

Anhrur is served by divine minions that can assume the form of a lion.

Anhrur's Avatar (Fighter 30, Crusader 20, Ranger 15, Mage 7)
Anhrur always appears as a four-armed Mulhornand warrior with blood-red skin, dark hair and a short, tightly braided beard. He wears a tri-plumed headdress and a kalsariss made of scale or lamellar mail. He holds a mighty lance in his tight arms. His dark eyes are alert and dance with the anticipation of his opponents' next moves. He initiates combat only against those of evil alignment, but answers any attack upon himself or his followers with great rage and determination. Anhrur can cast priest spells from the all, astral, charm, chaos, combat, creation, divination, guardian, healing, necromancy, protection, run, travelers, war, and warlock spheres and wizard spells from any school of magic except necromancy, although he favors the school of invocation/evocation.

AC -4; MV 15; HP 216; THACO -9; #AT 5/2
Dmg 2d6+21 (huge light horse lance +5, +4 Str, +2 spec. bonus in lance) MR 25%; SZ L (7 feet)
Str 25, Dex 25, Con 25, Int 19, Wis 20, Cha 15
Spells: Fire, 12/12/10/7/5/2, W: 4/3/2/1
Saves FPPDM 2, RSW 5, PP 4, BW 4, Sp 6

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there is much court intrigue between these two factions, though the priests of Anhur are not yet powerful enough to openly challenge Horus-Re's servants.

Anhur's temples are constructed as impregnable citadels. Often they resemble the great castles of western Faëton with steep roofs pitched to prevent aerial attackers from landing on them or effectively dive-bombing. Their walls are made of stone, and the most ancient sites of worship have weathered to a deep reddish brown in hue. Each temple contains an extensive armory and huge dungeons stocked with nonperishable supplies.

All priests of Anhur are addressed in public as "Lord Priest" or "Lord High Priest" (if of 9th level or greater). Within their ranks, priests of Anhur use such titles as Bloodletter, Warmaker, Honor Brother or Sister, Swordsworn, Lionclaw, Defender, and Commander, but church hierarchies and titles vary widely from temple to temple. The clergy of Anhur is nearly equally divided between clerics, specialty priests (known as militars), and crusaders.

Dogma: Priests of Anhur are obliged to defend the territory of Mulhorand from foreign incursions, to keep the peace, and to maintain the law and order of the realm. They are to be honest, honorable, and chaste in their conduct, and to keep the peace and order in their communities.

Novices of the church are charged as follows: "Protect Mulhorand, for she is your mother. Fall upon her enemies as you would any who had done ill to your own mother. Show bravery and valor in combat, and protect your brothers and sisters in arms. Follow the wise advice of your commander as you would that of your parents, but take no actions that serve an ill cause. If your commander asks that you do ill, refuse; your actions will be vindicated by a council of at least three of your peers. Protect the people of Mulhorand and the property of the church of Anhur, for it is your home you defend with the fury of a lioness defending her cubs. Beware the wiles of Set, for his spies are everywhere, and his actions turn brother upon sister and parent upon child; his taint poisons the waters of the land of your heart.

Daily Activities: Priests of Anhur spend their morning hours practicing their martial skills. Afternoons are spent drilling Mulhorand's legions. Evenings are spent repairing weapons and armor or studying war strategies.

Anhur expects his clergy to develop and execute unorthodox and daring plans to regain Mulhorand's former glory. Much of his clergy's time is spent pursuing fantastic plans and countering the machinations of the priests of Horus-Re. For example, prior to the Time of Troubles, the clergy of Anhur secretly constructed a large fleet in Sultrim to assault the Thayan base on the Aldor (an island off the coast). Much of this fleet was wrecked in the great storms that shook the Alamber, and most of the remaining ships sank, destroying Mulhorand's shores from armies of sargogin. Nonetheless, the clergy of Anhur considered the exercise a success since they had destroyed Mulhorand's borders from an invader as was their duty.

Holy Days/Important Ceremonies: The month of Tarsakh is referred to in Mulhorand as the Time of Storms, and Anhur is said to walk the borders of Mulhorand during this time seeking out interlopers to drive off. The clergy of Anhur celebrates this time by engaging in a month-long tournament of nonlethal combat. The winner of the combat is known as the Chosen of Anhur for the following year (and receives an additional +1 attack bonus for the rest of his or her life on top of all other bonuses). The month-long tournament concludes on Greengrass with a festival known as the Sharpening of the Sword. On the rare occasions when Mulhorand has gone to war, major campaigns typically begin on or soon after this date.

The Remembrance Ritual is celebrated on Highharvestide. This somber festival is a day of self-reflection and a time to remember fallen comrades. It concludes on a joyous note with a literary of martial hymns thanking Anhur for military successes in the past year.

Finally, the clergy of Anhur have numerous (practically biweekly) holy days commemorating one major battle or another. Though these commemorative celebrations are largely ignored outside the clergy, the citadels of Anhur are sites of grand-spirited revelry during these festivals, and they sponsor many competitive sporting events on such days.

Major Centers of Worship: The center of Anhur's worship is Sultrim, though he has temples across Mulhorand, Unther (in his aspect as Ramman), and in Chessenta, where his worship is growing in popularity. The Blood Fortress in Sultrim, his most prominent temple, is a massive, granite castle marked by its seven obelisk towers of a deep red hue. Most of its internal walls are covered with elaborate frescoes depicting ancient battles and strategic maps of cities in neighboring lands. Its halls are lined with ancient weapons, armor, and imposing statues, some of which are animates of stone guardians.

Affiliated Orders: The Guardians of Skuld is an order of guardians from the priesthoods of Anhur, Osiris, and Isis whose existence has been formalized since the Time of Troubles and whose leadership has reverted back to the temple of Anhur from the clergy of Horus-Re. The Order of the Watcher Lists is a fellowship made up primarily of crusaders (but counts some clerics and specialty priests as members as well) that serves as the front line in the defense of Mulhorand. Members often take extended leaves to adventure beyond Mulhorand's borders and report back on developments in neighboring countries. The clergy of Anhur also includes hundreds of informal fraternities roughly corresponding to companies of troops in Mulhorand's armies.

Priestly Vestments: The clergy of Anhur dress in kalasiris (white, tight-fitting, linen skirts stretching from the waist to the knees), sandals lacing the kneecap, and a practica as an address. They typically wear a utilitarian pectoral collar that serves as a lower coif and breast plate and armlets and bracers that collectively serve as the equivalent of a vambrace. (Priests have a base AC 7 while wearing their full ceremonial garb.)

Priests of Anhur shave their heads bald, and paint three blue circles on their foreheads, indicating that they are a priest. They dye their skin a reddish tint and often tattoo the image of fierce monsters they have slain on their chests. High-ranking priests wear bejeweled gold pectoral collars shaped in the image of a lion and a skin of a great cat or other predator draped over their shoulders. The relative affluence of a priest's vestments loosely indicates his relative wealth, power, and prestige. The standard holy symbol of priests of the faith is a miniature lance.

Adventuring Garb: When girding for battle, priests of Anhur dress very practically and deck themselves out in the most appropriate form of armor available. Although the armor typical of western Faëton is available in Mulhorand, most wars, including the clergy of Anhur, choose some variety of scale mail or lamellar mail. The latter armor consists of small, overlapping plates of metal sewn together or stitched to a backing of leather or cloth and is equivalent to chain mail in protection.

Specialty Priests (Militars)

Requirements: Strength 15, Dexterity 14, Constitution 12, Wisdom 9

Prime Req.: Strength, Wisdom

Alignment: LG

Weapons: Any, but lance is the only allowed pole arm

Armor: Any

Major Spheres: All, charm, combat, elemental (air, water), guardian, protection, sun, war, weather

Minor Spheres: Divination, elemental (earth, fire), healing, necromancy, time

Magical Items: Same as clerics

Req. Props: Khopesh or scimitar (pick one), charioterie, modern languages (Untheric)

Bonus Props: Endurance

- Only humans of Mulhorandi extraction can be militars.
- Militars gain 2 bonus hit points per level of experience in addition other bonus hit points they are normally entitled to due to a high Constitution. This benefit ceases to apply after a militar stops receiving new Hit Dice (in other words, after 9th level).
- Militars receive Constitution hit point adjustments to their Hit Dice as if they were warriors.
- Militars can select nonweapon proficiency packages from both the priest and warrior groups with no crossover penalty.
- Militars can cast stumble or command (as the 1st-level priest spells) once per day.
- At 3rd level, militars are able to cast armor or shield (as the 1st-level wizard spells) once per day.
- At 7th level, militars are able to make three attacks every two rounds.
• At 7th level, militars are able to cast bird of prey (as the 3rd-level priest spell) once per day.
• At 10th level, militars are able to cast thunderstroke (as the 4th-level priest spell).
• At 13th level, militars are able to make two attacks every round.
• At 15th level, militars are able to cast flame strike (as the 5th-level priest spell) once per day.

Anhurite Spells
1st Level
Stumble (Pr 1; Enchantment/Charm)
Sphere: Combat
Range: 20 yards
Components: V, S, M
Duration: 1 round/level
 Casting Time: 4
Area of Effect: 1 creature
Saving Throw: Neg.
This spell causes any creature within its area of effect to stumble. While victims are affected by a stumble spell, they suffer a -4 penalty to their attack rolls, their movement rate is halved, and they lose all bonuses due to Dexterity. If a target rolls a successful saving throw vs. spell, she or he is completely unaffected.

The material component for this spell is a drop of oil.

3rd Level
Bird Of Prey (Pr 3; Invocation/Evocation)
Sphere: Combat
Range: 60 yards + 10 yards/level
Components: V, S
Duration: 2 rounds/level
 Casting Time: 6
Area of Effect: One being
Saving Throw: None
This spell creates a hawk-shaped region of force that hovers above the targeted being. Every round, beginning the round after the spell is cast, the bird of prey dives down upon the spell target. It attacks with the spellcaster's base THAC0, with a +2 bonus to hit, and has a +3 initiative bonus over the initiative rolled by its caster in a round. (Thus, if the casting priest or the casting priest's group rolled an initiative of 5, the bird of prey would have an initiative of 2.) If the phantom bird of prey strikes its intended target, it inflicts 2d+2 points of damage. Whether it hits or misses, it immediately circles back up and prepares for another attack until the spell effect expires. When possible, the bird of prey likes to climb to 30 to 40 feet above the spellcaster, though such a height is not necessary for the spell to function. The intended target of a bird of prey cannot be changed once the spell is cast, and the spellcaster need not concentrate to maintain the effect. The target of the spell need only be in range when the spell is cast; if the target being moves out of range using normal movement while the spell is in effect, the bird of prey continues its pursuit.

While a bird of prey can be perceived as a hawk-shaped shimmering region by those who look carefully, attacks against it have no effect. Only a dispel magic or similar incantation affects a bird of prey, ending the spell immediately. Otherwise, the only way to escape a bird of prey is to employ blink, dimension door, teleport, or other forms of magical travel. If the intended target escapes in such a fashion, the bird of prey automatically loses track of its target and immediately dissipates. Invisibility offers no protection, assuming the spellcaster could detect the target to begin with. Shield spells do not negate a bird of prey, but they cause it to automatically miss while they are in effect.

Detect Ambush (Pr 3; Abjuration) Reversible
Sphere: Divination
Range: 50 yards + 10 yards/level
Components: V, S, M
Duration: 1 turn/level
 Casting Time: 5
Area of Effect: Special
Saving Throw: None
This spell detects sentient creatures of hostile intent within range who mean to do harm to the caster by lying in ambush. It does not detect traps that will surprise the caster or individuals who might do harm to the caster if they were encountered; the targets of this spell must be expecting the caster to come and be lying in wait to harm him or her.

The reverse of this spell, undetectable ambush, makes one sentient being waiting in ambush proof against this spell or any other divination spell (from the school of the sphere) which would have the same effect. For example, undetectable ambush would prevent an ambush from being detected by a detect good or detect magic spell.

The material component for this spell is a possession taken from an enemy (not necessarily the one who is lying in ambush).

4th Level
Thunderstroke (Pr 4; Evocation)
Sphere: Combat, Weather
Range: 40 yards + 10 yards/level
Components: V, S, M
Duration: Instantaneous
 Casting Time: 7
Area of Effect: 1 creature
Saving Throw: 1/2
This spell enables the priest to call upon the wrath of Anhur and summon a bolt of lightning to strike a single target. This bolt causes 1d4 points of damage plus 2 points of damage per level of the priest, to a maximum of 44 points. If the target rolls a successful saving throw vs. spell, the damage is halved.

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

Bast
See entry for "Sharee" in the Faerûnian Pantheon (Demipowers) chapter.

Geb
( lord Earth, King of the Riches Under the Earth, Father Under the Stars and Sands)
Lesser Power of the Elemental Plane of Earth, N
PORTFOLIO:
The earth, miners, mines, mineral resources
ALLIES:
Gebphant (Thay), Gebakotep (Unther)
DOMAIN NAME:
Elemental Plane of Earth/the Caverns Under the Stars
SUPERIOR:
None
ALLIES:
Iiss, Osiris, Nephthys, Flamand Steelskin, Moradin; also Shu, Tefnut, and Nut, all who are not reachable from the Realms
FOES:
None
SYMBOL:
A mountain
WOR. ALIGN.: Any

Geb, god of the earth, is one of the oldest deities of Mulhorand. Following their creation by Ra, Shu, and Tefnut produced numerous offspring. The first of these was Geb, who became the earth. Geb was so enraptured with his sister, Nut (the sky), that they instantly embraced. After they had produced four children of their own (Iiss, Set, Osiris, and Nephthys), Ra instructed Shu to break up the embrace of Geb and Nut. When the Mulhorandi pantheon left for Abein-Torli, Ra commanded Geb to send a manifestation and for Nut to remain behind with Shu and Tefnut in order to further separate the prolific pair.

Geb was once a curious and quick-tempered god, but he has mellowed since his birth and now takes a more even-tempered, safe, and cautious approach to life. He speaks with a deep bass voice and emphasizes his words by striking the ground with the base of his staff, creating minor tremors with each stroke. He is jovial and appreciates humor both subtle and broad. He rarely engages in emotional displays, although his eyes burn hotter when he discovers a precious gem or rich vein of ore or when he is angry.

Geb is served by divine minions that can assume the form of a cave bear.
Geb's Avatar (Fighter 25, Mage 23, Cleric 15)

Geb appears as a huge, regal Mulhorandi man of defined but craggy physique. He has dark brown skin, smoldering, dull red eyes, and a short, tightly braided beard the color of his skin. He wears a kalarisit in flowing earth tones, a golden Mulhorandi crown, and beaten gold bracers around his upper arms. He casts spells from any school or sphere, although he favors the school and sphere of elemental earth. All elemental earth school or sphere spells he casts take effect at up to triple normal effect in all respects at his complete control.

AC –4; MV 15; HP 209; THAC0 –4; #AT 5/2
Dmg 1d8+19 (quartessential +3, +14 Str, +2 spec. bonus in quartessential) MR 30%; SZ L (10 feet)
Sth 25, Dex 23, Con 25, Chr 22, Wis 20, Cha 22
Spells: 9th/8th/7th/6th/5th/5th/5th/5th/5th/5th
Saves PD 3, DR 3, FP 4, BW 4, Sp 4

Special Att/Def: Geb traditionally carries a quartessential +3 in combat that can duplicate the function of any magical item or spell relating to the earth. For example, he can command it to function as a spade of colossal excavation or to cast a transmute rock to mud spell. Geb is able to exert absolute control over any creature from the Elemental Plane of Earth within the Mulhorandi sphere of influence. He can summon 2d4 earth elementals to fight for him or employ an imprisonment or earthquake spell once per round in addition to his normal melee and/or spellcasting actions. The use of these two spells in this way are an ability, and they do not count against the total number of memorizable spells noted above.

Geb can instantly negate any spell involving earth, rock, mud, or the like. Only +3 or higher magical weapons can harm him, and he cannot be harmed by any physical weapon while he stands on solid ground. Geb regenerates 3 hit points per round while he is in contact with the earth.

Other Manifestations:

Geb often manifests as cracks forming in walls when his faithful risk mining into an unsafe section of earth. When pleased with a follower, he may manifest in the form of gems found at opportune moments. When displeased, Geb may manifest as an earthquake; its magnitude indicating the source of his displeasure. Traces of Geb manifest in the form of earth elemental sightings, when he wishes to lead his clergy or faithful to a particular spot in the earth. He may manifest as a dead canary when miners are about to uncover a pocket of lethal gas or as a giant brown rat flaying a mine immediately prior to a collapse. All gemstones and metal ores are sacred to him, but he is especially fond of gold, silver, and electrum, the naturally occurring alloy of the two. He sometimes shows his favor, presence, or disapproval by the actions or appearance of xorn, rust monsters, stone golems (of greater or lesser sort), bears, cave bears, moles, badgers, and odd-looking dwarves who appear to be Mulhorandi.

The Church:

CLERGY: Clerics, specialty priests
ALIGNMENT: NG, LN, N, CN
TURNS UNDEAD: C: Yes, SP: No
CMDN UNDEAD: C: No, SP: No

All clerics and specialty priests of Geb receive religious (Mulhorandi), reading/writing (Mulhorandi), and modern languages (Common) as bonus nonweapon proficiencies. As Mulhorandi, they all also know Mulhorandi as their native tongue. The priesthood is largely hereditary, and almost all of Geb’s clerics and specialty priests are members of the House of Gebharth, composed of human descendants of divine incarnations of Geb. A few dwarves and gnomes worship Geb, and, since the Time of Troubles, a handful of gold dwarves have been admitted to his clergy.

Geb’s worship reached its apex at the height of the First Empire, when he was considered an intermediate power, but Geb’s priesthood never involved themselves in politics and hence were slowly marginalized by the other priesthoods. Today Geb is treated with condescending respect, both by the other members of the Mulhorandi pantheon and by the people of Mulhorand. “Yes,” the priests of Horus-Re say, “Geb is a powerful deity and his wrath is frightening. But he is old, and it is probably for the best that he really does not involve himself very much in the affairs of the Mulhorandi.”

Temples to Geb are always constructed underground, preferably in large, natural caverns greatly expanded by miners. Such sites exhibit great natural beauty (or deliberate imitations thereof) and include many of the cave formations found in living caverns, such as stalactites, stalagmites, columns, draperies, flowstone, and gypsum flowers, as well as underground pools, springs, and streams.

All priests of Geb are supposed to be addressed in public as “Lord Priest” or “Lord High Priest” (if of 9th level or greater), but haughty priests of other faiths often drop the honorific “Lord.” Within their ranks, priests of Geb use such titles as Minor, Major, Deed-judge, Earthclaw, and Earthheart, but titles vary from temple to temple. Only about 15% of Geb’s clergy are specialty priests, known as earthchildren, as the god of earth has been slow to convert his priesthood.

Dogmas: Priests of Geb are friends of the earth. They have much in common with dwarves in that they love deep caverns and the splendors of mighty mountain ranges. Geb’s clergy are commanded to seek out new veins of ore and gems, to fund and construct new mines that reveal Geb’s beautiful creations, and to assist miners in the safe recovery of minerals and gems from the depths of the earth.

Novices of the church are charged as follows: “Know the earth. Explore its beauties and reveal its hidden secrets, but do so in such a way as to highlight their fundamental mysteries, not merely to exploit their monetary value. Protect those who work in the earth with respect and punish those who ravish it of its treasures without regard. Become one with the earth. Serve Geb, earthchildren, who abides in it. Geb will lead you to inner peace through steadfast knowledge and lend you the strength of the living rock to defend and protect in your time of need.”

Day-to-Day Activities: The clergy of Geb spend their days side by side with miners digging tunnels, with prospectors panning for gold, and with blacksmiths forging weapons and armors. To assist Geb in his work, priests must search out a new vein of ore or precious stones or lose their priestly abilities until they do so. Senior priests often go to the cities and seek funding from the clergy of Nephthys to excavate new mines and quarries.

Holy Days/Important Ceremonies: Each evening, a priest of Geb must locate one precious stone or mineral and bury it in the dirt while speaking evening prayers. The following morning, the priest must excavate the gem and offer it up to Geb while repeating morning prayers. These twin ceremonies, known collectively as the Hidden Gift and the Beautiful Joy, celebrate Geb’s bequest to the world and the discovery of the earth’s precious secrets.

The first of the Month, a month known to those who visit Mulhorand’s mountains as the Time of Melting, is celebrated in a festival known as the Unwrapping. Mountains streams fill with the runoff of alpine snow around this time, often exposing new caves and veins to mine. The last day of Nightfall, known as the Day of Drawing Down, is a solemn ceremony marking the death of those died in the depths of the earth and mountains during the year. The entrance of at least one abandoned mine shaft is collapsed each year to commemorate the occasion.

Major Centers of Worship: Geb is worshiped mostly by miners, who set up crude shrines to him. His image adorns the openings of mine shafts. Each mountain range within the geographic sphere of influence of the Mulhorandi pantheon includes at least one major temple to Geb.

During the Time of Troubles, Geb regained some of his ancient nature, and he led an army of his most faithful followers to construct a secret temple known as the Golden Forge in the depths of the volcano on the island known as the Ship of the Gods. The clergy of this temple spend most of their waking hours struggling to prevent the volcano from exploding as it has been threatening to do since before the Fall of the Gods. Only their diligent efforts have prevented the coast of Unther from Shusel to Mesembrin from being buried in 10 feet of volcanic ash, although this fact is known only to a handful of outsiders.

Affiliated Orders: While the church of Geb sponsors no military or knighthood orders, most adventuring priests of Geb are members of the Fellowship of the Mithral Mountain. The members of the society are united in their search for a near-mythical mountain laden with countless veins of mithral. The Brotherhood of the Pick is a society whose membership includes most miners in Mulhorand, and serves as a union of sorts for negotiating with the nobility of the land and armory. At least once per year, Geb’s priests gather at the summit of the Mithral Mountain, and Geb’s priests and followers by the thousands converge on the mountain to celebrate the anniversary of Geb’s arrival in the world.

Priestly Vestments: The clergy of Geb garb themselves in simple blacksmith’s aprons over a kalarasit and iron-shod boots. They typically sport plain, burnished steel pectorals inlaid with gems and precious stones and bracelets and armbands of gold, silver, or electrum. (Priests of Geb have at least one base AC 7 while wearing their ceremonial garb.)
Priests of Geb shave their heads bald, but male priests grow small beards on their chins that are kept tightly braided. They paint three blue circles on their foreheads indicating that they are priests and tint their skin deep brown. The relative worth of the metal used and gems inlaid in a priest's ceremonial garb indicates his or her relative affluence. The standard holy symbol of the faith is a miniature pick.

Adventuring Garb: When adventuring, priests of Geb dress practically for the mission and the danger they anticipate. They usually wear some form of metal armor, typically of heavier construction than is normal for Mulhorand.

Speciality Priests (Earthchildren)

Requirements: Constitution 11, Wisdom 9
Prime Req.: Constitution, Wisdom
Alignment: N
Weapons: All bludgeoning (wholly Type B) weapons, footman's pick
Armor: Any predominantly metal armor
Major Spheres: All, astral, elemental (earth), guardian, protection, healing, summoning, time, wards
Minor Spheres: Combat, creation, elemental (air, fire, and water)
Magical Items: Same as clerics
Req. Props: Mining, mountaineering
Bonus Props: Appraising or gem cutting (pick one), endurance

- Dwarves can be earthchildren, though dwarven culture frowns on this choice somewhat as a deviation from tradition. In the future, gnomes may also be admitted to the clergy, but none have been thus far since gnome cultural peer pressure is very strong against this life choice.
- Earthchildren have 60-foot infravision.
- Earthchildren permanently add 1 point to their Constitution scores and their Strength scores. This bonus may not take their ability scores past 18 and does not convey exceptional Strength. They also permanently subtract 1 point from their Charisma scores, though this subtraction may not take them below racial minimums.
- Earthchildren receive a +3 bonus to their use of the mining nonweapon proficiency and a five-slot bonus (±50% to mountain climbing with proper equipment) to the mountaineering nonweapon proficiency.
- Earthchildren can cast detect metals and minerals (as the 1st-level priest spell) once per day.
- At 2nd level, earthchildren can detect grades and slopes as a dwarf does.
- At 3rd level, earthchildren can detect stonework traps, pits, and deadfalls as a dwarf does.
- At 5th level, earthchildren can cast dust shield (as the 3rd-level priest spell) once a day.
- At 7th level, earthchildren can cast dig (as the 4th-level wizard spell) once a day.
- At 10th level, earthchildren can conjure earth elemental or dismiss earth elemental (as the 7th-level priest spell and its reverse) once a day.
- At 13th level, earthchildren can cast move earth (as the 6th-level wizard spell) once a day.
- At 15th level, earthchildren can cast earthquake (as the 7th-level priest spell) once a day.
- At 20th level, earthchildren can cast sink (as the 8th-level wizard spell) once a day. Creatures (but not magical items) receive a -3 penalty when making a saving throw against the use of this ability.

Gebhide: Spells

1st Level

Detect Metals and Minerals (Pt 1; Divination)
Sphere: Divination, Elemental (Earth)
Range: 0
Components: V, S, M
Duration: 1 turn +1 round/level
 Casting Time: 1 round
Area of Effect: 10-foot, 120-foot path
Saving Throw: None

This spell allows its casters to divine the location of a single type of ore or mineral deposit. Casting priests concentrate on finding a specific type of metal or minerals. Priests can detect different types of metals and minerals (including gems) during for spell's duration but only one type can be detected per round. If the substance is within a path 10 feet wide and 120 feet long, the exact location and approximate quantity of the metal or mineral is revealed. Casters can find metals and minerals of any type and can determine whether they are in a pure, refined form (pure silver, for example), raw ore (iron ore), or alloy form (adamantine). Casting priests can move at a walk and maintain the spell, but they cannot engage in strenuous activity and maintain it.

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

2nd Level

Arm Hammers (Pt 2; Invocation/Evocation)
Sphere: Combat
Range: 0
Components: V, S, M
Duration: 1 turn/level
 Casting Time: 5
Area of Effect: The caster
Saving Throw: None

This spell enables the priest to transform his or her forearms and hands into nonmagical adamantine hammers with which she or he can chip away solid rock. While under the effects of this spell, the spellcaster can hammer away with both arms at an incredible speed, doing 1 point of damage per area and level (see the earthquake spell) for average structural buildings per turn, as well as to move structures per turn. When tunneling into any form of rock, the spellcaster can create a passage at a rate of 1 foot per round, or 10 feet per turn. This passage is large enough for a creature of similar size to the spellcaster to walk through.

It is difficult to employ arm hammers in combat, as opponents tend to weave and dodge and the heavy weight of the hammers makes it difficult for the spellcaster's casters to maintain their balance if they are not striking a fixed, immovable target. As a result, although priests can accelerate the rate at which the arm hammers swing to a near blinding rate, when the spell is used in combat, the priest receives only two attacks per round (one with each arm hammer) and must direct all of the attacks against a single opponent. Each attack strikes with a -3 penalty to hit and inflicts only 1d8 points of damage, as most hits with these cumbersome weapons are merely glancing blows. On a roll of a natural 20, the priest manages to connect solidly with an attack and inflicts 2d10 points of damage.

Arm hammers may be ended at any time by the casting priest. While under the effects of this spell, the casting priest must make a successful Constitution ability check every turn. If a check is failed and the spellcaster does not end the spell effect immediately, she or he must make an additional Constitution ability check every round thereafter. If the priest fails a second Constitution ability check at any point, the priest must make a successful system shock survival roll or die from the exertion. If the system shock survival roll succeeds, the spell ends immediately and the caster is exhausted, and must rest immediately and completely (not even walking is allowed) for at least 8 hours.

If an opponent casts shatter or a similar incantation on a priest employing arm hammers, the arm hammer spell effect ends immediately, and the priest suffers 2d8 points of damage. While under the effects of this spell, haste and slow spells have no effect on the spellcaster. In addition, casting spells with somatic or material components is impossible while under the effects of this spell.

The material components of this spell are the priest's holy symbol and two miniature stone hammers carved from a single stone using only stone implements.

3rd Level

Dust Shield (Pt 3; Evocation)
Sphere: Elemental (Earth)
Range: 0
Components: V, M
Duration: 1 round/level
 Casting Time: 6
Area of Effect: 1 square yard/level
Saving Throw: None

This spell is used to protect an area from dust, wind, and other airborne hazards. The dust does not build up in the area, and any dust that does enter the area is simply pushed aside by the dust shield. The dust shield is invisible and cannot be seen or heard. If the dust shield is broken or removed, the area returns to normal.
This spell creates a scintillating, invisible wall of force by causing the dust particles in the air to form an unbreakable barrier. During the casting, the priest must mentally picture the shape, size, and orientation of the barrier, but it must be two-dimensional. Once cast, the barrier is immovable and unaffected by magic except for a dispel magic spell or the mental command of the spellcaster (who may dismiss it at will). Priests of Geb commonly use this spell to shore up collapsing mine shafts, thus allowing miners time to escape.

If the dust barrier is less than 1 square yard in size, the priest can specify during casting that the dust shield attach itself to his or her left or right forearm. The priest can then use the barrier as a body shield providing a +3 (total) bonus to his or her Armor Class. Such a shield cannot be dropped (as it is not actually held), but its presence does not allow the priest to do anything with his or her shield arm that someone actually holding a real shield could not do. The spell cannot be used in this way in conjunction with a regular shield or a shield spell.

The material components of this spell are a handful of dust thrown into the air and the priest's holy symbol.

5th Level
Earthquake* (Pr 5; Alteration)
Sphere: Elemental (Earth)
Range: 30 yards
Components: V, S, M
Duration: 1 round/level
Casting Time: 1 round
Area of Effect: 3-foot diameter/level
Saving Throw: Special

This spell is a weaker and more targetable form of the 7th-level priest spell Earthquake. The area of effect is circular, and the priest can specifically target an area as small as a 3-foot-diameter circle up to the entire area of effect (a circle 3 feet in diameter per the caster's level) to suffer the effects of an earthquake.

When this spell is cast, a very localized tremor of high strength shakes the ground. Beings standing within the area of effect must make a successful saving throw or be thrown to the ground and stunned (unable to act) for 1d4 rounds and take 2d8 points of damage. If they succeed at their saving throws, they are thrown to the ground and take only 1d8 points of damage.

Buildings, mine walls, and other structures take 2 points of structural damage from an earthquake spell. If a building or a targeted part of a building suffers full structural damage, it is thrown down in rubble. The average structural point values for several different types of buildings and parts of buildings is given below.

<table>
<thead>
<tr>
<th>Structure</th>
<th>Structural Point Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Building, stone (small, one-story)</td>
<td>30-50</td>
</tr>
<tr>
<td>Building, wooden</td>
<td>8-16</td>
</tr>
<tr>
<td>Buttress</td>
<td>20*</td>
</tr>
<tr>
<td>Door, iron</td>
<td>10</td>
</tr>
<tr>
<td>Door, wooden</td>
<td>1</td>
</tr>
<tr>
<td>Door, wooden, reinforced</td>
<td>3</td>
</tr>
<tr>
<td>Drawbridge</td>
<td>10-15</td>
</tr>
<tr>
<td>Gate (double reinforced doors)</td>
<td>8-12</td>
</tr>
<tr>
<td>Gatehouse, stone</td>
<td>120</td>
</tr>
<tr>
<td>Palisade, wooden</td>
<td>6-12</td>
</tr>
<tr>
<td>Portcullis</td>
<td>12</td>
</tr>
<tr>
<td>Tower, round</td>
<td>40-80**</td>
</tr>
<tr>
<td>Tower, square</td>
<td>30-50†</td>
</tr>
<tr>
<td>Wall, curtain (per 10x10x10-foot section)</td>
<td>208</td>
</tr>
</tbody>
</table>

*All buttresses must be destroyed before what they support (a wall, a tower, etc.) takes damage.

**For towers roughly 20 to 40 feet high and from 10 feet to 30 feet in diameter (exterior measurements), not including buttresses.
†For towers roughly 20 to 40 feet high and from 10 feet to 30 feet square (exterior measurements), not including buttresses.
‡This category is most often used to destroy part of a larger structure such as a castle or outer wall. To cause a section of wall to crumble, the wall must take enough structural damage to destroy its entire height, not just the bottom or top 10-foot section.

Earthquake can also be cast as a cooperative spell. If multiple priests cast this spell simultaneously on the same area, the structural damage caused by each spell is multiplied by the number of casters participating. For example, three priests of Geb casting this spell could each inflict 6 points of structural damage (total 18), while four priests could each inflict 8 points of structural damage (total 32). A maximum of five Gebbite priests may cooperate in casting this spell (for a total of 50 points of structural damage in one area at once). The damage caused to beings in the area of effect is not multiplied, however, and this spell has no additional effect if cast simultaneously with an earthquake spell (or similar spell or effect).

The material components of this spell are a handful of gravel thrown to the ground and the priest's holy symbol.

Gilgeam (Dead)
(the Great, Father of Victory, Supreme Ruler of Unther)

Intermediate Power (then Demipower) of Acheron, LE

<table>
<thead>
<tr>
<th>Portfolio:</th>
<th>Strength, athletic prowess, the sky, battle, cities, the land of Unther</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alias:</td>
<td>Gilgamesh</td>
</tr>
<tr>
<td>Domain Name:</td>
<td>Formerly: Avalas/Zigguratux; currently adrift in the Astral Plane</td>
</tr>
<tr>
<td>Superior:</td>
<td>Enil (dead)</td>
</tr>
<tr>
<td>Allies:</td>
<td>None</td>
</tr>
<tr>
<td>Foes:</td>
<td>Tiamat</td>
</tr>
<tr>
<td>Symbol:</td>
<td>A clenched red fist backed by a golden sun on a black lozenge</td>
</tr>
<tr>
<td>Wor. Align.:</td>
<td>Any</td>
</tr>
</tbody>
</table>

Gilgeam was the supreme leader of the gods of Unther (what few were left) and ruler of that land before he was destroyed. Formally Gilgamen's titles included Master of Wars, Father of Victory, and God of the Sky and the Cities. He was also called the Supreme Ruler of Unther, Chosentsa, Threskel, Chundath, Turmish, the Shaar, and the Yairwood, although the Untheric throne in Unthalas had not had dominion over any lands outside of Unther proper for many centuries. The Father of Victory ruled the ancient land of Unther for over two millennia from his citadel in Unthalas, a massive zigurat built on the ruins of previous palaces. Although Gilgeam was technically an intermediate power of Acheron, his Realms-based incarnation was rejointed with his essence in the Outer Planes only briefly before being destroyed by Tiamat.

Gilgeam was known for his jealousy, cruelty, and pride; he was covetous of wealth and taxed his people heavily. He expended his divine power profligately to smite his enemies, both mortal and deific. In modern times, Gilgeam never created an incarnation as such a being might have been filled with a sense of justice and honor that the god himself lost long ago. The god-king of Unther did not father any children, since they could have been a threat to the security of his throne. Gilgeam was so hated and feared that he received very little worship from Unther's populace—not even the placating form of worship that sustains gods like Talos.

A three-headed incarnation of Tiamat, an ancient foe of the Untheric pantheon slain long ago by Marduk, reappeared in the Realms prior to the Time of Troubles through the efforts of a cult who venerated their god-king's traditional enemy in a desperate attempt to throw off his
tyrannical yoke. During the Time of Troubles, a still-powerful Gilgeam slew this relatively weak incarnation of the chromatic dragon queen, but her essence dispersed into the three most powerful chromatic dragons of the appropriate colors in the region. Tiamat was able to manifest her avatar in the Realms again after the Godswar following a misguided attempt by the red dragon Thahazar to seize her divine power during the Time of Troubles.

At the conclusion of the Godswar, Gilgeam found himself reduced to the level of a demipower in the Realms due to his centuries-long abuse of his worshipers (even after being reconnected with his true essence in the Outer Planes). As a result, his avatar in Unthalnas quickly fell to Tiamat's avatar when she resumed their ancient battle. When Gilgeam's outer planar essence in turn destroyed the avatar of the Queen of Chaos, and the chromatic dragon queen was known in Unther, along with much of the city of Unthalnas, Tiamat took their battle to the Outer Planes. In the end Gilgeam was destroyed and Tiamat was gravely injured. (See the Tiamat entry for more about the Chromatic Dragon.)

Gilgeam's Avatar (Fighter 30, Mage 25, Cleric 22)

Gilgeam was a tall, handsome, very muscular man with long, golden hair and a full, golden, ringleted beard. He usually wore kingly robes, but he went into battle with his mace and a bronze skirt that covered his lower torso and his upper legs. Gilgeam favored spells from the spheres of combat, law, and war, and the schools of abjuration and invocation/evocation, but could cast spells from all schools and spheres.

AC –4; MV 15'H, 22'; THACO +9; #AT 5/2
Dmg 1d6+20 (foottman's mace +5), +12 STR, +2 spec. bonus in footman's mace

MR 50%; SZ L (8 feet)
Str 24, Dex 22, Con 25, Int 23, Wis 20, Cha 22

Saves PPD2M, RSW 3, PP 4, EW 4, Sp 4

Special Att/Def: Gilgeam wielded the Rod of Eternal Victory except when wrestling, a skill in which he specialized. The Rod of Eternal Victory was a footman's mace +5 with all the powers of a rod of terror, a triple-strength rod of rulership, and a staff of thunder and lightning. He never loaned the Rod of Eternal Victory to anyone.

If the Player's Handbook rules for wrestling are used, Gilgeam suffered no penalty for wearing armor and received a +4 bonus to his attack rolls when wrestling and can change his result on the Punching and Wrestling Results table with a range of four lines above or below the actual result. If the martial arts rules from The Complete Fighter's Handbook or The Complete Priest's Handbook are used, Gilgeam was specialized in wrestling and had the equivalent of six extra stats devoted to continuing specialization in wrestling. If the unarmed combat rules from Player's Option: Combat & Tactics are used, Gilgeam was a grand master wrestler.

Gilgeam could cast a maximum-strength hurl thunderbolt spell (see below), strength, strength of one, or champion's strength once per round on himself or another being in addition to his normal allowable actions per round. He could call lightning in any weather conditions.

The Father of Victory always won in athletic contests with anyone short of a greater god. He could perform acts of incredible strength, like lifting a large building off its foundations or hurling a dragon turtle across a city, once per turn.

Gilgeam was immune to any sort of mental domination or rulership, to all enchantment/charm spells and spell-like effects that he did not wish to have effect him, and to the ill effects of any necromancy or necromantic spells or spell-like effects.

Other Manifestations

Gilgeam occasionally manifested as a massive boulder, a towering tree, or a lofty ziggurat as a warning against those who defied his will. Lightning bolts (as cast by a 10th-level wizard) would emanate at random from any of these forms and thunder would roll ominously in the distance while such manifestations were present. Sometimes Gilgeam would manifest as an incredibly powerful wind against which only his most loyal followers could make headway. Gilgeam also worked through various agents including beholders and their kin (including observers), efreet, fire giants, illithids, ogres, reavers, sword spirits, and huge, muscular, black stallions and bulls. Gilgeam sometimes indicated his favor by the discovery of a large, sparkling diamond. If the stone crumbled to worthless dust when touched, Gilgeam was extremely displeased with the recipient and his divine wrath was soon forthcoming; if the stone remained whole and it was donated to Gilgeam's church, a boon would be granted to the one who donated it by the church or Gilgeam himself.

The Church

Clergy: Clerics, specialty priests, crusaders
Clergy's Align.: LN, LE, NE, CE
Turn Undead: C; Yes, SF: Yes, CU: No
Con. Undead: C; Yes, SF: Yes, CU: No

All clerics, specialty priests, and crusaders of Gilgeam received religion (Untheric), reading/writing (Untheric), and modern languages (Common) as bonus nonweapon proficiencies. As Untheri, they all also knew Untheric as their native tongue. Gilgeam required that every member of his priesthood be a full-blooded Mulan human.

The church of Gilgeam was universally despised by the people of Unther by the time of the Fall of the Gods. Although Gilgeam's clergy was the most powerful by far in Unther and idols of the Father of Victory decorated every street corner and every home, Gilgeam's despotism earned him the hatred of the entire population. In desperation, many people turned to the cult of Tiamat, Queen of Chaos and Nemesis of the Gods, in the hope that the enemy of their enemy was a better alternative. The clergy of Gilgeam was similarly regarded, for the majority of the Supreme Ruler's priests were brutal tyrants in their own right.

For the most part, temples of Gilgeam were sacked, burned, and reduced to rubble by the joyous populace after the god-king's destruction. They were generally square buildings supported by columns. Numerous ziggurats were dedicated to Gilgeam as well. These step pyramids were sometimes elaborately decorated with sculptural art, enamel plates, glazed ceramic mosaics, or frescoes. A number of large obelisks (tall narrow towers) throughout Unther, and especially Unthalnas, commemorated Gilgeam's supposed endless string of victories against Unther's enemies and also doubled as lookout posts.

The clergy of Gilgeam was organized into a rigid hierarchy with a consistent set of titles throughout Unther. Novices were known as Aspirants. The titles of the full clergy were, in ascending order, Watcher, Enforcer, Captain of the Third Rank, Commander of the Third Rank, Archduke of the Third Rank, High Captain of the Second Rank, High Commander of the Second Rank, High Archduke of the First Rank, Lord High Commander of the First Rank, Lord High Archduke of the First Rank. Priests of higher level were given individual titles commensurate with their position by Gilgeam himself. Clerics made up approximately 40% of the clergy, specialty priests, known as martines, made up approximately 45%, and crusaders, who tended to serve as military officers, made up the remaining 15% of the clergy.

Dogma: The philosophy of Unther and, in particular, the church of Gilgeam was always that life was hard, and the ability to endure hardship was the greatest virtue, no matter how unfair that hardship may have been. It was this philosophy that allowed Gilgeam to survive as king for so long, and it was this philosophy that led to Gilgeam's overconfidence that he could continue to survive, unchallenged, while continuing to abuse his subjects mercilessly.

A lofty ideal, Gilgeam's priests were expected to follow this philosophy. As a result, strength and athletic prowess were emphasized as a means of proving one's fitness to survive hardship. Promotions within the ranks of the church often went to the winners of athletic contests, and such contests were used as a forum for challenges between rival priests.

Upon their initiation into the faith, Gilgeam's novice directly addressed novice priests, stating: "I am All Religion, I am All Worship, none may
breathe in Unther without blessing me." This philosophy officially pervaded all of Unther.

Day-to-Day Activities: The clergy of Gilgeam was heavily involved in the day-to-day running of Unther. Gilgeam's clergy members were the primary land-owners and administrators of Unther, and they and their families formed the bulk of the noble class, lived in the Palace District of Unthalass in luxury, and had every whim satisfied by their slaves and Unther's national treasuries and prominent followers of Gilgeam held every major position in the cities of Unther, in its armies, and in its bureaucracy. Unquestioning religious obeisance and obedience to the Supreme Lord was a strict requirement, but true faith was a rarity.

Up until two centuries ago, the ancient code of Enllil was the collection of case laws to which justice in Unther adhered. With Enllil's departure, the responsibility of administering and enforcing justice had fallen to the priests of Gilgeam. Most punishments were of the "an eye for an eye" sort. In the last two centuries, the system of laws effectively broke down irreparably, and priests of Gilgeam allowed nobles to do essentially whatever they wanted, in effect breaking down religion's presence, and perform other hideous deeds in exchange for land, power, wealth, or any of a variety of other types of bribes.

Tests of strength and other athletic competitions were a routine occurrence on the temples and on the grounds of churches of Gilgeam as a forum for challenging rivals over policy and as a method of advancement within the church hierarchy.

Holy Days/Important Ceremonies: The Festival of the Assumption held on the 14th of Kythorn was the most important of numerous holy days that celebrated Gilgeaman lore, myths, and legends. The most famous was the annual wrestling match to the death between Gilgeam and some legendary beast. In the Year of the Prince (1357 DR), for example, Gilgeam destroyed a dragon turtle in Unthalass's harbor while cheering crowds (who were secretly rooting for the dragon turtle) watched from the shore. Only the strenuous efforts of the incursions of Ias and Illithian prevented the complete destruction of Unthalass's port district during the battle.

Over the centuries, the clergy of Gilgeam created an incredible list of daily religious ceremonies required of both the clergy and the populace that covered the length and breadth of human activity. However, almost all of them were routinely ignored except when a Gilgeaman presence. For centuries, a simple invocation of Gilgeam's name and a request for his wisdom before beginning any activity, significant or not, sufficed. In addition, when passing an idol of Gilgeam in the street (of which there were hundreds in Unthalass alone) every Untherian citizen was required to bow down in obeisance before continuing.

Major Centers of Worship: The Zigogurat of Eternal Victory was located in the Palace District of Unthalass. A step pyramid whose 16 tiers were covered in gold, silver, brass, bronze, and other metals, it was capped by a shrine of blue-glazed brickwork and golden ornamentation. The edges of the Zigogurat were decorated with floral designs and studded with precious stones. Nearly 800 feet in height, it was one of the largest structures in the Realms. Gilgeam lived at the summit of the zigogurat in opulent decadence while Unther crumbled beneath him. The lower levels of the temple were honeycombed with tunnels and rooms from which the senior priests ran the entire country. What remained of the Zigogurat of Eternal Victory was sacked and burned following Gilgeam's death, but its stone framework still towers over the remnants of Unthalass.

Following Gilgeam's death, a few of his priests survived the general rebellion and fled to a secret stronghold hidden in the eastern branch of the Smoking Mountains. The Citadel of Black Ash is a dark fortress filled with slaves forced to mine the depths for gems and precious metals and grim-faced priests who chant endless dirges to their fallen lord and plot revenge against the people of Unther, Mulhorand, Chosenta, and the Realms in general. The Gilgeaman priests have allied with a large clan of fire giants and numerous other monstrous inhabitants of the volcanic mountain chain. In the past few months their prayers have been answered, and they are being granted spells again. Although they believe they have contacted Gilgeam who they believe is not dead, but in exile, in fact their spells are being secretly granted by Set who seeks to expand his influence into Unther.

Affiliated Orders: Prior to the Godwar, Gilgeam was served by a host of military orders. Only a small fraction of the most powerful order survived his destruction and regrouped in the Citadel of Black Ash with the surviving remnants of Gilgeam's clergy. The Lords of War and Victory have re-formed into an elite order of over 200 crusaders. They guard the secret fortress's gates and drill at night on the Black Ash plains below. They are known for their ebony-hued scale mail or full plate armor (depending upon the situation) and full beards depicted in the image of Gilgeam's visage.

Priestly Vestments: Priests of Gilgeam traditionally wore bronze-hued skirts that covered their lower torso and their upper legs and long, flowing, sleeveless robes trimmed with gold and silver ornamentation and belted at the waist. Most priests wore numerous tight, bronze armlets to emphasize their muscles. A small, ceremonial, golden mace was always worn at the waist and served as the holy symbol of the faith. Male priests dyed their hair blond and wore short beards. Female priests, who made up a small percentage of the clergy, grew long, golden tresses bound in an elaborate hair-style or bun on top of their heads.

Adventuring Garb: When adventuring, priests of Gilgeam added scale mail armor to their bronze skirts and abandoned their ceremonial robes. Although they were encouraged to dress practically, at all times they were expected to gurt themselves in a fashion befitting their station.

Specialty Priests (Martinet):

**Requirements:**
- Strength 13, Wisdom 9, Charisma 11
- Prime Req.: Strength, Wisdom
- Alignment: LN, LE
- Weapons: Mace, staff, staff sling, flail
- Armor: Up to and including scale mail, bronze plate mail; no shields
- Major Spheres: All, charm, combat, elemental, guardian, law, protection, summoning, wards
- Minor Spheres: Creation, divination, necromancy, time, war, weather
- Magical Items: Same as clerics
- Req. Goods: Running
- Bonus Props: Endurance

- Only humans of Mulan ancestry can be martinet.
- Martinetts with Strength scores of 18 may have exceptional Strength scores normally permitted only for warriors.
- Martinetts may permanently add up to 2 points to their Strength score (or 10 exceptional Strength points) they add to their Strength, however, they must subtract 2 points from their Wisdom score. They may choose to add no points to their Strength and take no Wisdom subtractions. They cannot reduce their Wisdom below 9.
- Martinetts may take any nonweapon proficiency that has Strength, Dexterity, or Constitution as its relevant ability with no group crossover penalty. Hence, for example, charioteering would only require one nonweapon proficiency slot for them, not two.
- Martinetts can use weapons in combat but have grown to love to wrestle since their deity so strongly favors that pursuit. If the Player's Handbook rules for wrestling are used, martinetts 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, martinetts 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, martins receive a +2 bonus to on themselves once per day.
- Martins may cast draw upon holy might (as the 2nd-level priest spell) on themselves once per day.
- At 3rd level, martins may cast strength (as the 2nd-level wizard spell) on themselves once per day.
- At 5th level, martins may cast strength of one (as the 3rd-level priest spell) once per day.
- At 7th level, martins may cast free action (as the 4th-level priest spell) once per day.
- At 10th level, martins may cast right of might (as the 5th-level priest spell) on themselves once per day.
- At 15th level, martins may cast tyranny (as the 7th-level priest spell) once per month.

Gilgeamite Spells

4th Level

Hurl Thunderbolt (Pr 4; Evocation)
Sphere: Combat, Weather
Range: 30 yards × 10 yards/level
Components: V, S, M
Duration: Instantaneous
Casting Time: 7
Area of Effect: One creature
Saving Throw: Special

This spell enables a priest of Gilgeam to hurl a bolt of lightning from his or her upraised holy symbol to strike a target. The bolt causes 1d4 points of electrical damage per level of the priest to a maximum of 1d4. If the target succeeds at a saving throw vs. spell, the damage is halved.

In addition, the bolt unleashes a clap of thunder upon striking its target (or reaching the end of the spell range) that affects anyone within 30 feet of the thunderous noise. Everyone within range, including the target, must make a separate saving throw vs. spell. Success indicates the target is deafened for 1d4 rounds and stunned (unconscious and unable to act) for 1 round.

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

5th Level

Right of Might (Pr 5; Alteration, Enchantment/Charm)
Sphere: Charm, Combat
Range: 0
Components: V, S, M
Duration: 1 round/level
Casting Time: 8
Area of Effect: The caster
Saving Throw: Special

This spell combines the effects of three spells: enlarge, strength, and command. It enables the spellcaster to become more powerful and commanding.

When cast, right of might increases the Strength of the spellcaster by 1d6 points (or tens of points after 18 Strength is attained if the spellcaster is a martinet or is also a warrior). This spell cannot confer a Strength of 19 or more, nor is it cumulative with other magic that adds to Strength.

This spell also causes the spellcaster and any equipment carried by up to 10% per four levels of the caster (round down), increasing this amount in height, weight, and width. Hit points, Armor Class, and attack rolls do not change, but damage rolls increase proportionately with size. For example, a priest at 120% of normal size hits with a mace and rolls a 6 for damage. The adjusted damage roll is 8 (that is, 5 + 1d2 + 2 + 2, rounded up). Bonuses due to Strength (except as noted above), class, and magic are not altered.

Finally, this spell enables the priest to command another creature with a single word, with identical effects to the 1st-level priest spell command. One such command can be issued for every three levels of the priest (rounding up) to a maximum of six. Only one command may be issued per round and commands may be issued at any time while the right of might spell is in effect. It is not necessary to employ all the available command effects, but on the utterance of the last available command, the right of might spell automatically ends, even if the spell duration is not yet finished.

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

7th Level

Tyranny (Pr 7; Enchantment/Charm)
Sphere: Charm
Range: 0
Components: V, S, M
Duration: 1 round/level
Casting Time: 1 round
Area of Effect: 120-foot radius
Saving Throw: Special

Similar in effect to a rod of rulership, this spell enables the priest to command obedience and fealty within the area of effect when cast. 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. Ruled creatures obey the priest as if he or she were their absolute sovereign. Still, if the priest gives a command that is absolutely contrary to the nature of the creatures commanded, the magic is broken.

Priests who employ this spell contrary to the wishes of Gilgeam find their god's displeasure forcefully expressed in the immediate future, as adjudicated by the DM.

The material components of this spell are the priest's holy symbol and a small golden circlet worth at least 250 gp. The latter is placed on the priest's head prior to the casting of the spell and vanishes at the spell's conclusion.

Hathor

(The Nurturing Mother, the Quiet One, the Dancer of Fortune, She Who is There for Those in Need)

Lesser Power of Elysium, NG

Portfolio: Childbirth, motherhood, folk music, dance, poetry, the moon, fate
Allies: Hatharia (Thay), Hathelya (Unther)
Domain Name: Amoris/Succor
Superior: None
Allies: Isis, Nephthys, Osiris
Foes: Set, Sebek
Symbol: A horned cow's head wearing a lunar disk
Wok. Align.: LG, NG, CO, LN, N, CN

Hathor (HAA-thor) shows none of the arrogance normally associated with the Mulhorandi pantheon, and she is as compassionate with foreigners as she is to her worshipers, who include women of all walks of life and races and street and folk performers. Her relationship with the other members of the Mulhorandi pantheon is a servile one, except for Set, whom she loathes, and Sebek, who she dislikes. Most of the other Mulhorandi deities look down on her, or ignore her, except for Osiris, Isis, and Nephthys, who appreciate her kindness. Hathor's role as a nurturer and mother overlaps somewhat with Isis, but Hathor is seen more as a mother, while Isis is seen more as a wife and symbol of the family. Hathor's domain in Elysium is adjacent to Isis's realm of Quietude and similar in terrain.

Hathor's speech is soft; listening to her speak is like receiving comforting words following a raging argument, words that seem more gentle because they dispel anger and sadness. Her laughter is like the joy of an infant, and all babies are precious to her. Hathor's very presence brightens her surroundings and brings peace and contentment to those in the shadow of her presence. Hathor never utters a harsh word, shows impatience, or loses her smile. She speaks earnestly and humbly except when performing one of her dances or a song, when she is wildly exuberant.

Hathor is served by divine minions that can assume the form of a horned cow.

Hathor's Avatar (Cleric 26, Mage 16)

Hathor appears as a tall, graceful woman of Mulhorand with the head of a cow with long, gracefully curved horns. Her presence radiates peace, contentment, and security. She wears a tight-fitting, fine linen sheath from her...
midriff to her ankles that is attached to thin shoulder straps. Around her neck she wears an elaborate peectoral collar pictorially depicting the cycle of life. On her head she wears a diadem with the symbol of a moon disk surrounded by a cow's horns or simply a moon disk between her own two horns, held there by magic. She can call upon any school or sphere of magic for her spells, although she favors healing and divination spells and cannot use the harmful versions of reversible magic.

AC -3; MV 15; HP 168; THACO 4; #AT 1
Dmg 2d12 (horns) or 1d10+1 (+1 Str)
MR 50%; SZ L (7 feet)
Sp 16, Dex 20, Con 22, Str 19, Wis 23, Cha 22
Spells P: 13/12/11/10/9/8/7, W: 5/5/5/5/5/5/5
Saves PDPM 2, RSW 6, PP 5, BW 8, Sp 7

Special Att/Def: The touch of Hathor can act as a heal spell that also dispels sadness and hopelessness (and any similar magical effects, such as that of a symbol spell) three times per day. Hathor can create milk that can provide food and nourishment for up to 30 people once per day.

At will, Hathor's touch causes any pregnant female to give birth to healthy twins at the appropriate time. (Mothers who normally give birth to a larger number of babies give birth to double the normal number.) Hathor's touch upon a creature in labor makes the birth process relatively simple and complication-free. Hathor's touch upon a newborn infant foreordains that child to lead an interesting life.

Hathor can shoot twin beams of moonlight from her eyes with a range of 100 yards, striking one or two targets per round in addition to her normal actions. Any being harboring hostile thoughts who is touched by this light must make a successful saving throw vs. spell or become relatively peaceful and cease hostile behavior or planning until provoked or threatened or a day has passed outside of Hathor's presence.

Hathor is immune to all effects of priest spells from the combat, war, and necromantic spheres. She is immune to all wizard spells from the school of invocation/evocation and illusion/phantasm and all ill effects from spells of the school of necromancy.

Other Manifestations:

Hathor may manifest as the sound of an infant crying when there is none present, something she does to alert her faithful to imminent danger to themselves or their loved ones. She sometimes manifests as a shaft of moonlight to lead the those who are lost (particularly children and pregnant women) back toward the Nurturing Mother while in her presence but not magically compelled to be so.

Hathor signals her attention to a village or region through a sharp increase in the number of hippopotamus sightings. Such sightings are often followed by an inexplicable compulsion for groups of people to begin dancing. (Priestesses of Hathor often choose such occasions to cast a dance of life spell.)

Hathor communicates magical words of wisdom to her clergy through wise sayings from the mouths of newborn infants. She indicates her approval or disapproval of their actions by causing fresh or curdled milk, respectively, to seep from nearby stones. White and cloudy gemstones, such as opals and moonstones, are sacred to her, and she shows her approval, presence, favor, or disfavor through the actions of hollyhocks, pomegranates, and long-haired cows, and the uncanny actions of baby animals and infants of all species.

The Church:

Clergy: Clerics, specialty priests, mystics
Alignment: LG, NG, CG, LN, N, CN
Turn Undead: C: Yes, SP: Yes, Mys: No
C MainMenu: C: No, SP: No, Mys: No

All clerics, specialty priests, and mystics of Hathor receive religion (Mulhorand), reading/writing (Mulhorand), and modern languages (Common) as bonus arcane proficiency. As Mulhorandians, they all also know Mulhorandi as their native tongue. All of Hathor's clergy must be human females of Mulhorandian extraction.

Hathor is a favored deity of the poor and needy of Mulhorand. She is venerated by mothers and protects children and women during childbirth. She is also the goddess of folk music, dance, and poetry, and hence is worshiped by bards and other artists. She is worshiped in the farmlands by serfs and slaves, whereas Nephthys is worshiped in the cities and by rulers. Although Hathor is largely ignored by priests of other faiths, even then they plead for her intercession when fate deals them an unfavorable card.

The clergy of Hathor do not build temples; money raised are spent on Mulhorand's most vulnerable and needy. The Sisters of the Nurturing Mother, as they are sometimes called, instead build small shrines in village centers or along the roadside. These shrines are typically part of buildings, with the head of a cow. In times of need these fountains are known to spontaneously flow with water or milk.

Priestesses of Hathor eschew the use of the titles "Lady Priestess" and "Lady High Priestess" as technically their due in Mulhorandian society, preferring to be known to the populace simply as Sister or Mother. Hathor's clergy use such titles as Novice, Daughter, Sister, Midwife, Mother, Favored Sister, Favored Midwife, Favored Mother, and Nurturing Sister, although subordinates have their own proper title. About 65% of Hathor's clergy are specialty priests, known as revered mothers, and 25% are clerics; the remainder are wandering mystics who hold themselves apart from what little hierarchy there is in the faith.

Domain: Slaves, the priestesses say, are a Hathoran's masters, and mothering to them as such. Servants of Hathor are to do good unto others and to serve directly in the Nurturing Mother's stead as her agents. They are not to concern themselves with changing Mulhorandian society, as that role is left for others. Instead they are to enable the poorest citizens of Mulhorand to survive the here and now.

Day-to-Day Activities: Hathor has no interest in politics, and few of her priestesses seek temporal power—a rarity in Mulhorand. Instead, her servants seek to nurse the sick, aid the poor, and protect all children.

Priestesses of Hathor wander Mulhorand dispensing aid to the poor and the sick. They tithe all but a small fraction of their month's income directly to those who need it most and live on the charity of those they aid.

Holy Days/Important Ceremonies: Priestesses of Hathor follow a lunar calendar of 30-day months that does not include the standard special days of the Calendar of Harpies. They have a cycle of prayers corresponding to each day in a month that repeats with each full month.

On the day of the first full moon after Greengrass, the clergy of Hathor celebrates a holy day known as the Birthing. Many priestesses give birth around this time, and it is a time of great joy and happiness. All priestesses of Hathor are required to unveil a new song, dance, or poem at this time, if they are not in the final stages of pregnancy or the mother of a newborn.

Midsummer's Eve is known as the Celebration of the Moon to priestesses of the faith. After a day of joyous revelry and uplifting hymns, Hathor's clergy often participate in moonlit trysts that result in the large number of newborns among the faithful the following year.

Major Centers Of Worship: Hathor has no major centers of worship or temples, although throughout the countryside of Mulhorand, and particularly in the Great Vale, shrines dedicated to her name dot the landscape. One cannot enter a home with children without encountering a small altar to her in a corner, and her image frequently overlooks the beds of babies and children of all ages.

Affiliated Orders: The clergy of Hathor have no military or knighthood orders. The Sisters of the Merciful Mother, who serve Mulhorand's cities, are clergy members who are sworn pacifists. Their intervention on behalf of anyone injured or ill heal, even slaves, cannot be countermanded, even by a priest of Horus-Re.

Priestly Vestments: Priestesses of Hathor wear diaphanous, white linen, pleated dresses or tight-fitting, fine linen sheaths from their midriffs to their ankles attached to shoulder straps and simple pectoral collars embroidered with the symbol of their goddess. They shave their heads bald and wear simple wigs. They paint three blue circles on their forehead indicating...
that they are priestesses. Their only vanity is that they keep their skin creamy white through the use of pigments and dyes. The standard holy symbol of priestesses of the faith is a silver disk with two horns hung from a cord worn around the neck.

Adventuring Garbs: Although they rarely adventure, priestesses of Hathor dress practically in such situations and wear armor and wield a weapon as appropriate. Typically priestesses only adventure when it benefits the communities they are sworn to serve. Legend tells of one priestess who braved the lair of a brown dragon who had been engaging in frequent raids on the surrounding countryside and ended up assisting the cantankerous wyrm in a difficult birth after extracting a promise from it to restrict its raids to prey not harmful to her community's inhabitants or livestock.

Specialty Priests (Revered Mothers)

Requirements:
- Dexterity 11, Wisdom 9
- Prime Race: Dexterity, Wisdom
- Alignment: LG, NG, CG
- Weapon: Club, dagger, staff, flail, sling
- Armor: Padded, leather, studded leather, chain mail and shield
- Major Spheres:
  - All, charm, creation, divination, guardian, healing, protection, summoning, sun, wards
- Minor Spheres:
  - Animal, combat, elemental, law, necromantic, travelers
- Magical Items:
  - Same as clerics
- Religious Duties:
  - Healing, dancing
- Bonus Profes:
  - Herbalism, singing

- Only human women of Mulhordan extraction can be revered mothers.
- Revered mothers are revered because of their common sense, folk knowledge, and strong personalities. They receive a permanent +1 to their Wisdom and Charisma scores.
- Childbirths overseen by revered mothers are 95% unlikely to have life-threatening complications to either the mother or child. In the case of multiple births (twins, triplets, etc.), this chance decreases by a -5 penalty per child carried beyond the first, but never drops below 75%. People of wealth are expected to pay commensurately to their status for revered mother's services (on the order of 100 gp or more, depending on one's rank); conversely, revered mothers must aid the poor, sots, and slaves for free when called upon.
- Revered mothers can charm person or mammal once a day (similar to the 2nd-level priest spell), including uninterrupted for at least one whole round. They need not speak at all to do so. If a revered mother is already dancing, she may decide to attempt to charm person or mammal at any time after the end of this first round (not at all). The target must be able to see the dance, and so cannot be blind. The revered mother may not be wearing any armor other than magical or specially crafted leather (250 gp to have specially constructed non-magical leather made) for such a dance to work.
- At 3rd level, revered mothers are able to cast music of the spheres (similar to the 2nd-level priest spell) once a day by simply singing. The effect of this ability may be combined with their charm person dance.
- At 5th level, revered mothers are able to cast divination (as the 4th-level priest spell), commune (as the 5th-level priest spell), or consequence (as the 5th-level priest spell) up to three times in one tenday.
- At 7th level, revered mothers are able to charm monster once a day (as the 4th-level wizard spell) by dancing. The same conditions and restrictions apply to the use of this ability as to a revered mother's charm person or mammal dance.
- At 7th level, revered mothers can by touch remove or dispel any charm effect or ability or other coercive effect or spell changing the behavior of a being unwillingly.
- At 10th level, revered mothers can bestow a curse (similar to the reverse of remove curse) upon anyone harming or holding hostage a child or pregnant woman. (While this is commonly interpreted as applying only to humans and demihumans, Hathor has granted its use in a few other cases. The DM may use discretion.) The revered mother need not touch the target to use this ability, which has a range of 120 yards.

Unlike the spell, this curse is permanent unless removed by a remove curse spell (or similar spell) or the revered mother herself (if she is certain that the offender has repented and made amends). Revered mothers who inappropriately curse anyone lose all spellcasting ability and special revered mother abilities until they make amends by reversing the curse (the only ability they retain) and performing a service for Hathor's church.

Hathor's curse renders its victims unable to conceive children, reduces their Charisma to 3, and gives them a +2 penalty to their attack rolls, damage rolls, and saving throws. Victims of this curse carry a magical sign visible to all on their forehead in the shape of a moon disk surrounded by cow's horns. This sign disappears when the curse is lifted.
- At 13th level, revered mothers may cast restore youth (as the reverse of the 6th-level priest spell age creature) once a day. Note that this ability works only to youth lost due to magical effects. It does not reverse normal aging. Also note that this ability can reverse the aging due to the casting or receiving of a restoration, the effects of a haste spell, or an encounter with a ghost.
- At 15th level, revered mothers can cast restoration (as the 7th-level priest spell) once a day. The use of this ability does not age the revered mother two years less than the use of the spell does normally, but it does age the recipient two years. The revered mother's restore youth ability may be used to mitigate this.

Hathor Spells

2nd Level

Horns of Hathor (Pr 2; Alteration)
- Sphere: Combat, Animal
- Range: 0
- Components: V, S, M
- Duration: 1 round/level
- Casting Time: 6
- Area of Effect: The caster
- Saving Throw: None

This spell embodies the wrath of Hathor when her charges are threatened. When she casts horns of Hathor, the priestess grows a set of horns from her head and can use them to gore opponents, much like a minotaur.

The priestess can attack with the horns once per round; attacks with the horns are with the THAC0 of a fighter of the same level as the caster. Damage inflicted is 2d4 per successful attack. If the priestess is 30 feet or more from an opponent, she can lower her head and charge against any creature that is at least 5 feet tall. She receives the normal +2 attack bonus for charging and inflicts 4d4 points of damage if she successfully attacks with a charge.

The material component of this spell is a small piece of the horn of a cow, bull, or minotaur.

Nurture (Pr 2; Enchantment/Charms, Illusion)
- Sphere: Animal
- Range: Touch
- Components: V, S, M
- Duration: Instantaneous
- Casting Time: 1 turn
- Area of Effect: One infant creature
- Saving Throw: None

This spell enables the priestess to assume the role of a surrogate mother for an infant mammal, avian, or reptile of animal intelligence or greater. For the rest of its life the subject of this spell looks upon the priestess as its mother, and the priestess looks upon the creature as her child. The depth and intensity of this relationship vary as is appropriate for the species of the infant. After the casting of this spell, any water mixed with milk fed to the infant creature by the hand of the priestess serves as the appropriate form of nourishment for the infant or child, even if the creature does not normally drink milk. (For example, the mixture of water and milk has the effect of regurgitated milk for a fledgling falcon.) This effect ends once the creature achieves full growth for its species, whereupon its diet and the composition of its food must be as is normal for the adults (or adolescents) of its species.

This spell has numerous indirect effects as well. The creature always views the priestess as if under the effect of an animal friendship spell. Any attempt to train the creature is very likely to succeed, as adjudicated by
the DM. If the creature is of low intelligence or greater, the priestess can potentially make a significant impact on the creature's alignment. For example, an orc or a dire wolf raised by a priestess of Hathor might very well be more subdued and neutral good upon reaching adulthood.

Hathor does not grant this spell to a priestess who already has enough parental responsibilities. If a priestess abuses the parental relationship in any fashion, the creature's bond is transferred to the nearest available priestess of the faith, and the original spellcaster is stripped of all her powers until she suitably atones for herbehavior. Regardless, Hathor never grants this spell to such a priestess again.

The material component of this spell is a baby rattle.

6th Level
Dance of Life* (Pr 6; Enchantment/Charm)

Sphere: Healing
Range: Special
Components: V, S, M
Duration: Special
Casting Time: 1 hour
Area of Effect: Special
Saving Throw: None

This spell is a form of cooperative faith magic employed by priestesses of Hathor in the villages of Mulhorand for centuries. The dance of life is a form of spiritual renewal that invigorates the old, heals the sick, banishes pestilence, and nourishes the stomach.

Like all faith magic, this spell must be preceded by the casting of a focus spell, and its casting must be begun within 1 turn of when the focus is completed for the spell to be effective. It can only be cast in a community, and at least 90% of the female inhabitants of that community must participate for it to have any effect. (This restriction effectively prevents the use of this spell in Mulhorand's cities.) Male members of a community are welcome to participate, as are outsiders, but nonresidents cannot number more than 5% of the participants. A dance of life cannot be performed more than once per year in a community.

All participants dance in a ring in a leaping, chaotic, free-form dance for an hour, at which point they collapse exhausted and exhilarated. Even the old, crippled, and the infirm find they can participate, magically invigorated by Hathor's power.

This spell affects the general health of the community as well as the participants. Everyone participating in the dance is cured of all diseases (with the exception of magical diseases such as mummy rot or lycanthropy) and receives the benefit of a cure light wounds spell and a neutralize poison spell. At the conclusion of the dance, the participants find themselves fully nourished and full. Beings who have suffered a decline in their physical abilities (Strength, Constitution, or Dexterity) due to aging find themselves restored to the vigor of youth for the remainder of the day. The community is cleansed of any pestilence and morale is raised to at least 12 (Steady) or increased by 2 if already at 12 or above (maximum 20).

The material component of this spell is several gallons of milk spilled on the ground at the center of the dance prior to the beginning of the spell.

**Horus- Re**
(Lord of the Sun, Master of Vengeance, Ruler of Mulhorand, Pharaoh of the Gods)

Greater Power of Arcadia, LG

**Portfolio:**
The sun, vengeance, rule, leadership, kings, life

**Align.:**
Heliopolis (Thebes, Thebans)

**Domain Name:**
Buxenus/Heliopolis (Thebe-Re)

**Superior:**
None

**Allies:**
Isis, Osiris, Thoth

**Foes:**
Set

**Symbol:**
A hawk's head wearing a pharaoh's crown surrounded by a solar circle

**Way Alignment:**
LG, NG, CG, LN, N, LE

**Eclipse of the Sun**

Long ago, a horde of humanoids emerged in the northern territories of Unther and Mulhorand through a massive gate from another world. These creatures, known as orcs, quickly overran much of the surrounding territory and slew thousands of the region's inhabitants.

The god-kings of Mulhorand and Unther mustered their armies and marched north to face this unexpected threat. Unther's armies and their divine generals reached the orc hordes first and smashed deep into their lines. In response, the orc shamans called on their own gods and were rewarded with the appearance of the avatars of the orich pantheon to lead the counterattack.

The Orcage Wars raged for the next few years, and many gods from both sides of the conflict were destroyed. The god-kings and armies of Unther suffered horrific losses driving the orc hordes eastward against the avatars of Mevendor of Mulhorand's forces.

Despite their losses, the orcs nearly overran Mulhorand's hastily mustered troops. Re, Lord of the Sun, called on his powers to blind the orcs as the armies of Mulhorand fell back. Infuriated, Gruumsh and his divine allies charged forth and slew the Pharaoh of the Gods at great cost to themselves. Behind them surged the orc armies as the sky grew dark, the very solar orb seemingly snatched from the sky, and the days of the god-kings and their peoples seemed numbered. Some believe that Re might have survived the onslaught were it not for the presence of Set, who it is said poisoned Re's wounds. Such treachery was never proven, however, and Re hastily bequeathed his powers and portfolio upon his son, Horus, who was thrown into a confused state by the abrupt upwelling of power and knowledge within him as Re left Realspace for the Outer Planes.

The death of Re was not in vain, however, for Anhur, Lord of War, had organized a brilliant trap. As the orcs charged forth, the elite legions of Unther and Mulhorand, long held in reserve, smashed into the orc hordes' flanks and scattered the orc army while Gruumsh and the rest of the orich pantheon had to withdraw from the field, severely weakened by their battle with Re.

Following the Battle of the Gods, the surviving god-kings spent the next two years driving the remaining orcs from the south. Unther had no hope of regaining its former glory with the death of most of its reigning god-kings in the early conflicts of the Orcage Wars, and Mulhorand's opportunity was squandered in the subsequent power struggle between Osiris and Set. It would take nearly nine centuries for the two ancient empires to regain their lost glory.

**Horus-Re**
The chief deity of Mulhorand, a fusion of the gods Horus and the now-deceased Re. He is also known by the relatively meaningless titles of Protector of the Priests, Overseer of Thesek, and Guardian of Semphar. When the manifestation of Re was slain during the Orcage Wars, he bequeathed his powers to the young god Horus, who took the name Horus-Re. Horus-Re then assumed the position of chief deity of the Mulhorand pantheon, banishing the usurper Set.

Horus-Re is a confident deity who believes strongly in the concept of maat (justice, honor, order, and righteousness). More than a code of chivalry, maat is the natural state of the universe and all things are expected to conform to it. Only by doing so can the citizens of Mulhorand be at peace with the gods and live a happy life.

Horus-Re believes that Mulhorand is eternal, and to promote eternity, one must deny change, so Horus-Re tries to discourage change. As a result, he is troubled by the actions of his cousin, Anhur, an aggressive advocate of change and conflict, and usually contradicts or opposes the positions Anhur takes and the actions he makes, often ordering his priesthood to take active countering measures.

Quite ironically, considering his stance on eternity being unchanged, Horus-Re has considerably changed since taking on the mantle of Re's power. The deity Horus was impulsive, hot-headed, and considerably more likely to side with Anhur when he and Re came into conflict over allowing change than with Re, but he was also more independent, easy-going, and able to enjoy the many facets of existence than the current
Horus-Re. Horus was mainly concerned with supporting and protecting his family and seeking vengeance upon Set for the many past actions of treachery and murder he has perpetrated against Horus's family (Isis, Nephthys, and Osiris, especially). In the move to a more broad focus to his godhood forced upon him by assuming Re's mantle, Horus appears to have had most of his personal nature overwhelmed by the power of the divine and consciousness of Re, and still parrhos Re's viewpoints almost verbatim. Many of the people of Mulhorand secretly hope for a gradual shift in Horus-Re's position toward a compromise between eternal unchangingness and constant change that might come about because of the eventual reassertion of Horus's burial personality to balance to that of Re, but such hopes have seen no actions to evidence they might come true.

The Lord of the Sun is a dedicated foe of evil and is merciless and relentless in his war against the forces of Set. He abhors deceit and treachery, and nothing stands in his way when he is attempting to right a wrong or slay a traitor. Horus-Re maintains a perpetually stern demeanor and speaks with such command that it is nearly impossible for a mortal to disobey his commands. He has never been known to smile or laugh, and he regards any mortal in his presence with a distant, extremely detached stare.

Horus-Re is served by divine minions that can assume the form of a hawk or a lion.

Horus-Re's Avatar
(Paladin 40, Fighter 15, Cleric 20, Mage 19)

Horus-Re appears as a large, powerful, muscular Mulhorandi man with the head of a hawk. His armor is usually protected by Horus's familial cloak followed by a strong breeze. His left eye glows brightly, for it is a piece of the sun. He often carries a glowing ankhs as a symbol of his great power and usually manifests riding his (flying or floating) galley known as Mater or Senmet, depending on whether it is day or night. Horus-Re is frequently physically present in the Realms, as his avatar is often summoned to inhabit the body of the current pharaoh, Horustep III, transforming it into the avatar's form when he does. (Horus-Re is getting a little annoyed at this.) Horus-Re has access to any sphere or school of magic for his spells, but favors those that employ fire, heat, or bright light.

AC –3; MV 15 (Fl 24 B) (in his galley in air, Sw 21 on water); HP 254; THACO –10; #AT 1 or 5/2

Dmg 1d10+14 (+14 Str) or 2d10+21 (Sword of Horus) +5, +14 Str, +2 spec. bonus in Sword of Horus

Melee: +1 SZ L (7 ft)

Str 25, Dex 25, Con 25, Int 25, Wis 21, Cha 24

Spells: 12/12/10/8/5/2, W5/5/5/5/3/3/3/3/1

Saves FPDM 2, RSW 5, PF 4, BW 4, Sp 6

Special Att/Def: Although Horus-Re fights if pressed, he prefers to negotiate solutions to problems. He generally employs weapons in combat only when he feels it would be honorable to face a particular foe in that manner. Often he uses his fists, his magical ankhs, or a stream of solar flares that he can release from his left eye. This solar flame has a range of 400 feet and inflicts 4d20 points of damage. Victims are entitled to a saving throw vs. breath weapon. Success indicates that they take only half damage.

At will, Horus-Re can use his ankhs to instantly destroy any form of undead creature or being within a 60-foot radius that is not on its home plane. In addition, Horus-Re can employ a sunray or firestorm spell at will (once per round). The use of these spells is considered and ability and does not count against his memorized spells limits given above.

When Horus-Re uses a weapon, it is the Sword of Horus. Horus-Re is considered proficient with any weapon he uses, but is only specialized in the Sword of Horus. This magical weapon acts as a sword +5, holy avenger, but also has the special abilities of a luck blade, defend, and vorpal sword.

Horus-Re is immune to all illusion/phantasm spells and all necromancy, necrotic, or enchantment/charm spells he does not wish to be affected by.

Other Manifestations

Horus-Re is said to exist everywhere throughout Mulhorand and embodies the spirit that makes Mulhorand a nation. The sun is seen as the omnipresent manifestation of Horus-Re. During the day, a solitary hawk circling overhead that casts no shadow is said to be the eye of Horus-Re. At night, the body of the Sun is known to manifest as a flaming shooting star. Priests of Horus-Re claim that the corona visible during a solar eclipse is the divine corset of the Pharaoh of the Gods.

When a criminal receives fitting justice for a crime, the cry of a distant hawk is often heard. When an insult to one's honor or family is avenged in a fitting manner, Horus-Re shows his favor with a thunder clap that resembles the roar of a lion, even on a cloudless day. When followers of Horus-Re are about to be slain by the principle of cheat, they (and only they) perceive a subtle darkening in the light of the sun, indicating their fall from favor. It is said if Set ever wins the collective heart of Mulhorand's citizens, Horus-Re will permanently extinguish the sun as a sign of his people's fall from grace.

Horus-Re also shows his presence, approval, or disapproval through the actions of solars, light asynmis, lamassu, andrhythms, hawks, and gold-colored animals. Sunstones, amber, and topazes, along with other golden gems, and sacred to him.

The Church

Clergy: Clerics, specialty priests

Alignment: LG, LN, NG, CN

TURK Undead: C; Yes; SP: Yes

ComM Undead: C; No; SP: No

All clerics and specialty priests of Horus-Re receive religion (Mulhorandi), reading/writing (Mulhorandi), and modern languages (Common) as bonus nonweapon proficiencies. As Mulhorandi, they also all know Mulhorandi as their native tongue. All of Horus-Re's clergy must be humans of Mulhorandi extraction. The priesthood is largely hereditary, and almost all of Horus-Re's specialty priests are members of the House of Helicalant, composed of human descendants of divine incarnations of Horus-Re, and Horus-Re himself. It is the belief of the Mulhorandi pantheon's geographic sphere of influence, in lieu of a paladin's normal detect evil ability, a paladin of Horus-Re can cast the priest spell test of mast at will.

Horusstep III, the pharaoh of Mulhorand, is the religious head of the church of Horus-Re, but the actual leader of the priesthood is his new vizier, Kalarinm. The priesthood of Horus-Re is both a political and religious structure, since Mulhorand is a theocracy. It suffers from extensive infighting, power struggles, and useless bickering. The priests of Horus-Re are the most arrogant nobles of the land, and they are extremely haughty with everyone who is not their direct superior in the church of Horus-Re. The Mulhorand people are expected to submit to the authority of priests in general and the clergy of Horus-Re in particular in all things, and most do so willingly. Whenever any priest walks by, citizens are expected to bow their heads or turn away so as not to interfere with the priest's journey. Priests of Horus-Re in particular demand these shows of respect.

The church of Horus-Re has yet to face its most earth-shattering revelation: The fact that its pharaoh, once a deity, is now merely a mortal of divine lineage. Horustep has known this since the Time of Troubles, but has revealed it to few. He frequently summons an avatar of Horus-Re, who inhabits Horustep's form, transforming it while Horus-Re is present. Horustep is attempting, for the first time in centuries, to exercise a great deal of influence over the daily rule of his people and has recently appointed a new vizier to help him do so; however, Horustep fears that others may have discovered his secret and knows he has many enemies, even within his own church, so he suspects assassins hide around every corner.
Temples of Horus-Re serve as centers of government and might be called government ministry buildings in other kingdoms. All share common architectural themes of openness to the sky and the sun. Most are constructed of gleaming white limestone or marble. Statues of Horus-Re, often of immense size, dominate each room and hallway. A massive solarium serves as the chapel and center of religious observances. No matter what the weather outside, from the perspective of someone within a temple of Horus-Re looking out, there is never a cloud in the sky, nor a drop of rain even on the slightest breeze.

All priests of Horus-Re are addressed in public as “Lord Priest” or “Lord High Priest” (if of 9th level or greater). Within their ranks, priests of Horus-Re use such titles as (in ascending order of rank) Avenger, Hawkflyer, Horsilion, Heliant, Illuminator, Lightbringer, and Sunbringer (pronounced “sun-bringer”). Speciality priests, known as sunhawks, make up only 20% of the clergy, and few hold any high-ranking positions. Most sunhawks are far too active to develop the necessary political knowledge to climb to great heights in the church's hierarchy, and those few of a chaotic bent (aligned +3 to 9 and an open eye to Horus’s more chaotic past) often offend those in charge of the church through trying to enact changes in its perpetual and unchanging order.

**Dogma:** Priests of Horus-Re must provide leadership. They are sworn to use church property honestly, although this provision is often loosely interpreted. Most Horus-Re temples are placed in luxurious surroundings, and the clergy of Horus-Re and the pharaoh, living in a world on earth, with their lives. All must abide by the concept of maat. They are sworn enemies of Set.

Novices of the church are charged as follows: “Goodness, honor, and order are the natural state, and that which leads to evil, treachery, and chaos is by rights unnatural and the enemy. Lead Mulhorand by example, and let your deeds speak your intentions. Goodness and harmony come from living within maat rather than fighting it. An organized approach brings the most good for all. Laws exist to bring prosperity to those under them. The pharaoh and the church of Horus-Re rule with Horus-Re’s guidance and set laws as guidelines for honorable action withinMulhorand’s traditions. Those guidelines must be applied with honor, when honor is lacking in their application, the fair judgment of Osiris shall be as law. Cause the most good to Mulhorand’s people through the least harm. Make no hasty changes or decisions, as their consequences are always suspect and may undermine the steadfast rule of order. Protect the weak and avenge all wrongs. Abide the existence of no traitors, for they are without honor and therefore against the order of things. Smite them with righteous vengeance. Protect the pharaoh, his goods, and the holy places and property of the church. Action against these enemies must be swift and unhesitating.”

**Day-to-Day Activities:** Priests of Horus-Re are precepts (provincial governors and rulers of cities) and administrators; they control vast tracts of land and thousands of slaves. Mulhorand’s most powerful government position after the pharaoh is the vizier, a position traditionally held by the highest-ranking priest of Horus-Re. Before the Time of Troubles, the clergy of Horus-Re was so busy governing and engaging in political infighting that they had very little time for actual religion. Since the Time of Troubles, Horus-Re has tried to reorient this highly politicized culture toward greater religious fervor in order to spread the faith and increase the number of Horus-Re worshipers in the realms. Mulhorand’s efforts are meeting with some success, but are somewhat confusing to many Mulhorandi who are, after all, used to living with centuries of little change. Kalarim, an expansionist in his view, is planning to eventually retake the lands that have slipped from Mulhorand’s direct control and to restore Mulhorand to its ancient glory.

**Holy Days/Important Ceremonies:** Priests of Horus-Re gather their god in three daily rituals. Each sunrise they greet the return of their lord with a set of welcoming prayers known as the Greeting of the Lord. The most important ceremony of the day occurs at noon when the sun is directly overhead. Immediately prior to noon, most of the inhabitants of Mulhorand gather in front of the numerous balconies protruding from the Sun Lord’s temples. The priests of Horus-Re then deliver a daily sermon known as the Zenith Aspirant. (Competing factions of priests within the clergy often strive to outdo their rivals by drawing larger crowds of people to this daily sermon.) In the evening the clergy of Horus-Re are gathered in private chambers known as the Girding of the Guard involving the girding of ceremonial weapons.

The most important annual holiday is Midsummer’s Day when all the priests of Horus-Re gather in his temples to sing his praises. Unlike most of the rest of the year, this is truly a day of religious devotion and to celebrate it almost the entire government of Mulhorand shuts down.

Solar eclipses are considered a reaffirmation of Horus-Re’s eternal rulership. The visible corona is seen as the crown of the Lord of the Sun. Any reading white light from the sky or darkening of the planet is associated with one of his major plots during a solar eclipse receives a limited wish or wish from Horus-Re (depending on the difficulty of the task as adjudicated by the DM). This benefit can only occur once in a priest’s lifetime.

**Major Centers of Worship:** The center of Horus-Re’s worship is in Shalith. There are many shrines throughout Mulhorand devoted to him. The Solarium in Skul kn is a magnificent temple resembling a great pyramid with the top half made of gleaming glass. It is surrounded by a ring of alternating white and pink marble towers connected by unlined walkways at various levels. The towers serve as the administrative offices of the clergy and government. The pharaoh of Mulhorand is normally found meditating on his throne in the center of the Solarium, outlined with a blinding nimbus of golden light.

Since the Time of Troubles, the priesthood of Mulhorand has embarked on an ambitious program of temple construction in Unther as its members have moved into the religious and leadership vacuum there following the High-Rank of Gilgeam. Their efforts with elaborate cloth hoods are paying off well, but their exhortations on the secular side are meeting with stiff resistance from the numerous factions contending to rule Unther. The heavy tax burden required to fund this boom is being carried primarily by the citizens of Unther, adding to that nation’s woes. The clergy of Horus-Re considers the result worth the sacrifice, however.

**Affiliated Orders:** Following the Time of Troubles, Horus-Re founded an order of paladins known as the Claws of the Sun and the Ankh. (Previously all paladins in Mulhorand had served Osiris.) This brotherhood is young and untutored, but its ranks are expanding. The clergy of Horus-Re, the Claws are fanatic devotees of the Lord of the Sun who care nothing for the day-to-day politics of Mulhorand. Much of the fledgling order’s energy is directed at doing battle with the Fangs of Set, but its members are often distracted into sparring with the clergy of Anhur. While within the Mulhorandi pantheon’s geographic sphere of influence, in lieu of a paladin’s normal detect evil ability, initiates of the Claws can cast the priest spell test of maat at will.

**Priestly Vestments:** The clergy of Horus-Re dress in kalasiris (white tight-fitting linen skirts stretching from under the arm to the knees) and a headress. Sometimes they wear a transparent white robe over the tops of their kalasiris. They shave their heads bald (though some wear elaborate wigs) and paint three blue circles on their foreheads indicating that they are priests. While conducting government business, they typically wear a false beard, hung with loops around the neck. High-Rank and other prominent cleric has cloth hoods emblazoned with the symbol of Horus-Re on the brow, jeweled gold pectoral collars shaped in the image of a hawk, and the skin of a great cat or other predator draped over their shoulders. The relative affluence of a priest’s vestments loosely indicates his relative wealth, power, and prestige. The standard holy symbol of priests of the faith is a large ark, on which clerics and specialty priests of sufficient level usually cast continual light.

**Adventuring Garb:** Like most priests in Mulhorand, the clergy of Horus-Re dress very practically when adventuring, leaving their ornamental gear in the temple. A simple cloth headdress with a symbol of Horus-Re on the forehead is often left behind. A headress that is typically eschewed in Mulhorand and Unther due to the blasing heat. Priests of Horus-Re tend to wield more traditional weapons, even when battling foreigners. Only recently has the clergy adopted the long sword as an allowable weapon, and the more conservative clergy still favor the khopesh.

**Speciality Priests (Sunhawks):**

**Requirements:**
Strength 12, Constitution 9, Wisdom 13, Charisma 17

**Prime Req.:**
Wisdom, Charisma

**Alignment:**
LG, CG

**Weapons:**
Mace, staff, staff sling, khopesh, long sword

**Armor:**
Any

**Major Spheres:**
All, astral, charm, combat, elemental (fire and air), low, sun, summoning, water

**Minor Spheres:**
Creation, divination, elemental (earth and water), guardian, animal, healing, necromantic, protection, time, weather

** Magical Items:**
Same as clerics

**Prereq:**
Modern languages (Untheric) and Chariteering

**Bonus Prereq:**

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• Only humans of Mulhorandi extraction can be sunhawks.

• Sunhawks have many of the same special abilities as paladins. They receive a +2 bonus to all saving throws, are immune to all forms of disease (not including magical forms such as lycanthropy, but including mummy rot), can heal by laying on hands, can cure diseases (but not curse affictions), are surrounded by an aura of protection, and can use a holy sword to project a circle of power. Explanations of these abilities and when they are acquired are covered in the Player's Handbook. The normal paladin abilities to turn undead and cast priest spells are suppressed for sunhawks by the usual priest abilities. The normal paladin ability to detect the presence of evil intent is superseded by the ability to cast test of maat at will (with concentration) while within the Mulhorandi pantheon's sphere of influence, but reverts to the normal paladin ability outside the Mulhorandi pantheon's sphere of influence. Sunhawks cannot call for a war horse, but they are also not restricted as to the number of magical items they may possess or in their ability to retain wealth, though they must tithe at least 25% of their income to the church. They follow the rules for clerics as to the gaining of followers at high levels, and they are not restricted in their employment of henchmen, though they may not employ those of evil alignment or behavior or do not tolerate evil acts. Chaos vs. law is of lesser consequence to sunhawks than good vs. evil.

• Sunhawks can cause one fingernail or one eye to sput forth a miniscule flame so as to set fire to a candle, torch, lantern wick, oil, or prepared wood for a campfire. The flame cannot travel more than 10 feet. This ability cannot ever cause damage in and of itself, cannot be used to injure longer than one round, and does not ignite things not normally intended or prepared to be ignited. (For instance, it cannot be used to set an active opponent's clothes aflame.) They may use this ability up to three times a day.

• Sunhawks can cast light (as the 1st-level priest spell) once per day.

• At 5th level, sunhawks can cast continual light (as the 3rd-level priest spell) once per day.

• At 7th level, sunhawks can make three attacks every two rounds.

• At 10th level, sunhawks can change shape to a hawk and back to their normal form in a similar fashion to the way a druid can shapeshift. However, sunhawks can only assume a hawk form and can only do so once a day.

• At 13th level, sunhawks can make two attacks every round.

• At 15th level, sunhawks can cast sunray (as the 7th-level priest spell) once per day.

• At 20th level, sunhawks can cast chariot of Sustarre (as the 7th-level priest spell) once per ten days.

**Horus-Rehian Spells**

**1st Level**

**Test of Maat (Pr 1; Divination)**

- **Sphere:** Divination, Law
- **Range:** 0
- **Components:** V, S, M
- **Duration:** Special
- **Casting Time:** 1 round
- **Area of Effect:** Special
- **Saving Throw:** None

This spell has two distinct uses, one of which must be chosen during spell casting.

In its primary form, a test of maat discovers emanations of injustice, dishonor, disorder, and sin from any creature within its area of effect, a corridor 10 feet wide and 120 yards long. The duration of this spell effect is 1 turn +5 rounds/level. Character alignment (or, more precisely, deviation from the ethos of law and good) is revealed only indirectly, if at all. The primary effect of this spell is to reveal whether a creature is in accordance with the concept of maat—that is, if they are at peace with the gods and living a happy life. A test of maat registers (indirectly) whether the person has performed activities offensive to Horus-Reh such as providing offerings to Set or Sebek, acting disrespectfully to priests, treating slaves poorly, etc. If multiple individuals are within the area of effect, a priest must be of 5th level or greater to differentiate the status of each individual; otherwise, a test of the person of sorts. The degree of discord in an individual and its general nature can be sensed by a priest of 9th level or higher. The priest must concentrate—stop, have quiet, and intently seek to detect the aura of maat—for at least one round to receive a reading. This aspect of the spell only functions within the geographic sphere of influence of the Mulhorandi pantheon.

In its alternative form, a test of maat spell allows the priest to determine whether or not a morally ambiguous contemplated action falls within the strictures of maat. In this form, when a test of maat is cast, the priest imagines a possible course of action for himself or herself (and possibly some companions). The spellcaster immediately receives a positive or negative feeling as to whether or not the contemplated action would violate the limits of maat, and the spell effect ends immediately thereafter. There is a base 100% chance of receiving an answer to this form of test of maat. However, Horus-Reh encourages his followers' ability to think for themselves and is less responsive to requests to provide advice that occur less than a tenday apart. For every day less than 10 that has yet to pass between castings of this spell, the base chance of not receiving a response increases by 10%. For example, if this form of a test of maat was last used three days ago prior to the current spellcasting, there is a 70% chance of not receiving a response.

The material component for this spell is the priest's holy symbol held over his left eye with his right hand.

**2nd Level**

**Stormvoice (Pr 2; Alteration)**

- **Sphere:** Weather
- **Range:** Special
- **Components:** V, S
- **Duration:** 1 round
- **Casting Time:** 5
- **Area of Effect:** Special
- **Saving Throw:** Neg.

This spell enables the caster to speak with the voice of a storm. The caster can be heard clearly at 10 times normal distance. All creatures within a 20-foot radius of the caster must roll successful saving throws vs. spell or be deafened for 1d4 rounds and be knocked from their feet.

**3rd Level**

**Eye of Fire (Pr 3; Evocation)**

- **Sphere:** Combat, Sun
- **Range:** 30 yards+10 yards/level
- **Components:** V, S
- **Duration:** Instantaneous
- **Casting Time:** 6
- **Area of Effect:** One creature
- **Saving Throw:** ½

When the casting priest points at the target creature (who the priest must be able to see) and utters the Mulhorandi word for vengeance, this spell causes a blazing beam of fire to emit from the priest's left eye. The beam burns with the intense heat of the sun. A creature struck by the narrow beam of flame suffers 1d4 points of damage per level of experience of the priest, up to a maximum of 10d4. Undead creatures suffer 1d6 points of damage per level of the priest, up to a maximum of 10d6. A creature who fails its saving throw vs. spell suffers full damage, while one who succeeds manages to dodge partially out of the way and suffers only half damage.

The intense beam of heat can ignite combustible items or melt other items. Items worn or carried by a target creature who fails its saving throw against the effects of eye of fire require saving throws vs. magical fire to determine if they burn or melt, but items in the possession of a creature who succeeds at its saving throw are unaffected.

**Sunstroke (Pr 3; Alteration)**

- **Sphere:** Elemental (Fire), Sun
- **Range:** 60 yards
- **Components:** V, S, M
- **Duration:** 1 round/level
- **Casting Time:** 6
- **Area of Effect:** One creature
- **Saving Throw:** Neg.

Sunstroke afflicts the target with the effects of heat stroke for the duration of the spell. While suffering from the effects of insolation, the target's internal body temperature rises by 1° Fahrenheit per round, to a maximum of 8° higher than normal.
Undead and creatures immune to heat or fire are totally unaffected by this spell. Cold-blooded animals simply move slower and slower. For every degree of increased temperature, cold-blooded creatures have a -1 penalty to initiative.

Warm-blooded creatures display increasingly feverish side effects while under the effects of this spell. For every degree of increased temperature, warm-blooded creatures suffer 1 point of damage and suffer a -1 penalty to their attack, damage, saving throw, and initiative rolls, to a maximum penalty of -5. If the target's body temperature rises 6° or more above normal, the target is wracked by convulsions and cannot attack, defend, or cast spells. If the target's body temperature rises 8° above normal, it immediately lapses into a coma and cannot be revived until the spell effect expires.

A successful saving throw vs. spell negates this spell immediately. Targets are entitled to a saving throw when the spell is cast and once every second round thereafter. An endure heat spell in effect on the target when sunstroke is cast grants the target a +1 bonus to its saving throw; a resist fire grants the target a +3 bonus; and a protection from fire grants immunity to the spell effect.

Sunstroke's effects can be halted immediately by means of a dispel magic, remove curse, cure disease, or heal spell. Other healing spells have no effect.

The material components of this spell are the priest's holy symbol and a small piece of flammable material (paper, cloth, dry wood).

4th Level

Mirage (Pr 4, Illusion/Phantasm)

Sphere: Sun
Range: 10 yards/level
Components: V, S, M
Duration: 1 hour/level
Casting Time: 7
Area of Effect: 30-foot cube
Saving Throw: Neg.

This spell creates an elusive mirage in the minds of its targets that beckons convincingly from the horizon, but never seems to draw closer no matter how they proceed. Unlike the optical phenomenon of the same name, an illusion created by means of this spell is not restricted to the depiction of a pool of water. Instead, by means of this spell, the spellcaster can create nearly any image he desires.

A mirage is subject to several constraints. It must appear on the horizon, although the direction is up to the priest. It cannot occupy more than a 45° arc of the horizon (vertically or horizontally). A mirage always appears fuzzy and appears to shimmer in the heat.

When cast, any targets within the area of effect must make a saving throw vs. spell or perceive the mirage. Even if a target is not facing in the direction of the mirage, a flicker appears in the corner of their peripheral vision, requiring them to make the requisite saving throw. If conditions are not appropriate for rendering distant objects fuzzy and for making them appear to shimmer, everyone within the spell effect receives a +5 bonus to their saving throws. Those who succeed at their saving throws see nothing unusual on the horizon at all. Those who fail their saving throws see the mirage conjured by the spellcaster and cannot be convinced it does not exist while the spell effect persists.

In addition, if the mirage depicts something very desirable (such as a pool of water in a desert), as adjudicated by the DM, anyone failing the first saving throw must make a second saving throw vs. spell without the bonus mentioned above or immediately feel compelled to head toward the mirage for the duration of the spell.

A successful dispel magic spell ends this spell effect immediately.

The material components of this spell are the priest's holy symbol and several drops of water flicked into the air.

6th Level

Dying Curse (Pr 6, Abjuration)

Sphere: Protection
Range: 0
Components: V, S
Duration: Permanent until dispelled
Casting Time: 2 turns
Area of Effect: Special
Saving Throw: None

When priests cast a dying curse spell, they are avenging themselves against future death. Anyone who kills the priest, even if the priest is later resurrected, becomes the victim of a major curse with no saving throw (thus the major curse is automatically permanent). Only a wish or remove bane spell can remove this curse. (See the entry on Nephthis for the major curse spell.)

7th Level

Bane (Pr 7, Abjuration) Reversible

Sphere: Protection
Range: Touch
Components: V, S
Duration: Permanent until dispelled
Casting Time: 9
Area of Effect: 1 creature
Saving Throw: Special

When a priest casts a bane spell, she or he bestows an extremely powerful curse on a target. After casting the spell, the priest must successfully touch the intended target within one turn or the spell ends ineffectively. If the priest makes contact, the target gets a saving throw. If the saving throw is successful, the victim receives a curse of dire proportion that only a remove curse spell cast by a deity or a reverse bane or a wish cast by a mortal can remove. If the victim fails the saving throw, she or he suffers a -5 penalty to all attack and damage rolls while opponents receive a +5 bonus to their attack rolls against the victim. In addition, the victim automatically fails all saving throws and all attacks against him or her cause maximum damage.

The reverse of this spell, reverse bane, removes the effects of any curse-type spell (including bestow curse, major curse, bane, and other similar spells) except for instantaneous curse effects. (For example, it does not teleport a party back to the dungeon after they have opened a cursed scroll that teleported them out.)

Isis (Beautiful Lady, Lady of All Love, Mistress of Weather, Lady of Rivers, Mistress of Enchantment)

Intermediate Power of Elysium and Arcadia, NG

Portfolio: Weather, rivers, agriculture, love, marriage, good magic
Allies: Ishtar (Thay), Ishtar (Unther)
Domain Name: Amoria/Quietude and Buxenus/Heliopolis (Gizehket)
Superior: None
Allies: Bub (Sharees), Hathor, Horus-Re, Nephthis, Osiris, Thoth
Foes: Sebek, Set
Symbol: A silver lunar disk on which there is an ankh and a star, surrounded by horns, or an ankh and a star, or an eye and a teardrop
Wor. Align.: LG, NG, CG

Isis is the daughter of Geb and long-forgotten Nut, the wife of Osiris, the sister of Thoth, and the mother of Horus. She has long been worshiped in Unther as Ishtar since that goddess left the Realms and bequeathed her divine portfolio to Isis. Although Isis is also known as Mother of the Harvest, her husband Osiris is the dominant god of the harvest, and it is to Isis that Mulhorand prays at planting. During the spring Isis resides in her domain in Amoria overseeing the course of Mulhorand's rivers and the conditions for planting, but toward the end of summer she joins her spouse in Heliopolis to oversee the harvest.

Isis's portfolio overlaps with several other deities as well. Thoth, the Lord of Magic, is the god of neutral wizards and magic in its theoretical, practical form in Mulhorand, but Isis serves specifically as the patron of good-aligned wizards. As Lady of Rivers, Isis continually contests with Sebek for dominion over Mulhorand's waterways. The Lord of Crocodiles represents the lurking death that the rivers threaten, while Isis represents their life-giving aspect. Hathor's role as a nurturer and mother overlaps
Isis is a woman of even temper and great dedication. She is a regal and noble deity who is eager to share the knowledge of the gods with humanity and often goes to great lengths to introduce her worshipers to new concepts and ideas. In many cases, these new ideas take the form of magical spells and enchantments. Isis often finds the antics of mortals amusing, but she is a kind, understanding goddess who cares greatly for her worshipers and the peoples of Unther and Mulhorand.

Isis is served by divine minions that can assume the form of a hawk.

Isis’s Avatar (Mage 32, Enchanter 32, Cleric 25)

Isis appears as a tall, beautiful, regal, dark-haired and dark-skinned woman of Mulhorand. She has green eyes that dance with mystical highlights and a soothing voice. In Unther she has golden hair and blue eyes, but otherwise appears the same. In either form, she wears an incredibly ornate magical head dress and rich clothing fitting the station of a noble. She typically appears in a diaphanous white pleated linen dress and fine sandals while wearing numerous rings, bracelets, anklets, armlets, and earrings. Her beauty is awe-inspiring. Isis can call upon any school or sphere of magic for her spells.

AC –3; MV 15, Fl 24; HP 163; THAC0 4; #AT 1
Dmg 1d10
MR 100%; SZ L (7 feet)
Str 15, Dex 23, Con 19, Int 25, Wis 25, Cha 25
Spells: P: 13/12/11/10/8/7/6, W: Unlimited (see below)
Saves PD/MD 2, RSW 3, FP 5, BW 7, Sp 4

Special Att/Def: Isis can fly at will. She can enchant any item permanently or nonpermanently with her touch. Her magical headress puts her in instantaneous mental contact with any native Mulhorandi deity, allowing her to serve as a mediator between the gods.

She can cast any wizard spell as a 32nd-level mage an unlimited number of times per day; she casts enchantment/charm spells as a 32nd-level enchanter. Her voice is gentle, and her words can charm any creature (no saving throw) that is not divine and of at least equal deity status to herself, though she prefers not to use her charm ability in combat. Rather, she employs her magical touch to induce 1d10 points of damage. She may cause up to 6 HD or levels of creatures with a 100-foot radius for 1d10 rounds with her awe-inspiring nature at will.

Beings who have ever romantically loved another find themselves utterly unable to harm Isis. Isis is immune to all spells and magical effects unless she wishes them to affect her. Those casting spells at her with hostile intent are instantly stripped of their magical powers for 1d20 days unless they make a successful saving throw vs. spell.

Other Manifestations

Isis often manifests to her followers as a ghostly woman rising out of the frothy turbulence of a river or stream. Such manifestations are known to telepathically communicate cryptic words of wisdom before evaporating into a faint mist.

Isis may appear to farmers as a vibrant, lush tree or bush that grows up overnight and vanishes the following eve. Such a manifestation is taken as a sign that it is time to plant the year’s crops.

When the Mistress of Weather is happy, she often manifests as a benign rain storm that brings a cooling renewal to the land she touches. When she is troubled; a fairly rare condition, her distress is often felt as a freak weather condition, such as a shower of hailstones in the middle of summer or a sudden storm that arrives out of nowhere, threatens with great bursts of wind, and then dissipates without ever dropping a bit of rain.

When the Lady of Love smiles on two sweethearts, her ghostly form may appear during a tryst to drape an ethereal blanket over the lovers. It is said that this gift forever shields the pair from cruel twists of fate that would drive them apart before their time.

When a Mulhorandi or Untheric hero (male or female) bravely faces certain doom while on a quest favored by the goddess, Isis may manifest as the upper torso of a beautiful woman who gives the hero a kiss on the cheek. This kiss often comes in the midst of a fierce battle. The recipient of the kiss is immune to all damage for 40 rounds caused by whichever type of weapon poses the most severe threat to him or her at that time. Such a kiss leaves a permanent mark in the form of the goddess’s symbol. (DM’s choice as to which version.)

Gemstones of a pink, white, or blue hue and lotus flowers are sacred to Isis, and she sometimes sends t’uen-rin, lamaua, shedu, gynophiexes, unicorns, white rabbits, white doves, white hawks or kites, or white doves to show her presence, approval, or disapproval.

The Church

CLERGY: Clerics, specialty priests, mystics
ALIGNMENT: LG, NG, CG, LN, N, CN
TURN UNDEAD: C: Yes; SP: No; Mys: No
COWN. UNDEAD: C: No; SP: No; Mys: No

All clerics, specialty priests, and mystics of Isis receive religion (Mulhorandi), reading/writing (Mulhorandi), and animal language (Common, conjurer, diviner, enchanter, or transmuter class) as bonus nonweapon proficiencies. As Mulhorandi, they all also know Mulhorandi as their native tongue. All of Isis’s clergy must be females of Mulhorandi extraction.

All of Isis’s clergy must be multiclassed wizard/priests; Isis’s human clergy are a special exception to the restriction on multiclassed humans. The human wizard class can be a mage or any type of specialist wizard from the Player’s Handbook except necromancer, although the enchanter specialty is favored. The human priest class can be a cleric, mystic, or specialty priest (called a skyweaver). Half-elves, the only nonhumans found in Isis’s clergy, make up less than 1/10 of 1% of Isis’s clergy and must be multiclassed, pairing the cleric or specialty priest class with a conjurer, diviner, enchanter, or transmuter class. Such half-elves are always of gold or moon elf ancestry.

The priestess (human or half-elf) must meet the basic ability score requirements of her wizard and priest classes. Clergy of Isis have the pool of all normally allowable cleric weapon classes plus dagger, dart, and knife to draw from for weapon proficiencies, they receive the number of combined weapon proficiencies and nonweapon proficiencies of both their classes, and they use the most beneficial saving throws from either their wizard or priest class. Clergy of Isis can wear no armor (not even elven chain mail). They receive a d8 for hit points as clerics do (when they gain a new priest level) rather than averaging hit points between their wizard and priest classes as in normal multiclass characters, but they also use their priest THAC0 at all times for attack purposes.

Isis is the most beloved deity of the
common people. She has many aspects: wise woman, dutiful wife, joyful lover, mother of children, benign rainstorm, and nurturer of babes and harvests. As such, she is worshiped by lost persons, those in need of moral and physical guidance, women entering into marriage, all whose hearts are touched by love, farmers and field hands, and young mothers.

Temples of Isis vary widely in architecture, but all exhibit certain common traits. Strong pillars carved to resemble crops support the temple roof. Most rooms remain open to the elements to allow the Mistress of Weather to sweep through unimpeded. Chapels are dominated by young mothers on raising their children. They often fashion charms of Isis for those whose deeds have won the goddess's favor and magical items to serve good causes or lighten the burden of the common people.

**Holy Days/Important Ceremonies:** The two most sacred days for the clergy of Isis are Green Grass and High Harvest. During the first festival, the clergy of Isis give thanks to the goddess for her aid in the planting, and during the second they give thanks to both Isis and Osiris for their help with the harvest. Both days are occasions for joyous celebration, wild revels, and moonlit trysts, and all who participate in farming join in them along with the clergy.

Priestesses of Isis have numerous daily rituals as well. They celebrate the Shift in the Winds each time the weather changes for the better and utter quiet thanks to the goddess. Every time they cross a river, they must drink deeply and give thanks for the goddess's bounty. Finally, the most blessed meal given by the goddess's bounty before partaking of a single bite.

**Major Centers of Worship:** The center of Isis's worship in Mulhorand is in Asanibis, in the Great Vale, although there are many temples devoted to her elsewhere, including in Unther, where her major temple is in Shusael.

The Mystical Cornucopia in the Great Vale is the preeminent temple of Isis. It sits at the heart of a vast network of lush farms where the Misthan and Kondor tributaries join to form the River of Spears. This sprawling temple is marked by towering pillars, wide-open terraces, luscious gardens, countless pools and streams, and vast grain and seed storerooms. Most of the great farms of the Asanibis are administered by the priestesses of this temple.

Other prominent temples include the Temple of Bountiful Joy in Shusael and the Spring of Eternal Hope in Shusael. The clergy of the latter house of worship have become the de facto government of Shusael following the collapse of Gilgean's government in this decaying city.

**Affiliated Orders:** The Sisters of Life serve in the Guardsians of Skuld along with the clergy of Anhur and Osiris in protecting the capital city. The Shield of the Lady is a fighting order of wizards, clerics, and specialty priests who join adventuring companies active throughout the Old Empires and beyond that serve the will of the goddess (whether they realize it or not). The martial priestesses of this order serve to shield Mulhorand's heroes from the forces of barbarism and evil.

**Priestly Vestments:** Priestesses of Isis shave their heads bald and paint three blue circles on their foreheads indicating that they are priestesses. They garb themselves in practical pleated white linen dresses, durable sandals, and a simple wig worn working in the fields. During temple service and revels consecrated in the name of the goddess, they wear stunning jewelry, gem-encrusted pectorals, ornate golden armlets and bracelets, and wondrous wigs woven with jewels. The relative affluence of a priestess's vestments loosely indicates her relative wealth, power, and prestige. The standard holy symbol of priestesses of the faith is a miniature ceremonial fan engraved with the symbol of the goddess.

**Adventuring Garb:** When adventuring, priestesses of Isis dress practically, but eschew the use of armor. Those who spend most of their time in agricultural pursuits favor the flip, while those who focus on spelunking prefer the staff.

**Specialty Priests (Skyweavers):**

**Requirements:** Wisdom 14, Intelligence 12

**Prime Reqs.:** Wisdom, Intelligence

**Alignment:** LG, NG, CG

**Weapons:** All bludgeoning (wholly type B) weapons plus dagger, dart, knife, lasso, net

**Armor:** None

**Major Spheres:** All, astral, animal, charm, combat, creation, divination, elemental, guardian, healing, numbers, plant, protection, necromancy, sun, weather

**Minor Spheres:** Time

**Magical Items:** Same as clerics or wizards, whichever is most beneficial

**Bonuses:**
- 5% higher experience gain
- +1 bonus to saving throws

**Special:**
- Human or half-elf women of Mulhorand extraction can be skyweavers. Half-elves must be of moon (gray) or gold (high) elf ancestry.
- All skyweavers must be multiclassed wizard/priests. Isis's human clergy are a special exception to the restriction on multiclassed humans. The human wizard class can be a mage or any type of specialist wizard from the Player's Handbook except necromancer, although the enchanter specialty is favored. Half-elves must pair their skyweaver class with the mage, conjurer, diviner, enchanter, or transmuter class. The priestess must meet the basic ability score requirements of her wizard and priest classes.
- Skyweavers receive the combined weapon proficiencies and nonweapon proficiencies of both their classes (three weapon proficiencies and eight nonweapon proficiencies slots at 1st level), and may choose nonweapon proficiencies from the general, priest, and wizard groups with no penalties. They use the most beneficial saving throws from either their wizard or priest class.
- Skyweavers receive a d8 for hit points as clerics do (when they gain a new priest level) rather than averaging hit points between their wizard and priest classes as in normal multiclass characters.
- Skyweavers receive the wizard spell list Southern magic when entering into the priesthood.
- Skyweavers begin at 1st level with a 5% innate magic resistance. They gain an additional +5% per each experience level they gain to a maximum of 30%.
- At 3rd level, skyweavers are able to charm person (as the 1st-level wizard spell) once a day.
- At 5th level, skyweavers can dispel magic (as the 3rd-level priest spell) once a day.
- At 7th level, skyweavers can air walk (as the 5th-level priest spell) or render their clothing into a magical garment (as the 3rd-level priest spell) once a day.
- At 9th level, skyweavers are able to cast regenerate (as the 7th-level priest spell) once a day.
- At 10th level, skyweavers can control weather (as the 7th-level priest spell) once a day.
- At 13th level, skyweavers never fail a saving throw caused by a magical attack, whether it is caused by a spell, scroll, potion, magical item, or whatever. This does not mean they do not take damage, merely that when required to make saving throws, they always succeed and follow the result caused by a saving throw.
Nephthys

( Guardian of Wealth and Commerce, Protector of the Dead, the Devoted Lady, the Lady of Sands, the Avenging Mother )

Intermediate Power of Arborea, CG

PORTFOLIO: Wealth, commerce, guardian of the dead, protector of children
ALIASES: Nebra (Thay), Neselthish (Unther)
DOMAIN NAME: Pelion/Amen-thys
SUPERIOR: None
ALLIES: Bast (Shares), Hathor, Isis, Osiris
FOES: Mask, Set
SYMBOL: A golden offering bowl surmounted by an ankh or a lunar disk behind an ankh

While Isis, Nephthys's twin sister, is goddess of love, Nephthys (Nefthys) is the goddess of devotion and trust. She also serves as Guardian of Wealth and Commerce. Daughter of Geb and long-forgotten Nut, she was once married to Set, but she left him in horror over the murder of Osiris and helped Isis (Osiris's wife) to resurrect her husband. Because of this, she often acts as the keeper of the dead. Where Osiris guards the two spirits (the ba and the ka) of a mortal, Nephthys guards the corporeal body and wealth buried in tombs. Anyone violating such a burial chamber risks her wrath. Despite this risk, Set's servitors delight in despoiling tombs consecrated in the name of Nephthys and Osiris in revenge for their god's ancient defeat.

Nephthys is a sworn enemy of the Red Wizards of Thay, as the Red Wizards slew many of her followers in the fall of the Priador. Thus Nephthys has assumed an "avenging mother" persona, that of a mother who will do anything to protect or avenge her children, and her avatar has slain many a powerful Red Wizard who ventured too far south. As the guardian of wealth and of grave goods, she is also a fierce enemy of Mask, the interloper god of thieves, who is always sending his followers to steal that which she protects. Nephthys is a somewhat greedy person who takes an interest in the accumulation of wealth by her followers. As such she tends to favor those of her followers who are well off. Her temperament is mercurial, and she is very haughty and somewhat vain. She focuses on wealth and status more than charity and good works, but the truly selfish among her worshipers often find the capricious hand of fate turning against them. Nephthys had little patience for the foibles of mortals and can often be quite impatient and unforgiving. However, she is also devoted and utterly loyal to those who hold her dearest in their hearts and those within her charge.

Following the Time of Troubles, Nephthys has moved aggressively into Unther, and her priests have built numerous temples and invested large sums of money in that anarchic nation. As a result, the ranks of her faithful have increased rapidly, but their devotion is somewhat suspect. With the disappearance of Waykeen in the Faerûnian pantheon, Nephthys has begun to encourage her clergy to expand beyond the geographical sphere of influence of the Mulhorandi and Untheric pantheons. Whether Aas or the powers of the Faerûnian pantheon will permit this expansion of her church is not currently known.

Nephthys is served by divine minions that can assume the form of a hawk, a giant cobra, or a crocodile. They most often appear as a hawk or cobra when rewarding or helping the faithful and as a crocodile when meting out punishment.

Nephthys's Avatar (Cleric 35, Mage 18, Fighter 8)

Nephthys appears as a tall, graceful, dignified dark-haired and dark-skinned woman of Mulhorand dressed in royal garb. Her green eyes sparkle with highlights of gold, and gold ornaments and wire are woven through her hair. She projects an aura of trustworthiness and is normally nurturing and protective in demeanor, but her wrath is fierce and unstoppable when she is angered. She can call upon any school or sphere of magic for her spells.

AC –3; MV 15; HP 192; THACO –2; +AT 1 or 3/2
Dmg 1d10+1 (+1 Str) or by weapon+1 (+1 Str)
MR 70%; SZ L (7 feet)

Spells P: 15/14/13/13/13/10/7, W: 5/5/5/5/5/3/2/1

Saves PPDM 2, RSW 5, PP 5, BW 8, Sp 6

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Special Atts/Def: Nephthys does not commonly use a weapon, but when avenging the deaths of those killed by Thayans (especially Red Wizards), she has been known to use a diverse variety of weapons—most often those of a warrior she is avenging. She is proficient in all weapons, but specializes in the use of none. In her hands, a weapon does double normal base damage plus her Strength bonus.

Nephthys projects a divine awe that stuns creatures with 4 HD or fewer or with 5th level or lower. She can instantly slay any one enemy with her gaze, as her eyes project twin death rays at will. These rays have a range of 120 yards. A target struck by them must make a successful saving throw vs. spell with a –6 penalty or die.

At will, Nephthys can animate any despoiled corpse as a mummy (N aligns and has maximum hit points, but without the rotting, scarcely visible effect of a normal mummy’s touch) and order it to fight until destroyed. She can cast bane (see the Horus-Re entry) or major curse at will in addition any other actions she is entitled to in a round.

Nephthys’ touch can bestow great wealth upon any individual by raising the value of any object she places in the hand of. Thus, if her avatar touches a brooch that cost 10 gp to buy, it is transformed into a magnificent work of fine jewelry worth 1,000 gp.

Nephthys is immune to all illusion/phantasm spells. Her avatar can only be harmed by spells or by magical weapons of +3 or better.

Other Manifestations
Nephthys often manifests as a sparkling golden coin which always seems to coincidentally bounce out of reach and roll away. Those who follow this manifestation of the goddess along the coin’s haphazard path may find she leads them to an important treasure or to discover a thief purloining their wealth.

Nephthys is known to manifest as a golden mist in the burial chambers of her most faithful servants when robbers enter their tombs. Anyone contacting the golden mist suffers the effects of a major curse or bane spell with no saving throw.

The face of the Avenging Mother sometimes manifests on the edge of civilization, where field meets desert, to warn off intruders and malcontents who threaten her followers’ wealth, particularly agents of the Red Wizards of Thay. Those who ignore her telepathic warnings to depart may encounter the killing end of her twin death rays.

When Nephthys is truly pleased with a follower, she manifests as a shower of golden coins (1d10×100 coins can be retrieved). Such a manifestation occurs no more than once in a follower’s lifetime.

All valuable metal and gemstone hoards are soled to Nephthys, but she is exceptionally fond of jewelry and is said to favor those who offer it to her. She sometimes sends foo dogs, foo lions, t’uen-rin, hoplomachy, crissiphrax, golem apparently made of valuable metal or gems, and animals known for their propensities to hoard things, such as crows, raccoons, and pack rats, to do her bidding or make her presence, approval, or disproval known.

The Church

CLERICS: Clerics, specialty priests
ALIGNMENT: LG, NO, CG, LN, N, CN
TURN UNDEAD: C: Yes, SP: No
COMM. UNDEAD: C: No, SP: No

All clerics and specialty priests of Nephthys receive religion (Mulhorand), reading/writing (Mulhorand), and modern languages (Common) as bonus nonweapon proficiencies. As Mulhorans, they all also know Mulhorand as their native tongue. All of Nephthys’s clergy must be married or widowed female humans of Mulhorandi extraction. They must marry before or upon entering the clergy.

Nephthys’s trustworthiness makes her popular with the wealthy, who pray to her to protect their fortunes. She is venerated in most cities by the nobility and middle class. Most housewives build a shrine to her in their homes, and they store goods for the afterlife in a chest or cupboard dedicated to her. She watches over children but is mainly worshiped in that respect by the nobility and rulers, with most common people looking to Hathor for such protection.

Temples of Nephthys are opulent shrines, both ostentatious in their display of wealth and heavily fortified in their defense of that wealth. Resembling the citadels of Anhur more than the open pavilions of Isis and Horus-Re, Nephthys’s churches typically are constructed of thick stone (often marble or granite), have but a single, well-guarded entrance, and sit atop extensive, trap-laden catacombs in which the church’s wealth is stored. Although they do not give money, they often serve as banks for the Mulhorandi elite for a modest annual fee and provide money-changing services for 1% of the value of the coinage changed.

All priestesses of Nephthys are addressed in public as “Lady Priestess” or “Lady High Priestess” (of 9th or higher level). Within their ranks, they use honor titles as First Lady, Moderate Lady, High Lady, Death-maiden, Eternal Guardian, and Golden Precept, although titles vary from temple to temple. Over 40% of Nephthys’s clergy are specialty priests, known as goodwives, who typically assume leadership positions in the faith. The remainder are clerics.

Dogma: Priestesses of Nephthys are charged to be faithful to their husbands and to encourage faithfulness in others. They are to protect worshipers of the goddess, and diligently root out and destroy evil, especially the actions of Set. Priestesses of Nephthys are sworn to avenge the deaths of those Mulhorandi killed by the Red Wizards of Thay. Priestesses of Nephthys are expected to accumulate great wealth, so that they may hold money above their devotion to the goddess. They are to protect the tombs and the remains of the dead, and smite those who would rob those who have gone to the afterlife or desecrate their tombs.

Day-to-Day Activities: Priestesses of Nephthys spend their days managing the economy of Mulhorand and, gradually, of Unter. They are engaged in countless political squabbles with the priests of Horus-Re, Anhur, and Isis over the financing of various projects, the distributions of the profits of others, and the management of human resources (slaves) so as to best serve the economic interests of Mulhorand. They serve in some instances as debt collectors and as money-changers. They provide advice to the noble class about investments and bless children brought to them (for which they expect a donation). Any child whom they bless is under the protection of the church until it reaches adulthood, and its injury is avenged by the church.

The church of Nephthys is involved in the burial rites of every noble or member of the middle class. The clergy are primarily responsible for the safeguarding of goods the deceased wishes to bring to the afterlife. They also serve as executors of the will and testament of the deceased, if any.

Holy Days/Important Ceremonies: The clergy of Nephthys celebrate a few holy days in their calendar. The Feast of the Moon is known as the Feast of the Silver Coin to the faithful of Nephthys. In an somber, but elaborate, day-long rite, they give thanks to Nephthys for her benevolence and tithe half of their wealth to the church. After the ceremony, they bless their year-long accumulation of wealth once again. Nephthys would not think of attempting to stint the goddess through arcane accounting methods, transfer of goods to another, or other cunning means toward avoiding payment. The greater the wealth they contribute to the church during this ceremony, the higher the personal status they accrue within the church.

Numerous funeral rites and rituals are performed over the corpses of the deceased by the priestesses of Nephthys. In the bowels of the goddess’s temples, they perform the mumification rituals on deceased wealthy and noble citizens (in cooperation with priests of Osrir) and more humbly prepare the wealthy Mulhorandi for burial. The priestesses are responsible for conveying the prepared body to the burial chamber, setting the defensive wards, and sealing the crypt to prevent tomb robbers from gaining entrance in a grand ceremony known as the Passage Onward. This often entails the casting of numerous warding spells including major curse, enduring ward, and sanctify crypt. Priestess of Nephthys maintain much more humble common graves and group tombs for slaves and commoners, but each is always blessed and set with at least a minor protective ward. (The manner and splendor of one’s burial and entombment is commensurate with one’s ability to pay.)

Major Centers of Worship: The center of Nephthys’s worship is in Neldorid, a rich new city where the wealthy and noble families of Mulhorand go to retire and to escape the politics of the realm. The priestesses of Nephthys administer the city with an iron hand and have made theft a capital offense, if only to maintain order.

The Vault of Golden Commerce is a massive edifice of white marble painted internally with gorgon and dragon blood and espelled with countless wards. This long rectangular building has a steeply sloping roof, no windows, and only a single set of huge doors at one end guarded by a pair of iron gollemes. These gollemes stand amidst the building’s massive colonnade at the top of a steep set of stairs leading up from the street.
below. Inside the temple are vast galleries illuminated by the golden radiance of countless continual light spells. The wealth stored in the vaults below is legendary, and the statuary, tapestries, and pieces of art from the distant corners of the Realms scattered throughout the temple are nearly equal in value. Nobles and wealthy merchants are admitted only if they pay a hefty fee. The priests of the Vault hold biweekly revels that are the pinnacle of the local social calendar and great money-making events for the church.

**Affiliated Orders:** The Order of the Golden Coin is a elite sisterhood of priestsess who serve as bodyguards, caravan escorts, and temple sentinels. Their fees are steep, but it is a rare adversary who can pull off a successful theft under the watchful eyes of the Sisters.

**Priestly Vestments:** The clergy of Nephthys wear kalasiris (white right-tilting linen skirts stretching from under the arm to the knees or from the waist to the knees) and diaphanous robes woven with threads of gold or they wear pleated, ankle-length dresses made of fine white linen. They shave their heads bald and paint three blue circles on their foreheads indicating that they are priestesses. On their feet they wear ornate sandals and on their shaven heads they sport elaborate, meticulously groomed wigs with small jewels woven into the thick braids. They wear bejeweled pectoral collars engraved with the symbol of their goddess. The affluence of a priestess's vestments strictly indicates her relative wealth, power, and prestige within the priesthood. The standard holy symbol of priestesses of the faith is an ankhs of solid gold shaped to resemble a set of scales.

**Adventuring Garb:** Priestess of Nephthys dress in elaborate and expensive yet functional garb when adventuring. For example, they buy the best armor available and suitable for the climate and then pay to have it enhanced. Such enhancements may double the cost of the armor yet only enhance its attractiveness.

**Speciialty: Priestess (Goodwife)**

**Requirements:**

- Wisdom 12, Intelligence 9

**Prime Req:**

- Wisdom, Intelligence

**Alignment:**

- CG

**Weapon:**

- Any bludgeoning (wholly type B) weapon, net, lasso

**Armor:**

- Any

**Major Spheres:**

- All, astral, charm, combat, creation, guardian, healing, protection, necromancy, numbers, sun, wards

**Minor Spheres:**

- Divination, weather

**Major Items:**

- Staff, flail, appraising

**Bonus Props:**

- Cooking, gambling

- At 7th level, goodwives are able to cast all spells from the wards sphere at double normal strength and in half the time. They double range, duration, and area of effect for these spells and halve casting time (minimum casting time of 1, round fractions down).

- At 9th level, goodwives can call upon negative plane protection (similar to the 3rd-level priest spell) once a day by touch. The protection always works as if the touched creature (which may be the goodwife) had made its saving throw. They may affect an additional creature every three levels (three at 6th, four at 9th, etc.).

- At 10th level, goodwives never lose at a gambling game.

- At 13th level, goodwives can transmute metal to wood (as the 7th-level priest spell) once a day.

- At 15th level, goodwives can speak a holy word or call upon a fire storm (as the 7th-level spell) once a day.

**Nephthysian Spells**

**1st Level**

**Assess Value (Pr 1; Divination)**

**Sphere:**

- Divination

**Range:**

- Touch

**Components:**

- V, S

**Duration:**

- Instantaneous

**Casting Time:**

- 4

**Area of Effect:**

- 1 object

**Saving Throw:**

- None

This spell enables the caster to determine the fair market value of an object based on the materials used in its construction simply by handling it. The spell does not enable the caster to assess the artistic or cultural value of an object, its magical properties, or even determine if the object is magical. The object to be evaluated must be physically smaller in size than the caster. The spell enables the caster to determine the item's value to the nearest gold piece in value to within (plus or minus) 2d10% minus the caster's level. Hence, at 20th level and above, there is no possibility of error.

**4th Level**

**Contract of Nephthys (Pr 4; Enchantment/Charms)**

**Sphere:**

- Charm

**Range:**

- Touch

**Components:**

- V, S, M

**Duration:**

- 1 year

**Casting Time:**

- Special

**Area of Effect:**

- 2 beings

**Saving Throw:**

- None

The use of this spell is standard practice in important business dealings in Mulhorand. A contract of Nephthys binds two individuals into a mutually acceptable agreement, the breaking of which carries very severe consequences.

During the casting of the spell, the caster must recite all the terms of the contract, down to the most exacting detail (thus the variable casting time). The spell fails if either party is not a willing participant, is under the effects of a charm spell (or similar effect or ability), or is not in their right mind, as adjudicated by the DM.

If either party should fail to meet the terms of the successfully cast contract of Nephthys due to factors beyond their control and despite their best efforts, the contractor finds the hand of Nephthys rests heavy on his or her business. Any attempt to earn a profit that would normally succeed, either for a business or for personal use, suffers the whims of fate and results in no net gain. (All losses are fully realized and breaking even can also occur.)

If either party should deliberately choose to not meet the terms of a contract of Nephthys, Nephthys's feel grinds the erring contractor's wealth into dust. In a short period of time, the whims of fate inexorably drive him or her into bankruptcy, destroy his or her business, and separate the contractor permanently from any remaining wealth.

Any penalties imposed by this spell cease one year after the creation of the contract of Nephthys, regardless of when the contract was violated. Lost wealth is not regained, however, except through renewed effort. The contract of Nephthys may be removed (through a short ritual statement) by the
original caster with the willing agreement of both parties before its duration expires provided a forfeiture price is paid to the casters. The caster decides what forfeiture price is sufficient, but impoverishing the contractors is not desirable or allowed. If the original caster has died, a contract of Nephthys may be removed by a higher level priestess of Nephthys in the same manner.

Temples of Nephthys typically demand 1% to 5% of both parties' profit on any contract enforced by the magic of this spell plus the cost of the gold dust material component. Failure to pay the caster for the spell's casting has the same effect as deliberately violating the contract.

The material component of this spell is a hair from each participant and a handful of gold dust worth at least 100 gp that is thrown in the air over both contractors.

5th Level
Major Curse (Pr 5; Abjuration) Reversible
Sphere: Protection
Range: Touch
Components: V, S
Duration: Special
Casting Time: 8
Area of Effect: 1 creature or object
Saving Throw: Special

This spell is similar to the reverse form of the 3rd-level spell remove curse, except the spell effect can be permanent. The curse can have one of the following effects (roll percentile dice):

- 1d100 Roll Result
  - 01–50 Reduces one ability score to 3 (the DM determines which randomly).
  - 51–75 −4 penalty to victim's attack and saving throw rolls.
  - 76–100 Makes victim 50% likely to drop whatever she or he is holding (or do nothing in the case of creatures that do not use tools). Roll each round.

If the victim fails a saving throw vs. spell, the curse is permanent. If the saving throw is successful, the curse lasts only one turn per level of the priest who cast it. A major curse cannot be dispelled or removed by a remove curse spell, but a remove major curse spell, a limited wish, or a wish spell removes it.

This spell can be cast on an item, typically in a tomb where the item is not to be disturbed. In this case, those who touch the item fall victim to the major curse (and to the permanent major curse if a saving throw vs. spell is failed).

The reverse of this spell, remove major curse, removes the effects of a major curse or bestow curse spell.

6th Level
Enduring Ward (Pr 6; Alteration)
Sphere: Wards
Range: Special
Components: V, S, M
Duration: Permanent
Casting Time: 1 turn
Area of Effect: Special
Saving Throw: Special

This spell acts as a limited form of the permanency spell available to wizards. Any glyph of warding, symbol, or priest spell from the sphere of wards is made permanent if followed by the casting of this spell. Only one such spell can be affected per casting of an enduring ward.

This spell can be canceled by the successful casting of a dispel magic or Mordenkainen's disjunction spell (or similar magic), but a second such spell is typically required for the warding spell itself, whose finite duration (if applicable) does not commence until the ending of the enduring ward.

The material component of this spell is a crushed diamond of at least 200 gp value.

7th Level
Sanctify Crypt (Pr 7; Abjuration)
Sphere: Wards
Range: 0
Components: V, S, M
Duration: Special
Casting Time: 1 turn
Area of Effect: 1 burial chamber
Saving Throw: Special

This spell is employed by the priestesses of Nephthys to seal a burial chamber for all time. It lasts until a tomb is despoiled, which involves removing or destroying the mummmified remains and/or looting those items of value buried with the deceased.

Anyone despoiling a sanctified crypt by performing either of the above actions invokes a powerful curse on themselves and their descendants. The effects of the 5th-level Nephthysian priest spell major curse are immediately applied to all tomb robbers present in the area of effect with no saving throw allowed, whether they have actually handled the deceased's remains or valuable grave goods or not. As such, each generation descendant of each tomb robber suffers the effects of the major curse until the tomb is restored to its original state.

A remove major curse spell only removes the major curse from the current recipient. The curse still returns to haunt the next generation unless the tomb is restored. However, a descendant of an original tomb robber may lift the curse upon his or her line by performing a major quest for the church of Nephthys in another dimension. (This does not lift the major curse from the lines of others involved in despoiling a particular tomb.)

The material components for this spell is gold dust equal in value to 1 gp per square foot of the burial chamber to be sanctified. The gold dust is scattered over the floor of the crypt during the casting.

Osiris
(Lord of Nature, Judge of the Dead, the White Crown, Reaper of the Harvest)

Intermediate Power of Arcadia, LG

Portfolios: Vegetation, death, the dead, justice, harvest
Allies: Osiris (Thay), Osirikopt (Unther)
Domain Name: Botantia/Helopolis (Memphis)
Superior: None
Allies: Hathor, Horus-Re, Isis, Nephthys, Thoth
Foes: Mask, Set
Symbol: White crown of Mulhorand and a crossed crieron and flail beneath it

Wor. Align.: LG, NG, CG, LN, N, CN

Osiris (of Sighah) is the son of Geb and long-forgotten Nut. He was slain by Set during a power struggle to succeed Re in the aftermath of the Orecycine Wars. The Lord of Carrion tricked him into lying down in a magic coffin, and, once inside, Osiris was unable to escape and soon died. He was brought back to life by his wife Isis and Nephthys when they mummiﬁed his body, giving him eternal life and making him the god of death.

As Osiris and Set are now bitter enemies, but Osiris gladly ascended to the leadership of Horus-Re when Re chose Horus to succeed him. Osiris also despises and works against Mask, an emigrant deity who is the patron of thievery.

Osiris is very fond of people and is said to have taught the Muhan the arts of civilization. As Lord of Nature, his bounty provides a paradise in this life. As Reaper of the Harvest, he enables the people of Mulhorand to feed themselves and still have time for higher pursuits.

As Judge of the Dead, Osiris oversees the transition from a person's time on earth to the afterlife, a state not all that unlike life. Osiris teaches that there are three components to a person's body. The corporeal body is the least of the three components and falls primarily within the province of Nephthys after death. Two spirits reside within the corporeal body. Upon death, one of these spirit bodies, the ka, remains near the mortal remains and is interred with the body, while the other, the ka, proceeds to the Underworld to be judged by Osiris, punished or rewarded appropriately, and af-
terward goes on to its final reward, returning to visit its mortal remains only on the occasions of ceremonies that guarantee that it is remembered and so will continue to live on forever. The relationship between Osiris and the undead is a complicated one. The Judge of the Dead loathes sentient, evil undead such as invoke mummies (those who embrace undeath willingly, laying plans for a corrupted form of immortality while still alive) as well as accidental mummies (a weak form of undead undead with half the normal Hit Dice). Mummies are not sent to the Underworld even when the proper burial rites are not performed on a corpse and the insane and crazed ba animates it) and destroys them without mercy if they cross his path. On the other hand, Osiris animates the dead as nonsentient skeletons and zombies to do battle with deities who would profane the animated being’s corporeal bodies. Occasionally Osiris sends a divine minion from his court to animate a corporeal body as a mummy (similar to the effect of a *sancify spirit host spell*) in order to defend a tomb from deities, cooperating with its ba and providing it with awesome strength.

Osiris is a powerful and commanding presence, yet those whose hearts are pure and true feel very comfortable in his company. His stern demeanor is cracked only by the antics of playful children, who have been known to make him smile and laugh in delight, and his wife, Isis, whom he loves passionately. However, when confronted by those who violate the principles of maat (justice, honor, order, and righteousness), particularly by despoiling the resting places of the dead, his anger is tempestuous and his wrath unstopable. Any action within Mulhorand that is disrespectful of the dead, such as breaking into a sacred tomb or removing a copper coin from the body of a fallen warrior, has a 1% chance of summoning Osiris’s avatar to deal with the offender.

Osiris is served by divine minions that can assume the form of a hawk or a bear. **Osiris’s Avatar** **(Cleric 35, Ranger 25, Mage 16, Druid 17)** Osiris appears in one of two forms. The first is as a muscular great warrior with Mulhorandi features, green skin, and totally black eyes. He wears ragged robes and the crown of the kings of Mulhorand. The second is as a mummy in a state of perfect preservation wearing regal tomb jewelry including an elaborate pectoral collar depicting a falcon holding an ankh. In either form, he can call upon any sphere or school of magic to cast spells from.

AC –3; MV 15; HP 229; THAC0 –4; #AT 2/1 or 3/1; Dmg 2d6+17 (fall +3); +12 Str; MR 80%; SZ L (7 feet); Str 24, Dex 19, Con 25, Int 24, Wis 25, Cha 24; Sp/s: *spells* P and T, fly 150 feet, attack at +1/1/0; W: 5/5/5/5/5/3/2/2; Saves PD 2, SR 5, WP 4, Bw 4, Sp 6

Special Att/Def: Osiris usually wields only his royal ceremonial falch in combat. This falch +3 does double normal footman’s fall damage and has the same powers as a mace of sapping. When Osiris attacks with two weapons, the second is his royal ceremonial crook. The crook does no damage when it strikes (and can extend to over 20 feet to do so), but anyone successfully struck by the crook loses all shield and Dexterity bonuses and is dragged close to Osiris and restricted in movement to remaining within 8 feet of him. There is a 50% chance per round that the victim is pulled off his or her feet to a kneeling or prone position; mounted victims are always pulled from their mounts. The crook can hold a being of any size up to but not including gargantuan (size G).

If Osiris projects an aura of divine awe that stuns creatures of 8 HD or levels or lower automatically. He can command or destroy any undead creature he encounters at will. Anyone who touches his body in battle must roll a successful saving throw vs. death magic or die. Osiris can shapeshift at will, and he controls all vegetation (not including sentient plants) in a 200-yard radius at will. All spells of the necromantic or plant spheres or the school of necromancy cast or used by Osiris are at triple strength in all respects and targeted creatures receive a –3 penalty to their saving throws against such spells. He sees all invisible objects and illusions for what they really are and can force a being to tell the truth at will by locking his gaze upon them. (A successful saving throw vs. breath weapon at –4 penalty allows a victim to continue lying or hold his or her tongue.)

Osiris can be hit only by +3 or better magical weapons and is immune to all forms of necromantic sphere or necromancy school magic that he does not wish to be affected by. He is also immune to all spells or spell-like effects of 4th level or lower cast at him that he does not wish to be affected by.

**Other Manifestations** Osiris is known to manifest in the interior of tombs as a grinning skull wearing the crown of Mulhorand. Those who disobey his implicit warning to flee are afflicted with a bane spell and sent running into the night screaming.

When the time for the harvest is nigh, Osiris often manifests as a man the color of night who strides through the fields reaping the harvest and leaving sheaves of grain in his wake.

When a noble seeks a place to build his burial crypt in the Land of the Dead, Osiris often manifests as a dark wind that pushes the suppliant along until she or he stumbles across a tall, dark, solitary tree standing alone in the desert. The tree disappears at sunrise, and on that exact location the noble must build the tomb.

Osiris also shows his presence, approval, or disapproval through the actions of good incarnates, faith incarnates, justice incarnates, holyphants, t’uen-rin, lammasu, shedus, and animated plants. Gemstones in somber hues, such as wine red, ochre, gray, black, and maroon are sacred to him, as are scarab beetles.

**The Church**

**CLERIC:** *Clerics, specialty priests, paladins, rangers*

**ALIGNMENT:** LG, NG, CG, LN

**TUTELARY DEITY:** C: Yes, SP: Yes, Pal: Yes, Ram: No

**MAND. UNDEAD:** C: No, SP: No, Pal: No, Ram: No

All clerics and specialty priests of Osiris receive religion (Mulhorandi), reading/writing (Mulhorandi), and modern languages (Common) as bonus nonweapon proficiencies. As Mulhorandi, all of Osiris’s clergy, including paladins and rangers, know Mulhorandi as their native tongue. All of Osiris’s clergy must be humans of Mulhorandi extraction. The priesthood is largely hereditary, and almost all of Osiris’s paladins and specialty priests are members of Osirian, composed of human descendants of divine incantations of Osiris.

Prior to the Time of Troubles, all paladins and rangers in Mulhorand were devotees of Osiris. This is still predominantly true, but since the Godwar, Horus-Re has included paladins among his faithful as well. While within the Mulhorandi pantheon’s geographic sphere of influence, in lieu of a paladin’s normal detect evil ability, a paladin of Osiris can cast the priest spell test of maat at will (see the entry for Horus-Re).

Osiris is a respected deity in Deir Mulhorand, but his church is small. While every citizen of Mulhorand follows his teachings, few actively worship the Justice of the Dead. Instead they venerate him by living according to the spirit of maat, giving him thanks at harvest time, and calling upon his name at the deaths of their loved ones for their protection throughout eternity. All Osiris’s clergy are addressed in public as “Lord Magistrate” or “Lord High Magistrate” (if of 9th or higher level). Within their ranks, priests of Osiris use such titles as (in ascending order of rank): Seeker of Truth, Guardian of the Dead, Dark Harvester, Magistrate, High Seeker, Deathwatcher, High Harvester, High Magistrate, and Deathlord. Paladins are known collectively as Insignia of Truth. Clerics of Osiris make up 30% of the clergy, ranking 12%, paladins 9%, and specialty priests, known as divine arbiters, 50%.

**Dogma:** Priests of Osiris must honor the dead and the places in which they rest. They perform all burial rituals for the dead and aid in the mumification of the noble or wealthy dead. No priest of Osiris can ever take part in or condone the looting of a grave, the removal of treasure from a fallen body, or any similar action. Sacrilege of this type results in an instant loss of all powers and abilities. Priests who die while in such disgrace become accidental mummys.

They must use their powers to assist in the harvest. They are to aid the common folk and slaves at the time of harvest, doing all that is in their power to ensure that food needed for the coming year is successfully brought in from the fields and stored.
The clergy of Osiris must follow the code of maat. Should any individual in the clergy act in a manner contrary to maat, they are stripped of their powers and authority—much as paladins who have gone off the path lose their paladinhood. Initiates to the faith are charged to adhere to the principles of maat and the Code of Justice while they serve the Lord of the Dead:

"Goodness, honor, and order are the natural state, and that which leads to evil, treachery, and chaos is by rights unnatural and unlawful. Goodness and harmony come from living within maat rather than fighting it. An unregulated religion is a lawless religion. It is good to promote prosperity to those under them. The pharaoh and his representatives set laws as guidelines for honorable action within Mulhorand's tradition. Those guidelines must be applied with honor; when honor is lacking in their application, the faith is judged as the law of Osiris is the law.

"The justice of Osiris is a lack of partiality. When you hear a case from those you know, treat them as though you knew them not, and those who are close to your person the same as those who are distant from you. Do not avoid a petitioner, but hear all cases with eagerness. Be not angered without justice. Cower to the justice if it is even-handed; in the eyes of truth, a slave and the pharaoh are as one."

**Day-to-Day Activities:** Priests of Osiris are the justices and magistrates of Mulhorand and known for their great wisdom. They typically avoid court intrigue and adventure, preferring to deal with everyday concerns—such as going from town to town to hear cases and render judgments. They are genuinely fair, reasonable, honest, and incorruptible, although judgments they render are typically severe. The burden of proof is usually on the accused to prove his or her innocence, not on the accuser.

Civil disputes are handled by a tribunal of priests of Osiris. Anyone may call for such a tribunal to settle disputes of property and marriage, but the clergy of Osiris charge a rather expensive fee for this service.

The greatest power that a judge of Osiris has is the ability to call an independent inquiry. If a judge views any political situation as suspicious, he or she may call upon up to two other judges and determine if any laws have been broken or if the situation brings the most good for all. Laws exist to promote prosperity to those under them. The pharaoh and his representatives set laws as guidelines for honorable action within Mulhorand's tradition. Those guidelines must be applied with honor; when honor is lacking in their application, the faith is judged as the law of Osiris is the law.

Guarding the Land of the Dead is the responsibility of the clergy of Osiris. They keep the burial crypts in pristine condition, renew fading wards, and guard against tomb robbers. They communicate any desecration they discover during their rounds. A priest of Osiris is required to preside over every burial service and perform the last rites to usher the deceased into the afterlife. Priests of Osiris also cooperate with those of Nephthys in constructing tombs and in memorializing the deceased; the two priesthoods also work together to reconsecrate tombs they discover have been violated.

**Holy Days/Important Ceremonies:** The two most important holy days in the church of Osiris are High Harvestide and Midwinter. The former is a (relatively) joyous celebration of Osiris's bounty in which all the citizens of Mulhorand are invited to join. The latter is a solemn, private day during which the sanctity of every burial crypt in Mulhorand is renewed or reinforced so that the dead may continue to rest easy.

The Passing to Eternal Contentment and Justice is a sacred ceremony performed during the enthronement and burial of the dead. There are three versions of the ceremony—High, Middleg, and Low Passing—that are employed during funerals for the royal family, the nobles, and the commoners, respectively.

**Major Centers of Worship:** The centers of Osiris's worship are in Jahlhoran and Mishtan. The temple in Jahlhoran is known as the Crypt of Shadows and serves as a repository of lore on the afterlife and the teachings of Osiris. It resembles a small pyramid with several doors on each face at ground level. Constructed of dark granite, it is eternally shrouded in shadows not caused by any visible obstruction of the sun.

Osiris's preeminent temple is in Mishtan and is known as the Gateway to the Afterworld. It resembles two concentric rings of towering pillars large enough to contain rooms inside that are interconnected by graceful arches to all their neighboring pillars. This temple administers the construction of tombs in the Land of the Dead, the maintenance of the burial grounds of the pharaohs and their families, and the government of the town of Mishtan. Most of the orders dedicated to Osiris are based in the temple between the length and breadth of the structure.

While there are not many temples elsewhere devoted to Osiris, most tombs contain shrines dedicated to him and decorations that venerate him. The Order of the Rising Scepter is an elite order of paladins and lawful good rangers who have been raised by the clergy of Osiris after being slain while engaging in honorable combat with the clergy of Set. If the priests of Set killed them by violating the principles of maat (as they always seem to do), members of the order come back to life after being raised stronger than ever. Each risen paladin or ranger gets an additional +1 bonus to all saving throws and receives the maximum hit points per hit die. Such paladins and rangers do not lose a point of Constitution when being raised or resurrected.

The Brotherhood of Those Who Smile in the Face of Death (usually known as the Deadgaurds) was founded by the survivors of the battle that drove the werecrocodile followers of Sebek from Mulhorand and destroyed the city of Sekras. This order of paladins has continued to serve as the sword arm of Osiris when evil takes root in the Old Empires. Since the Godswar, paladins of the Deadgaurds have spent a great deal of effort and sacrifice to keep the lives of many of their number attempting to destroy the cult of Tiamat in Unther.

The Guardians of Skuld is a society drawn from the priesthoods of Anhur, Osiris, and Isis whose existence has been formalized since the Time of Troubles and whose leadership has reverted back to the temple of Anhur from the clergy of Horus-Re. Members of the Guardians guard the capital city of Skuld from invaders and treachery.

**Priestly Vestments:** The clergy of Osiris dress in kalasiris (white-fitting linen skirts stretching from under the arm to the knees or from the waist to the knees), sandals, and a headpiece. Sometimes they wear a transparent white robe over their kalasiris. They shave their heads bald and paint three blue circles on their foreheads indicating that they are priests.

High-ranking priests adorn themselves with simple cloth headresses or with wigs emblazoned with a uraeus serpent (a symbol of otherworldly wisdom), silver pectorals engraved with the symbol of Osiris, and burial shrouds wrapped around their arms and upper torso. The standard holy symbols of priests of the faith are a ritual crook and flail.

**Adventuring Garbs:** Priests of Osiris dress practically, but simply, when adventuring. They avail themselves of the best armor and weapons they can find that are appropriate to the expected situation but avoid ostentatious displays of wealth or power.

**Specialty Priests (Divine Arbitrators):**

**Requirements:** Wisdom 15

**Priest's Relic:** Wisdom

**Alignment:** LG

**Weapons:** Flail, hammer, mace, staff, staff slinging, sling

**Armor:** Any

**Major Spheres:** Animal, astral, battle, creation, guardian, healing, necromantic, plant, protection, sun, wards

**Minor Spheres:** Charm, divination, summoning, time

**Magical Items:** Same as clerics

**Rank:** Priest, priestess, deacon, deaconess

**Bonus:** Blind-fighting

- Only humans of Mulhorand extraction can be divine arbiters.
- Divine arbiters know the laws and legal codes of Mulhorand. They automatically know all commonly understood 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, 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 foreign lands, this ability check is a -3 penalty or a -6 penalty, respectively.
- Divine arbiters 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: Divine arbiters are well versed in necrology, the lore of undead creatures. When checking their necrology knowledge, divine arbiters 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). When-
ever a divine arbitrator 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 addi-
tion, provided the divine arbitrator 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 a completely erroneous
information which may actually strengthen or otherwise benefit the un-
dead creature. Divine arbitrators gain + 3 bonus when using this ability
in regard to any form of mummy.

Netherworld Knowledge: Divine arbitrators steadfastly serve Osiris,
who sees to the disposition of the dead in the Mulhorandi pantheon,
and so obtain a great deal of arcane knowledge. When checking their
netherworld knowledge, divine arbitrators make an ability check
against their Wisdom score minus three. Divine arbitrators learn about
the netherworld and the Creation of Outer Planes and how this specifi-
cally relates to the Realms, focusing primarily on the ultimate destina-
tion of spirits after death. In addition, divine arbitrators learn about the
dangerous behavior of the creatures that inhabit the nether regions, in-
cluding such fiends as tanar'ri and baatezu. With a successful ability
check all 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.

- Divine arbitrators turn undead as if they were two levels higher in expe-
rience than their actual level.
- Divine arbitrators may take an extra spell at each spell level provided
  that it is in the plant sphere.
- Divine arbitrators must be convinced that a person's death was contrary
to the law or to maat to raise the dead. They do not do so on a whim, and
  in such cases they do not charge for their services.
- Monetary rewards do not sway them; reason, theology, and—occasionally—mercy motivate
  their decisions.
- Divine arbitrators cast wizard spells from the school of necromancy in
  addition to priest spells. They cast these as mages of their level. For ex-
  ample, a 3rd-level divine arbitrator casts wizard spells as a 3rd-level
  mage and cannot gain spells that are not available to a 3rd-level mage.
  Divine arbitrators pray for their wizard spells instead of studying to
  memorize them, and chosen wizard spells replace clerical spells poten-
  tially available for use that day. (In other words, the wizard spell occu-
pies a priest spell slot.) Because of this, divine arbitrators may never cast
  8th- or 9th-level wizard spells.

Note that divine arbitrators must carefully fit the use of necromancy
spells within the concept of maat. Violation of maat results in them los-
ing all spells and divine arbitrator special abilities until they atone and
are reinstated by their church.

- At 3rd level, divine arbitrators can cast spiritual hammer (similar to the
  2nd-level priest spell) once per day. This ability is known to them as a
  full of deadly justice and appears as field of force shaped like a footman's
  flail, though it does the same damage that spiritual hammer does.
- At 5th level, divine arbitrators gain + 1 on their saving throws vs.
  death magic.
- At 7th level, divine arbitrators may continue to try to turn undead as
  their action each round so long as they do not fail at a turning attempt.
  The results of the turning attempt include their level bonus but are oth-
erwise calculated normally.
- At 10th level, divine arbitrators become immune to the energy-draining
  attacks of undead creatures of any sort. These include attacks that drain
  levels, ability score points, hit points, etc.
- At 10th level, any animate dead spell cast by a divine arbitrator has
double effectiveness. Note that divine arbitrators may only animate the
dead in defense of their own tombs or a site sacred to Osiris. Otherwise,
the use of this spell is considered an evil act.
- At 15th level, divine arbitrators can speak with dead (as the 3rd-level
  priest spell) with any deceased being of which at least a skull remains.
  The age of the corpse does not matter, and the dead being always tells
  the truth, though it cannot reveal anything it did not know in life and
  cannot know of events that have occurred since its demise.

If the being has been properly interred, the divine arbitrator must
undergo the lengthy and proper rituals to open its grave, tomb, sarcoph-
agus, or coffin seals without defiling the burial place and then must redo
the proper ceremonies and recreate the proper seals after the conversa-
tion is held. Divine arbitrators will not open a grave or tomb to speak
with the dead if the materials and time are not available to properly
open and reseal the tomb. DMs can adjudicate how long such processes
take, how much the ceremonial materials cost, and how rare the mate-
rials are, but a rough rule-of-thumb would be two hours, 10 gp, and fairly
common for a peasant or soldier's grave; four hours, 250 gp, and uncom-
mon for a merchant, craftsman, or military officer's grave; eight hours,
2,500 gp, and rare for a minor noble's grave; and a day to a tenday,
10,000 gp, and extremely rare for those of higher rank. Pharaoths and
the like are simply out of the question; since they are considered god-
kings, if they wish to speak to their people, it is thought that they will
manifest themselves.

- At 10th level, all raise dead and resurrection spells cast by divine arbitra-
tors always succeed, and targets of their raise dead and resurrection spells
do not lose a point of Constitution.

Osiris Spells
1st Level
Trick (Pr 1; Conjunction, Charm)
Sphere: Animal
Range: 1-mile radius
Components: V, S, M
Duration: Instantaneous
Casting Time: 4
Area of Effect: 1 creature
Saving Throw: None

This spell affects one creature of semi-intelligence or lower (1st 4 or less).
The creature must either be able to be affected by an animal familiar spell
or be a domesticated pet of the caster since the spell imbues the beckoned
creature with neither a favorable attitude toward the caster nor the ability
to communicate with him or her. When beckon is cast, the creature hears
the caster calling and rushes to his or her side as fast as possible. Creatures
outside the spell's range do not "hear" the beckon and are not summoned.

The material component for this spell is a piece of food that is favored
by the animal or pet.

3rd Level
Chill (Pr 3; Alteration, Evocation)
Sphere: Combat
Range: 50 yards +10 yards/level
Components: V, S, M
Duration: 1 round/level
Casting Time: 6
Area of Effect: Special
Saving Throw: ½

This spell creates a 30-foot-radius sphere of cold air. The caster can focus
the coldness on one creature in that area, causing 1 point of damage per
caster level (to a maximum of 10 points). If the victim on whom the cold
is focused succeeds at a saving throw vs. spell, the damage is halved. Each
succeeding round, the caster can focus on the same or another being in the
area of effect, inflicting 1 point/level of damage (to a maximum of 10
points) to any one creature that is still within the area of effect. Creatures
within the area of effect other than the target feel an unpleasant chill, but
are not damaged by it.

The spell does not cause any damage during a round that the caster is
struck before his or her initiative, since the caster must concentrate to tar-
et the spell. However, striking the caster does not end the spell; it merely
prevents its energies from being focused that round. The caster may take
actions other than targeting the spell, such as a physical attack, and resume
targeting the spell in a later round, but casting any subsequent spell termi-
nates the chill spell. In addition, if all creatures leave the area of effect, the
spell ends.

The material component for this spell is a feather.
4th Level

Animal Vision (Pr 4; Alteration)

Sphere: Animal

Range: 100 yards + 20 yards/level

Components: V, S, M

Duration: 1 turn/level

 Casting Time: 7

Area of Effect: The caster and 1 animal

Saving Throw: None

This spell links the vision of the priest to that of a single animal she or he must be able to see or touch when the spell is cast, be it mammal, reptile, bird, fish, or insect. Typically, the animal is one sacred to the priest's religion, but it need not be. As long as the animal remains within the range of the spell, the caster can see through its eyes, using whatever normal or special vision it possesses. There is no other link between the caster and the animal; the priest has no control over where the animal goes (unless she or he has another spell for this purpose), and the priest suffers no damage if the creature is killed.

The material component for this spell is a morsel that is desired by the animal (for example, if it is a cat, then catnip is a suitable component).

Swirling Scythes (Pr 4; Invocation)

Sphere: Plant, Combat

Range: 0

Components: V, S, M

Duration: 1 round/level

 Casting Time: 4

Area of Effect: 3-foot radius/level

Saving Throw: \( \frac{1}{2} \)

This spell creates a whirling horizontal circle of invisible scythes, each created for each level of the caster. Casters of swirling scythes mentally specify the height at which all of the scythes spin, and they can change that level each round as long as it is not lower than their feet or higher than their heads. Swirling scythes pass through rock and metal as if those materials did not exist. Only living organic material is affected by this spell. This spell ends immediately when the duration expires or the caster ceases to devote full concentration to the spell. Casters may move at half their normal movement rate and maintain concentration (though they may not take other actions); the swirling scythes move with the caster.

Although this spell was created to reap the fields of Mulhorand, it is an extremely deadly combat spell as well. Any creature caught within the area of effect suffers 2 points of damage per round per swirling scythe. A successful saving throw vs. spell halves this damage.

The material component for this spell is a miniature silver or gold scythe and the priest's holy symbol.

6th Level

Sanctify Spirit Host (Pr 6; Necromancy)

Sphere: Necromantic

Range: Touch

Components: V, S

Duration: Permanent

 Casting Time: 1 hour

Area of Effect: One mummified corpse

Saving Throw: None

In a long and involved ceremony performed during Mulhorandi burial rites, this spell sanctifies the corporeal body of the deceased to the soul of the Mulhorandi dead. The soul is allowed to enter the body and use it to perform actions within the tomb. This spell can be used to animate the remains of the deceased, enabling them to perform actions as if they were living and capable of movement. The spell requires the use of a mummified corpse as the material component.

AC – 2 (Lord of Crocodiles) or –3 (The Smiling Death); MV 15, Sw 18 or 9, Sw 18; HP 186; THAC0 1; +AT 3/1 or 2

Dmg: 1d12 (bite) and 1d12+13 (great spear) +3, +8 STR, +2 spec. bonus in spear or 4d10 (bite)

MR 50%; SZ L (8 feet) or O (40 feet)

Str 20, Dex 20, Con 25, 1sr 18, Wis 20, Cha 17

Spells: E 11/11/10/10/6/0 or None

Saves: FPD 3, RSW 5, PP 4, BW 4, Sp 6

Special Att/Def: Sebek can shapechange from one avatar form to the other at will as long as he is fully submerged in water. The process takes one round. During the transformation he can do nothing but defend himself. In either form, Sebek can summon 1d3 giant crocodiles seven times per day who face in water near him or appear to crawl out of the

Ostris, Sebek
ground. Anyone who has an unhealed wound caused by a piercing or slashing weapon (including similar natural weapons) who is wounded by Sebek finds the wound reopened and loses 1d3 points per round until the wound is rebound. No lizzard or reptile will attack Sebek, even if it is trained to attack or harmed and ordered to do so.

The Lord of Crocodiles wields the Sorrowful Spear, a great spear +3 that has the special ability of changing dead sticks and branches into normal crocodiles with maximum hit points with its touch (similar to the sticks to snare spell). These crocodiles obey Sebek unconditionally. Sebek can at-tack twice per round with his spear and once per round with his bite.

The Smiling Death swallows creatures and small boats whole on a natural attack roll of 15 or above. Any living victims suffering this fate die in 3d6 rounds (protection vs. acid damage slows this to double that number of rounds) and are subsequently digested within 30 minutes.

Other Manifestations

Sebek rarely manifests in the Realms, preferring to simply send his avatar to hunt. When he does manifest, it is typically as a giant crocodile's smile appearing in this form. Whether this indicates his favor or disfavor is left up to the viewer to determine. Guessing incorrectly often leads soon after to a quick and gruesome end in the jaws of the Smiling Death.

The Church:

**CLERGY:** Clerics, specialty priests

**ALIGNMENT:** NE

**TURNS UNDEAD:** C: No; SP: No

**CMD UNDEAD:** C: Yes; SP: Yes

All clerics and specialty priests of Sebek receive religion (Mulhorand), modern languages (Mulhorand), and modern languages (Common) as bonus nonweapon proficiencies. As natives of their own lands, specialty priests from Unther and Chessaleta also know their native tongues. All of Sebek's clerics are werecrocodiles, a form of lycanthrope found (with these statistics) in Mulhorand, Unther, and Chessaleta. Clerics of Sebek are limited to 5th level; specialty priests have no maximum level limit. Clerics of Sebek are able to cast crocodile tears once a day as an ability. Clerics of Sebek begin 1st level with 5d8+1d4+5 hit points and gain 1d4 hit points per level after 1st to their maximum of 5th level.

**Werecrocodile (Lycanthrope):** AC 1; MV 6, Sw 12; HD 5+5 (+1d4 hp per level if priest); THAC 15 1#2; Dmg 2d6 (bite) and 1d8 (tail); SA infection, can summon and control 1d3 crocodiles per day; Str 18 Strength; SD hit only by silver and magical weapons left on, healing upon change; SZ M (6 human), L (8-12' long crocodile); ML neutral (13-14); Int avg (8-10); AL NE, XP 650 (975 for priest of level 1-4, 1,400 for priest of level 5+); Monstrous Comprehensive Annual Volume Three.

**Notes:** Infection: Bitten victims can be infected with lycanthropy. They have a 1% chance to turn into werecrocodiles during the next full moon for each point of damage taken from bite of a werecrocodile. Some Monstrous Crocodiles: Werecrocodiles can summon 1d3 normal crocodiles, which arrive in 2d6 rounds and obey their every command. Healing from Change: Like all lycanthropes, werecrocodiles heal 1d8+10% of the damage they have taken in animal form when they return to human form.

Sebek is both feared and revered in rural Mulhorand, where crocodylus lurk in the rivers. Although rarely worshiped anywhere by humans, except by twisted individuals in secret cults, Sebek is propitiated by fearful villagers in order to stave off his attacks. Worshipers of Sebek do not construct permanent temples. Rather, they build simple shrines resembling small huts out of mud and reeds in swamps, stagnant pools, and slow-moving rivers. The clergy of Sebek are a very small group and consist mainly of specialty priests, known as swamplocks, with only about 10% of the clergy being clerics. Priests of Sebek use such titles as Glistening Waters, Watery Death, Scales of Vengeance, Hungry Maw, and Bloody Teeth. Titles are awarded haphazardly or are self-selected. All ranking among the clergy is based on ritual combats between rivals that continue until one combatant is killed or yields.

**Dogma:** Hunt or be hunted is the driving philosophy behind the faith of Sebek's priests. Clergy of the Lord of Crocodiles are to hunt intruders into their god's domain, weed out the weak, terrify human commoners and wilderness into propitiating Sebek, dominate their fellows, and even-ually turn the world into one vast swamp. They are to help Sebek eventually gain the recognition he deserves as a powerful god to be feared. Sebek's priesthood is to amply rewarded with choice prey, wealth, and territory when Sebek finally gets what he deserves—a powerful position in the Mulhorand pantheon.

**Day-to-Day Activities:** Werecrocodile priests spend their days bullying their fellows, hunting, luring humans to their doom, and designing fantastic schemes to seize power in Mulhorand, Unther, and Chessaleta.

**Holy Days/Important Ceremonies:** Villagers seeking to ward off the attack of crocodiles hope the Sebek by the monthly sacrifice of animals (and occasionally sentient creatures) outside shrines located deep in the swamp. The remains of the sacrifice are left within the shrine for the crocodiles. Many a worshiper has failed to leave quickly enough after making a sacrifice and fallen prey to the jaws of the crocodiles at- traction site.

Werecrocodile priests of Sebek must give whispered praises to the Lord of Crocodiles before each kill, and they must leave a small fraction of their catch out at night while they sleep for Sebek to devour if he so chooses. Once per month they must slay a sentient creature (low intelligence or greater) or lose all their priestly powers for at least seven days. Scattered shrines to Sebek are located throughout the swamp, but no true temple has ever been built there.

**Affiliated Orders:** There are no knightly or military orders associated with the faith of Sebek. All werecrocodiles serve Sebek directly, and all war on the humans who seek to invade their rivers and swamps. Werecrocodiles occasionally made alliances of convenience with lizard men, lizard kings, marls, bullywugs, troglodytes, and boggards. Most of these alliances end with one or both groups turning upon each other when the alliance is no longer convenient.

**Priestly Vestments:** When in human form, the clergy of Sebek wear kalatis (white tight-fitting sleeves stretching from the waist to the knees) and pectorals of tanned crocodile hides studded with gems. They shave their heads bald, more for convenience than to indicate any affinity with the nobility of Mulhorand. When in crocodile form, the clergy of Sebek disdain the use of any adornment. The standard holy symbol of the priests of the faith is either a crocodile tooth or a carved representation of Sebek's symbol; either is usually worn on a thong or chain as a necklace.

**Adventuring Garb:** Clergy of Sebek dress practically when adventuring, wearing comfortable shoes and a rugged kalatis. When in human form, they often don leather or scale mail armor. (Their natural Armor Class is crocodile form is sufficient to protect them.) Clerics prefer clubs in combat, and specialty priests favor scimitars.

**Specialty Priests (Swamplocks):**

**Requirements:** Wisdom 9

**Prime Req.:** Wisdom

**Alignment:** NE

**Weapons:** Mace, spear, staff, sling, staff-sling, khopesh, scimitar, dagger

**Armor:** All armor types up to and including scale mail; no shields; natural Armor Class of 1 in crocodile form

**Major Spheres:** All, animal, chaos, combat, elemental (water and earth), guardian, healing, plant, protection

**Minor Spheres:** Charm, creation, divination, necromancy, thought

**Magical Items:** Same as clerics

**Req. Props.:** Scimitar

**Bonus Props.:** Direction sense, swimming

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All swamplords were werecrocodiles, and as such automatically have a Strength of 18. They also have the other special abilities and immunities associated with lycanthropes in general and werecrocodiles in particular. (Werewolves are described in the Monstrous Compendium Annual Volume Three and in Old Empires. Note that their movement rate is 6, Sw 12.)

At 1st level, swamplords have 5d6+1d4+5 hit points (plus any Constitution bonuses they might be entitled to). For each experience level they gain above 1st through 9th, they gain another 1d4 hit points (plus any Constitution bonuses they might be entitled to). After 9th level, they gain only 2 hit points per experience level, just as any normal type of priest does.

Swamplords may speak with any alligators, crocodiles, giant crocodiles, and werecrocodiles at will.

Swamplords may change their appearance (similar to the 2nd-level wizard spell alter self) once per day to appear as a floating log while drifting within a river or lake. They can maintain this form for 3d4 rounds+2 rounds/level.

Swamplords are able to cast crocodile tears (as the 2nd-level priest spell) once a day.

At 2nd level, swamplords can breathe water or air with equal facility.

At 3rd level, swamplords can cast suggestion (as the 3rd-level wizard spell) once per day.

At 5th level, swamplords can cast sticks to crocodiles (as the 4th-level priest spell sticks to snakes) once per day. The crocodiles are normal in size. (Crocodiles are described in the Monstrous Manual tome.)

At 7th level, swamplords can cast monster summoning VII (as the 9th-level wizard spell) once a day. They always summon two giant crocodiles.

At 9th level, swamplords can speak a power word, stun (as the 7th-level wizard spell) once a day.

At 15th level, swamplords can cast eyebite (as the 6th-level wizard spell) once a day.

Sebekian Spells
1st Level
Water Sprint (Pr 1; Alteration)
Sphere: Combat
Range: 0
Components: V, S
Duration: Special
Casting Time: 4
Area of Effect: The caster
Saving Throw: None

This simple spell triples the spellcaster's normal swimming movement rate for one round. After casting this spell, the priest must utilize this boost of speed within one hour per level of the spellcaster. When the spell duration expires or after the burst of speed is utilized, the spell effect ends immediately.

Priests of Sebek commonly employ this spell when preparing for a hunt. They then lurk in crocodile form beneath the water waiting for likely prey and, when a likely victim is found, burst out with surprising speed and attack.

2nd Level
Crocodile Tears (Pr 2; Enchantment/Charm, Illusion)
Sphere: Charm
Range: 0
Components: V, S, M
Duration: Special
Casting Time: 5
Area of Effect: 120-foot radius
Saving Throw: Neg.

This spell makes the priest appear weak, sick, injured, and emotionally distressed so as to engender a sympathetic response in anyone encountering the priest. It effectively disguises any unusual physical characteristics of the caster that might be taken to be menacing (fangs or claws, for example) and makes any drawn weapons or worn armor appear to be non-menacing objects and heavy, but tattered, clothing (such as making a sword appear to be a walking staff). While this spell is in effect, any creature of low intelligence or greater (1st +4) which enters the area of effect, except a crocodile or werecrocodile, must make a successful saving throw vs. spell or immediately move to the priest's side at its full normal movement rate or faster to offer assistance. Weapons and shields are dropped in the haste to provide aid unless already sheathed or strapped on. Should the priest choose to attack as would-be beneficiaries approach, such victims are automatically surprised, and the priest enjoys at +4 attack bonus during the round of surprise.

This spell lasts for up to 1 hour/level of the priest. Like an invisibility spell, any attack on the part of the priest instantly ends the spell's effect. Beings who observe the priest cast the spell are also immune to its effects.

The material component of this spell is a handful of water splashed on the face.

Set
(Lord of Evil, Defiler of the Dead, Lord of Carion, Father of Jackalu, Brother of Serpents, Outcast of the Gods, King of Malice)
Intermediate Power of Baator, LE
Portfolio: Evil, the desert, desert storms, destruction, drought, night, rot, predators and carrion-eaters, snakes, hate, malice, betrayal, evil monsters, poison, murder
Alignment: Typhon (Thay and Unther), Gilgeam
Domain: Sygria/Ankhwugait
Superior: None
 Ally: Tiamat
Foe: Anhar, Harib, Horus-Re, Ias, Oisiris, Nephtys, Thoth
Symbol: A coiled cobra

Set (SEHTH), brother of Oisis, is the most evil deity worshiped in Mulhorand. The son of Geb and long-forgotten Nut, his birth was horrific, for he tore himself free from his mother's womb and sprang upon the world as a foul and hideous thing. He challenged the authority of Oisis for the leadership of the gods upon the death of Re during the Orcgate Wars, slew Oisis (who was later brought back to life by Isis) through trickery, and was then defeated by Horus-Re and cast into the Raunin desert. While only evil people venerate Set, sometimes those who travel in the desert make offerings to him to appease his wrath. Thoth, the Lord of Magic, is the god of neutral wizards and magic in its theoretical, practical form in Mulhorand, but Set serves specifically as the patron of evil-aligned wizards.

Set is willing to ally with nearly any evil being or organization if it fits with his long-term goals. He quickly abandons such an alliance when it suits his purposes as well. Set sometimes allies with Sebek, but he looks down upon the Lord of Crocodiles and rarely wants anything to do with that demipower.

Prior to the Time of Troubles, Set induced the great wyrm blue dragon Gestanius to ally with his cult. When she was destroyed by Tchazzar during the reformation of Tiamat, he calmly went about making inquiries about an alliance with the cult of Tiamat. Set has developed a tentative, secret alliance with Tiamat, who was recently once more resurrected in the Realms, but both deities feel that they are leading each other in their own plans rather than following another's plots. However, the cult of Tiamat and the followers of Set maintain an alliance of convenience.

Set has also begun to forge an alliance with the great wyrm Maldraedor in Dalath. Set has promised to provide draconic hatchlings for Maldraedor to indoctrinate into the worship of a draconic deity of magic in exchange for access to Maldraedor's extensive lore and assistance from the wyrm's human servants. Set has been making numerous overtures of late to the Red Wizards as well, trying to induce or manipulate Thay to launch another war against Mulhorand.

A cold and calculating god, Set is the jealous personification of evil. He always acts against the interests of the Munals and the Mulhorandi pantheon. The Lord of Evil is always looking for ways to recruit new followers and disrupt the churches of the other Mulhorandi powers. Despite his loathsome nature, Set takes good care of his followers and does not willingly betray or abandon his people, as he finds it practical to maintain their loyalty.
Set can be quite gracious and charming when first encountered, but he reveals his true colors very quickly. He revels in his evilness and makes no excuses for his cruelty or his evil actions. He never laughs except when relating another creature's pain, and the sound of his laughter is said to be that of creature's final death scream. Mortals are simply useful tools that can be destroyed or cared for, as appropriate, in Set's view.

The divine minions of Set can assume the forms of any of the following: brown bear, jackal, giant poisonous snake, huge scorpion, or crocodile.

Set’s Avatar
(Mage 30, Illusionist 30, Thief 20, Fighter 17, Cleric 15)

Set usually appears in the form of a muscular Mulhorandi man with finely scaled skin and long glistening hair. (The color and material are hard to detect as they glow normal color for Mulhorandi skin.) His radiates an arresting hideousness, and though his voice always has a subtle snarl or hiss to it, he is insidiously persuasive. He commonly wears a kalastra of white, gray, or black, a broad gold gear-encrusted pectoral collar, and large elaborate golden bracers, often decorated with serpent shapes, on his wrists and upper arm. He can call upon any school of magic for his spells, but prefers spells from the necromancy, illusion/phantasm, and enchantment/charm schools, which he employs at double strength. He may cast priest spells from all spheres except the plant, thought, time, and war spheres. He may only cast the reversed forms of spells from the sun sphere and rarely uses anything but reversed forms of spells from the necromancy sphere.

AC 4; MV 15; HP 193; THAC0 4; #AT 5/2 (spear) or 1 (bite) Dmg 2d8+7 (Spear of Darkness) +4, +1 Spec. +2 Spec. bonus in spear) or 1d20 (bite) or special MR 50%; SZ (L 7 feet)
*Numbers assume one extra illusion/phantasm spell per spell level.

Special Att/Def1 Set wields a divine artifact in battle, a huge, jet-black spear +4 known as the Spear of Darkness. He can also bite rather than attack with his spear. His bite is poisonous, and beings who fail their saving throws against Set's bite die instantly. At will, the touch of Set's hand transforms his victims into divine minions of Set unless they make a successful saving throw vs. spell.

Set can resist a dose of lethal poison that causes death in 1d4 rounds in those who fail their saving throws vs. poison against it. This poison can be in liquid or powder form and can be used as a blade venom or injectable poison. He can create it on a blade, in his cupped hand, or in a container held in his hand or touched by him. At will, his spear is poisoned with this venom.

He can, at will, cause anyone who meets his gaze to instantly change alignment to lawful evil unless they succeed at a saving throw vs. spell. (Clergy of Hathor, Osiris, Isis, Nephthys, and Horus-Re receive a +6 bonus vs. this ability.) When he successfully affects someone in this way, they are also automatically charmed by him (similar to the charm ability of a vampire). All spells of the necromancy, illusion/phantasm, and enchantment/charm schools cast or used by Set are at double strength in all respects. He can create darkness and continual darkness whenever he desires, and this act does not count against the number of actions he can take in a round.

Set's skin is poisonous to the touch; any who touch him must make a successful saving throw vs. poison or die. Set is immune to all illusion/phantasm and enchantment/charm spells. He can only be damaged by spells or +3 or better magical weapons.

Other Manifestations
Set often manifests in the form of a predator or a scavenger, whether it be a jackal, a crocodile, a scorpion (normal or giant-sized), a hyena, or a snake. In any of these forms, Set's manifestation appears only briefly and serves as a reminder to his clerics that Set's wrath is going to be quite deadly if they fail in their assigned task.

When a follower of Set is in danger, Set occasionally manifests as the sound of a rattlesnake's rattle or a jackal's growl, warning them to expect an attack.

Set sometimes manifests to the faithful of Osiris, Horus-Re, and the other gods as a the skull of a jackal abandoned by the side of the path. When they pass by, the skull unleashes a horrifying laugh and explodes in a shower of blood that quickly vanishes. According to Mulhorandi legend, such an event foreshadows a hero's imminent death, although, in reality, it serves merely to unnve the victim.

Set also shows his presence, favor, or disapproval through the actions of nightmares, hell hounds, helichats, sympathetics, rakshasas, snakes and poisonous creatures and plants of all sorts. Gemstones in green, black, and nauseating shades of other colors are sacred to him.

The Church

CLERGY:
Clerics, specialty priests

ALIGNMENT:
LE, NE, CE

TURN UNDEAD:
C: No, SP: No
CAND. UNDEAD:
C: Yes, SP: Yes

All clerics and specialty priests of Set receive religion (Mulhorandi), reading/writing (Mulhorandi), and modern languages (Common) as bonus nonweapon proficiencies. As Mulhorandi, all of Set's clerks know Mulhorandi as their native language to achieve their goals. Approximately 60% of Set's clergy are outside of Mulhorandi (where the practice is the cultural norm). Before the Godswar, all priests of Set had to be of Mulhorandi extraction; since the Time of Troubles, this restriction has been lifted by Set.

Set has numerous followers throughout Mulhorandi and a growing cult in other lands. He is feared thoroughly and often demonized by the various Mulhorandi priesthoods in all spheres of potentive invectives. As a result, the dissatisfied and downtrodden sometimes turn to the enemy of those they view as their oppressors, much as the people of Unther turned to the cult of Tiamat in the final days of the tyrant Oljapeam's reign. So far this is not a significant movement, but if the avatar of Horus-Re were to turn excessively tyrannical in his rule, Set might finally find an opening to have his former incarnation seize the rule of Mulhorandi and for himself to attempt to take over the Mulhorandi pantheon.

Most Set's temples are always hidden and often located underground. They tend to emulate the most powerful local temples in ornamentation and architecture, but they are invariably twisted parodies of evil. Set's followers often build shrines in tombs they have defiled, and Osiris's clergy must then seek them out and resacralize them.

By the pharaoh's decree, all priests of Set are referred to as Eaters of Carn. Within their ranks, however, priests of Set use such titles as (in descending order): Suppliant, Snake, Scorpion, Crocodile, Jackal, High Snake, High Scorpion, High Crocodile, and Lord High Jackal. Individual priests often employ their own unique variants or entirely new titles to reflect the service in the name of Set. Approximately 60% of Set's clergy are specialty priests (called nighthunters), and the remainder are clerics. Since the Godswar, Set has only not promulgated any clerics above the rank of Jackal, and the number of clerics is slowly dropping.

Dogma: Priests of Set are charged to destroy the priesthoods of Horus-Re/Osiris, to bring Set to his rightful place as god-king of Mulhorandi, and to spread the cult of Set throughout the Realms. They are to sacrifice both wealth and sentience to him.

Initiates to the faith are taught that the ends justify the means, and life is a struggle to be won by the powerful and the ruthless. Loyalty to one's community is admirable so long as it advances the cause of Set, and that in the end, when Set ascends to his rightful throne, those who have served him well will be justly rewarded.

Day-to-Day Activities: Priests of Set are charged to undermine and overthrow the theocracy of Mulhorandi, and spend their days executing ruthless and subteranean plots and intrigues. Only the eternal vigilance of the other powers and their faithful keep the majority of these plans from succeeding.

Priests of Set often oversee the activities of thieves, assassins, and other evil beings, even if they venerate Mask. Many brigands and tomb robbers are Setites, who use these activities to finance their plans and to mock and denigrate the powers and beliefs of other faiths and deities.

Several orders of assassins are headed by the clergy of Set. Such priests are not allowed to betray members of the order and must always work to promote the brotherhood of evil.

Holy Days/Important Ceremonies: Priests of Set have no formal holy days. Rather, they perform their important ceremonies and sacrifices every time they achieve a major victory in the name of Set.

When a Suppliant seeks to join the brotherhood of evil as a full-fledged member, he must undergo the Test of Venom. This ceremony involves the
suppliant walking through a pit of poisonous snakes or scorpions. Aspiring priests who survive the ceremony are admitted into the clergy.

Particularly infuriating to the clergy of Osiris and Nephthys is the Re-consecration ceremony performed by grave robbers who serve in Set's clergy. This ceremony involves the complete defilement of a burial chamber, the creation of an unholy altar to Set, the looting of the crypt's treasure, and the animation of the dead as undead horrors.

**Major Centers of Worship:** The center of Set's worship is in Samranas. (This fact is a closely guarded secret.) Many other enclaves of Set worship exist, increasing numbers of them outside Mulhorand. The avatar of Set used to reside in a tower somewhere in the desert Raurin and is still reputed to visit it to pass down wisdom to the faithful, reward those who have successfully promoted his cause, and punish those who have failed.

The Cavern of the Jackal is located beneath the streets of Samranas. This vast natural cavern extends beneath the sea floor and is rumored to connect to tunnels that lead all the way to the basements of Red Haven. The temple houses nearly 1,500 of Set's faithful in numerous caves off the main cavern as well as a vast store of weapons, armor, and powerful magic. Priests of the temple rule the town above through the military governor appointed by the clergy of Horus-Re but secretly in the service of Set. Ceremonies of unspeakable evil occur in the temple's chapel on a regular basis.

The Cavern is named for the numerous jackal-headed stone colossi (massive stone golems) that guard its numerous entrances and that are controlled by the temple's high priestess. These stone colossi were modeled after the legendary Statues that Walk created by a race of giants long before the rise of humankind.

**Affiliated Orders:** Before the Godswar, Set's most powerful servants in Mulhorand were an adventuring company known as the Fangs of Set. The Fangs had planned on assembling to place a tambassh on the throne of Mulhorand in place of the boy-Pharaoh. The Fall of the Gods disrupted their plans, but during the confusion the three leaders of the company, Hodkanset, Nekiset, and Hamsetis, took the opportunity to recruit a wide network of followers and contacts. The Fangs of Set are now a wide-ranging network of assassins, spies, and thugs whose membership permeates every level of Mulhorand society. The Fangs may not be able to place the pharaoh, Horus-Set, but they intend to rule Mulhorand from behind the scenes in the name of their deity, nonetheless. In addition, Set's clergy sponsors numerous small bands of mercenaries, assassins, and thieves, but they rarely survive more than a few years before being hunted down and destroyed by the military patrols or clergy of other faiths, and their leaders report to the Fangs of Set anyway.

**Priestly Vestments:** The clergy of Set dress in kalasiris (white tightfitting linen skirts stretching from the waist to the knees), sandals laced to the knee, and a headress adorned with the head of a snake, crocodile, scorpion, or jackal. Not unlike the clergy of Anhur, they typically wear an ornate pectoral collar that serves as a lower coif and breast plate and armlets and bracers that collectively serve as the equivalent of a vambrace. (Priests have a base AC 7 while wearing their full ceremonial garb.)

Priests of Set shave their heads bald, but do not paint three blue circles on their foreheads, as they usually wish to conceal the fact that they are priests. High-ranking priests wear bejeweled gold pectoral collars shaped in the image of a jackal and the skin of a felaine or canine servant of good (such as a lamasau or blink dog) draped over their shoulders to show their mastery over the "weakness" of good. The relative affluence of a priest's vestments loosely indicates his or her relative wealth, power, and prestige. The standard holy symbol of priests of the faith is a ring, armlet, or bracer made of gold and carved in the shape of a coiled snake.

**Adventuring Garb:** When adventuring, the clergy of Set prefer to cloak themselves in as much of their lord's ceremonial garb as possible. However, they utilize whatever armor and weapons are most appropriate, and they disguise their affiliation if necessary for the course of their mission. They prefer to dress in shades of black, green, tan, rust, or sandy yellow, in general, and like jewelry featuring serpents (and hidden poison compartments), but such dress is not a definite indication of a person's status as a priest of Set.

**Specialty Priests (Nighthunters)**

**Requirements:** Wisdom 9, Dexterity 9

**Prime Req.:** Wisdom, Dexterity

**Alignment:** LE, NE

**Weapons:** All bludgeoning (wholly type B) weapons, composite bow, dagger, dart, blowgun, knife, khopesh, scimitar, spear, whip

**Armor:** Any

**Major Spheres:** All, animal, astral, charm, combat, elemental, guardian, necromancy, protection, summoning, transformation

**Minor Spheres:** Creation, healing, sun (darkness spells only), thought, weather

**Magical Items:** Same as clerics

**Req. Props.:** None

**Bonus Props.:** Disguise, tumble

- Only humans and half-orcs of Mulhorand extraction can be nighthunters.
- All nighthunters must shave their heads even outside of Mulhorand (where the practice is the cultural norm).
- Nighthunters can backstab as if they were thieves of equal experience level.
- Nighthunters radiate protection from good, 10' radius (the reverse of the 1st-level priest spell protection from evil, 10' radius)
- At 3rd level, nighthunters gain the benefits of a permanent undetectable alignment spell (the reverse of the 2nd-level priest spell know alignment).
- At 5th level, nighthunters become immune to all poisons.
- At 5th level, nighthunters can magically create poison of class A, B, C, D, G, H, I, K, L, M, O, or P once a month. The quantity of poison created is 1d4+1 doses of the appropriate amount for the class of poison. Nighthunters cannot create the same type of poison more than once in a year in this manner.
- At 7th level, nighthunters gain 60-foot invisibility.
- At 10th level, nighthunters can use the summon one minion spell (as per the spell summon divine minion) once per day.
- At 13th level, nighthunters attract 2d10 faithful followers of evil alignment. These followers are all thieves or fighters and often are assassins by profession.
- At 15th level, any pointed or edged weapon (those that inflict type P or S damage) nighthunters wield is automatically poisoned if they so desire. Victims struck by such a weapon must make successful saving throw vs. poison at a -2 penalty or die in 1d4 rounds. This poison does not work against clerics of Hathor, Horus-Re, Isis, Nephthys, Osiris, or Thoth or the deified monarch of Mulhorand.
Setite Spells

2nd Level
Dissel Ward (Pr 2; Abjuration)

Sphere: Wards
Range: 60 yards
Components: V, S
Duration: Special
Casting Time: 5
Area of Effect: 30-foot cube
Saving Throw: None

This spell is a more limited form of the dispel magic spell that is specifically designed only to bypass wards. Any glyph of warding, symbol, magic mouth, wizard lock, spell from the priest's sphere of wards, or similar magic (as adjudicated by the DM) can be canceled by this spell, and every such ward in the area of effect must be checked when the spell is cast to determine if it is dispelled. This spell does not work against wall spells (wall of fire, wall of thorn, etc.) or protective sphere spells (prismatic sphere, antimagic shell, etc.). Rather, it attempts to negate spells cast upon an item or entrance to guard it. Unlike casters of dispel magic, casters of dissel ward do not have option to directly affect enchanted items and temporarily negate their effects.

The chance to dispel a ward depends on the difference in level between the magical effect and the caster. The base chance of dispelling is 11 or higher on 1d20. As with a dispel magic spell, if the caster is of higher level than the ward to be dispelled, the difference is subtracted from the base number needed. If the caster is of lower level, the difference is added to the base. A die roll of 20 always succeeds and a die roll of 1 always fails. Thus, if a caster is 10 levels higher than the ward magic she or he is trying to dispel, only a roll of 1 prevents the effect from being dispelled.

4th Level
Sarcophagus of Death (Pr 4; Evocation)

Sphere: Necromantic
Range: 5 yards/level
Components: V, S, M
Duration: 1 round/2 levels of caster
Casting Time: 7
Area of Effect: 1 creature
Saving Throw: Neg.

This spell creates a coffin-shaped cube of force, similar to the magical item of the same name, around the spell's target. The sarcophagus of death lasts one round per two levels of the caster or until dispelled. The sarcophagus is completely impervious to air or any other material or gas. Spell effects cannot pierce into or out of the sarcophagus of death. Creatures who fail a saving throw vs. spell are trapped within the coffin, and unable to escape unless they can cast some form of teleportation magic or the sarcophagus is successfully dispelled by themselves or others.

Each round that a being remains in the sarcophagus, it suffers 1d3 points of damage and loses 1 point of Constitution. If it reaches 0 hit points or 0 Constitution, it dies by asphyxiation. (Normal cure wounds spell is not sufficient to revive the victim; a revive dead spell or similar magic is required.) If the target being is freed or the spell expires before death occurs, Constitution points return at a rate of 1 per hour. Damage can be healed through normal methods.

This material components for this spell are a fragment of a sarcophagus consecrated by a priest of Osiris or Nephthys and the priest's holy symbol.

5th Level
Incarnation of Evil (Pr 5; Alteration)

Sphere: Animal, Combat
Range: 0
Components: V, S, M
Duration: 1 turn/level
Casting Time: 8
Area of Effect: The caster
Saving Throw: None

This spell is a limited form of the 9th-level wizard spell shape change. With this spell, the priest is able to assume the form of a crocodile, jackal, giant scorpion, or poisonous snake (an adder or asp) with most of the corresponding abilities and vulnerabilities thereof. Roll randomly on 1d10 when the snake form is first assumed after the spell is cast: On a 1–7, the poison of the snake form inflicts 2d4 points of damage with an onset of 2d6 rounds, and the victim receives a +1 bonus to his or her saving throw vs. poison. On a 8–9, the poison causes death with an onset of 1d4+1 rounds, and the victim receives a +2 bonus to his or her saving throw vs. poison. On an 10, the poison causes death with an onset of 1 round, and the victim receives a −3 penalty to his or her saving throw vs. poison.

Each form has the original hit points, THACO, and Intelligence of the priest, but any damage suffered in one form transfers between forms, including a return to the priest's normal form. One alteration in form may be made per round, and no system shock survival roll is required. The alteration in form is extremely quick and is always assumed to take place before any other actions are taken by anyone in a round; altering his or her form does not preclude the caster from taking other action in a round at his or her normal initiative.

There is a 1% cumulative chance per use of this spell that Set permanently transforms the caster into a divine minion of Set (no saving throw, character becomes an NPC under control of the DM).

The material components for this spell are the tooth of a jackal, the stinger of a scorpion, the tooth of a crocodile, the jawbone of a snake, and the priest's holy symbol. If any of the first four components are not available, the spell may still be cast, but that form is not available to the caster.

6th Level
Create Ancient Dead (Pr 6; Necromancy)

Sphere: Necromantic
Range: Touch
Components: V, S, M
Duration: Special
Casting Time: 1 turn
Area of Effect: 1 preserved corpse
Saving Throw: None

This spell defies the corporeal body of the carefully preserved and sanctified dead and animates the deceased corpse as a mummy, with all the abilities thereof, as specified in the MONSTROUS MANUAL tome.

If the defiled corpse was the body of someone with a predilection toward evil or who did not live in accordance with the principles of maat, the corpse becomes a fully aware, free-willed mummy as its ba (the life force of the deceased, but not his or her personality), driven to a crazed and insane state, reanimates the corporeal body and the ka (the personality spirit of the deceased) flies its final home in the Outer Planes and returns to the corporeal body. This effect is permanent until the mummy is destroyed.

If the defiled corpse was the body of someone true to the principles of maat, the corporeal body is temporarily possessed by the spirit of a divine minion of Set and is animated as a mummy under the control of the spellcaster for 1 turn/level of the caster. When the spell expires, the body is restored to the control of its ba and walks or crawls to its place of eternal rest (if possible—or as close as it can get) to collapse to the ground, lifeless again.

The material components for this spell are the priest's holy symbol and scrap of the burial shroud of a free-willed mummy.

Thoth

(Lord of Magic, Scribe of the Gods, Knower of All Secrets, the Keeper of Knowledge, King of Knowledge)

Intermediate Power of the Outlands, N

Fortune: Neutral magic, scribes, knowledge, science, engineering, secrets, invention
Aliases: Tholaunt (Thay), Thalatos (Unther)
Domain Name: Outlands/Thoth’s Estate
Superior: None
Allies: Hor, Re, Isis, Osiris, Ophiom
Foes: Set
Symbol: The head of an ibis below an ankh
Wor. Align.: Any
Thoth (THOTH) is the god of neutral wizards and the primary Mulhorandi deity of magic in its theoretical, practical form. He is not a god of magic in the same sense as Mystra of the Faerûnian pantheon in that he does not tend the Weave or embody the raw potential of magic; rather, similar to Anath, he is a god of spellcasters. (Mystra is responsible for the integrity of the Weave in Mulhorand and Unther, although she is not venerated in the former.) Thoth is vixer of the gods and scribe to the pharaoh Horus-Re. He maintains the Great Library of the gods in the Outer Planes where all of history is supposedly recorded. Despite the auxiliary title of “Protector of Murghom” he holds, Thoth has little interest in Murghom and few followers there, given that nation’s relative lack of interest in magic.

Thoth is one of the oldest deities of the Mulhorandi pantheon, and he is also one of the most vigorous and creative. He is very intellectual and rarely displays great shows of emotion except when engaged in a heated academic debate. He speaks in clipped, efficient phrases, and is an elitist with regard to those he considers “uncultured barbarians” (a category that includes most foreigners). On the other hand, in spite of his lawful nature, which one would think would side him with Horus-Re’s view of an unchanging eternal Mulhorand, avatars of Thoth have been given credit for the creation of many of Mulhorand’s unique magical items and its experiments with technology, which have caused significant, but gradual cultural changes over the centuries.

Thoth is very interested in the destruction of the Red Wizards of Thay and, after their rebellion, guided his clergy in development of Thothian mage script (commonly known as Southern magic or Southern mage script) to prevent the Red Wizards from learning his priests’ and followers’ secrets. He counts Set as his enemy due to his treacherous nature, his past betrayals of Thoth’s friends, and his distortion and perversion of knowledge away from its pure form to twisted, evil uses. Thoth has recently cemented a tentative alliance and mutual accord with Oghma of the Faerûnian pantheon, and the two deities have agreed to a friendly competition for devotees in Unther, with Chesenta being pretty much ceded to the influence of the Faerûnian pantheon. Thoth is currently engaged in establishing an accord with Mystra for their mutual benefit and that of the Mulhorandi pantheon.

Thoth is served by divine minions that can assume the form of an ibis or a baboon.

Thoth’s Avatar (Mage 35, Fighter 5)

Thoth appears as a thin, but muscular, Mulhorandi man with the head of an ibis wearing an elaborate wig. He wears a white kalasiris and a breast plate of golden scale mail, along with golden, bejeweled wrist bracelets and armlets. He often carries the quill and papyrus of a scribe and usually bears with him his staff of office. Thoth draws his spells from all schools of magic.

AC 4; MV 12, Fl 24; HP 145; THAC0 9; #AT 3/2
Dmg 2d6+24 (staff of office +3, x3 bonus damage, x2 damage and bonus damage, +4 Str, +2 spec. bonus in staff)
MR 100%; SZ L (7 feet)
Str 18, Dex 18, Con 19, Int 25, Wis 25, Cha 18
Spells W: 8/8/8/8/8/8/7/7
Saves: PFPDM 6, RSW 3, FP 5, BW 7, Sp 2
*Includes staff of the mage +2 bonus to saving throws vs. spell.

Special Att/Def: All spells Thoth casts always have maximum effect (damage, duration, range, and so on). His magical staff of office acts as a combined staff of command, staff of curing, staff of the map, staff of seeking, and staff of power with unlimited charges (in his hands). At will, Thoth may have his staff cast a death spell in addition to other actions he may take in a round. Also at his will, victims struck by his staff must make a successful saving throw vs. death magic or die. No other being can handle this staff without being instantly affected as if by a feeblemind spell (no saving throw allowed, and even non-magic-using people and creatures can be affected by this curse).

Thoth can fly at will. He is able to negate any single magical spell, item, or weapon in a 100-yard radius each round at will. Thoth cannot be harmed by any glyph, symbol, spell read from a scroll, or any magical effect created by the use of a book, tome, or scroll. As the father of invention and magical discovery in Mulhorand, no magically animated construct such as a golem, gollemkin, juggernaut, scarecrow, cariatid column, or necrophidius will even attempt to harm him, and he can seize control of either free-willed or controlled constructs within his sight and make them obey his will until he no longer can see them.

Thoth sends his avatar out to help those who are seeking to unravel the secrets of the cosmos. Anyone conducting scientific or magical research within the Mulhorandi sphere of influence has a 1% chance per month of being visited by his avatar. If this occurs, the avatar provides the researcher with answers far in excess of those that could have been obtained without divine guidance.

Other Manifestations

When he wants to draw a clergy member’s attention to an important fact, Thoth often manifests on a page of text as a radiance similar to faerie fire outlining a pictogram or sentence. Thoth sometimes manifests as the cry of an ibis off in the distance when a follower stumbles across a long-lost truth.

During the construction of great engineering marvels, Thoth’s influence is felt continually in ways large and small. When a team of workers drags a large block across the desert, Thoth often reduces the friction between the stone and the sand. When a priest of Thoth sets a keystone in an arch, Thoth’s symbol sometimes appears as an engraving in the stone. All of Mulhorand’s greatest engineering marvels exhibit the distinctive mark of Thoth’s touch.

Thoth holds sacred clear and translucent gemstones of any hue, and sometimes favours his faithful by spontaneously causing such gems to grow as if with a continual light spell without one having been cast. He sometimes sends rilman, writhworms, constructs and golems of all sorts, and sharp-eyed, clever, or inconspicuous animals, such as racoons, muskrats, opossums, wesses, ferrets, monkeys, sparrows, water birds, and nonpoisonous insects, to do his bidding or make his presence, approval, or disapproval known.
The Church
CLERGY:
Clerics, specialty priests, and wizards of Thoth receive religion (Mulhorand), reading/writing (Mulhorand), and modern languages (Common) as bonus nonweapon proficiencies. As Mulhorandi, they all also know Mulhorandi as their native tongue. A wizard must learn the wizard spells read magic and read南方 magic before entering into the clergy. All of Thoth's clergy must be humans of Mulhorand extraction. The priesthood is largely a hereditary, and almost all of Thoth's specialty priests are members of the House of Tholaunt, composed of human descendants of divine incantations of Thoth.

Prior to the Time of Troubles, all clergy of Thoth were required to achieve a minimal proficiency in wizardry (5th level) before entering into the clerical order. Thoth's Priests and Rulers were a declining state in Thoth's history, was far smaller at all other major deities. Since the Time of Troubles, Thoth has loosened his requirements in order to increase the size of his clergy as a first step toward increasing his total number of worshipers. Thoth has allowed his novices for the first time to become simply clerics, and magics and specialist wizards (except for specializations) of any level are now accepted into the clergy. Specialty priests (called scriveners) are now required to become specially multiclassed rather than dual-classed.

Thoth's followers are few in number, but his clergy members are widely respected throughout Mulhorand. His temples serve as libraries and universities and are often constructed with huge arches, towering columns, and immense colonnades, and massive domes. Each new temple is expected to push the boundaries of conventional Mulhorandi architecture, and hence temples to the Lord of Magic tend to include many aspects of Western, Southern, and Eastern design.

All clergy of Thoth are addressed by the general public as 'Lord High Wizard.' Within their ranks, the clergy of Thoth use such titles as (in ascending order of rank): Notary, Diviner of Mysteries, Engineer, Recorder of Knowledge, and Scrivener of Secrets. Wisorns currently make up 55% of the clergy, and any sorcerer who wishes to be a priest of Thoth.

Dogma: The clergy of Thoth are expected to learn all they can and help spread wisdom throughout the world. Priests of Thoth are commanded to research magic, to protect the secrets of Thoth, and to spread magic throughout Mulhorand. They are to explore new invention and better ways of doing things, a religious side of Thoth's pursuits, was far smaller at all other major deities. Priests of Thoth are expected to continue to increase.

Holy Days/Important Ceremonies: The clergy of Thoth take part in the study of papyrus before writing anything else on that page. Prior to undertaking any major task requiring engineering, writing, or magical skill, Thoth's faithful draw the symbol of Thoth on the backs of their hands and over their hearts.

In general, the clergy of Thoth put less emphasis on excessive pageantry and ceremony than most other clergy of Mulhorand; they regard most of it as a waste of valuable time. During the winter and summer solstices, priests of Thoth are required to fast for an entire day and then immerse themselves in an icy bath. The Ceremony of Introspection, as this is known, symbolizes their desire for true understanding and their reemergence into the world with a clear head and invigorated heart.

Major Centers of Worship: The center of Thoth's worship is the Arcanum of Magic in the city of Oghadane, but he has temples across Mulhorand and in some parts of Unter and Murghom as well. The Arcanum is a great university whose towers line the northern wall of the city. Adjacent to the university is a wizards' college open only to the clergy of Thoth. All wizards in Mulhorand must travel here or to Skuld to study wizardry.

It is compulsory for every citizen (even slaves) of Gheledaneth to learn how to read, write, count, and to be able to answer simple questions about the history of Mulhorand and its deities. Hence every citizen of Gheledaneth passes through the halls of the Arcanum frequently during childhood and at least once per year as an adult to be restested. The very best students, regardless of social class, may be accepted as apprentices to the Scribes' Guild, one of the most prestigious positions in Mulhorand. Members of the Guild direct the activity in the temple, serve in the government as scribes or administrators, and direct some of the major engineering projects in the city and surrounding region. They hold status as lay members of the church of Thoth and, if they choose and can pass the entrance tests, they may join the clergy of Thoth.

Affiliated Orders: The Order of the Ibis Feather is a sacred fellowship of seven scribes (many scriveners of 9th or higher level) who serve the pharaoh of Mulhorand directly. Members are recruited into the elite of the Scribe's Guild of Gheledaneth and the clergy of Thoth. The Brothers and Sisters of the Quill are an order of wizards and specialty priests who actively adventure beyond Mulhorand's borders. The Quills, as they are known, are charged with recovering lost knowledge and destroying those who seek or acquire the key to Thothian magic script and should not have it, such as wizards who are not citizens of the Old Empires. In recent years, they have become aware of disturbing rumors from Halruaa that the wizards of that land have deciphered Thothian mage script. Whether this will eventually draw Mulhorand and Halrua into conflict is unknown at this time.

Priestly Vestments: The clergy of Thoth dress in simple white linen kalists and sandals woven from reeds. They shave their heads bald, and paint one, two, or three blue circles on their forehead, indicating whether they are scribes, wizards, or priests, respectively. They are required to carry three rolls of papyrus, a quill made from a reed (for normal writing) and at least one other made from feather of an ibis (for holy scribing), and a palette with two wells containing cakes of ink (one red and one black) or two vials of ink, and a small water pot at all times so that they are always prepared to write. When participating in religious services they do not wear head-dresses or wigs, though they are allowed to at other times; this symbolizes that they are not shielded from Thoth's wisdom.

As they increase in power, Thoth's clergy garb themselves in increasing amounts of gold. Their jewelry often takes the form of bracelets, arm bands, and pectoral collars studded with rare gems and from which are hung numerous ibis feathers. All such jewelry is inscribed with hieroglyphics depicting Thoth's teachings. The standard holy symbol of priests of the faith is an ankhor formed to resemble an ibis with its wings extended and its beak touching its chest.

Adventuring Garb: Thoth's clergy avoid the use of armor and all but a few simple weapons. When adventuring they dress simply and practically, leaving their expensive jewelry behind, though they often bring along scrolls and books, either of the magical or nonmagical sort, that they think may be useful of their missions.

Specialty Priests (Scriveners)

**Requirements:** Wisdom 16, Intelligence 15
**PrimeReq:** Wisdom, Intelligence
**Alignment:** LN, N
**Weapon:** Dagger, dart, knife, staff
**Armor:** None
**Major Spheres:** All, astral, charm, creation, divination, elemental, guardian, healing, protection, necromancer, numbers, summoning, sun, time
**Minor Spheres:** Animal, plant, thought, weather
**Magical Items:** Same as wizards or clerics
**Req. Prof.:** Astrology, engineering, and artistic ability (drawing, illuminating, or papermaking—pick one specific talent)
**Bonus Prof.:** Reading/writing (Untheric), reading/writing (ancient Rauric), reading/writing (Thorrus), spellcraft

- Only humans of Mulhorandi extraction can be scriveners.
- All scriveners must be multiclassed wizard/priests; Thoth's human clergy are a special exception to the restriction on multiclassed humans. The human wizard class can be a mage or any type of specialist wizard from the Player's Handbook except enchanter or necromancer. The scrivener must meet the basic ability score requirements of his or her wizard and priest classes and real minimum ability scores.
• Scrivers receive the combined weapon proficiencies and nonweapon proficiencies of both their classes (three weapon proficiency and eight nonweapon proficiencies slots at 1st level), and may choose nonweapon proficiencies from the general, priest, and wizard groups with no penalties. They use the most beneficial saving throws from either their wizard or priest class.
• Scrivers receive a +d8 for hit points as clerics do (when they gain a new priest level) rather than averaging hit points between their wizard and priest classes as in normal multiclass characters.
• Scrivers use their priest THAC0 for all attack rolls.
• Scrivers receive the wizard spells read magic and read Southern magic when entering into the priesthood.
• Scrivers are able to detect lie (as the 4th-level priest spell) all the time. Targets receive normal saving throws. Note that a scriver has to be able to hear a conversation and to pay attention to the words a specific speaker is saying for this ability to work.
• At 3rd level, scrivers are able to speak with birds (as the 1st-level priest spell) once a day.
• At 5th level, the Intelligence and Wisdom of a scriver are permanently increased by 1 point each to a maximum of 18.
• At 7th level, scrivers have the ability to cast magic missile (as the 1st-level wizard spell) or fly (as the 3rd-level wizard spell) once a day at their wizard class's level.
• At 10th level, scrivers can commune (as the 5th-level priest spell) with Thoth once per ten days.
• At 15th level, the Intelligence and Wisdom of a scriver are permanently increased by 1 point each once more to a maximum of 19.
• At 20th level, through the grace of Thoth and using a special ritual, scrivers can enchant an item or make polymorphs within an item permanent (similar to the 8th-level wizard spell permanency, but without losing a point of Constitution). They can do so three times a year, but they must still make all normal preparations necessary to create the item (for instance, obtaining rare materials, creating its form, having any spells needed to give it certain powers cast into it, etc.).

Thothian Spells
1st Level
Speak With Birds (Pr 1: Alteration)
Sphere: Animal, Divination
Range: V, S
Components: 2 rounds/level
Duration: 4 rounds
Saving Throw: None

This spell empowers the priest to comprehend and communicate with any normal or giant avian that is not mindless. The priest is able to ask questions and receive answers from the creature, although friendliness and cooperation are by no means assured. Furthermore, tenderness and evenness are likely in basically wary and cunning birds; the more stupid ones will instead make inane comments. If the bird is friendly and of the same general alignment as the priest, it may do some favor or service for the priest (as determined by the DM).

2nd Level
Inscribe Speech (Pr 2: Alteration, Conjuration)
Sphere: All
Range: 3 yards
Components: V, S, M
Duration: 1 round/level
Saving Throw: Special

This spell (more commonly known in Mulhorand as merely inscribe) enables the words of the caster to be directly etched on a piece of paper, vellum, or papyrus. All the caster need do is speak the words, and they are inscribed in the language he or she is speaking on any appropriate writing surface within 3 yards. If the caster subsequently speaks a spell during the spell's duration, the sounds of the verbal component are transcribed phonetically, but other components of the spell are not transcribed, and the magical effect originally generated by the sounds is not called forth by anyone repeating the sounds. The material components for this spell are squad ink, a hawk's feather, and papyrus.

3rd Level
Detect Curse (Pr 3: Divination)
Sphere: Divination
Range: 10 yards
Components: V, S
Duration: 1 round/level
Saving Throw: None

This spell enables the caster to magically examine an item or creature to see if it has been subject to a curse spell. To the spellcaster, such cursed items or beings appear to be radiating a black aura. At 12th level, the caster is able to determine if a curse spell so detected is bestow curse, major curse, dying curse,bane, or some other curse spell. This spell does not detect magical items that are designed for malign effects, such as a necklace of strangulation which is designed to have a lethal effect.

4th Level
Flock of Birds (Pr 4: Conjuration/Summoning)
Sphere: Animal, Summoning
Range: 120 yards
Components: V, S, M
Duration: 2 rounds/level
Saving Throw: None

This spell summons a dense flock of ordinary birds. In an environment free of normal birds (for example, underwater), the spell fails. The birds obscure vision, limiting it to 20 feet. Spellingcasting within the flock is impossible.

If the spellcaster is of 11th level or greater and so desires, he can cause the birds to attack any one being within the area of effect, heedless of their own safety. Creatures within the flock are subject to countless suicidal attacks by diving birds and suffer 1d2 points of damage plus 1 point of damage for every four levels of the spellcaster (round down) per round. (Note that monsters immune to weaponry of a nonmagical nature suffer no damage from the birds, which are in all respects ordinary avians.) Invulnerability provides no protection, and neither does protection from normal missiles, as the birds are not missile weapons. Any creature within the area of effect must also make a morale check every other round (beginning with the second round of the spell's effect) or flee until it is more than 240 yards from the birds.

Nothing drives the flock of birds from the area of effect or dissuades them from attacking (if the spellcaster is of sufficient level and so desires). However any area-of-effect spell that inflicts a minimum of 4 points of damage (assuming all saving throws would be successful made by the birds), encompasses the entire flock, and is cast after the flock of birds is summoned ends the flock of birds spell effect immediately by killing all the birds. Other attacks that inflict insufficient damage or have a smaller area of effect kill many of the birds, but do not noticeably decrease the size of the flock. An all-comprising protective barrier, such as that created by a cage of force, protects anyone within it for as long as the barrier exists or until the spell expires.

Note that while the weaker version of this spell is fairly harmless, if the priest causes the flock of birds to attack, many of the birds are likely to perish during the aerial assault. As a result, some nature priests (particularly druids) are unhappy with the use of this spell and may seek to make the caster atone in some manner for its use.

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

5th Level
Shatter Circle (Pr 5: Abjuration)
Sphere: Protection
Range: 10 yards+10 yards/level
Components: V, S, M
Duration: Instantaneous
Saving Throw: Special

This spell was specifically designed to combat the circle spell developed by the Red Wizards of Thay, traditional enemies of the priests of Thoth. It is
only effective while a circle spell is in progress. When shatter circle is cast, the Red Wizard who is the focus of the circle must make a successful saving throw vs. spell at his or her actual (not enhanced) level or the circle spell is shattered and any additional memorized spells gained from that circle spell are lost. This saving throw is penalized by -1 for every three levels above 9th (rounding down) of the casting priest of Thoth. Hence there is a -1 penalty if the priest of Thoth casting shatter circle is 12th to 15th level, a -2 penalty if the priest of Thoth is 16th to 19th level, etc. Although it was not designed for this purpose, this spell is also effective against the spellmelt of the Witches of Rashemen. If shatter circle is cast during a round in which one Witch is transferring a spell to another witch, the receiving Witch must make a successful saving throw vs. spell for the spellmelt to operate normally. If she fails her saving throw, the spell is entirely lost to both witches.

The material component for this spell is a crushed ruby of at least 500 gp value.

6th Level
Resist Magic (Pr 6; Abjuration)
Sphere: Guardian
Range: 0
Components: V, S
Duration: 2 rounds/level
Casting Time: 9
Area of Effect: The caster
Saving Throw: None

This spell grants the priest 2% magic resistance per level of the priest, to a maximum of 40%, for the spell’s duration. This magic resistance functions identically to the magic resistance possessed by certain monsters and bestowed by certain powerful artifacts and relics.

7th Level
Timewarp (Pr 7; Alteration)
Sphere: Time
Range: Touch
Components: V, S
Duration: Instantaneous
Casting Time: 8
Area of Effect: 1 creature
Saving Throw: None

This spell enables the priest to send a being back in time. The timewarp has a maximum range of two minutes, which enables the target (who can be the caster) to go back to an action she or he made in the previous round and negate it. (The target appears exactly where she or he was two minutes ago with the knowledge of what will occur if she or he continues the present course of action.) It also grants new saving throws, attack rolls, and damage rolls, and forces opponents to make similar rolls. Note that this change in the timeline affects only those directly involved with the target; it does not give everyone else new rolls, just the target and those attacking him or her. This spell ages the caster one year.

The material component is a pinch of sand.

Tiamat
(The Dragon Queen, the Chromatic Dragon, Nemesis of the Gods, the Dark Lady, Queen of Chaos, the Undying Queen, Ruler of Bahamut, the Avatars)
Lesser Power of Baator, LE
Fortifications: Evil dragons, chromatic dragons, evil reptiles, greed, Chassenta
Align.: Tchazzar
Domain Name: Avernus/Tiamat’s Lair
Superior: None
Allies: None
Fore: Bahamut, Gilgeam (dead), Iyachtu Xvim, Ilyxther, Mardek (dead)
Symbol: Five-headed dragon (Tiamat) or a red dragon against a black mountain (Tchazzar)
Wor. Align.: LN, N, CN, LE, NE, CE (also LG, NG, and CG prior to the Godswar)

Tiamat (TEE-a-mhaft), the Chromatic Dragon, is feared as the legendary Queen of Evil Dragons throughout the Realms. Although few humans, demihumans, or humans survive the Harrowing or the Younger Kingdoms of the Dark Lady, and she is merely propitiated by most of her chromatic wyrm spawn, Tiamat is a divine being in her own right and one whose cult is rapidly spreading across the Realms.

Tiamat’s cult was brought to the Realms, along with the faiths of the rest of the Untheric pantheon, when in ancient times the Imaskari wizards kidnapped an entire population of humans and brought them to Faerûn to serve as their slaves. The Mulan peoples, as they came to be known, revered Enil and his progeny and were taught by their priests that Tiamat was the Queen of Chaos (somewhat of a misnomer) and the Nemesis of the Gods. The Dragon Queen was blamed by the god-kings of Unther for every setback that nation experienced as it rose to greatness and then decayed over the centuries. According to Untheric myths, Tiamat battled Marduk, the Justice Bringer, for centuries. Eventually Marduk destroyed Tiamat’s realm, but only at the cost of his own permanent exile from the Realms.

While Marduk’s cult quickly and quietly faded away into oblivion (with the help of a jealous Gilgeam’s secret small scale), Tiamat’s realm expanded, eventually taking on the shape of a god-king of Unther for every setback that nation experienced as it rose to greatness and then decayed over the centuries. According to Untheric myths, Tiamat battled Marduk, the Justice Bringer, for centuries. Eventually Marduk destroyed Tiamat’s realm, but only at the cost of his own permanent exile from the Realms.

In the decades preceding the Time of Troubles, Tiamat’s cult slowly rebuilt its ranks and its influence under the leadership of several embittered foes of Gilgeam. In the Year of the Bloodbird (1346 DR), the cultists successfully summoned the Dark Lady, an avatar of Tiamat who could also assume the form of a three-headed incarnation of the Chromatic Dragon, and Tiamat’s priests began receiving spells once again after centuries of silence. Over the next few years, the cultists and their goddess secretly fomented rebellion throughout Unther, seeking to overthrow the hated Gilgeam. After Ao banished the powers of the planes, Tiamat was forced to manifest herself to an Untheric aristocrat. Toward the end of the Time of Troubles, Gilgeam challenged Tiamat to battle and eventually defeated her three-headed incarnation, seemingly destroying the Dragon Queen forever and ending her threat to his eternal rule.

Unbeknownst to the Supreme Ruler of Unther, Tiamat was not destroyed—her essence had simply splintered among three of the most powerful dragons in the region. The greatest of the three, Tchazzar, a great red wyrm, had long aspired to godhood and was revered as the Father of Chassenta by the cult he had carefully cultivated (even to the point of taking on a human persona, becoming a Chassentan king and war hero, and then taking his own death). After destroying and recapitulating the two receptacles of Tiamat’s essence, Tchazzar was transformed into an avatar of the Chromatic Dragon herself shortly after the end of the Godswar. For several weeks, Tiamat hid her time in avatar form until her spies determined that Gilgeam had been reduced to demipower status in the aftermath of Ao’s shake-up. She then ambushed the greatly weakened Gilgeam outside his Zigurath of Eternal Victory. The battle between Gilgeam and Tiamat raged across the Outer Planes and through Unther, destroying much of Unthalass. Both Tiamat and Gilgeam appeared to be destroyed at the end of their encounter, but in reality only Gilgeam was, and Tiamat had merely experienced the loss of an avatar and a severe reduction in status—to the level of demipower—due to the divine power she expended to slay Gilgeam.

Just as the bartered Tiamat realled to return to Unther in triumph, she was attacked in her lair in the Outer Planes by a company of powerful mortals at the bequest of her archenemy Bahamut. In the battle, Tiamat’s sole remaining avatar was destroyed. The mortals returned in triumph to Damara, earning that land Tiamat’s undying enmity. It would require a full year for Tiamat to create a new avatar, and Tiamat’s chance to establish herself as the sole ruler of Unther was lost as the Faerûnian and Mulhorandi pantheons quickly moved to fill the delict vacuum in that nation.
Tiamat has no means given her plans for acquiring increased power in the Realms and has already elevated herself in status to lesser power again. In Unther, her cult continues to foment unrest, one of many factions seeking power in that shattered land. In Chassaena, Tiamat continues to use to expand the ranks of her faithful in her guise as Tchazzar, the Invincible Warrior and the Father of Chassenta. (Tchazzar’s symbol is a red dragon against a black background.) In Vaasa, the Dragon Queen slowly gathers a flight of dragons about the ruins of Castle Perilous in preparation for the day she seeks revenge against the heroes of the Bloodstone Lands.

As her first step toward achieving these goals, Tiamat has targeted the Cult of the Dragon for incorporation into the ranks of her worshipers. The Dragon Queen views this powerful organization with tentative delight throughout Faerûn as a godless sect awaiting the adoption of an appropriate divine patron such as herself. She has recently manifested one avatar as the Undying Queen in response to the pleas of one member of the Cult of the Dragon (who thought he was calling upon the “essence of all dracoliches”) and has begun setting herself up to be the first deity to be worshiped by the persecuted cult as a whole. Although she expects significant resistance from the dragon cult’s entrenched leaders, she expects her followers to infiltrate and co-opt the Cult’s vast network over the next decade, elevating her further to intermediate power status in the Realms.

Tiamat is on the brink of joining the Fiendish pantheon. Her only opposition lies in Iyvuchh Xvrim, who feels her tyrannical leanings impinge upon his own ambitions and portfolio. She will officially join the pantheon by sometime between the end of the Year of the Tankard (1370 DR) and the middle of the Year of the Unstrung Harp (1371 DR).

Tiamat is a greedy, vain, and arrogant demipower who embodies all of the snarls of her chromatic progeny but few of their weaknesses. She is entirely focused on the acquisition of personal power and wealth and views mortals as hapless pawns in her struggles with other deities. She can be charming and fey when necessary, but her self-serving, evil, reptilian nature is rather apparent to those who look.

Tiamat’s Avatar (Fighter 25, Cleric 25, Wizard 25)

Tiamat has favored two forms throughout Unther’s long history: the Dark Lady and the Chromatic Dragon. In the wake of her recent setbacks and in view of her future plots, the Dragon Queen has developed a third form known as the Undying Queen. All of Tiamat’s forms draw their spells from all spheres and schools save the spheres of chaos and sun. She rarely uses anything but reversed forms of healing and necromantic spells on anyone save herself.

The Dark Lady appears as a human sorceress of Mulan ancestry with long, dark hair and dark robes. She has a fee beauty, a seductive smile, and totally black eyes.

The Chromatic Dragon is a nightmarish amalgamation of a monstrous draconic body on four stubby legs that has five writhing heads and necks, each corresponding to one of the species of Chromatic dragons. Each head’s color runs the length of the neck and into the forpet of her body as strips, gradually blending to three stripes of gray, brown, and purple over her back and shoulders, then merging into a muddy dark brown tail. Her underbelly and legs are greenish white faying into her upper body colors. Traditionally, Tiamat’s eyes are colored red, green, blue, and white, but in fact the Chromatic Dragon can have many different subsets of heads, as long as there are no more than five total, each head’s color and powers are unique, and each corresponds to an evil chromatic species found in the Realms. For example, other known colors manifested by the Chromatic Dragon have included yellow and brown. In Chassaena, the Chromatic Dragon typically appears with a single red head and neck in keeping with Tiamat’s guise as Tchazzar.

The Undying Queen is an undead manifestation of the Chromatic Dragon, a sort of multiltheaded dracolich. It has skeletal wings and glowing points of light floating in shadowy eye sockets rather than normal draconic eyes.

Dark Lady

AC 12; MV 15; HP 199; THACO 4; +AT 1 or 2/1

Dmg 1d10+5+energy drain (+6 Str) or by weapon +8 (+8 Str)

MR 75%; SZ M (6 feet)

Str 21, DX 20, Con 23, Int 19, Wis 20, Cha 24


Saves FPD 2, RSW 3, FP 4, BW 4, Sp 4

Chromatic Dragon or Undying Queen

AC 12; MV 15; FL 90 (C); Br 9; Sw 30; Jp 6; HP 199; THACO 4; +AT 5-special

Dmg see below

MR 75%; SZ G (500 feet—body 280 feet, tail 220 feet)

Str 21, Dex 20, Con 23, Int 19, Wis 20, Cha 24


Saves FPDM 2, RSW 3, FP 4, BW 4, Sp 4

Head: Slay* Breath** Bite† BW Forms
Blue 56 24d48+12 3d8+12 5-foot-wide 100-foot-long lightning bolt
Red 60 24d10+12 3d10+12 50-foot cone of fire, 5 feet wide at dragon’s mouth and 30 feet in diameter at base
Green 52 24d6+12 2d10+12 50-foot-long 40-foot-wide 30-foot-high poisonous chlorine gas
Black 48 24d12+12 3d12+12 50-foot-wide 60-foot-long acid stream
White 44 12d6+12 2d8+12 70-foot-long cone of frost, 5 feet wide at dragon’s mouth and 25 feet in diameter at base
Brown 56 24d6+24 3d10+12 5-foot-wide 60-foot-long acid stream

Yellow 52 24d14+12 2d8+12 50-foot-long 40-foot-wide 20-foot-high scorching sandblast

*This is the total number of hits points of damage a head can sustain before being destroyed. The avatars regenerate the head in 12 hours. Damage specifically inflicted on a head does not affect the general body total.

**The number shown is the damage for the breath weapon for the head in question.
†This is the damage caused by a successful bite.
‡This is the general configuration of the head’s breath weapon.

Special Attr/Def: The Dark Lady can cast two spells and attack with her fist each round. Her touch does 1d10-5 points of bludgeoning damage, plus the victim must make a successful saving throw vs. spell or suffer the effects of an energy drain (as the 9th-level wizard spell). On the rare occasions she wields a weapon, it is usually a dagger, staff, or, in one instance, a short sword of no particular magical distinction. She attacks twice per round with a melee weapon but with no energy-draining effect. In addition, the Dark Lady can travel astrally or ethereally at will and can change form into the Chromatic Dragon or Undying Queen in three rounds, during which time all she does it take defensive actions.

The Chromatic Dragon’s five heads can operate entirely independently of each other. During any round, each can perform any of the following actions: bite, breathe its breath weapon, or cast a spell. Each bite attack inflicts damage as though it were a great wyrm of the appropriate color; the total damage is summarized on the above table. Likewise, each head has a breath weapon equivalent to that of a great wyrm of the appropriate color. All saving throws vs. the Chromatic Dragon’s breath weapons are made at -4 penalty. Finally, each head can cast one spell per round. The total number of spells all the heads combined can cast is given above. Each head can withstand the number of points of damage indicated on the table above before it “dies” and becomes useless. If all of the Chromatic Dragon’s heads are killed or if her body is reduced to 0 hit points, she immediately returns to Avernum, but her avatar is not considered destroyed.

Although the Chromatic Dragon’s sheer size prevents claw and kick attacks while she is on the ground, she can use two claw attacks while flying, each of which inflicts 1d10 points of damage. She can use all other draconic attack modes, such as snatch (flying only, limit seven victims), plummets (flying only; 3d10+12 points of damage), wing bursts (1d10 points of damage and succeed at a Dexterity ability check or be knocked prone), and sail slap (2d20 points of damage and save vs. petrification or be stunned for 1d4+1 rounds), as described in the Monstrous Manual in the introductory material on dragons.

In addition, the Chromatic Dragon’s long, serpentine tail is tipped with a sting that drips black venom. It is sinuous enough that she can attack enemies directly in front of her and to the sides, as well as behind her, though she cannot both sting and tail slap in the same round. The
sting inflicts 1d6 points of damage, and the victim must roll a successful saving throw vs. poison with a −3 penalty or die agonizingly at the end of the following round.

Finally, the Chromatic Dragons aura of dragon fear is 140 yards in diameter. Creatures of up to 5 HD/levels who catch sight of her are automatically affected (as well as all noncarnivorous, nonaggressive creatures with fewer than 25 Hit Dice) and flee for 4d6 rounds. Trained war mounts of 4 HD or more, organized military units, and similar creatures with more than 5 HD or levels do not automatically flee. Rather, they are entitled to a saving throw vs. petrification at a −5 penalty. If they fail this saving throw, they fight with a −2 penalty to attack and damage rolls. No one save another deity is automatically immune to her fear effect.

The Undying Queen has all of the powers of the Chromatic Dragon, plus several additional abilities. She can detect invisible objects and creatures (including those hidden in darkness and fog) within a 120-foot radius. She possesses a natural clairaudience ability in a 240-foot radius at all times. Saving throws vs. her fear aura are made with a −1 penalty. The gaze of her glowing eyes (from any head) can also paralyze creatures within 100 yards if upon meeting her gaze they fail their saving throws. (Creatures of 6 or more HD gain a +3 bonus to their saving throws.) If a creature successfully saves against the gaze of one of the Undying Queen's heads, it is permanently immune to the gaze of that head only.

All the Undying Queen's physical attacks do an additional 2d8 points of chilling damage, and any victim struck by the Undying Queen who fails a saving throw vs. paralysis is paralyzed for 2d6 rounds. (Immunity to cold damage or negative energy [energy-draining] damage negates the chilling damage, but not the paralysis.) Finally, the Undying Queen can control the actions of any undead creature controlled by another deity or a priest of over 24th level within 60 yards. Tiamat in any form is immune to all spells below 5th level and to poison, paralysis, and mind-affecting and controlling spells. She is immune to all spells from the school of enchantment/charm or the sphere of charm. Weapons below +2 enchantment do not affect her. She takes half damage from cold-, fire-, and electricity-based attacks. In Chromatic Dragon or Undying Queen form, she has all of the immunities common to great wyrm of each subrace represented in her current roster of heads (some of which may supersede other immunities). In Undying Queen form she is also immune to magical and natural cold, electricity, insanity, and polymorph spells.

Other Manifestations

Tiamat commonly manifests in a fashion similar to a thunderbolt from the heavens. Such strokes of divine power are always equivalent to the breath weapon of a great wyrm of one of the chromatic species of dragon.

Tiamat shows her favor through the discovery of priceless treasures including gold, silver, precious gems, and rare works of art. Of course, the Dragon Queen expects the immediate sacrifice of any such discoveries to her ever-growing hoard, or her ire is quickly earned. Tiamat's displeasure is usually expressed by the inexplicable disappearance of a vast amount of hoarded wealth from a warded vault or other or otherwise supposedly safe location. The Dragon Queen is served by all species of evil dragons, abishai, batuatu of all colors, evil dragonets, and many species of reptiles, particular serpents.

The Church

Clergy:

Clerics, specialty priests, crusaders

Clergy's Align.: LN, N, I, NE, CE

Turn Undead:

C: Yes, if good, SP: No, CN: No

Cand. Undead:

C: Yes, SP: No, CN: No

All clerics, specialty priests, and crusaders of Tiamat receive religion (Unthic), religion (Paeridian) reading/writing (Unpheric), and modern languages (Common) as bonus nonweapon proficiencies. In addition, those who are Unthier know Unthiere as their native tongue and receive modern languages (Common) as a bonus nonweapon proficiency.

Tiamat is little known in the Realms outside of the Old Empires of Unther, Mulhorand, and Chesenta. Tales of her defeat by Gareth Dragonsbane, Baron of Bloodstone, are still widely told by bards throughout Damara. Those who know of her are more likely to think of her as a powerful, legendary monster than a divine power. She is said to be the mother and/or queen of the evil subcreatures of dragons. Among dragons, Tiamat is traditionally considered a human goddess—worthy of respect and fear but not worship. In recent decades, a few chromatic dragons have joined her cult, but they are still relatively rare.

Temples of Tiamat are constructed in the former lairs of long-dead dragons, typically vast natural caverns. They are dominated by frescoes of the Dragon Queen, surrounded by her numerous cohorts, being worshiped by countless humans, demihumans, and humanoids. All such temples are filled with vast piles of wealth to be sacrificed to the Dragon Queen and hence are rival with traps and guarding monsters and constructs. At least once, and occasionally two or more, juvenile or young adult chromatic dragons lair in the depths of most temples of the Dragon Queen, guarding her altar and the temple's riches. They rarely stay for more than a few decades, but Tiamat's cultists are always quick to recruit a new inhabitant. The most prominent temple often contains a permanent gate to Avernus, the lowest level of the Underworld.

Tiamat's clergy is composed of equal numbers of specialty priests, known as wyrmflaiths or wyrmkeepers, and clerics. The remainder, about 20% of the total, are crusaders. Wyrmflaiths are specialty priests of Tiamat specifically dedicated to her aspect as Tchazar, Father of Chesenta, and are usually found in temple halls in that nature. Wyrmkeepers are everywhere else throughout Faerûn, especially in Unther.

Tiamat's priests are regimented by a strict hierarchy of ranks and corresponding titles. Acolytes of the faith are known as Wyrmfodder. In ascending order of rank, priests of the Dragon Queen are known as Custodian of the Copper Chalice, Defender of the Silver Shield, Warden of the Electrum Mail, Guardian of the Gold Scepter, Keeper of the Platinum Crown, Scale of the White Wyrm, Horn of the Black Beast, Wing of the Green Garpan-tua, Talon of the Blue Bataorun, and Breath of the Red Ravager. Higher ranking priests of the Dragon Queen are collectively known as the Dark Scaly Ones, a practice originating in Unther.

Dogma: Prior to the defeat of Gilgeam, priests of Tiamat were sworn to destroy the power of the god-kings of Unther, to seize the realm for themselves, and to use as much treasure as possible and sacrifice it to the Dark Lady. Tiamat's goals and ambitions have expanded considerably in the aftermath of Gilgeam's defeat.

Tiamat teaches that rival powers of all creeds and from every pantheon are inherently tyrannical. They seek only power, at any cost, despite their honored words. The Dragon Queen is the only being powerful enough to defy the gods and overthrow their despotic rule. Worshipers of the Dark Lady are to work tirelessly towards the day when their queen will banish the gods from Faerûn and unite the Realms under her rule. Toward this goal, all true believers must follow her commands unquestioningly and be willing to sacrifice themselves in her service. To overthrow the gods requires power, and power is acquired through the accumulation of wealth and magic. Power demands respect. Chromatic dragons everywhere are to be venerated as the spawn of the Dragon Queen and paid homage. When Tiamat assumes her throne, her draconic children shall serve her as dukes, and her clergy as their mortal vassals.

Day-to-Day Activities: Priests of Tiamat are primarily occupied by the twin tasks of acquiring an ever-increasing hoard of wealth for the faith and sabotaging the faiths of other powers. As a result, they occupy most of their waking hours with an unending series of thefts, assassinations, acts of vandalism, and arson. In Unther, Chesenta they are allowed a layer of Bloodstone with seeing as much power as possible, while in western Faerûn, the cult's agents are focused on infiltrating and subverting the Cult of the Dragon.

Holy Days/Important Ceremonies: Members of Tiamat's clergy perform numerous daily ceremonies in homage to their mistress. The two most widespread are known as the Tithing and the Ring of Respect. Once per day each priest of Tiamat must offer a small tithe, typically several gold coins or a small gem. The tithe is hidden in the priest's cupped hands and a small prayer is offered. When the prayer is completed and the hands unfurled, there is a 10% chance the offering has vanished. On days when it is taken, the clergy consider themselves and their efforts particularly blessed. The Rite of Respect is a complicated ritual of absement and appeasement that must be performed while approaching any spawn of the Dragon Queen. This ceremony does not provide any ritualistic protection from the wyrm's fury, but failure to perform the ceremony with rigorous perfection is sure to draw the great reptile's ire.

In Unther, the Dark Scaly Ones have proclaimed the day of the first full moon after Midsummer a holy day dedicated to the Queen of Chaos. Known as the Festival of Vengeance, this day marks the defeat of Gilgeam by Tiamat, Nemesis of the Gods. In Untherall the day is marked by general anarchy, rioting, and widespread mayhem incited by the clergy and the faithful and is punctuated by the consummation of long-simmering acts of revenge. During
this time, the priests of the Mulhorandi and Faerûnian pantheons seek to contain the looting and destruction, but prominent officials must beware of the numerous assassination attempts executed by the Serpent Guards. Major Centers of Worship: The Altar of Scales, located in the catacombs of ruined Unthalass, survived the destruction of the venerable City of Gems resulting from the conflict between Gileas and the Dragon Queen, and the temple has flourished in the resulting anarchy. The leader of Tiamat’s cult prior to the Dragon Queen’s battle with Unther, this Lady Dragonstar. She disappeared during the siege conflict and has not been seen since. Shudu-Ab, Wyrmm Princess of the Dark Scaly Ones and high priestess of the Altar of Scales, has succeeded Tigliath as the leader of the Dragon Queen’s cult in Unther. Shudu-Ab seeks to extend her queen’s dominion throughout Unthalass (with herself as Tiamat’s mortal host) and eventually rule over all the lands held by Unther at its height over a millen- nium ago. Shudu-Ab has already brought the clergy of Tiamat’s temple in Firetrees to heel, and much of central Unther lives in fear of her Serpent Guards who stalk the night. Opposing Shudu-Ab’s designs are the Mulhorandi and Faerûnian knights of the Five-Thorned Rose, the clergy of Anhurian and Mysra, the group of Untherian wizards known as the Enclave, Imperceptor Kabbarah Telthaug of the Black Lord’s Cloak in Morkaath (who seeks power for himself), and the cult’s erstwhile ally the half-elfen bandit Furitax, who suspects Shudu-Ab of treachery against Tigliath.

Beneath the world of Zehnghi the Witch-King, cloaks a hidden temple of Tiamat in the stronghold’s dungeons. The Wings of the Queen Reborn, as the cavernous cathedral is known, experiences frequent visits from the Untherian Queen, who seems to have made it her home away from home. Since the fall of the Witch-King in the Year of the Serpent (1359 DR), chaotic dragons of all hues have been gathering in the blasted mound of rubble on a lonely crag in the Vaasan wasteland. Reconnais- sance flights of the evil worms have been ranging over Dumar in preparation for their queen’s vengeance. A handful of Tiamat’s priests have begun rebuilding many of the dungeons of Castle Perilous in preparation for garrisoning the city of temples and an army of cultists. Agents of the temple have ranged throughout the north seeking the corpses and eggs of metallic dragons upon which the Untherian Queen must feast if she is to continue to grow in her unclead power. Affiliated Orders: The Serpent Guards are a fellowship of warriors and crusaders active in Unther and the surrounding lands. Fanatically devoted to the Dragon Queen and her spawn, the Serpent Guards guard the cult’s temples, hunt down and kill interlopers who inquire too deeply into the cult’s affairs, and carry on a campaign of assassination and theft against individuals and churches who seek to restore order to anarchic Unther.

The night of the Five-Thorned Rose is an elite order of high ranking crusaders drawn from the ranks of the Serpent Guards. Dedicated to the de- struction of metallic dragons, the spawn of Bahamut, these dark warrior-priests are the bane of good-aligned dragons throughout the Realms. In the last decade alone, the Knights of the Five-Thorned Rose are believed to have slain a score or more of the metallic worms. In keeping with their charter, the Order keeps vast libraries in out-of-the-way citadels that detail every scrap of dragon lore the cult has acquired over the past millennia. Commanders of the Order plan out centuries-long hunts for good-aligned worms and waves of assaults against each individual dragon’s lair. These phenomena, seemingly inexhaustible, assaults are taking a great toll on the population of Faerûn’s dragons.

Priestly Vestments: The ceremonial garb of most clergy of Tiamat is a form-fitting body suit of reptile skin, preferably hewn from the hide of a great metallic wyrm, and a gem-encrusted dragon mask depicting the styl- ized image of one of the great chromatic beasts. Diaphanous, multihued cloaks of woven spider silk are draped over the back to suggest wings. Steel gauntlets, tinted red and painted to resemble dragon’s claws, guard the hands. Shadekin boots complete the ensemble. (This outfit does not carry any inherent AC, but looks quite intimidating.) Priests of Tchazar dress in jet black scale armor and ornate masks or helms depicting red dragons and bear two-handed swords with saw-bladed edges. Their breast plates or tabards sport the symbol of Tchazar. For all priests, the symbol of Tiamat is usually worn formed into a piece of jewelry for use as a holy symbol.

Adventuring Garb: When adventuring, priests of Tiamat favor chain or scale mail armor fashioned by cult artisans to resemble dragon scales, but they can wear any type of armor, as appropriate to their adventuring situation. Many high-ranking priests wield swordlike serpent blades. These deadly weapons are long swords whose hilts and blades are emerald-green and scaled. When drawn, the blade of each such weapon becomes a hissing, animate snake that strikes all living things except those who wear serpent rings. The pommels of serpent blades are brass rings used to hang the blades when not in use, tie them to the wrist of the wielder for use in mounted battle, or lower them by cords through trap doors onto intruders below.

Serpent blades cost about 9,000 gp to make (xp value 7,500) and weigh about 6 lbs. They are size M (typically 4 feet long or so), inflict Type P/D damage, are Speed Factor 7, and cause 1d4+1 points of damage vs. small or man- sized targets and 1d4 points damage vs. large targets. Each blade’s bite delivers a venom dose which requires a saving throw vs. poison. A successful saving throw indicates that victims suffer 3d4 points of additional damage and are affected by 1d6+1 rounds, but they cannot be affected again by the venom of any serpent blade for a day, during which time a serpent blade does only normal damage. Failure of the saving throw indicates that victims are paralysed for the round after the bite strikes, suffer an immediate 2d points of damage, and are vul- nerable to further venom strikes until a saving throw is successfully made. Serpent rings are simple brass rings shaped to resemble a snake biting its own tail to form a band. They are worn by most servants of the Dragon Queen in good standing. They function as pass tokens for wards in Tiamat’s temples and bear a minor enchantment identifying their wearers to serpent blades, which do not attack them under any circumstances. In addition, ser- pent rings render the wearer immune to all serpent blade venom and confer a +1 bonus on all poison and acid saving throws.

Specialty Priests: Wyrrmkeepers

Requirements: Wisdom 14, Charisma 13
Prime Reqs.: Wisdom, Charisma
Alignment: LE
Weapons: All bludgeoning (wholly Type B) weapons, long sword
Armor: Any
Major Spheres: All, animal, charm, combat, divination, guardian, law, necromancy, protection, time, wards, weather
Minor Spheres: Elemental, healing, summoning
Magical Items: Same as clerics
Req. Props: Ancient history (the Ages of Unther), ancient languages (Auld Wyrms)
Bonus Props: Airborne riding (dragons), modern languages (pick one chromatic draconic tongue)

- Before the Time of Troubles (1358 DR), only humans of Untherian descent can be wyrmmkeepers; after the Godswar, Tiamat accepts humans of any race.
- Wyrmmkeepers are able to cause fear (as the reversed form of the 1st-level priest spell remove fear) once per day.
- At 3rd level, wyrmmkeepers are able to feather fall (once per day).
- At 5th level, wyrmmkeepers are able to cast fear (as the 4th-level wizard spell) or fly (as the 3rd-level wizard spell) once per day.
- At 7th level, wyrmmkeepers are able to cast dragon scales (as the 4th-level priest spell) once per day.
- At 10th level, wyrmmkeepers are able to breathe flame as if they had a po- sion of fire breath at their disposal each day. (See the Dungeon Maestra Guide, and note that they may breathe any combination of up to their virtual "four small drafts" during the day: four small fires, a small and a triple-sized, two double-sized, etc.)
- At 13th level, wyrmmkeepers can choose immunity to one type of magi- cal and nonmagical damage (including dragon breath version of it): fire, cold, acid, lightning, or poison (including poisonous gases).
- At 16th level, wyrmmkeepers are able to summon a young adult dragon to serve them as a mount. The exact species summoned is determined by Tiamat, but typically corresponds to the breed most common to the region. Such wyrmserve until they advance one age bracket, then they feel the terms of their service are being abused, or they are slain. Summoned wyrm are free-willed and are by no means under the control of their sum- moner. They must be pacified, bribed, and bargained with repeatedly both prior to and during their service as a steed, as one would expect of an evil dragon. A wyrmmkeeper may summon a mount no more than once per decade and only if no wyrm has served the priest in the past three years.

Specialty Priests: Tchazar (Wyrmlords)

Requirements: Strength 14, Wisdom 12
Prime Reqs.: Strength, Wisdom
Alignment: CN, LE, NE, CE
**Weapons:** All bludgeoning (wholly Type B) weapons, long sword, two-handed sword

**Armor:** Any

**Major Spheres:** All, astral, charm, combat, creation, divination, guardian, healing, necromantic, protection, time, travelers, wards

**Minor Spheres:** Elemental, summoning

**Magical Items:** Ancient history (the Wars of the City-States of Chессenta)

**Req. Props:** Airborne riding (dragons), local history (pick a native city-state of Chessenta), ancient languages (Auld Wyrmish)

- Only humans of Chessian descent can be wyrm lairds.
- Wyrm lairds can select nonweapon proficiencies from both the priest and warrior groups with no crossover penalty.
- Wyrm lairds receive a +4 saving throw bonus vs. fire or magical fire any sort.
- At 3rd level, wyrm lairds are able to hold person (as the 2nd-level priest spell) once per day.
- At 5th level, wyrm lairds may cast suggestion (as the 3rd-level wizard spell) once per day.
- At 7th level, wyrm lairds can make three attacks every two rounds.
- At 10th level, wyrm lairds are able to breathe flame as if they had a potion of fire breath at their disposal each day. (See the DUNGEON MASTER Guide, and note that they may breathe any combination of up to their virtual “four small drafts” during the day: four small fireBreaths, a small and a triple-sized, two double-sized, etc.)
- At 13th level, wyrm lairds can make two attacks every round.
- At 21st level, wyrm lairds are able to summon a young adult red dragon to serve them as a mount. Such wyrm servants serve until they advance one age bracket, they feel the terms of their service are being abused, or they are slain. Summoned wyrm servants are free-willed and are by no means under the control of their summoners. They must be placed, bribed, and bargained with repeatedly both prior to and during their service as a steed, as one would expect of an evil dragon. A wyrm laird may summon a mount no more than once per decade and only if no wyrm has served the priest in the past three years.

**Tiamat Spells**

1st Level

**Treasure Scent** (Pr 1; Divination)

- **Sphere:** Divination
- **Range:** 0
- **Components:** V
- **Duration:** 1 round/level
- **Casting Time:** 4
- **Area of Effect:** 20-foot radius that moves with the caster
- **Saving Throw:** None

This simple spell enables a priest to detect precious metals and gems within a 20-foot radius. The priest can determine the type of metal or gem as well as the total number of individual pieces, whether they be gems, nuggets, or coins, but not the actual value of the treasure by means of this spell.

Although spellcasters cannot immediately divine the location of any treasure detected, they can tell if they are getting closer (“warmer”) or farther (“cooler”) from the largest group of unknown items. For example, if a priest were aware of the treasure carried by his companions and himself, he could ignore their carried coins while homing in on a buried chest of gems. Likewise, if a chest of 1,000 copper coins and a chest of 100 gold coins were buried in separate locations in the same room, by means of this spell the priest could find first the copper pieces and then begin to home in on the location of the gold.

When casting this spell, the priest must make repeated sniffing sounds as the verbal component. Tiamat requires that any priest employing this spell sacrifice 20% of any newly located treasure to her within 10 days of its discovery or face her wrath.

4th Level

**Dragon Scales** (Pr 4; Alteration)

- **Sphere:** Protection
- **Range:** 60 yards
- **Components:** V, S, M

**Duration:** 1 turn/level

**Casting Time:** 7

**Area of Effect:** The caster

**Saving Throw:** None

This spell creates a plating of dragon scales that grow from the priest’s epidermis to cover all of the body except the head. The dragon scales give the priest a base AC of 4 or +2 AC bonus, whichever is better. The spellcaster determines the tint of the dragon scales, but the chosen hue must correspond to that of a chromatic dragon species found in the Realms.

The material components for this spell are the priest’s holy symbol and a single dragon scale.

**6th Level**

**Sleep of Dragons** (Pr 6; Enchantment/Charm)

- **Sphere:** Charm
- **Range:** Touch
- **Components:** V, S, M
- **Duration:** Special
- **Casting Time:** 9
- **Area of Effect:** One creature
- **Saving Throw:** Neg.

By means of this spell, the spellcaster causes a being to fall into a deep slumber similar to the hibernating sleep of dragons. While in this state, the being does not require food, drink, or air, and ages only a single year per century. This magical slumber can only be ended if the being is killed, dies of old age (a process that usually takes millennia), or is touched with a fragment of dragon bone, no matter how small. Dispelled magic, remove curse, such general remedies do not work. In addition, immunities and magical resistances to the common sleep spell do not work for sleep of dragons.

The recipient of this spell must be touched by the priest. Unwilling targets who have been touched by the spell’s user have the effects of this spell if they make a successful saving throw vs. spell modified by their magical defense adjustment for high or low Wisdom.

The material components for this spell are the priest’s holy symbol and a thimbleful of dragon’s blood.

**Spawn of Tiamat** (Pr 6; Alteration)

- **Sphere:** Combat
- **Range:** 60 yards
- **Components:** V, S, M
- **Duration:** 1 turn + 2 rounds/level
- **Casting Time:** 9
- **Area of Effect:** One dragon or a person in dragonshaped form
- **Saving Throw:** None

By means of this spell, a priest can cause any of Tiamat’s spawn (defined as any chromatic dragon) to grow a second head and neck for the duration of the incantation. Identical in appearance to the original head, the second head can bite once per round in addition to the dragon’s normal attacks. Dragons cannot normally employ their breath weapon while making physical attacks, but by means of this spell only, a dragon can employ its breath weapon with its second head while attacking physically or casting spells with the original head and body. Even under the effects of a spawn of Tiamat spell, a dragon cannot breathe more than once every three rounds total from both heads. The second head is nonintelligent and completely under the control of the dragon. It cannot be used to cast spells.

The second head and neck have the same Armor Class as the rest of the dragon. The head and neck both vanish at the end of the spell duration or if 20 or more points of damage are inflicted specifically on them. Damage specifically targeted to the second head and neck does not count toward total damage to the dragon, but if a dragon under the effects of spawn of Tiamat dies, the head and neck disappear. A dragon can only benefit from a single spawn of Tiamat spell at a time.

According to legend, the cult of Tiamat in Unther employed a 7th-level variant of this spell, Lernaean spawn of Tiamat, that imbued the second head with the properties exhibited by Lernaean hydras. Also, note that some dragons themselves who worship Tiamat are reputedly able to cast a version of this spell using their draconic magic.

The material components for this spell are the priest’s holy symbol and a pair of hydra scales.

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**MULHORANDI & UNOTHERI PANTHEONS: Tiamat**
T
e houses of the gods are as varied as the deities they were erected to venerate. They run
the gamut from natural terrain features relatively untouched by human artifice to simple
shrines, hidden catacombs, celebrated grand temples, and prison monasteries. Described
here are five such buildings: a cross section of the fantastic temples of the
Realms. Each temple is mapped in the color section on pages 169-176 and a full-page illus-
tration located within the temple description shows what its exterior appearance is. The entry for
each temple provides a brief description of the power to which the edifice is dedicated, the temple’s set-
ting, the history of the region and the temple, important current inhabitants, the inhabitant’s daily
routine, a room key, and adventure hooks for using the temple in a FORGOTTEN REALMS® campaign set-
ting AD&D® game. The room keys are engineered to provide enough description to enable a DM to un-
derstand the purpose of a room and its important features; specific details should be crafted and added to
a room’s contents to fit with a particular campaign and the adventure situation a temple is used in.

Cathedral of Emerald Scales
The Cathedral of Emerald Scales, located in the city-state of Hlondeth on the northern shore of the Vil-
hon Reach, is dedicated to Varze, a beast cult power of snakes. Constructed over the course of 13 cen-
turies by the Extaminos family, the structure served first as the family villa and then as a small shrine to
Ilmater on the periphery of the family compound. When the Extaminos family shifted its allegiance to
Varze’s cult, the shrine was again expanded into a small chapel and reconsecrated. Although it is an
open secret in Hlondeth that Varze is simply an aspect of the god of the yuan-ti, Seth the Great Snake,
the priests of the Cathedral of Emerald Scales maintain the facade of venerating Varze.

Setting
The Cathedral of Emerald Scales dominates the heart of Hlondeth, a powerful free city of the Vilhon
Reach known as the City of Snakes and the Jewel of the Vilhon. The temple has grown to rival the ad-
joining Extaminos family estate both size and importance in the city, and its catacombs sprawl be-
neath much of the city’s cellars. Yuan-ti brood chambers located in the lower levels of the
by hisashki servitors are scattered throughout the sewers. The maze of tunnels is patrolled by legions of
ophidians, and yuan-ti purebloods maintain order on the surface from slender emerald-hued towers
built to resemble coiled snakes that rise above sewer entrances in every neighborhood of the city. (For
more information on Hlondeth and the Vilhon Reach, see The Vilhon Reach regional ac-

History
House Extaminos rose to prominence early in the history of Hlondeth. The family acquired its wealth
by quarrying green marble from the nearby Oraun Mountains and trading it at ports throughout the
Vilhon Reach and the rest of the Sea of Fallen Stars. The fortunes of the Extaminos clan greatly prof-
bited by the increased trade throughout the Reach following the defeat of Dempster Turmish and his
armies in their attempt to conquer Hlondeth in the Year of the Pirate’s Port (145 DR).

During the next century, known as the Calmwaters, a succession of patriarchs slowly expanded the
city villa of House Extaminos as the family’s political influence gradually increased. In a lavish show of
piety, the original manor house was converted into a shrine of Ilmater and entirely rebuilt out of the
emerald-hued marble by which the family had made its fortune. The priests who staffed the shrine were
borne to the Extaminos patriarch, and, as a result, the small temple served as little more than an op-
ulent family shrine.

In the Year of the Speaking Mountain (257 DR), the ruling Gestion family was toppled in the after-
math of Mount Ugrath’s eruption. Before House Extaminos could seize power, however, the might of
Chondath under the leadership of House Illistine captured Hlondeth and the Extaminos nobles were
quickly marginalized politically.

For nearly three centuries the scions of House Extaminos turned in upon themselves, becoming in-
trospectively focused only on trade and pleasurable pastimes. They continued to expand “their” temple
of Ilmater despite increasingly frequent disputes between various high priests of Ilmater and Extaminos
family patriarchs over matters of faith. A green stone wall was erected around the compound for pro-
tection from any attempt by House Illistine or House Gestion to seize the family’s fortune. During this
period, a lush garden of exotic plants was planted alongside Ilmater’s shrine. Young nobles of the fam-
ily ventured as far afield as the Jungles of Chult, Zakhar, and Kara-Tur, and collectively they assembled
an incredible menagerie of beasts, mostly reptiles, that they then housed in small outbuildings through-
out the walled compound.

138 • PROMINENT TEMPLES: Cathedral of Emerald Scales
When Hlonndeth was overrun in the Year of the Tatters (527 DR) by a legion of kobolds, Lord Shervon Estxaminos welcomed all who managed to escape the humanoid army into his family's compound. During the protracted siege of the complex's walls by the kobolds, Lord Shervon received a vision from Ilmater showing him how to break the stalemate. The brave lord subsequently led an army of "pet" snakes from his gardens against the kobold troops. The kobolds were routed, and the snakes then vanished into the sewers. Further investigation determined that the kobolds were acting on the orders of the expanding drow nation in the Underdark beneath Turmish. Queen Nathlayser of Undraeth and her dark elf kin later clashed with the Harpers along the coast of Turmish sometime around 1150 DR.

After Lord Shervon's death, House Extaininos reawakened from its centuries-long indolence and lethargy. Many of the younger members of the family began adventuring in the long-neglected sewers of Hlonndeth, ostensibly seeking their escaped "pets" and the connection to the Underdark through which the kobold army had gained access to the city. In the city's catacombs the young Extaininos nobles uncovered a long-forgotten temple once conscripted in the old city walls. The patron's dedication to Ilmater, the next generation of House Extaininos quickly became involved in resurrecting the long-dormant cult of Varae. Following ancient rituals described on tablets found in the temple's vaults, the members of House Extaininos made contact with and began to slowly interbreed with members of the yuan-ti race, attempting to literally join with the snakes they revered. They also began secretly extending their family's political influence through all levels of the government's hierarchy, eventually acquiring enough influence to engineer a series of rebellions against Chondath's unwarranted rule in the Year of the Shattered Scare (614 DR).

When the House Extaininos did not dethrone the yuan-ti warlord in Hlonndeth's capital, the yuan-ti emperor Chevench Cheveth (the yuan-ti governor was overthrown, its members ruled from behind the throne for the next four centuries. Within a decade of Hlonndeth's reclamation independence, Ilmater's shrine in the family compound was renamed the Chapel of Emerald Scales and consecrated to Varae. Hlonndeth's citizens accepted this transformation nation-wide. House Extaininos was still highly regarded for its past beneficence and bravery.

In the Year of the Smoldering Spells (1020 DR), House Extaininos began openly ruling Hlonndeth with little opposition. By that time, the ancient temples and libraries had been burned to the ground, the adjoining compound of House Extaininos had sprawled throughout much of the noble's district, and the family had thoroughly corrupted their ancient bloodline, becoming one and the same with the yuan-ti.

Throughout the past 350 years, House Extaininos has kept Hlonndeth firmly in a state of near-reign. The Cathedral of Emerald Scales thoroughly dominates the religious and political life of the city, and the City of Snakes has been rebuilt in its image. Tall, graceful arches and coils of verdant stone predominate throughout Hlonndeth. Ramps and paws have thoroughly replaced stairs, and, at night, the city glows green due to the interaction of magical lighting and the emerald-hued stone.

**Inhabitants**

The priests of the Cathedral of Emerald Scales are known as collectively as the Varanes. Behind their backs, most of the 120 followers of the Sibalien Death are referred to as "reptiles" by the common folk. While this is a term of respect, it still has the more prosaic connotations of pointy teeth, scales, and the like.

Medusanna Mhairaul: the leader of the Council of 12 Serpents and the highest ranking priest serving at the Cathedral of Emerald Scales is Medusanna Mhairaul, Emerald Boa of the Vilhon. Medusanna (CE yaf P(Saeth)) is a yuan-ti abomination with a hundred heads and countless poisonous snakes in lieu of hair (similar to a medusa, but without the deadly petrification ability). The Emerald Boa hails from the Black Jungles of the Chultan peninsula, and she loathes the relatively cool climate of the Vilhon Reach and its inhabitants. Her feelings of hatred are reciprocated by House Extaininos, who refer to most of the yuan-ti priests native to Hlonndeth who view her as little more than an agent of the Elder Serpents of Serpentines (an ancient, decrepid empire of yuan-ti centered in the Black Jungles) who labors to establish their absolute rule in the Vilhon Reach region. In particular, Dediana Extaininos, ruler of Hlonndeth, and Medusanna have nearly come to blows on more than one occasion, and both women are engaged in endless stratagems to undermine and weaken each other.

**Seibalentanas:** Seibalentanas, First Keeper of the Sacred Eggs, is a powerful spirit naga who slithers through the length and breadth of Hlonndeth's catacombs. The naga (CE spirit naga P(Saeth)11) is responsible for the temple's broad chambers and the yuan-ti bastiacht that guard them. Seibalentanas also serves as First Consort to Dediana Extaininos, although he is not Mietrio Extaininos's father.

**Semorav of the Cobra's Hood:** Semorav of the Cobra's Hood (LE ynn Nec14) is the only representative of the Coiled Cabal in the temple. The Coiled Cabal is an anachronistic secret society predating the founding of the temple (based in the Forest of Wyrm's far to the north and west.) He masquerades as Medusanna's personal scribe on the rare occurrences he emerges from his isolated tower, located near the northern extent of the Shrouded Jungle that encircles the temple proper. Unbeknownst to anyone except Medusanna, he is a powerful necromancer who carries out his unholy experiments in his tower and then discards them in the city's sewers. Although a yuan-ti pureblood, Semorav's appearance is distinctly snake-like. On either side of his head is a scaled flap of skin, the pair of which he can flare out to form a hood similar to that of a cobra. Through a boon of Seth and his natural appearance, Semorav can cast snake charm (as the 1st-level priest spell available to priests of Seth) at will if he flares his hood.

**Daily Life:**

The daily life of best in Hlonndeth pulses in accordance with the ceremonial rhythms of the Cathedral of Emerald Scales. While pilgrims, politicians, merchants, and mercenaries visit the temple at all hours, the greatest bustle of activity comes in the early morning and late evening hours. During the heat of the day, activity slows to a crawl and most of the priests retire for several hours of slumber. At night, traffic through the Ambishabaena Gate becomes markedly, but the complex's inhabitants slither hither and yon performing myriad tasks.

Temple petitioners meet with Varaen representatives amidst the pillars beneath the emerald dome (an area fancifully known as the "Forest of Serpentines".) A measure of privacy is provided by the presence of a maze of unusual tunnels (often involving sacrifices), which also serve as a reminder of the priests' authority. Medusanna believes that Seth is best served by continuous enactment of his most holy ceremonies, and these rituals dominate the activity beneath the Emerald Canopy at all times. In the temple catacombs, Seibalentanas directs a massive breeding program designed to create an army of yuan-ti for Hlonndeth's defense. The extent of the population explosion occurring beneath Hlonndeth's streets is known only to the First Keeper of the Sacred Eggs and the Emerald Box, but Dediana Extaininos, ruler of Hlonndeth, has gotten wind of this challenge to her authority and has dispatched her agents to step up their infiltration of the ranks of the temple servitors.

**Key**

1. **Wall of the Ambishabaena**

The temple complex is encircled by an impressive sculpture of a giant amphibious that serves as a defensive barricade nearly 25 feet in diameter. The only gate through this unique wall is between the open maws of the two heads, which are poised in a frozen tableau on the verge of attacking each other. The two heads of the snake wall are actually heavily fortified guard towers. A narrow tunnel paralleled by small groups of ophidians runs through the gullet of the entire snake wall from one head all the way around to the other. Secret doors open inside the compound along the length of the wall, and small arrow slits, hidden behind the snake wall's scales, open out toward the city. If the temple was ever besieged, a company of ophidian warriors could shoot missiles (particularly blow gun darts and crossbow bolts) at the attackers with 90% cover.

2. **The Shrouded Jungle**

Within the Wall of the Ambishabaena is a lush, humid jungle stocked with countless varieties of plants, insects, animals, and birds. Snakes and other reptiles coil, stalk, and slither everywhere, and the entire garden is enshrouded in a steamy mist that never seems to dissipate, no matter what the weather outside the complex. Some speculate that the Shrouded Jungle is highly mystical in nature, as those few interlopers who have survived to tell their tale (albeit rarely longer than a fortnight following such foolishness) speak of wandering for days without ever reaching either the surrounding wall or the actual temple. However, petitioners and pilgrims who are escorted from the Ambishabaena Gate to the Forest of Serpentines report that the path takes but a few minutes' travel.

**PROLIFIC TEMPLES: Cathedral of Emerald Scales**
Some of the more dangerous creatures believed to stalk the jungle's depths, in addition to the infrequent patrols of ophidians and yuan-ti pureblood acolytes, include carnivorous bats, fire beetles, rhinoceros beetles, entacmae, poisonous frogs, temenos worms, hydras, giant bluebottle flies, giant horselies, leech swarms, giant ticks, vegpynagotes, muskwinders, quickwoods, shambling mounds, amphibianas, giant constrictor snakes, giant poisonous snakes, jaculis, spitting snakes, winged snakes, serpents, au-moments, taoloi, giant toads, and will o' wispes. Rumors of an espelled jungle giant who has slumbered beneath the steamy boughs for centuries but who can be awakened to defend the temple if necessary are believed to be a fanciful tale.

Members of the Council of Elder Serpents use the Shrouded Jungle as a private hunting preserve out of sight from daily life in the surrounding city. Their favorite prey is reported to be hapless humans who are released in the jungle's depths and then hunted for days on end.

3. The Emerald Canopy

The temple itself is a semi-transparent hemisphere of emerald marble and glistening emerald panes atop a forest of columns carved to resemble intertwined serpents. A giant constrictor snake carved from serpentine stone wraps its coils around the entire dome, and its head lies atop the cathedral's highest point turned so as to spit a continuous fountain of water high into the air that then rains down over most of the temple and surrounding jungle. According to lore, the head of House Examinos can transform the jet of water into a fountain of deadly snake venom (Type N) that does not affect plants or reptiles, but this has never been proven.

4. The Forest of Serpents

Beneath the Emerald Canopy, the Cathedral of Emerald Scales consists of a cavernous chamber decorated with bloodstone, cleiophante, dioprase, emerald, and jade statuary. Several jaculi wrap themselves around each pillar, and patrols of ophidians maintain a watchful guard over the yuan-ti priests. A continual rain pours through hundreds of tiny openings in the dome from the fountain above, and the building's columns, walls, and floors are perpetually slick and wet. The floor is dotted with hidden trapdoors that open above pits of teeming vipers designed to ensnare unwanted interlopers. In the center of the cathedral is a massive, open pit nearly 200 feet deep. This pit stands in a circle within a few feet of the pit's wall allowing snakelike creatures easy access to the temple's catacombs connected to the pit and to the city's sewers.

5. Armories

Each of the many armories scattered through the temple's catacombs is a small, self-contained stronghold permanently garrisoned by at least three ophidians. Weapons, armor, emergency rations, and casks of water sufficient for 20 warriors to hold out for a month or more are stored in these armories. Each armory has a minimum of three extensively trapped entrances, with the garrison to slip in and out undetected. The network of armories was constructed to enable the yuan-ti and their minions to resist even a vastly superior army that attempts to infiltrate the city's catacombs. Hlondeth's experience with the kobolds of the Tattered Cloth legion taught its people to be prepared for such an invasion, and the City of Serpents has long expected an invasion by the dark elf armies of Undraeth.

6. Brood Chambers

Scattered throughout the twisting temple warrens are numerous oval caverns warmed by geothermal heat. These steamy brood chambers each contain hundreds of eggs deposited by the yuan-ti. From 2-20 hischiach tendrils the eggs. Each egg is buried 4 to 6 inches beneath the hot sand that has been dumped on the brood chamber floor. The nearly mindless guardlings attack any intruder who does not bear noticeable serpentine characteristics, but otherwise the hischiach are typically lethargic and uninvolved with the daily life of the temple and its environs.

7. Laboratories

Descendants of an ancient union between a long-lost race of sauroids and humankind (and more recent infusions of Hlondethian human blood), the yuan-ti have never ceased to experiment with life in all of its forms. In over 10 laboratories deep beneath the Cathedral of Emerald Scales, teams of yuan-ti researchers perform ghastly experiments on captives of all races, both living and dead. Small bands of mongrelmen and broken ones, descended from the twisted creatures who escaped their masters' perverse trilings with nature, still stalk the tunnels surrounding each laboratory. Each laboratory consists of a dozen or more cells for holding future test subjects, a large working cavern containing dissection tables, implements of torture, taxonomic exhibits, bottles of preserved organs, a small library containing books on subjects such as taxonomy and necromancy, and simply furnished sleeping quarters. Two or three yuan-ti labor daily on their experiments, while a handful of ophidians stand guard.

8. Prison Pantries

Although tales of decanters of endless rodents are simply fanciful imaginations of the bard, the yuan-ti of Hlondeth do maintain an extensive network of food storage chambers in the temple's catacombs. Many of these "prisons" are small dungeon zoos in which sentient prey is imprisoned before being hunted. At least two such pantries are the well-guarded lairs of a deepswamp. A few of the pantries contain already dead meat preserved by large brown mold colonies cultivated within them. The yuan-ti prison pantries are rarely raided, as the "food" stored within is usually perfectly capable of tending itself, though the entrances sometimes feature one or two ophidian guards and precautions are made for holding the entrances against a break-out or break-in.

9. Residences

Located directly beneath the above-ground portion of the temple complex are numerous small warrens that serve as sleeping quarters for 7-12 junior priests each. Senior priests have private residences of a slightly larger size, but similar configuration, and these tend to be continuously garrisoned by lower-ranking serpicons and ophidian guards who live where they work, serving and guarding their superior. Each warren is unique, but all have several traits in common. Each is constructed to impede the passage of bipedal humanoid where possible and to require the uniquely serpentine abilities of its inhabitants for easy passage. Most residences include a central sleeping chamber honeycombed with twisty little passages in which many yuan-ti, ophidians, and serpents sleep in a pile. Discarded snakeskins serve as curtains between adjacent rooms, and countless rats and giant rats roam freely until captured for a snack. Other rooms serve as chapels, treasure chambers, bathing areas, and privies.

10. Medusanna's Sanctum

Medusanna's chambers are an opulent residence bedecked with many long-lost treasures of the Reach. Each chamber is garishly decorated, festooned with mirrors of all shapes and sizes, and two to three times the average size of most other rooms in the subterranean complex. The entire residence serves as the administrative hub of the temple complex. Hidden behind a secret panel in one room of the Emerald Boa's quarters is a two-way gate leading to the Pit of Vipers in the Black Jungles on the northwest shore of the Lapal Sea.

Adventure Hooks
- Despite centuries of searching, House Examinos never found the connection to the Underdark used by the kobold army to invade the city in the Year of the Tatters (527 DR). In the Year of the Serpent (1395 DR), Monst and Ughruth rumbled threateningly for several months before subsiding. This volcanic activity generated a series of small earthquakes in the vicinity of Hlondeth, one of which revealed a natural tunnel leading deep inside the earth. Since that time, House Examinos has sponsored five adventurous companies, one legion of ophidians, and one band of yuan-ti purebloods to explore the suspected Underdark connection, but not a single member of any of these expeditions has ever been heard from again. While the PCs are in Hlondeth, their reputation as adventurers comes to the attention of Medusanna Examinos. She has them rounded up immediately and offers the PCs the choice of being convicted of treason or being hired for a modest fee to explore the tunnel and report back on any kobold or drow activity. She does not reveal the previous failures.
- When the Chondathan governor was driven from Hlondeth in the Year of the Shattered Scepter (614 DR), several priceless artifacts of House Illistine were left behind in the confident, muckswimmers. The PCs are hired by descendants of Chondath's founding family to explore Hlondeth's sewers and recover the relics from a long-forgotten vault using only a faded, outdated map as a guide. Unbeknownst to the descendants of House Illistine, their family heirlooms were found long ago by House Examinos.
and replaced with skillful forgeries. A contingent of ophidians still spies on the lost vault (House Extriminos has a very long memory), and they report any intrusions to their yuan-ti masters. Alternatively, the PCs are hired by priests of Illmatar to recover several sacred relics lost when that Extriminos family temple was converted to the worship of Varne and the Illmatari were summarily exiled from the city.

- The long-lost temple to Varne in the depths of Hlondeth's sewers is believed to contain numerous arcane tablets inscribed by a sauroid creator race long before humankind founded its first city. Recovery of the tablets would reveal a great deal about the obscure experimental programs and perhaps the ultimate goal of the yuan-ti. The tablets might also include spells that have not been employed for eons. The PCs are hired by an agent of Shaliim, Prince Royal of Lapaliya, to recover the tablets. The royal family of Lapaliya has slowly become aware of the growing yuan-ti presence in the jungles to the south of their country, and they seek the tablets to increase their understanding of the growing threat posed by the snake people.

Cloister of St. Ramedar
The Cloister of St. Ramedar is dedicated to Illmatar, the Crying God, and named for one of the faith's most beloved and admired patron saints. Ramedar lived over 100 years ago, and he was well known for his outspoken advocacy of the radical idea that the role of prisons and the penal system was neither retribution nor deterrence, but rather education and rehabilitation.

Brother Ramedar achieved his greatest recognition in the aftermath of the Wine Blight Insurrection in the summer of the Year of the Empty Goblet (1252 DR). Despite a dreadful grape harvest almost wiped out by the blight, the Duke of Ankramar demanded his normal levy of wine from the peasant farmers of the duchy. The peasants of the Purple Hills ignored his demands and tried to sell their stocks in the North to recoup their losses. When the duke's soldiers came and tried to confiscate the wine, the peasants destroyed many of the casks and threw them into the sea. This episode was later known as the Battle of the Broken Vats. Incensed by his vassals' temerity, the duke rounded up all of the heads-of-household and charged them with treason. With great eloquence, the Illmatari priest convinced the hastily convened judicial council responsible for sentencing the rebellious peasants to show them mercy and to remand them to the custody of the Adorned (as Illmatar's priesthood is known). Shortly thereafter Brother Ramedar was himself brought up on charges of treason, and he was executed on the rack by the orders of the infuriated duke. However, his intervention spared the lives of hundreds of destitute farmers and earned him a place of honor in his faith's assembly of saints.

Setting
The Cloister of St. Ramedar is built against the sheer southern slopes of Mount Aditar, one of the taller peaks of the Starspire range. The mountain, named for an ancient dwarf king, is located approximately 30 miles northwest of Zazesspur at the head of the Bay of Bormul (which is named for the Tethyrian clan which claimed these lands). The towering edifice, nicknamed "The Wall," is carved into a 700-foot-high cliff face that drops straight down into the Sea of Swords. (For more information on Zazesspur, the Velen Peninsula and the Starspires, and Tethyr, see the Lands of Intrigue campaign expansion box.)

A modest-sized shelf in the mountain's flank supports the Chapel of the Whipping Winds, stables, a hostel, several storerores, and an ancient stone well that holds a small barbican and gate, though which the complex is entered. This area is paralleled day and night, and inmates are only allowed here during tightly supervised constitutions. Visitors are rarely allowed beyond this point. A gravel-trail system, only wide enough for a single wagon, weaves down the range's southern slopes from the Cloister, eventually intersecting the Trade Way 30 miles north of Zazesspur.

Most of the monastery was hewn from the heart of Mount Aditar centuries ago by the dwarves of High Shanatar. The complex honeycombs the cliffside in a hierarchy of eight separate levels. The only entrances are the Aditar Gate, shielded against unlawful entry by powerful wards, and the tiny windows opening into each cell. The passages and rooms have since been enlarged by human and humanoid residents and walled off into individual chambers using boards and panels of oak, suth wood, and ironwood, and many of the chambers now serve the monks of the place as sleeping cubicles. Larger chambers serve as pantries and storerooms, and the smaller rooms, which are painted a somber blue, feature arches and columns. The largest room is reserved for the Cloister's library. Plumbing installed by the dwarves still functions flawlessly, and privies and baths are scattered throughout the complex. A small suite of rooms on the third level serves as the Cloister's administrative offices and the quarters of the Reverend Brother. The lowermost cell serves as a fortress, serving as cells for the clergy, and for prisoners and wards for the inmates of the sanatorium.

History
At the height of High Shanatar, the dwarves of that realm built a sea port at which they traded with the ships of distant lands. Velmholm, as the port was known, had the advantages of a mountainous, highly defensible location and close proximity to a deep, placid bay. The stronghold was occupied for centuries by Clan Gecrypt until their near annihilation by the elves of the Forest of Tethyr over five millennia ago following decades of feuding and outright hostilities.

After being occupied by various humanoid tribes for several centuries, Velmholm was seized by Aconflabiazen, a red dragon who laired in the sea caves until her eventual destruction by a Calishite dragon slayer with the same name has been lost to history. The refugees of the S Adams, the Calishites occupied Velmholm and began a campaign to expand its tunnels and refortify its defenses. The Empir's troops returned in order to lead the Calishites to the new outport Zazessoveran, which translates loosely to "fortress overlooking Zazesspur," and began patrolling the trade route over which it brooked.

Zazessoveran fell to the Tethyrian armies in the Year of Shattered Wastes (-387 DR) shortly before Zazesspur was sacked and burned. The fortress was thoroughly looted by the barbarians and then quickly abandoned after unsubstantiated rumors that it was haunted by dwarven ghosts. Zazesspur stood as a lonely outpost of Calishian's lost glory until the Year of Vengeance (-315 DR), but Zazessoveran was never reclaimed by the Calishites.

The ancient dwarven fortress stood empty for nearly three centuries, occupied only by the occasional monster. Zazessoveran was garrisoned once again by a handful of soldiers in the Year of Goodfields (-86 DR) in response to fears in several fishing villages north of Zazesspur about the pirates of the Velen Peninsula, but little military importance was attached to the isolated stronghold. In the Year of Sunrise (1 DR), Zazessoveran was again abandoned by King Amahl II when he withdrew his garrison for duty elsewhere in Tethyr.

With the extension of Tethyr's northern frontiers, the Bay of Bormul assumed less and less military importance. Although Zazessoveran was garrisoned every few centuries for a few years in response to one threat or another, it was generally ignored and forgotten. Not until the Year of the Spur (1348 DR) was the fortress fully reoccupied. With the token permission of Zazesspur's government, which was more than happy to see them go, an order of Illmatar monks dedicated to St. Ramedar relocated from their quarters in eastern Zazesspur to the long-abandoned fortress at the head of the Bay of Bormul. The monks renamed Zazessoveran the Cloister of St. Ramedar and began a decade-long refurbishment of the ancient structure, which was officially dedicated in the Year of the Dragon (1152 DR).
Before they relocated, the monastic order held a decades-old reputation for lawfulness and mercy in the administration of a private prison and sanitarium sanctioned by the Crown and dedicated to the rehabilitation of prisoners and the mentally ill. Upon the restoration of the ancient fortress, the followers of Ilmater resumed their long-held responsibilities as wardens for Tethyr's convicts and lunatics. During the Interregnum, countless political prisoners were incarcerated in the remote Cloister, where they resided in relative safety under the monks’ vigilant guard. During the Reclamation War, 17 prominent members of the nobility were held in the Cloister's dungeons until the Interregnum Tribunal was convened.

Even with the ascension to the throne of Queen-Monarch Zaranda and King Haedrad III, the Cloister of St. Ramedar continues its lonely function. Although the ranks of political prisoners in Tethyr are much reduced, many common criminals are still sentenced to serve out their terms in the remote Cloister’s stark cubicles.

Inhabitants

The monks of St. Ramedar are known collectively as the Ramedaran Brotherhood. This religious order, denoted by the calla lily, was founded in Zazespur in the Year of Bright Dreams (1261 DR). The all-male brotherhood is composed of monks and painbearers (specialist priests of Ilmater), all of whom take vows of poverty and celibacy. The Ramedaran Brotherhood is indispensable for administering Tethyr’s penal system, rehabilitating its convicts, and caring for the insane. The brothers work to keep those souls entrusted to their care from harming themselves or others, and they seek to cure or rehabilitate inmates open to their ministrations. More than 65 monks of 1st-12th level and just over 44 painbearers of 1st-12th level reside in the Cloister of St. Ramedar, nearly living three or four to a cubicle.

Approximately 225 inmates are imprisoned in the Cloister of St. Ramedar. Roughly 15 of the inmates might be classified as political prisoners, and they reside in the upper chambers of the ancient dwarven halls, most living two to a cell to prevent the mental privations that solitary confinement tends to induce. Just over 50 unfortunate are classified as insane. These poor wretches are sometimes too agitated to abide peacefully with anyone except themselves, but the monastic dwellers treat them as a cell. They are closely attended by the Cloister's priests, but despite the excellent care, few have any hope of regaining society. The remainder of the inmates are common criminals. Although the convicts have the most crowded quarters (living four to six to a cell) and austere amenities, the priests of Ilmater direct much of their good intentions toward reforming them into productive contributors to society and reducing their recidivism rate.

Reverend Father Benentine Boldoran: The monastery is administered by the order’s high priest, Reverend Father Benentine Boldoran (LG hm MonIlmater13). The Reverend Father is known for his glowing personality (polite, courteous, helpful), bulging belly (probably from ceremonial feasts), and several more serious duties. He is also incredibly devoted to his flying cat, a tressyn named Timoni, who is rumored to hail from far-off Cormyr and who has free run of the Cloister. Despite his minor vanities, Benentine is a humble man and a devout scholar, convinced of the efficacy of his religious and charitable efforts. He has fired up opinions and a sharp wit, both of which have foiled the efforts of nobles, counselors, and kings to undermine his order’s work over the years.

Julian Gallowglass: The Cloister’s most famous resident is probably Julian Gallowglass (CN hm Fl2), son of the infamous Ernest Gallowglass, who has been imprisoned as a political prisoner for nearly a decade. Trained as a blacksmith and an accomplished warrior, the younger Gallowglass spends his days in the Cloister’s stables and neighboring smithy shoeing horses and repairing small metal tools for monks and the occasional visitor. He would-be tyrant steals his nights staring at Zazespur’s distant lights, plotting his eventual revenge.

Errilam Krimmevol (The Krimmevol Ghost): The Krimmevol Ghost is a recent addition to the ancient complex’s lore. Errilam Krimmevol, nephew of Lord Jyordan, was imprisoned in the Cloister of St. Ramedar along with his father uncle, and two cousins in the Year of the Gauntlet (1369 DR). All five traitors attempted to escape at various times during their brief stay, but only Errilam did not survive to be convicted by the Interregnum Tribunal and then executed. During an ill-fated escape attempt, Errilam was spotted attempting to spider climb down the Wall after slipping through his cubicle’s window egress and avoiding the warder. He was seen plummeting to his death on the rocks below when a rogue wave dislodged him from his precarious perch, but his body was never found. Shortly after the young Krimmevol’s death, rumors began to circulate in the monastery that a spirit was haunting the ancient halls. Nothing has ever been proven, but the legend of the Krimmevol Ghost quickly established itself in the popular folklore.

In truth, Errilam does survive as a terrifying form of undead known as an inquisitor (found in MCI1 Forogtten Realms Monstrous Compendium Annual Volume Four). Errilam hides in the extensive sea caves beneath the monastery, protected from detection by a boon of Lovatar. He is effectively invisible to living creatures, slowly becoming visible the closer they are to death. Normally he hides in the catacombs beneath the Cloistered citadel, but from time to time he ventures forth to collect a new victim for his macabre tortures.

Timoni: Benentine’s feline familiar is hardly the cantankerous tomcat tressyn he pretends to be. Known only to the Reverend Father, the monastic order’s master of the raising of crops or other traditional dragon who makes extensive use of his polymorph self ability to mask his presence. The yellow-hued drake lairs in the sea caves beneath the Cloister, guarding a pair of secret entrances to the monastery’s catacombs. When not in his cave, Cupramontinomithian may be found frolicking in the Bay of Borural in the form of a dolphin or tormenting the order’s newest acolytes as he flits about the Cloister’s dusty halls. The dragon suspects that the Krimmevol Ghost is stalking his lair, but so far he has been unable to catch him. In addition, “Timoni” has foiled two incursions into the Cloister from the deeper reaches of his lair by scarily luring them into Zazespur. He has alerted the Reverend Father to this distressing news, but the duo have not yet decided how to address this long-term threat.

Daily Life

The residents of the Cloister of St. Ramedar quickly settle into a daily routine whose routine is rarely interrupted. The monks rise at dawn to begin the first of their six-fold prayers, and the inmates are roused to break their fast immediately thereafter. The day is occupied by small tasks to break the tedium including woodcarving, choir practice, cleaning and mending clothes, lessons in reading and writing, and illuminating religious texts (for those trusted and skilled enough), and cleaning fish caught by the monks in the bay. Prayer services to Ilmater are open to everyone, and most inmates participate in the hope of curing favor with the monks, if not out of true piety. The remote location and inhospitable terrain of the Cloister makes it difficult for the monks to engage in their habitual monkish activities, but the continuous stream of income from Tethyr’s nobles and cities in recompense for serving as wardens and caretakers allows the monastery to import food on a weekly basis.

Key

1. The Wall

From afar, the southern face of Mount Adir resembles a sheer, smooth, granite surface. Closer inspection reveals that the dark stone has been furrowed over time by the rain and wind into an undulating ocean tipped only at the end and forever frozen in time. Never the less, the notched vertical slope, the absence of handholds, the slick surface, and the constant buffeting of the winds make climbing the Wall extremely difficult (~50% penalty to all climbing checks).

The Wall is honeycombed by over 100 apertures carved by the dwarves long ago. Each opening acts as a small window into one of the complex’s chambers and could also double as an arrow slit for an archer taking aim at an approaching vessel. The Stout Folk cleverly carved the portals into the areas of deepest shadow along the cliff face, and hence they are effectively invisible to anyone more than 20 feet away.

An imperceptible warder guards against entry (or exit) through the small windows opening into each cell. According to one rumor, theward-mist’s imprisoned guarding includes a flock of perytons and a gargoyle of harpies who laired in ruined Zasovestover before it was reclaimed by Ilmater’s faithful. Another rumor states that six powerful air elementals (6 HD each) defend the temple’s flank. The ward-mist is created by a 7th-level wizard spell, ward-mist, specially adapted to this use, cast, and maintained by mages who owe the Ramedaran Brotherhood for care of relatives and other favors. All of the ward tokens are unique holy symbols consecrated by priests of Ilmater. (See Volo’s Guide to All Things Magical for the ward-mist spell.)

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2. Barbican & Stone Wall
The Cloister's bailey is enclosed by a stone curtain wall originally constructed by the dwarves of Velmhold and rebuilt by the Calishite troops who later occupied the ruin. The only entrance from outside the stronghold is through a narrow gate defended by a small barbican.

Two small, round towers, each 20 feet in diameter and set 20 feet apart, flank the unimpressive, double-storied town gate and ironwood double doors that form the gate. Each tower is 32 feet high and contains two wooden floors nearly 11 feet apart, although careful examination reveals that once there were four floors spaced 8 feet apart and linked by stepping stones hung from the walls. Currently each floor is accessed by a single wooden ladder that can be drawn up to the floor above if necessary. A single, small catapult is stationed on the roof of each tower, and miscellaneous supplies (firewood, hay, oil, rope, torches, etc.) are stored inside. A small roofed stone passageway above the gate connects the two towers. It contains a winch to raise and lower the portcullis, manger holes and a large cast iron pot, and dots to the upper interior floor of each tower. (Each door actually opens four feet above the third floor of the adjoining tower with small wooden steps leading down.)

The curtain wall stands 18 feet high, and crenellations raise its apparent height to 24 feet above the ground. At its base the wall is nearly 10 feet in width, but it narrows to 3 feet at the top. Wooden ladders are scattered against the inside of the wall, roughly 20 feet apart. The ancient dwarven crossbowmen who first manned the walls (as well as other manuals as the hostel, a magically enhanced mortar, fortifying the defenses against an additional point of structural damage than normal for such construction.

During the day, 11–16 (10+1d6) priests man the walls and towers. An additional 1d6 guards are added after dark. The Captain of the Watch always in possession of a pair of eyes of the eagle and possibly other demeanors items as well.

3. Hostel
This single-story building is constructed of mortar and stone and covered by a tiled roof. Built on the foundation of an older building that was destroyed by fire long ago, this simple traveler's resthouse is less than a decade old. Inside, the only door opens onto a great room warmed by the fires in a brick fireplace. At the east end of the room are two tiny privies, shut away from sight by heavy doors. At the west end are two small guest chambers reserved for the rare female visitor to the Cloister. The dirt floor is hard-packed and periodically dampened to minimize dust. Over 30 woven sleeping pallets are scattered about the main room, and two each are located in the private rooms.

The hostel is staffed by two elderly brothers when travelers are present, or by a given night, 0–11 visitors (1d12–1) will be partaking of the order's hospitality.

4. Stables
This L-shaped, single-story building was built by the monks when the Cloister was first founded. Constructed of the same materials as the hostel, the stables contain stalls for 12 equines as well as a tack room that doubles as sleeping quarters for the two young acolytes who serve as grooms.

While the monastery rarely owns more than half a dozen horses and a pair of mules, the stables are often filled by visitor's steeds.

5. Smithy
This stout, single-story building was also built by the monks when the Cloister was first founded. Roughly elliptical in shape, the slate roof slopes up from the walls to a thick chimney in the center of the only room. The chimney was built centuries ago for an early smithy on this same site. Within the smithy can be found twin hearths, four anvil, and other implements of a blacksmith. As for obvious reasons, the monks never allow more than one or two weapons to be stored in the building for repairs.

During the daylight hours, a never-ending cacophony of steel ringing on steel emanates from this smoky, smoldering structure. Within the smithy, one of the political prisoners, Julian Gallowglass, bellows orders to a quartet of young monks and two convicts who had worked as smiths prior to their incarceration. At night, the anvils fall silent and the forge fires smolder.

6. Chapel of the Whipping Winds
In many ways, this small shrine of illiterate dominates life in the Cloister. It is named for the endless sea breezes that keep the chapel's bells tolling softly but endlessly. Constructed with laborious love by the Order of St. Ramedar, the Chapel of the Whipping Winds resembles two long halls set perpendicularly to each other. Where they intersect the structure is capped by a dome of pure copper overlaid with silver filigree. The walls are constructed from brick and mortar (rumored to be laced with the blood of saints, thus preventing evil folk from doing harm within) and overlaid with whitewash. The windows are wondrous and glass slabs adorned with St. Ramedar's life and teachings, and they seem to move with the passing of the sun.

Each wing of the chapel contains 20 rows of simple wooden pews, and a small altar sits beneath the shiny dome. The altar is carved from white marble, and it resembles four pairs of cupped hands, each outstretched toward one of the wings of the chapel in supplication. Above the altar floats a ball of pure mithral. It is rumored that this sphere will form itself into a holy weapon of great power for the defense of the Cloister should the need ever arise. Anyone who is not a true worshiper of the Crying God who dares to reach for this holy relic is zapped by a bolt of lightning for 6d6 points of electrical damage and thrown from the floor.

From four times a day to nearly every hour (depending on the number of prisoners who need direction), a band of prisoners is ushered into the chapel for daily worship services. Eight priests (not counting those who stand guard) lead the convicts who wish to participate through the daily rituals of atonement, and then all the internees are required to listen to a lengthy homily on the righteousness of reforming their ways.

7. Adir Gate
Today's ancient ingress to Velmhold secures the Cloister's dungeons from nearly any conceivable form of attack. Two recently added huge statues of stilted humanoid figures in monk's habits with palms pressed together in prayer, their heads bowed, and their cloaks pulled forward so as to hide their faces flank the entrance to the gate. A full 10 feet deep inside the mountain's flank, the outer door is massive and glass-studded doors of St. Ramedar tracks in the floor and ceiling into a deep grove on the far side of the tunnel. Set 20 feet behind the outer door is an inner door of similar design that moves in the opposite direction. The space between doors, roughly 20 cubic feet, is completely attuned when the doors are sealed. The doors can only be opened by means of a complicated series of winches inside the fortress, and they reside within a spherical dead magic zone, approximately 30 feet in diameter, thus foiling the use of knock spells and similar magics on the gates.

Five priests stand duty at all times in each of the winching rooms, and pairs of monks stand outside and inside the gates as well. The commander of each winching room wears a dark green ellipsoid loam stone (granting the power of claudeins) with which he can observe those seeking entrance to the Cloister's halls.

8. Monks' Cubicles
Three to four monks reside in each of these austere cubicles barely 20 cubic feet in volume. These chambers each contain two double bunks with straw-filled pallets, chamber pots, one or two pitchers of mountain spring water, one wash bowl, two torches and sconces, and a chalked depiction of the Crying God's symbol on one wall. A single, unshielded aperture in the cliff face permits light and a sea breeze into each ascetic domicile. Most of the time one or more of the cubicile's inhabitants is on duty while one or more is here, resting.

The Cloister's daily regimen requires of each priest eight hours of silent solicitation. Typically this involves an hour of evening prayer, six hours of sleep, and an hour of morning prayer to the One Who Endures.

9. Library
While hardly the equal of western Faerûn's greatest libraries, this combined scriptorium and atheaenum (reading room) contains many holy texts of the Adorned. Half a dozen scrolls of the Order toil during the daylight hours in these two rooms researching and writing sermons to be preached in the Cloister's chapel. Ancient scrolls and libriums, many penned by the holiest martyrs of the faith, are recopied, studied, and annotated by some of the leading scholars of the Ramnedaran Brotherhood. Meticulous records are kept of the daily activities of every resident of the complex.

Several young aspirants to the faith, barely 10 years in age, serve as couriers for the elder priests and constantly dash in and out of the library during the day to the habitually disapproving (but ineffective) frowns of their superiors.

10. Administrative Offices
This trio of interconnected chambers serves as the administrative offices of the Cloister and the quarters of the Reverend Father. The bellowing laugh and stentorian voice of Reverend Father Benedict Boldor often echoes
through the entire subterranean complex as he teasingly badgers his harried assistants about their never-ending tasks with the timely aid of his familiar. Despite his exuberant facade, the Reverend Father runs a tight ship and enjoys the fierce loyalty of subordinates. His own quarters are as austere as any priest in the Order, and lack even a window egress, though a trap door beneath the Reverend Father's cot leads to a small shaft that opens down into Timoni's recently established lair in a small cave off of a warren of twisty passages in the sea caves below the Cloister (see #17).

11. Kitchens, Pantries, Dining Areas, and Storage
Three separate kitchens (one each on the 4th, 5th, and 6th levels) feed and serve the Cloister's numerous residents. Each kitchen contains several tables and for preparing meals as well as a stone oven. Several nearby smaller rooms serve as pantries and are cooled by some permanent magic. Adjoining each kitchen is a large dining hall with a pair of long wooden benches and benches. Each hall can seat over 30 priests simultaneously, although meals are typically served to smaller groups.

12. Privies and Baths
When Velhmold was first constructed, the dwarves of High Shanatar built a network of pipes that collected rain and spring water from the mountain's slopes and fed it into baths, basins, and privies scattered throughout the complex. The plumbing's outflow drained into the bay deep beneath the surface of the water. As with many engineering marvels of the Stout Folk, this labyrinth of pipes still functions flawlessly.

13. Common Convicts' Cubicles
The quarters of the Cloister's common convicts are nearly indistinguishable from those of the warden monks. The depiction of Illmaster's symbol is optional, and four to six inmates are usually quartered in each cell (sometimes chained to the furniture or a wall, if they have been violent or recently tried to escape), but otherwise the residences of Tethyr's wayward citizens differ little from the austere quarters of the priests.

14. Political Prisoners' Cubicles
Tethyr's political prisoners are expected to observe the same monastic lifestyle as the Illmaster who serve as their jailers, but because there are so few of them at the moment, live but two to a cell or sometimes alone. The Order bows to political necessity and allows each inmate a few amenities above and beyond those allowed to the Cloister's other inhabitants. Such tokens are usually personal mementos, a rare tome, artistic supplies, or perhaps a musical instrument on which to while away the hours.

The famed half-elven bard Rigella the Fair commented after her several months' stay during the Interegnum that, if not for the harsh salt air, the Cloister would be an ideal spot to refine one's tuneful technique.

15. Sanitarium Cubicles
The lot of Tethyr's mentally ill has never been fair, but the monks do all they can to ease the daily struggles of the "prisoners of the mind." Each patient has a semiprivate or private room and whatever amenities she or he can safely possess. In most quarters the walls and floors are paved with mats woven from reeds that grow along the shore of the Bay of Bormul.

Members of the Order are tireless in their efforts to ease each unfortunate's daily torments, and, if possible, maintain a round-the-clock vigil over those most likely to injure themselves. When a cure—either through magic or patience—is not available, the priests strive to ease suffering and provide small kindnesses. It is rumored that several of the sanitarium's residents are infected lycanthropes driven mad by their condition.

16. Crypts
The crypts of this recently relocated brotherhood are still sparsely occupied. Split into three distinct levels, each burial vault is reserved for one of three groups: priests of the order, convicts, and the deranged. A watchhost created of the first priest to pass away after the monastery's consecration stalks these dusty catacombs trailed by an allied nyth. Unlike its kin, the latter creature, a rare predator of the northern forests, has ventured as far south as the Cloister and voluntarily entered into servitude as penance for the evil of its early years.

17. Sea Caves
A hidden trapdoor in the Cloister's nearly empty crypts opens into the roof of a magnificent cavern hewn over the centuries by the sea. At high tide the water in the cavern is over 30 feet deep (and nearly 100 feet from the Cloister's trapdoor) and all the exits are completely submerged. At low tide the cavern drains entirely, and half a dozen passages connect to an extensive warren of sea caves that partially flood with each high tide. The only other entrance to the sea caves from the Cloister is this small shaft located beneath the Reverend Father's cot. That shaft opens into Timoni's recently established lair in a small cave off of a warren of twisty passages. Although the caves are believed to connect with the Undeerkark of Deep Shanatar, no such connection has ever been discovered in modern times. The journals of the famed explorer Halgar "Deepwalker" Anarlyn (the contents of which have been passed down only in secondary quotations and commentaries) tell of his chance encounter and capture by a band of kuo-toa while he was exploring caverns deep beneath the Starpire Mountains during the time of the Stromh Dynasty. Before escaping, he claimed to have determined that the inhabitants lived in the legendary city of Sloopdilominopolo, located deep beneath Fire Drake Bay. The veracity of Halgar's account was never determined, although several fisherfolk did confirm, according to fragmented court records from the time, that they had found Halgar barely alive on a sandy beach of the Bay of Bormul near the entrance to a sea cave. Halgar's journals were unfortunately lost centuries ago, along with most of the records of the Stromh Dynasty.

Adventure Hooks:
- Although Tethyr's political system has stabilized with the coronation of Queen-Monarch Zaranda and King Haedrak III, numerous political feuds among the kingdom's nobility and merchant class continue unabated. One method of disposing of one's enemies is to implicite them in serious offenses against the state, such as spying for a native power or aiding the magistrate or sheriff. If the PCs run afoul of such a feud, they may find themselves unjustly imprisoned in the Cloister of St. Ramedar. Escaping from the well-intentioned priests of Illmaster, let alone clearing one's name, is no simple task.
- While it is hard enough to break out of the Wall, it is even harder to break in, free an inmate, and sneak out undetected. If the PCs are hired by a criminal or upset they find the Cloister's occupants are willing to be lenient—so long as they do not notify the authorities.
- The sea caves of Mount Adir are reputed to contain a fabled hoard of fallen Shanatar. However, neither the priests of the monastery nor the common convicts have any interest in the place. Anyone who wishes to pursue the legend must do so on their own accord, and then themselves. The few who have found the treasure have hidden the knowledge of its existence.
- One escapee from Halgar's journals discusses a small cave beneath the Starpires that he stumbled upon after escaping his kuo-toan captors. Within that forgotten cavern stood a loose circle of dwarf warriors hewn from solid stone. The band was depicted in stunning detail as it battled with or long since vanished airborne foes of great power. Halgar speculated that the dwarves had battled an earth tyrant, and that they could possibly be restored to life if the petrification effect were reversed.
The Flaming Brazier

The Flaming Brazier, located in the city of Besantur on the southern coast of Thay, is dedicated to the elemental lord Kosuth, the Tyrant Among Fire. It is the most recent in a long line of temples on the site dedicated to the Firelord, for when the Tyrant Among Fire Elementals is displeased with his priests for any reason, the temple usually burns to the ground within the hour regardless of the materials used in its construction.

Setting

The Flaming Brazier is located near the docks of Besantur, with only the neighboring temple of Loth interposed between it and the fire-quenching waters of the Alamber Sea. Neighboring edifices of note in the sprawling temple quarter include a temple of Talos, a small temple of Tyr, a temple of Beshaba, and a temple of Juiblex. Day and night, this district of the City of a Thousand Temples is swarming with religious fanatics on their way to or from worship services to deities who represent all codes of behavior and belief. Confrontations between devotees of the various sects are routine, and the human and humanoid troops of Thurl’s Legion do little to restrain the frequent flare-ups except demand a hefty bribe from both parties if they happen to stumble across a “vigorous demonstration of faith.”

Kosuth’s preeminent house of worship is a multilevel, red marble structure maintained in perfect condition by an army of slaves. Sacred flames tended by a small brigade of firewalkers (specialty priests of Kosuth) are scattered throughout the temple, and fire elementals dance with给他们 the terrace of the step pyramid. The walls encircling the complex are hewn from cooled lava erected by azer lavasmiths, and the battlements are constantly patrolled by a legion of firenewt warriors. The skies above the Flaming Brazier are a veritable fireworks display at night due to the playful antics of the colony of fire bats that lars within the smoking structure. (A permanent ward of some sort erected by a former Zhulv of Abjuration prevents the fire bats and other creatures from the Elemental Plane of Fire from straying beyond the perimeter of the temple compound. They are free to fly as high as they wish, however.) On the all-too-frequent occasions when Besantur’s skies are cursed with rain, the fires of the flaming Brazier flicker but are never extinguished, and a cloud of steam enshrouds the complex in a boiling mist. (For further information on Besantur, Thay, and the Red Wizards, consult the Spellbound campaign expansion box.)

History

The city of Kensten was founded over two millennia ago as a Raumathar port city on the northern shore of what is now known as the Alamber Sea. It grew slowly, as it was far from the heart of the Raumathar Empire which stretched to the shores of the Great Ice Sea.

In the Year of Recompense (~150 DR), Raumathar and Narfell destroyed each other in a great conflagration. It is believed that the cataclysm was caused in part by creatures summoned by Raumathar wizards that they could not control despite their great skill in the magical arts and in dealing with the Outer Planes. In the last great battle of the two ancient empires, Raumathar wizards in Kensten summoned Kosuth, the Lord of Flames, to destroy the Nar armies. However, in addition to incinerating the besieging forces, the Firelord ignited the port city and burned it to ash in revenge for the Raumathar wizards having the temerity to summon him. When Kosuth finally departed the Realms, much of the northern coast of the Alamber Sea was in flames, and the only survivors from the city were a few refugees who reached the Alcor (also known as the Aldor) in fishing boats.

Kensten was rebuilt and repopulated by Mulhorand in the Year of Old Beginnings (~135 DR) as the lands of the god-kings slowly expanded northward once again. As one of their first actions, the leaders of the newly refounded city were careful to erect a small temple to the Tyrant Among Fire in the hopes of appeasing Kosuth’s wrath and dissuading him from making future appearances in their region of the world. While the god-kings of Mulhorand were displeased by the foreign temple’s construction, they were forced to tolerate its existence to quell a nascent rebellion among the city’s burgeoning, but still fearful, populace.

For the next millennium, Kosuth’s faith flourished in the lands north of the Saluguin Sea despite the increasingly harsh efforts to repress it by Mulhorand’s ruling pantheon. The faith’s center of worship gradually shifted north to Tyraturus, a caravan and trading town built by Mulho-
branch of the clergy is rather top-heavy with Crimson Warlocks of the rank of Most Fervid Fire. Most Red Wizards are mere dilettantes in the Kosuthian faith, and their antics are guardedly tolerated by the temple’s true clergy, who pretend to immediately follow their orders (as rank would dictate), but always retreat first to check with their priest superiors as to their actual actions.

The legion of firewalkers who guard the temple walls have a strength of 120 regular warriors, 16 elite warriors, four firewalkers, and one one-eyed caretaker of the Flame of Kossuth. Their line is a shrinking one of 60 giant striders. Equal numbers of males and their offspring reside beneath the temple as well. The quartet of fire giants who serve as sentinels and doormen at the temple’s brass portals hail from the Smoking Mountains of Unther, and one of them is relieved every few months by one of their tribesmen who is rotated into the duty, which is traditional among their tribe.

Nearly 1000 predominantly human slaves labor in the coal, phosphate rock, and sulfur mines accessed from the temple’s catacombs. Life in the mines is brutal and short, and the fruits of the slave legion’s never-ending labors are the steady flow of raw materials from the temple’s forges and the hellish yellow haze and stench that perpetually permeates the city’s atmosphere.

In addition to the colony of fire bats that lair amidst the eaves of the temple and the fire elementals that shift back and forth from the Plane of Elemental Fire to the midst of the Kosuthian temple (as they please, many other creatures from the Plane of Fire make their home amidst Kossuth’s Torilian minions. Lavamen goblin in the Pits of Fire in the Inner Sanctum (the salamanders were formerly resident having been summarily exiled in the aftermath of the Salamander War), and enslaved firewalkers spend their days scavenging through the halls of the Burning House of Kossuth in the heart of that unpolluted city. Mythalarin impressed the aging priest who served as slave master with his intelligence and strength of personality, and the child of slaves was freed and inducted into the clergy by the age of eight. (Actually his identity was switched with that of a bumbling merchant’s son, since slaves can never be freed in Thyat.)

Mythalarin quickly lost his innocence amidst the convenient piety and raw cruelty of life in Thyat, but he never forgot the raw power and beauty of fire. When he reached the rank of Numinos Blaze, Mythalarin vowed, if not formally, achieved his long-held ambition. In the four and a half centuries of rule by the Red Wizards, no priest in the land of Thyat has achieved as much influence and political power as Mythalarin has before his fiftieth birthday. Wisely, the Eternal Flame of Kossuth has recognized the danger of attempting to rule by fire, as planting the seeds for rebirth. Mythalarin led the campaign to construct a magnificent edifice on the bones of the old temple, and when the Flaming Brazier was rededicated, there was only a single candidate for the rank of Eternal Flame of Kossuth.

Ever since ascending to his current rank, Mythalarin has striven to lead the entire Kosuthian faith in the Realms. He carefully scouted out the various up-and-coming Red Wizards and hitched his star to Aznar Thul to great success. With the recent conflagration incinerating the temple of his former superior and chief mentor, Mythalarin has effectively, if not formally, achieved his long-held ambition. In the four and a half centuries of rule by the Red Wizards, no priest in the land of Thyat has achieved as much influence and political power as Mythalarin has before his fiftieth birthday. Wisely, the Eternal Flame of Kossuth has recognized the danger of attempting to rule by fire, as planting the seeds for rebirth. Mythalarin led the campaign to construct a magnificent edifice on the bones of the old temple, and when the Flaming Brazier was rededicated, there was only a single candidate for the rank of Eternal Flame of Kossuth.

**Inhabitants**

The Flaming Brazier is home to nearly 300 priests of the Firelord and a veritable menagerie of other creatures. Like all temples of Kossuth, the clergy of the Flaming Brazier is organized into a strict hierarchy of rank. The temple is led by Eternal Flame of Kossuth Mythalarin (LE hm P[Kosuth]10), who is served by three Four-Faced Firewalkers—the Most Fervid Walker of Fires (NE hf P[Kosuth]12), the First Disciple of the Salamander (LE hm Mon14), and the General of the Knights of the Drake (LN hm Cru13)—each of whom commands all the priests of similar class (in other words, firewalkers, monks, and crusaders, respectively).

Among the various ranks of Firewalkers are the ten Numinos Blazes. Under each Numinos Blaze is one of every other rank of clergy member down to the rank of Devoted Blaze: Inspired Forge, Flamebrother/Flameeister, Fury of the Faith, Pillar of Flame, and Zealous Pyre. Beneath each hierarchy of command are 30 junior priests equally divided among the ranks of Devoted Blaze, Righteous Flame, or Torch of the Faith (in descending order). Beneath the Promised, as the clergy are known, are the laity (roughly 15 or 20 members per branch of the clergy who are drawn from and reside in the surrounding community), and a dozen or so novices, known as the Lightless, for they have yet to take the Oath of Firewalking. The temple experiences a very high turnover among the ranks due to countless mishaps, both deliberate and accidental, but Mythalarin never has any problem drawing new recruits to the faith, because a short life inside the temple’s walls is far more appealing than an eternity on Beanzur’s farm.

The Eternal Flame of Kossuth has found it politically expedient to recognize a fourth branch of clergy at the Flaming Brazier, despite rules to the contrary among the strictures of the faith. Red Wizards who wish to become members of the clergy are formally inducted into the Order of Crimson Warlocks and allowed to select a title they feel is appropriate (another subtle political move on Mythalarin’s part). Needless to say, this
magic in the Year of the Helm (1362 DR). Contingency magic Xakamit had previously obtained to prevent his eventual death were triggered by the burning embers of a powerful fire elemental and interacted with the beholder's simultaneous triggering of the ditrination ray of her family, triggering the resulting conflagration as a form of ghost beholder—a weird hybrid between a domosphere and a blazing bones. Ever since its ill-fated infiltration, however, Xakamit has found itself irrevocably bound to the will of Mythalarin. The Eternal Flame has taken pains to keep the flaming domosphere's existence secret and forced Xakamit into the role of enthralled bodyguard. How Mythalarin keeps Xakamit under such tight control is an unsolved mystery, but those few who have discovered the undead eye tyrant's existence and survived speculate it involves a boon of Kuruzhu.

**Flamedancer** Ru'vya of Beantur, the bright-eyed, happy, old toy-maker, is no longer the only ally of Those Who Hear in the City of a Thousand Temples. One of the most unusual, if somewhat unreliable, Harpers to grace the Realms is a venerable tshta known to humanoids as Flamedancer. Like all greater fireballs, it appears as a flying creature of living flame and is capable of casting a handful of powerful spells. While fireballs are not unheard-of visitors to the Flaming Brazier, few stay for any length of time. Not only has Flamedancer apparently become a permanent—and favored—resident, he is the first tshta to grace the temple with his presence.

Mythalarin has interpreted the tshta's appearance as a sign of favor from his often indifferent god. In truth, Flamedancer nurses a deep and abiding grudge for the followers of Kosuth in Thy. The greater fireball was long favored, if dangerous, friend of the seelie sprites of the Vuirwood. It was capable of only ignite wildfires in old growth regions of the forest in need of renewal at the direction of the fey caretakers of the forest. When many of its long-time playmates were killed and much of its ancestral home torched by the careless destruction of the Thayan armies of fire elements and the equally callous opposing armies of salamanders during the infamous Salamander War, Flamedancer swore its revenge.

Prior to the war, the tshta had become acquainted with Galvain of Aglarond (N hm D'Silvanus'11), a Harper of some repute with experience infiltrating Thy, and when it sought vengeance, it contacted the forest priest for advice on how it should proceed. Galvain and several of his allies suggested that the greater fireball could infiltrate the Flaming Brazier and report on events in the temple and the surrounding city without drawing the suspicion of Thrul's Legion, the Kosuthan priests, or the Red Wizards. The tshta agreed, and ever since Flamedancer has served ably and effectively, much to the surprise of Those Who Hear who doubted its attention span would last more than a day. The tshta is now considered a full-fledged Harper, although it can hardly wear a Harper pin.

More than one slave has been rescued from the mines beneath the Flaming Brazier and more than one fiendish plan of the Red Wizards has been thwarted by Flamedancer's timely reports.

**Mantorra Hennaflame:** Mantorra Hennaflame (LE lf Inv8) is hardly a stereotypical representative of the ruling Red Wizard mages. The only daughter of Daramos, Tharchion of Thazalir, Mantorra manipulated her father's connections and influence to get herself apprenticed to Azena. It was a difficult courtship. In old growth regions of the forest, seeking to make her own way in the world. While she has little regard for those who are of lesser rank or class, and while she can be casually cruel to those who annoy her, Mantorra is more of a self-centered brat than a power-hungry, evil Thayan wizard.

Thrul's plain, young apprentice has a natural aptitude for magecraft, but she has evinced little interest in attaining the rank of Red Wizard, as she is well aware of the senseless web of intrigue and betrayal that entangles that elite fraternity and consumes their waking hours. As a result, Mantorra has been stalling while she searches for an escape from a life that bores her. Her latest experiment, joining the Order of Crimson Warlocks, has proven to be a mildly interesting change of pace, and, as a result, Mantorra has begun to spend a significant amount of time and energy at the Flaming Brazier.

Although she has not yet admitted it to herself, Mantorra has little interest in the Kosuthan faith as a focus for religious devotion. Instead, she is enchanted by the sensuous beauty of the endlessly leaping flames and spends long hours staring into the temple's ever-burning fire pits and the depths of humanity's collective soul. If the young sorceress is ever truly exposed to life outside of Thy's malignant society, she is likely to quickly mature and become cruelly disillusioned. For now, however, if she is encountered at the Flaming Brazier, she is likely to toy with any outlanders she finds amusing. She might, however, deign to rescue them in hope of preventing them with more amusements she should be captured by the Kosuthan forces or Thrul's Legion.

**Daily Life**

The inhabitants of the Flaming Brazier maintain a strict regimen of daily activity that varies little from day to day or year to year. The firewielders and parrot the outer walls of the complex. Their fire giant neighbors stand guard at the temple's great brass gates, ponderously opening and closing the imposing portals for passing traffic. As mentioned above, the resident fire elementals dance endlessly on the temple's terraces while the fire bats swoop and dart on rumbling thermal.

Within the temple, the Kithkin of the Fire Drake drill endlessly. The order is responsible for guarding the temple's inner sanctum, all entrances and exits of the main structure, and the faith's rapidly growing cofers. The Disciples of the Salamander coordinate the transportation of products mined beneath the temple to the markets of Beanturum, where it is offered for sale, and the temple's forges, where it is used to temper and alloy other ores. (Of late, there has been much discussion among the monks of the temple as to whether the order should be renamed in light of the disgrace of the order's symbol. Mythalarin has squelched such talk as he has no wish to undermine his position with respect to the followers of Kosuth outside of Thy, and he finds the order's current embarrassment expedient in keeping them in their place.) Finally, the Walkers of Fire are responsible for keeping the temple's holy flames eternally burning, delivering sermons unto the faithful, proselytizing in the city of Beanturum in search of new converts (and sacrifices), administering temple business and accounts, pursuing temple alliances, and executing long-and short-range ecclesiastical plans.

Dawn is greeted each day by the Ceremony of First Fire, a carefully scripted welcome to the Great Sky Fire, which the faith's scriptures teach is an avatar of Kosuth tirelessly incinerating the imperfect children of Akadhi. High Sitting is marked by the incineration of one or more sacrifices to the fire-caring Firelord in a hour-long ritual known as the Burning Rebirth. (Slaves are the most common sacrifices, but members of the clergy who fall out of favor with Mythalarin are often eliminated by this route, and some dates require the sacrifice of items crafted in fire.) In addition to the yearly birthday bash of the temple's high priest, the Kosuthan clergy maintain their ties with the surrounding community with weekly Festivals of Burning. Resident and visiting zulkirs, Red Wizards, tharchions, auctharch, and their lackeys are always invited to these pyromaniacal parties, as is anyone whose favor Mythalarin wishes to court.

**Key**

1. **Lava Walls**

The walls of the Flaming Brazier are shaped from hardened lava despite the complete lack of volcanic activity in the region. The Kosuthans constructed with a few Red Wizards of middling power to cast variant wall of stone spells that created walls of lava instead of the typical granite or the like. Azer lavamiths, a race of fire elemental-kin resembling dwarves, then sculpted the lava into the walls that encircle the complex today. Standing 15 feet high with a 5-foot parapet on top, the black stone walls form an imposing barrier to the squalor of the surrounding city. A narrow ledge atop the walls shielded on the outer edge by the low battlements connects the gatehouse and four guardhouses.

Four patroals of firewielders and one elite firewielder sergeant each patrol the length of the walls day and night. During the day, the firewielders tend to spread their forces along the length of each wall, but at night they tend to cluster together for warmth and the small jets of flame as they exhale can be seen on the streets below, adding to the hellishness of the scene for onlookers.

2. **Gatehouse**

The temple's gatehouse consists of twin two-story towers 25 feet in height. Little more than blackened shells on the outside, each gatehouse is entered by a 10-foot high door located on the ground floor that opens into the temple compound. Each gatehouse is divided into two floors by a sheet of lava with a single man-sized hole in the center of the floor for access between the ground floor and the second floor, and another allowing access to the roof. Climbing between the three levels requires one to use the charred rope that hangs from a stout timber crossbeam straddling the hole in the roof. The second floor of each tower has two doors leading out—one onto the wall, and the other...
the gate. The narrow ledge between the two towers has no inside rail and is barely wide enough for a single medium-sized creature to walk. Atop each gatehouse tower is a catapult capable of hurling balls of flaming pitch onto besieging troops, and a free-standing, magically heated vat of sizzling pitch that belches large plumes of fire and smoke into the sky day and night.

The gate between the two towers (beneath the connecting ledge) consists of a steel portcullis in front of a set of double doors of brass magically hardened on the Elemental Plane of Fire to the strength of steel. The doors are secured from inside by a massive iron bar liftable only by one of the fire giants guarding the large pyramid. During the day, the portcullis is kept down, but the doors are left open and unbarrled for convenience. At night, no one is allowed in or out through this entrance.

A total of 12 firemen and two elite firemen-wear sergeant are on duty in the gatehouse at all times.

3. Corner Towers

The four corner towers of the temple complex are nearly identical in construction to the twin towers of the gatehouse. The only significant difference is that each corner tower has two catapults—one facing outward toward each approach the tower covers. Each corner tower is entered by a 10-foot high door located on the ground floor that opens into the temple compound.

Six firemen and a firemen-war sergeant are on duty in each corner tower at all times. The first floors of the northeast and southwest towers are used as kennels for two packs of hell hounds, while the ground floors of the other two corner towers serve as small smithies for minor repairs.

4. Entrance Bailey

This dusty courtyard of scorching earth is empty save for a gravel path leading from the gatehouse to the Lesser and Greater Pyramids. The rocks lining the path are smoldering coals warmed by magic. Passage across the coals is extremely uncomfortable to anyone not immune to hot temperature or whose feet are not sufficiently shielded.

A pack of five hell hounds roams this bailey during the day; at night they rest lightly in the kennel on the first floor of the southwest tower. A pair of fire giants stand sentinel duty in front of the great brass doors of the Greater Pyramid at all times, rotating shifts at dawn and dusk.

6. Great Pyramid

The Great Pyramid of the Firelord is the most prominent part of the temple complex visible from the surface. This jet-black, four-tiered edifice is a vast triangular stony pyramid that dominates the skyline like a smoldering volcano. Each terrace is illuminated by jets of fire that burn hungrily day and night. Amongst these flaming geysers, 30 or more free-willed fire elementals happily dance in honor of Kossuth.

The Great Pyramid is accessed through a pair of magnificent brass doors opened and shut by a pair of fire giant doorkeepers (one of whom also bars and unbars the gate doors when necessary). Within the Great Pyramid, a vast chamber known as the Inner Sanctorium extends from the pyramid floor up to the chimney shaft at the top of the edifice. Small balconies overhang the temple floor at each level of the step pyramid. They are accessed by stepping onto small jets of magical flame that serve to lift passengers up to galleries overhead. At the rear of each balcony, a small portal opens onto an outside terrace.

At the center of the Inner Sanctum is a vast smoldering pit of lava, called the Altar of Fire, that takes up much of the temple floor area and serves as the altar to Kossuth. Surrounding the 10-foot-diameter lava pit after a 5-foot-diameter gap is a 10-foot-wide ring of hot coals that serve as the testing grounds for the Oath of Firewalking and similar rituals. Ten-foot-wide stone steps leading into the earth begin within the ring of coals on the northern side of the pit (leading to #16). Also between the ring of coals and the great pit in the 5-foot-diameter gap are six towering brass statues of effect. Those who dare enter the Inner Sanctum of Kossuth without bearing his holy symbol cause the effect to animate and attack. If destroyed, an effect vanishes and returns to the home plane, but otherwise the great genies revert to statue form when the battle concludes.

Unbeknownst to most of the citizens of Beantaur, the followers of Kossuth have managed to create a shaft deep into the earth’s crust upon which the column of lava that feeds the Altar of Fire has slowly risen over the years. The power of Kossuth keeps this simmering, artificial volcano under control, but if those abjuration magics were ever to fail, a small volcano would erupt on the edge of the Alabam Sea before the area collapsed back to its natural, geologically inactive state. Within the lava shaft, hundreds of lava men frolic and play, emerging only when summoned by the temple’s priests.

Throughout both day and night, the Inner Sanctorium is patrolled or firewalkers tending the eternal flames and chanting prayers to Kossuth. During worship services, the temple floor and overhanging balconies are packed with worshipers each carrying a blazing torch.

Fire Bats (10+1d10): AC 8; MV 6; Fl 21 (B); HD 2; THACO 19; #AT 1; Dmg 2d4 (bite); SB: SA burn and blood drain, attack invisible at no penalty; SD immune to fire damage, can “fly” through lava and magma, allied with fire elementals; SW large quantities of water; SZ S (2-foot body, 4-foot-long wingspan); ML avg (6-10); Int semi (2-4); AL NE; XP 175.

Notes: Burn and Blood Drain: A group of fire bats spits up to evenly attack all targets presented to it. After a successful attack, a fire bat has attacked itself to a victim and inflicts 2d4 points of blood draining and flame damage. In the following two rounds, it need not make an attack roll and automatically inflicts more points of bleeding and burning damage per round. After this, the bat drops off and returns to its lair, satiated. Bats whose victims die before the end of three rounds attack a new target until they have inflicted a total of three rounds of burning and blood draining (not necessarily all on one victim). Satiated bats do not attack again for a day. Attack Invisible at No Penalty: Fire bats have advanced sorcery and invisibility, and so they attack invisible creatures with no penalty. Fire bats see well in any sort of lighting conditions. Allied with Fire Elementals: Fire bats and fire elementals are allies, and neither type of creature will attack the other. Large Quantities of Water: Ten or more gallons of water extinguish a single fire bat’s flames. It takes one turn for a fire bat to ignite again after being so extinguished. Nonburning bats cannot fly and inflict only 1d4 points of damage per successful attack.

7. Lesser Pyramid

In the northwest corner of the compound, a smaller scale three-tiered replica of the main temple serves as the primary entrance to the temple catacombs. While outside the three-tiered structure resembles its larger twin, the inside houses little more than a 20-foot-wide ramp leading into the bowels of the earth inside a ring of burning coals.

8. Stables

This long hall stretches 100 feet in length and is lined with scorching hay and giant strider dung. When not in use by the firemen’s cavalry, three giant striders are stabled in each of the small adjoining stalls, secured by a three-quarters door. This entire chamber reeks of bird excrement, and a noxious haze hangs heavy in the room.

9. Cave of the Fire Giants

This rough-hewn chamber houses the temple’s four male fire giant guards. Each giant has a large slab of granite on which to sleep and a variety of personal effects scattered around his bed. Only one or two giants are typically found in this room at any given time, and a trio of hell hound puppies scampers about unrestrained.

10. Caves of the Firemen

This vast, natural cavern houses the temple’s firemen church and their mates and offspring. The tribe resides in the numerous side chambers according to clan, but the central cavern serves as a hatchery, a playground for the young, and a communal cooking and eating hall. A large pit at the eastern end of the main cavern is used to dispose of refuse and extra food. The firemen are encouraged to throw unwanted food in the pit, for it serves as the only source of sustenance for the temple’s slave army. At any time of the day or night, this chamber is a hubbub of activity as all of the firemen females and children, as well as many of the off-duty males, are in residence.
11. Barracks of the Fire Drakes
These quarters house the temple's human defenders: the Knights of the Fire Drake. Each room holds five sleeping pallets and a variety of personal effects. Knights are quartered with other members of their shift, so each room is typically unoccupied or occupied by all five residents.

12. Messhall
This sparsely and simply furnished chamber serves as the Knights' messhall. It is dominated by a long stone table and stone and wood benches.

13. Commanders' Quarters
These chambers house the commanders of the Order of the Fire Drake and the largest chamber serves as the common area for off-duty crusaders.

14. Kitchens and Pantries
Staffed by a handful of slaves and a couple of priests, these rooms are used for food preparation for the Knights.

15. Armories and Storage
Most of the temple's vast repository of weapons and armor is stored in these chambers.

16. Hall of Flame Flowers
This grand hall is illuminated by the light of a thousand individual flames. Flame flowers, a rare plant species native to the Elemental Plane of Fire and composed entirely of flame, are lovingly cultivated into a unique garden in a bed of coiled lava. Narrow paths meander through the flame beds, providing passage by the opportunity for quiet reflection. Note that flame flowers have a nasty tendency to explode into 15-foot-diameter, 3-HD fireballs if disturbed in any way except for by the touch of fire. (As a result, disturbing one flame flower does not set off a chain reaction.) It is means by of such explosions that flame flowers propagate their seeds.

17. Pit of Lost Lights
This oddly named shaft is named for its use in disposing of those who fall from favor. At the bottom of the 30-foot-deep shaft is a huge green slime that quickly consumes anything landing on top of it. The pit trap is activated and deactivated by a pair of identical secret knobs hidden in the shadows of the first step down to the east and west of the landing. It is normally secured against opening unless the temple is under attack.

18. Redoubt of Fire
This defensive stronghold is designed to control traffic between the mines, the slave quarters, and the upper levels of the temple. In the center of the room is a diamond-shaped edifice pierced by arrow slits on all sides. This room within a room is manned by a minimum of six crossbow-wielding guards at all times, and is accessed by a secret tunnel beneath the floor of the chamber. In addition to the ever-vigilant guards, twin curtains of fire (equivalent to permanent walls of fire) block passage to the upper levels from either the mines or the slave caverns.

19. Slave Pens
These squalid chambers serve as sleeping quarters for the slaves who labor in the mines deep beneath the city. The slaves are required to sleep in shifts while their fellows work, so at any given time there are numerous slaves in residence sprawled throughout the chamber.

20. The Shaft
At the end of the corridor of slave chambers is a large shaft nearly 20 feet in diameter that leads up to the Caves of the Firenests (#10). The firenests toss garbage and excess food down the hole, providing the slaves with their sole means of sustenance. The slaves are too beaten to ever mount a meaningful attempt to escape up this shaft, but should that ever happen, theoretically the firenests have guards at the top of the shaft to prevent any such break-out.

The monks of the Flaming Brazier live five to a room in these rough-hewn, austere quarters. The Disciples of the Salamander are encouraged to eschew material possessions, and as a result each room contains little but sleeping pallets, chamber pots, and minor personal effects.

22. General Quarters of the Disciples
This large open area serves as the common area, kitchen, and messhall for the temple's monks. The adjoining chambers are used for storage and quartering the order's leaders.

23. Quarters of the Numinous Blazes
These rather opulent quarters and public ante-chamber house the second-highest-ranking priests (next to Mythalanith) of the temple. While guards are usually posted in the common area, the Numinous Blazes are rarely present, as their duties occupy them elsewhere. The southwesternmost room serves as a privy and steam bath.

24. Quarters of the Eternal Flame of Kosuth
While asceticism is considered a virtue of the temple's ranks and file, Mythalanith has spared no expense to make his own quarters as luxurious as possible. The outer ante-chamber is home to a clutch of three baby firedrakes who gambol about to Mythalanith's continual amusement. When they grow too large for his chambers, the Eternal Flame has the beasts released into the wild in the Thaymounts and a new clutch of eggs purchased. In addition to the playful lizards, this room is adorned with stone divans and a freestanding hot pool for luxurious bathing.

25. Bed of Firewalking
This floor of this section of tunnel is recessed approximately one foot. Within the darkness is placed a bed of hot coals that are enchanted so as to never cool down. This simple barrier prevents unwanted interlopers from gaining access to the living quarters of the Walkers of Fire and serves as an opportunity for this section's inhabitants to renew their Oath of Firewalking on a daily basis.

26. Barracks of the Walkers of Fire
Slightly more internally luxurious than the quarters of the monks and crusaders in the levels above but no more generous in space, this long hall of rooms serves as the living quarters of the temple's firewalkers. Five priests are assigned to each room, but a room's inhabitants are usually only present when they are on a sleeping shift.

27. General Quarters of the Walkers of Fire
The largest chamber serves the Walkers of Fire as a general common area, messhall, and kitchen. Adjoining rooms house the higher-ranking priests and serve as storage.

Adventure Hooks:
- The four ruling rings of Yris Alquinna, foremost elemental scholar and arcanist of ancient Netheril, are fabled for their power among elementalists, since the combined power of the rings allows the wielder to command any and all elemental and para-elementals. Like all examples of series magic, each of Yris's rings is individually powerful (and served as a template for one of the four types of rings of elemental command found in the Realms), but the combined effect of possessing all four rings makes the bearer well nigh unstoppable.
- Yris divided the four rings that bear his name among his descendants, but only one remains in their hands: Yris's ring of air rests in the vaults of the Maerkllos noble clan of Waterdeep. Yris's ring of earth has long been lost, and Yris's ring of water is a treasured artifact in the hands of the Simbul. Yris's ring of fire has rested on a scarlet pillow of crushed velvet within the magical vaults of Blackstaff Tower for 178 years since Khelben "Blackstaff" Arunsun originally won it as a prize in a spell duel against a rivaling wizard while traveling amongst the planes.
Unbeknownst to all but a handful of archmages, Azmar Thurl, the current Zulkir of the School of Invocation/Evocation, began his career as a wizard under the tutelage of Khelben the Elder before returning to his homeland and falling in with the Red Wizards. In the Year of the Prince (1357 DR), Azmar succeeded in ending the disastrous Salamander War by convincing Kossuth to send his own fire elementals to drive out the salamanders. After a brief power struggle, Azmar defeated Mari Agneth, the higharchine of Kossuth, and became the Higharch of the newly constituted Tharch of the Priade. Azmar succeeded in defeating Mari and her guild of thieves due to his secret alliance with the clergy of Kossuth.

In exchange for the help of the Kosstushan clergy, Eternal Flame of Kossuth Mythralinir recently demanded that Azmar Thurl retrieve Yitz’s ring of fire from his tutu’s tower and give it to the treasury of the Flaming Brazier as an offering to the Lord of Flames. Azmar managed to penetrate Khelben’s defenses through the use of a gateway spell coupled with several unique incantations of his own devising and then absconded with the item undetected. Azmar was interested in acquiring Yitz’s ring of fire himself, but he deliberately left a subtle clue suggesting the culpability of Mythralinir’s minions.

The PCs become involved in these events at the request of Khelben. The Blackstaff hires (or, in exchange for past or future favors, requests of) the PCs that they travel to Thay and steal back Yitz’s ring of fire and return it to him in Waterdeep. He said when the PC’s succeed in finding the ring, Azmar has prepared an ambush to acquire the ring for himself. (He cannot personally steal the ring, but if Kossuth’s minions foolishly lose the ring, it effectively becomes up for grabs as far as the zulkir’s pact with the Firelord is concerned.) The PCs are not completely in over their heads, however, since Khelben secretly suspects Azmar’s involvement, although he has no proof. When Azmar’s forces attack the PCs, Khelben is carefully monitoring their progress. If the PCs seem to be holding their own, Azmar risks an appearance and attempts to personally steal Yitz’s ring of fire, but Khelben has been waiting for just such an opportunity and makes his own appearance. At this point, all the PCs need to do is survive the resulting spell battle between Azmar and Khelben and return to Waterdeep with the ring. Once the PCs escape, Khelben leaves immediately as well, unwilling to draw the combined wrath of the Red Wizards onto Waterdeep simply to slay his undead. Azmar begins to quietly rebuild both his former mentor and his weakening minions (the PCs), while Khelben and his consort Laeral work on strengthening the magical defenses of Blackstaff Tower to prevent future intrusions.

- Ever since their exile by the flames of Kossuth, the Thayan fisherfolk of Alao whose ancestors fought in the destruction of Kesten have narrated the hatred of the Firelord and his burning embrace. Given the cultural history of the island’s populace, it was almost inevitable that a cult of Istaritha, the Water Lord, would gain a foothold on this island fortress. Despite intermittent attempts by Multihordans and Thayan governments to purge the sect, it has persisted on the island. The island of the Sacred Sea has flourished for centuries among the lower classes of the Alao.

When the battles of the Salamander War spread to the Alao, in addition to the heavy destruction of the Thayan naval facilities, what little vegetation had gained a toehold on this craggy and rugged island was scorched beyond repair. For those whose families had struggled for centuries to cultivate vineyards saw their efforts (as well as their homes) vanish in a deadly wildfire that consumed the island. Their anger having finally reached the boiling point, the common folk of the Alao turned to the leaders of the Church of the Sacred Sea to unleash their revenge.

The Church of the Sacred Sea has long undercut the efforts of the Kosstushan churches of Thay and the success of the Thayan navy. With offering bowls overflowing with gifts from the faithful seeking revenge, the Stratis Priamia Delainine Marinus (NS f[Plistishia19]19) forged an unlikely alliance with the fishermens of Alaothia, the submerged Kingdom of the Sahagin, Cremones, Tyrant of Vaalhall, and his subjects have long nipt a bitter hatred of the city of Beantur and the followers of Kossuth. A century ago, a lunatic predeces- sor of Mythralinir attempted to douse the Alamo Sea with a decanter of endless lamp oil and then ignite it in an elaborate ritual to summon Kossuth’s avatar. Despite their nominal friendship with the Red Wizards as a whole, the sahugin nation has never forgiven Beantur or the followers of the Tyrant Among Fire for that affront, which adversely affected the

sea life in the region for years, and small parties of sahugin sometimes slip ashore under the cover of darkness to raid Beantur’s docks for supplies and slaves in retaliation for that ancient grievance.

With the aid of the Saint蜥蜴, the cosmarchs of Kossuth intended to create an incredibly powerful tsunami targeted against the port city of Beantur through the use of a rare cooperative variant of the powerful tsunami spell. In exchange, the sahugin agreed to send 500 elite warriors in the tidal wave’s wake with the intention of destroying whatever remnants of the Flaming Brazier remained after the devastating attack. The twin attacks planned seemed likely to destroy much of Beantur as well as deliver a severe setback to the followers of the Water Lord’s eternal foe.

The PCs become involved in this battle while sailing in the Wizard’s Reach near the port of Beantur. They are hailed by Thymonic Oracle Ernatto Pridelin (CN hm P[Ilistishia14]9 who surfs alongside the adventurers’ vessel on the back of a massive water elemental. He asks permission to come aboard and propose an agreement. If the PCs are agreeable, once aboard Ernatto explains that an attack on the city of Beantur is planned for that very night by the Church of the Sacred Sea and its allies in retaliation for the crimes of the Red Wizards and the city’s populace. (Ematto will not disclose the identity of the sect’s allies or the specific crimes for which the city is to be punished. His ring of mind shielding guards against any attempt to scan his thoughts.) A last-minute hitch in the planned attack has arisen, and for that the services of the PCs are required. Ernatto explains that an infiltrator in the temple of Kossuth has just sent a report detailing the existence of a massive system of tunnels beneath the city’s streets mined by hundreds of slaves. When the Istishians induct the city with seawater, the slaves in the mines are sure to drown. To make matters worse (at least from Ernatto’s point of view), several followers of the Church of the Sacred Sea are believed to be among the slaves and while they can breathe water, they are unlikely to survive the crushing flood.

Ematto offers the PCs a fortune in black pearls as well as anything the Church of the Sacred Sea can salvage from any particular wreck ship in the Wizard’s Reach that the adventurers name in exchange for their services. If they agree, Ernatto directs them to sail immediately to Beantur, Moor their vessel at the city’s docks, and head straight for the Flaming Brazier. The PCs only have a matter of hours to penetrate the temple, infiltrate the mines, and lead the slaves to the surface. Depending on how successful the PCs are, they may or may not be in Beantur when the tidal wave hits. If they do manage to survive its devastation, the sahugin who follow in their aftermath are unlikely to differentiate between allies and enemies among the hated humans. The PCs may find themselves more outraged by the cold-blooded murder of thousands perpetrated by the Church of the Sacred Sea and their sahugin allies than they are by the universally despised Red Wizards of Thay.

- Eternal Flame of Kossuth Klank Kamaith (F NE km PF[Kossuth16]) is a venerable archdruid of the Firelord, is consumed with rage at the destruction of the Burning House in Tyraturas where he served as high priest and preeminent leader of the Kosstushan faith for decades. Klank strongly suspects that Mythralinir of the Flaming Brazier was responsible for the rival temple’s destruction, and he seeks fitting re-venge against its architect and eventual ruler before his own crushing death at the hands of remorseless time smothered his hatred for eternity.

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Klanak has left the task of rebuilding the temple in Tyraturas to his younger brethren, and he now seeks to recruit a band of skilled adventurers to serve as the agents through whom he will destroy Mythralan. The former high priest is faced with the difficulty of getting even a small group past the near-impenetrable defenses of the Flaming Brazier.

To avoid this end, Klanak has forged an alliance of convenience with the archmage Myrzhll’a, Zaanak of fleeing Brazier. Myrzhll’a’s 2nd tower stands within the city walls in the northern half of Besantur, northeast of the city crypts. Since the ascent of the Zulkir of Invocation and Evocation to the position of Tharchion of the Priador, Myrzhll’a has felt threatened by Anzar Thrul’s growing power and has sought to demonstrate the wizards authority without actually assuming it.

Aware that much of Thrul’s power is based on his close alliance with the Kossuthan faith, Myrzhll’a has decided that the murder of Mythralan, Thrul’s close ally, would be a suitable check to the strength of the rival zulkir and is unlikely to draw the tharchion’s unwanted investigations toward her tower doors.

To set their plan in motion, Klanak and Myrzhll’a have had their agents spying on every band of adventurers who arrives in Besantur. When they find a group strong and innovative enough to challenge Mythralan, but not so powerful or so connected to the power structure of Myrzhll’a as to create a noticeable ruckus when they are apprehended (in other words, the PCs), the unlikely duo ambushes the adventuring company with Myrzhll’a’s mind-servants and carries them to the tower of the Zulkir of Illusion.

In preparation for the assault, Klanak wields the PCs with a variety of distractions sufficient to resist the withering attacks of Thrul’s Brazier. Meanwhile, Myrzhll’a embarrasses them into mind-servants able to do naught but their bidding, cloaks them in illusions so as to be able to pass among the minions of Kossuth without incident, and blank their memories of forges in case they are discovered.

The only flaw in the two conspirators’ strategy is their ignorance of the existence of Myrzhll’a’s undead beholder ally, Xaksm. Initially their plan works fine. The hapless PCs (under the control of Myrzhll’a’s mind-numbing spells—in other words, the Dungeon Master) simply stroll through the gates of the temple with the blindfolded and without significant difficulties. However, during the battle with the high priest, but after the Eternal Flame of Kossuth suffers a grievous wound, Xakstam appears and sweeps the battlefield with its anti-magic ray. Immediately all the spells and magic items in the party are negated and they find themselves in the middle of a pitched battle with an enraged but badly wounded high priest and a blinding undead beholder, with only a vague notion of the events of the past few hours. Meanwhile the PCs must negotiate a truce or fight their way out of the temple, and then either sink their revenge on Myrzhll’a or flee before their puppet masters have them eliminated to cover their tracks.

House of the Moon

The House of the Moon, located in the City of Splendors on the Sword Coast, is dedicated to Selune, goddess of the moon. The faith of Our Lady of Silver has always been an important part of the port city of Waterdeep, particularly among sailors, merchants, dreamers, and wanderers from all walks of life. (For more information on Waterdeep, see the City of Splendors campaign expansion box and Vol’s Guide to Waterdeep.)

Setting

Located on the south side of Diamond Street between Seawatch Street and the Street of Whispers, the House of the Moon is one of the prominent temples of Sea Ward in the City of Splendors. Two blocks to the west of the temple, Diamond Street terminates at the West Gate. Along that route may be found taverns such as the Ship’s Wheel and Gourna’s Tavern and inns such as the Pilgrim’s Rest and the Wandering Wench. The House of the Moon stands on the corner of the Quaint Street, is located just two buildings south on Seawatch Street. Across the road from the magnificent entrance to the House of the Moon stands the stately villa of the Tchazarm family. As one travels east along Diamond Street, the Umbrusk family villa can be seen to the left, and the highest points of the Moonfire family villa are visible above and behind several smaller edifices to the right.

The House of the Moon is an imposing four-story structure that dominates the surrounding block and outshines many of the most lavish noble’s villas in the ward. A gleaming silvery dome of magical force sits atop the temple roof that can be made transparent by the high priestess of the temple. The outer walls of the temple are constructed of white marble tiles nearly 4 feet square that are cemented with gorgon’s blood mortar on top of granite cores lined with lead to prevent scrying. The marble facade is embellished with countless overlapping incantations (as the 3rd-level wizard spell detailed in Vol’s Guide to the North) painted to reveal the teachings of Our Lady of Silver in the form of runes. Each window is carved in the shape of a full or crescent moon and is secured with a wall of force. Worship services are held on the rooftop when the sky is clear and the full moon is in the sky, and passersby often stop to watch and pray from Diamond Street during such rites.

History

Followers of Selune have worshiped the Moonmaiden on the slopes of Mount Waterdeep since the Year of the Half Moon (390 DR). The earliest permanent shrine to be erected in her name was located near the harbor’s edge. According to legend, Selune’s Smile, a tavern located on Fishgut Court in Dock Ward, is built atop the foundations of the Moonmaiden’s first house of worship in the city.

While Selune’s sect never vanished among Waterdeep’s populace, it remained a minor cult for several centuries. During the four centuries of rule by Ulbaeg Hornland and his people (472 DR to 882 DR), the Moonmaiden’s followers, composed of good-aligned lycanthropes, were known as the Cult of the Howling Moon. They gathered on the site in South Ward known as the Dancing Court where the Moonsphere appears from time to time.

When Nimmoar the Reaver vanquished the Bloodhand tribe in the Year of the Curse (882 DR), he drove all known shapechangers beyond the hole’s log palisade. Those followers of the Moonmaiden who remained met in secret for over a century until the end of the Second Trollwar.

In the Year of Bright Nights (985 DR), a small altar atop the tower of Lunaven Moonstar, a half-eleven cleric/mage, was dedicated to the glory of Selune. Located just north of the city walls, followers of Our Lady of Silver worshiped in quiet fellowship at the Plinth of the Moon and Stars for over a century.

Fifty years after the chapel’s consecration, the city walls expanded to encompass Lunaven’s residence.

In the Year of Slaughter (1090 DR), during the course of the Great Hunt, followers of Malar ambushed Lunaven as he returned from a sojourn in Neverwinter. Using magic they plundered from the half-elf’s body, the Malarians sacked and burned his tower on a night of the new moon, desecrating the chapel of Selune in the process. In response to this blasphemy, three Shards of Selune (planarites) appeared outside the walls of the City of Splendors and began assembling the faithful. A fortnight later, the Shards led a pack of over 100 lycanthropes in pursuit of the spawn of the Beastlord, driving the Malarians from the region following a great slaughter. (The parade of worshipers from the House of the Moon to Waterdeep’s harbor during the temple festival known as Selune’s Hallowing originally served to reenact this “hunt of the hunters,” but it has evolved beyond recognition into the festival celebrated in modern times.) Following the great hunt, Lunaven’s heirs turned his gutted tower over to the city in exchange for a plot of land north of the city walls. The Lords of Waterdeep had the tower rebuilt as a house of worship open to all faiths known simply as the Plinth.

Construction of the true temple of Selune on the newly acquired land was begun immediately after the Malarians’ defeat and completed in the Year of the Gleaming Crown (1097 DR). The High House of Stars, as the sparkling, seven-turreted temple of white marble was named, rivaled even the Spires of the Morning (the Waterdhavian temple of Lathander) in brilliance when the moon is full. Following the temple’s construction, the ranks of Selune’s followers expanded rapidly throughout the city.
Upon reaching adulthood in the Year of the Restless (1099 DR), Lady Alathene Moonstar, the fully human granddaughter of Lunave Moonstar, founded an order of sorceresses dedicated to Selâne known as the Maid of the Midnight Moon. The order of Moonstar had ascended into the ranks of the city’s nobility. From their compound on the edge of the harbor, the Moonstars commanded a mercantile empire that encompassed providing guides, cartography, exploration, and caravan-mastering. (The former villa of the Moonstars survives more or less intact today as the Blushing Mermaid festhall.)

In the Year of the Dark Dawn (1104 DR), Lord Vanarak Moonstar, twin brother of Lady Alathene and a noted explorer, returned home from a disastrous expedition in the far-off Black Jungles. Formerly a charismatic, outgoing swashbuckler, the Dark Ranger, as he came to be known, seemed a pale shadow of his former self after his return. Within weeks of his arrival, Lord Andvarra Moonstar, the family patriarch, died of a strange wasting disease unknown to Waterdeep’s healers and strangely resistant to their spells. Lord Vanarak assumed leadership of the clan and publicly broke with the priests of the High House of Stars, whom he blamed for his father’s untimely death. Indeed, it was rumored that the Dark Ranger had turned to Shar, Selâne’s ancient enemy, in bitterness, and he quickly rose to the rank of Nightseer in the cult of the Lady of Loss.

By the Year of the Howling Moon (1130), House Moonstar was in open schism. Those nobles of the family who still venerated Selâne aligned themselves with Lady Alathene and the Selânite priests in the High House of Stars where they had taken residence. At the Moonstar villa in Dock Ward, Lord Vanarak and his followers, a small army of mercenaries and priests of Shar, extended their dark influence over much of the city’s harbor. On the night of the seventh moon, the High Priest of Shar, in an open ear, asked the assembled Lords of Waterdeep to strip her brother of his title and banish him from the city. To prove her case, she presented evidence of her brother’s numerous crimes including slavery, arson, theft, and murder. The Lords ordered the Dark Ranger’s immediate capture, but when the City Watch breached the gates of the Moonstar villa, neither Lord Vanarak nor any of his followers were to be found.

For the next 52 years, Lady Alathene led House Moonstar from her claimed villa. Many of her descendants became powerful priests, warriors, and rangers, and she presided over a swift and vast increase in the family’s wealth. During this time, Lady Alathene and the Maid of the Midnight Moon hunted for Vanarak unceasingly, but Shar’s dark cloak hid him and his followers from their ceaseless scrying.

In the Year of the Tomb (1182 DR), the High House of Stars was attacked and utterly destroyed by infiltrators who breached the temple’s cellars. The interlopers entered the Once-Born through secret access tunnels dug up from Halaster’s Halls and then proceeded to slaughter most of the residents before the alarm was raised. By the time the City Watch arrived, the High House of Stars was a towering inferno whose flames seemed impervious to magic. When the flames finally died out, the symbol of Bone, Lord of Stress, was unscathed on the former altar. Only a handful of Selânite survivors survived the conflagration, and the remaining stone shell of the temple had to be razed.

Lady Alathene immediately resigned as matriarch of the Moonstars and threw herself into the rebuilding of the temple. During this time, her divinations and investigations revealed the heretofore long-lost twin sister of Shar was beaa Dinurt and an indiscernible assault and the appearance of Bane’s symbol was simply a red herring. Although she shared her findings with the Lords of Waterdeep, the perpetrators were never found, and Lady Alathene never made public the true villain behind the assault.

In the Year of the Soft Fogs (1188 DR), Lady Alathene’s efforts at reconstruction finally succeeded. Selâne’s new temple, the House of the Moon, rose from the fields to the west of the fallen house of worship. The temple’s founding corresponded with a rebirth of the faith, and the ranks of the Moonmaiden’s followers rapidly expanded over the course of the next decade.

After the dedication and sanctification of the temple, Lady Alathene withdrew from her active involvement with the priesthood and her family. She pursued her research and investigations in secret chambers beneath the abandoned ruins of the High House of Stars. To protect her privacy and in memory of those who lost their lives in her service, the shrine of Alathene dedicated the ruins desecrated ground and forbade any of the Moonmaiden’s followers from setting foot on the site. She also spread rumors of ghosts to scare Waterdeep’s populace from exploring the site.

The death of the founding Maid of the Midnight Moon was announced by her eldest grandson and family patriarch, Lord Hemnak Moonstar, in the Year of the Midday Mists (1195 DR). In truth, Lady Alathene had become a rare form of undead creature known as an archlich and completely withdrawn from the public eye. Dedicated to the destruction of her brother and the followers of Shar, she explored the Undermountain for years seeking his hidden temple. During this time, Lady Alathene encountered Qilué Veladorn and the dark elf followers of Elistraee. The former matriarch of the Moonstars was instrumental in forging a secret alliance between the godlike dryad and the priestesses of the High House of the Moon. The Moonstar family played a key role in the destruction of Shar, an ancient enemy of the House of the Moon. She was known. Ownership of the old villa, now located in the most dangerous section of town, was retained indirectly through a series of intermediaries and turned over to Lady Alathene. It soon became known as the Blushing Mermaid festhall.

The open war between the clergy of Selâne and the followers of Shar continued after the completion of the House of the Moon, but open warfare never resumed until the Time of Troubles. One of the more notable incidents during this period of relative quiet included an abortive arson attempt on the House of the Moon on the Night of Temple Fires (1345 DR). The Selânite made a formidable front against the destruction of their temple, but the High Priestess of Selâne triumphantly hurled a flaming torch into the spires of Waterdeep. Shar’s followers in the City of Splendors were dealt a severe setback, but they are expected to resume their ancient skirmish in the near future. In the meantime, the clergy of the House of the Moon continue to rebuild their defenses, teach their goddess’s faith, and seek out newly formed Sharran cells.

Inhabitants

The clergy of the House of the Moon are drawn from all walks of life and a gamut of backgrounds. In general, the Selânites of Waterdeep are devoted and tolerant, these qualities not uncommon for a city with such a long history. The clergy of Selâne serve as the angel of the noble class who can give the name to the Moonmaiden. Approximately 120 priests make up the clergy of the Moonmaiden in the City of Splendors, and those lesser than 50 or so are silverstar priestesses. At any one time there are 30 house holograms, known as the Caled, in training to become priests in residence and equal numbers of clerics, although the ranks of the latter are slowly dwindling over time.

Aside from a small handful of mysterious mystics, the remaining priests are crusaders organized into the Order of the Half-Moon. The Knights of the Half-Moon are known for their distinctive regalia—a steel skullcap tinted blue, a sea blue full-length robe with a large collar that drapes below the shoulders and a row of full moons embroidered on the cuffs, a crescent-shaped moon tattooed on the brow, and a pole arm with a crescent-shaped blade (equivalent to a bastard sword) known as a moonjag and worn originally for the defense of High House of Stars when it stood beyond Waterdeep’s walls. The destruction of that temple has long been a stain of dishonor for the order for which they continue to seek atonement. While most of the temple’s clergy are human, a scattering of other races including half-elves, elves, lycanthropes, and even a tallithian and a nuckalavee may be found in the temple’s ranks. Over 60% of the priests are female.
Many new types of lycanthropes appeared during the Time of Troubles, including werecats, the antithesis of evil werecats. Compared to the population of werecats in Waterdeep's sewers and the neighboring Rat Punn, the number of werecats in the City of Plagued is fairly small. However, the ranks of feline lycanthropes are sufficiently deep to keep the population of werecats in check. Most of the shape-shifting cats in Waterdeep are followers of Selûne, and more than half a dozen serve as priests of the Moonmaiden. The Knights of the Half Moon are reputed to include at least one werebear among their ranks as well.

Werecat (Lycanthrope): AC 5; MV 12 (hybrid) or 18 (cat); HD 3+1 (or experience level); THACO 17 (or by level); +AT 3 (house cat or hybrid) or 2 (human) or by level in human or hybrid form; Dmg 1d2/1d12 (hybrid cat) or 1d6 or 1d8 (house cat or hybrid) or 1d4 (very sharp human nails) or by weapon type; SA opponents receive a -5 penalty to surprise rolls; rear claw rake; SD hit only by silver and magical weapons, +1 bonus to all saving throws (+3 in situations where death is the alternative), +2 bonus to all surprise rolls; SZ T (2 feet tall; cat) or S (3-4 feet tall; hybrid) or M (as human form); ML very steady (13-14); Int very (11-12); AL CG; XP 270 (420 for priest of levels 1-4, 650 for priest of level 5+).

Notes: Statistics may vary considerably for NPCs with experience levels. Those given are for standard werecats. Werecats have excellent night vision and 30-foot infravision. They are feline/humanoid, or cat (small wild cat) form. Rear Claw Rake: If both front claws strike in cat form, it rakes with both rear claws for 1d2 points each.

Naneatha Suuril: Naneatha Suuril (LG hf C16), Priestess of the High Moonlight, is the current high priestess of the House of the Moon. Naneatha is deliberate, proud, and more than a match for the most haughty nobles of Waterdeep. Rumors that she is actually a weredragon have never been proven one way or the other. The Suurils hail from Nevarinwër, where they are an up-and-coming minor noble family. Naneatha's sister, Wylwynd Moonstar, is the wife of Helve Moonstar, patriarch of the Moonstar noble house.

Naneatha has impeccable fashion sense and is known for her rich, bejeweled gowns of the finest make. Her dresses always have wide, hooped skirts and large fanlike collars rising at the back of the neck. Both skirt and collar are stiffened with whalebone and set with clusters of pearls and other gemstones. On formal occasions and when otherwise necessary, Naneatha permits herself to wear the tunic of stars, a unique magical diadem sacred to the Moonmaiden with all the powers of a crown of leadership as well as several other unique powers.

Naneatha has never quite forgiven herself for falling prey to Shar's masquerade as Selûne during the Time of Troubles. Although she eventually emerged through the Nightshadow's deception, the Priestess of the High Moonlight has not driven such memories from her mind since that time. In the intervening decade, Naneatha has pushed very hard to expand the ranks of the Moonmaiden's faithful in Waterdeep—to great success—and she has succeeded in moving the House of the Moon into the ranks of Waterdeep's premier temples. The Priestess of the High Moonlight has also sponsored many adventuring expeditions in the name of the moon goddess. (The tragic tale of one such questor, Estra Starchild, and her fellow, known as the Seekers, is revealed in the Player's Guide to the Forgotten Realms Campaign.)

Lady Alathene Moonstar: Lady Alathene Moonstar (CG hf M19, archlich), long associated with Selûne's faith in the City of Splendors, resides primarily at the Blushing Mermaid festhall in Dock Ward, once her family's harborside villa, where she is now the proprietress. The former matriarch of the Moonstar family is old and very beautiful and always speaks with the regal air of a centuries-old aristocrat. She dresses in full formal gowns with ornate, upthrust bodices and head veils, often wearing masks of finely worked black metal with attached black gauze veils to conceal her face from her staff at the Blushing Mermaid.

Lady Alathene is quick to use her magic and fearless when facing down even drunkards or vales. She can turn her undead attacks and powers on and off at will, cannot be turned, can use all schools of magic, can learn new spells, and maintains her unlife by slaying two to three living, sentient, evil beings a year through energy drain spells. She has few friends and always seeks someone she can trust.

When not at the Blushing Mermaid, Lady Alathene is frequently found in her laboratory in the deepest cellars of the fallen High House of Stars (now located beneath the Moonstar family compound) where she has created personal wizardry versions of most of the signature spells of Selûne and priestesshood (see Facts of Avatar for details on the Nine Spells).

Lady Alathene is also the adviser of Naneatha Suuril, and the archlich is wont to drop in, unannounced, to the high priestess's personal chambers at any time of the day or night.

Lady Alathene travels between the ruined temple's cellars and the House of the Moon by means of Avatar and has been observed on at least one occasion to employ the surface shaft located in the mouth of Shara's Flight where it joins the Street of Whispers, leading to tales of a ghost haunting that alley. As she has been for much of her life (and unlike), Lady Alathene is still consumed with the hunger for her twin brother, Lord Vannyr, and she will stop at nothing to make him pay for his crimes.

Kyriani: Kyriani (N hf M11), daughter of the late Orots Agigrar and an evil dark elf sorceress of Shadowdale, is the tavventerkeeper of Selûne's Smile and the highest-ranking lay clergy member of the House of the Moon in Waterdeep on several occasions on behalf of the City of Splendors.

Kyriani spends much of her time tending bar at Selûne's Smile, visiting and in various ways of hospitality to thevventerkeep charged with overseeing the tavern's activities. She sometimes assists in Waterdeep's populace. She can be found at the House of the Moon only very infrequently, preferring to serve her friend and goddess in the streets of the City of Splendors.

Following Luna's departure, Kyriani began secretly studying under the tutelage of Lady Alathene, a member of Waterdeep and has her twin brother, Lord Vannyr, and she will stop at nothing to make him pay for his crimes.

Luna Moonstrake: Respen Moonstrake (NG hm G2), an acolyte of Selûne at the House of the Moon, was slain and his brain devoured by Khnare (NE greater doppleganger) in Kythe in the Year of the Shield (1367 DR). Respen had been serving as ship's navigator aboard the Harebrained Harry, a Waterdhavian raker in the waters north of the City of Splendors. When it attacked anانيةr i, it was attacked an r i a powerful arsenal of spells and her ring of telekinesis, the mischievous and lascivious half-elf has come to grips with her dual nature after twice separating into twin aspects of good and evil.

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Khnare, in his guise as Captain Kulleras (CN hm F6), absorbed Luna's identity and then had his crew place him in the waters of nearby shipping lanes after assuming the Selûne's guise. Shortly thereafter, the doppleganger was "rescued" by a passing caravel, which then returned him to Waterdeep and the House of the Moon.

Respen was a scholar with a quick laugh and a love of all things nautical. Khnare emulates the same name of the moon god. (The tragic tale of one such questor, Estra Starchild, and her fellow, known as the Seekers, is revealed in the Player's Guide to the Forgotten Realms Campaign.)

Lady Alathene is quick to use her magic and fearless when facing down even drunkards or vales. She can turn her undead attacks and powers on and off at will, cannot be turned, can use all schools of magic, can learn new spells, and maintains her unlife by slaying two to three living, sentient, evil beings a year through energy drain spells. She has few friends and always seeks someone she can trust.

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Lady Alathene is quick to use her magic and fearless when facing down even drunkards or vales. She can turn her undead attacks and powers on and off at will, cannot be turned, can use all schools of magic, can learn new spells, and maintains her unlife by slaying two to three living, sentient, evil beings a year through energy drain spells. She has few friends and always seeks someone she can trust.
Like all of his kind, Khnarek can mimic his various absorbed personalities flawlessly, but in his case every identity displays faint traces of the doppleganger’s true personality. In general, Khnarek is willful, cynical, and an aficionado of wicked repartee.

Feluna Moonstar: Feluna Moonstar (CG hf Ps(Seilane), werecat), younger sister of Rober Moonstar and a silverstar in service at the House of the Moon, first manifested her lycanthropic abilities when she was abducted by kidnappers during the chaos of the Avatar Crisis. She was left bound and gagged in a sewer for days, tormented all the while by her rats. One night during her captivity, a shaft of moonlight filtered through the sewer grate high overhead. Feluna called upon Seilane, her family’s traditional patron, to give her succor. The Moonmaiden answered her prayers by transforming her into a felli house cat, a form that could easily slip the ropes that bound even the young woman. Feluna slew the rats that had tormented her and escaped to the streets of Waterdeep.

After returning to her family, Feluna joined the clergy of the House of the Moon as one of the Called. Over the course of the past decade, Feluna has gradually become comfortable with her dual nature and accepts many of Seilane’s responsibilities at the temple. She is still hesitant to tell any but her closest friends and family members of her new powers, but she considers them a holy gift from Seilane. The young priestess evinces many of the personality traits commonly associated with felines including a strong streak of independence, a nonverbal nature, and the ability to quickly judge someone else’s character.

Feluna has adventured in both Waterdeep proper and in Undermountain, and she has traveled as far east as Westgate, Eveningstar, and Eastling in the company of the Moonshadows adventuring band. Her boon companions, who view the Crawling Spider tavern as their home away from home, include Sorn Silverswords (NG hf-dow F2/B3, blade), “Lady” Cassandra (CG hf F2, swashbuckler), Argus Hawkmoon of Sehanine (CG em C1/M2, undead slayer), Keldorn Goblinknucker (CG dm F2, battlerager), and Zyzk (N firestar).

Daily Life:
The House of the Moon is a bustling center of piety, music, socializing, exploration, schooling, and even commerce. A never-ending stream of petitioners and pilgrims are ushered through the temple’s gates in the early morning, evening, and night to make donations, pray to Seilane, and admire the replica of the World of Four Moons on display in the Church of the Moon and Stars. Dozens of silver-robed priestesses harp tunes to the moon at all hours from the gallery above the entrance hall. Others sell healing drafts, potions that keep one alert for an entire night and increase the abilities of all other potions that give them immunities from death, or from the effects of the Waterdeep’s Audrey’s herbs. Young nobles spend their afternoons reading the temple’s extensive library and map room when planning new expeditions. Hunters, adventurers, and guides seek out lost trails through high-impassable natural obstacles such as the Spine of the Winterfell in the temple’s archives. Young nobles spend their afternoons reading in the strict tutelage of the temple’s clergy. And, probably most noticeably, Waterdeep’s nobility gather for monthly charity balls amidst the temple’s pomp and splendor.

Key
Most chambers and hallways in the House of the Moon are constructed of the same materials, and as a result are similar in appearance. Unless otherwise noted, the following characteristics apply to locations described below:
The walls of hallways are evenly horizontally divided by a strip of oak molding, painted a deep sea blue. Below the molding, the vertical oak boards of identical deep blue hue rise from the basement in tight, parallel formation. Above the molding, the wall plaster has been tinted a light aquamarine that shades to white as it approaches the arched ceilings. The core of most interior walls consists of simple red clay bricks, but some interior walls are hollow and accessed by secret doors. Secret doors, hidden cisterns, and forgotten tunnels in the temple are not shown on the map of the House of the Moon. Each secret door’s trigger mechanism is unique.

Only Naneatha Sauril and Lady Alathene Moonstar know the location and mechanism for all such portals, but over the years many visitors, welcome and unwelcome, have discovered some of the passages as well. Ceilings in the halls of the House of the Moon are uniformly formed of semicircular arches. Every 20 feet or so, a curved oak frame arises from the molding and loops across the roof and down to the opposing side.

construction is designed to suggest the shape of a crescent moon.

Halloway flooring consists of circular white marble tiles with inlaid iridescent glass arranged to represent important images in the scriptures of the faith. Many such tiles have secret compartments hidden beneath them and can be opened by pressing neighboring tiles in the appropriate sequence.

Individual rooms in the House of the Moon resemble the interconnected hallways described above, but without the signature wooden crescent arches. Most chambers have doors leading to rooms that twinkle with gridded glass panels and traces of silver continual flame fire dancing about the floor. Any Selinite priest in good standing of 4th level or greater can conjure a moon blade, wall of moonlight, or a moonweb at will while within the House of the Moon.

1. Entrance Hall
The grand entrance hall of the House of the Moon is simple yet elegant in appearance. Overhanging balconies line the length of the hall, and a semicircular vaulted ceiling soars 30 feet above the passageway. The walls and overhanging balconies are lined with relatively inconspicuous arrow slits and murder holes, but otherwise the emphasis is on beauty rather than defense.

Three freestanding pillars, atop which rest rare Halfling urns, line the center of the hall. According to legend, each urn contains a servitor djinn who emerges to defend the temple if the vessel is disturbed in any manner. (Although the urns do not seem to radiate magic, the nonmagical nature of the ceramics has been sufficient on at least one occasion to interfere with a genie’s summoning.)

Two Knights of the Half Moon are on duty here at all times, and a guard patrol of six such crusaders passes by two or three times every hour.

2. Narthe:
This vast chamber serves as the main entrance gallery to the church and a gathering area for visitors. Before and after services and during the occasional socials, this chamber bustles with dozens of Seilane’s faithful, but normally it is fairly quiet with but a few echoing whispers. On the south wall, a small door leads down to a secret passageway. Smaller stairs on the east and west walls lead up to heavy double lancet doors. One door is iron and sporting large brass handles.

The galleries overlooking the entrance hall continue to wrap around the east and west walls of the narthex. The western balcony serves as a choir loft, while the eastern balcony is known as the Crow’s Nest after its most common visitors, sailors.

Three Knights of the Half Moon are on duty here at all times, one at each archway, and a guard patrol of six such crusaders passes by two or three times every hour on their way to and from the entrance hall.

3. Hallway of Archers
A vestige of an earlier time when the House of the Moon stood beyond the walls of Waterdeep, these parallel hallways are designed to allow up to eight archers each to pin down anyone attempting to storm the temple. Originally, one guard from each garrison in the neighboring guard towers is assigned to patrol these hallways at all times, but in practice these guards usually spend much of their time conversing with their fellows in the guard towers.

4. West Guard Towers
This trio of towers once served the temple as one of its two primary guard posts. When the environs of Waterdeep, the view from the towers is now nearly blocked.

Two Knights of the Half Moon are stationed here at all times, and they pass the time wandering among the twin adjoining towers and the second floor of the main tower (room 21), which is reached by a ladder to a trapdoor in its floor.
5. East Guard Towers
Essentially identical to the west guard towers (4A, 4B, and 4C), this group of watch towers is differentiated only by a small bubbling spring along the west wall of the southernmost small tower (3B) that gushes forth with sparkling mineral water of exceptional taste. A ladder in 5A leads to a trap door in the floor of room 22.

6. Chapel of the Waxing Moon
This small chapel is used during the week by passersby in the early morning hours and during nights of the waxing moon when they feel the need to commune with the Moonmaiden in her house of worship. A simplemithral crescent moon treated with everbright levitates in the center of the chamber by the will of Selénine. Beneath it lies a small silver offering bowl linked to the cimeliarach by a specially modified permanent Blemheir's bowls spell. (See Volo's Guide to All Things Magical for the Blemheir's bowls spell. Essentially, offerings that are not alive or undead and fit within the bowl are magically whisked to a receiving bowl in the cimeliarach.)

When first entered, the chamber is nearly dark, but it slowly brightens over a period of three rounds to the ambient light level given off by a crescent moon. One consequence of this magic is that if different creatures enter the room at different times, the perceived level of illumination varies from individual to individual.

To enter this room, a tapestry depicting a montage of peaceful scenes of contemplation, spiritual renewal, and good will. A permanent illusion on the east wall gives the viewer the feeling of standing on a mountain ledge looking out over a forest far below that is bathed in moonlight from the twinkling stars and glimmering crescent moon.

A swarm of crystalists drifts throughout this room feeding on the continual light spells cast along its arched ceiling. An ancient enchantment prevents them from leaving this chamber or forming into their spherical defensive formation. Only a Selénine priest of 7th level or greater can cause them to coalesce, and in such situations they attack as directed by the priest.

8. Vestry
This small chamber holds the robes of the choir as well as a vast collection of silver hall beards. Parchments with the 121 celebrated hymns of the Moonmaiden are stored in a locked chest in the southeast corner to which only the choirmaster has the key.

9. Chapel of the Waning Moon
Similar to the Chapel of the Waxing Moon (6), this chamber is open to passersby during the week in the early evening hours and during the nights of the waning moon. A simplemithral moon carved in the shape of an inverted crescent and treated with everbright levitates in the center of the chamber by the will of Selénine. Beneath this is a small silver offering bowl linked to the cimeliarach by a specially modified permanent Blemheir's bowls spell. (Essentially, offerings that are not alive or undead and fit within the bowl are magically whisked into a receiving bowl in the cimeliarach.)

When first entered, the chamber is modestly lit, but it slowly darkens over a period of three rounds to the ambient light level of starlight. Again, as a result of this enchantment, if different creatures enter the room at different times, the perceived level of illumination varies from individual to individual.

Like its sister chapel, this chamber's north wall is covered with a rich tapestry. This heavy wall cloth depicts the eternal conflict between Selénine and Sharr. A permanent illusion on the west wall gives the viewer the feeling of standing deep in a mountainside cave, with only a single shaft of moonlight leading to safety.

When no one is on duty in the Chapel of the Waning Moon, a minor priest of Selénine waits here for pilgrims, serving an identical function to the priest in room 6.

10. Aspersorium of Immersion
This small side chamber contains a single marble font of endlessly bubbling holy water. The font is nonmagical. Clever use of pressure and pipes keeps the water frothing. Guests are expected to wash their hands and faces and drink deeply of its cooling waters before entering the long refectory (12).

11. Church of the Moon and Stars
This grand chapel serves as the spiritual and physical heart of the House of the Moon. From the grand, curtained, semicircular arch leading from the narthex, the nave leads down to the altar, which rests atop a halfmoon-shaped dias. At the transept, twin aisles lead east and west to the wings of the temple. Silvery drapery dances throughout the hall, providing everchanging illumination.

The chapel rises to the second story of the temple, and the six arched balconies of the triforium overlook the great hall below. A permanent illuision of a moonlit night clouds the semicircular roof of the church. The illusion changes with the phases of the moon visible in Waterdeep, but countless constellations of stars are always visible in the twinkling expanse.

Within the Church of the Moon and Stars, no darkness spells or similar incantations ever function. All true followers of Selénine who worship in services. Two high-ranking silver faerie fire for three rounds after exiting the church, an effect known as the "Moonmaiden's Caress."

Atop the dias, now in front of the arborial altar frontal, an exact replica of Selénine's sacred Wand of Four Moons rests in a glass case and warded case. On the rare occasions when Selénine manifests in the City of Splendors (independent of rumors of a permanently resident avatar of the Moonmaiden in Waterdeep), she typically does so from out of this wand.

It was created and blessed by Selénine herself in memory of the battle with Sharr she had in Waterdeep, and it is identical in appearance to the wand that the Moonmaiden wields in battle.

The duplicate Wand of the Four Moons 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 of the Moonmaiden, switch this duplicate with the real Wand of Four Moons and wield it in all its glory for short periods. A fortunate few pilgrims have witnessed drops of Selénine's holy essence—the ingredient used in the making of her potions—falling from the tip of the hovering wand or heard her whispered words of advice or encouragement in their heads as they gazed upon it. Selénine's Hallowing, the yearly Waterdhavian temple holiday, Naneatha carries the duplicate Wand of Four Moons before her at the head of a parade of worshipers that leaves the House of the Moon at moonrise and moves down to the harbor.

At least four priests are on duty in this chamber at all times, but up to ten times that number may be found here at moonrise and moonset during services. Two high-ranking silver faerie fire for three rounds after exiting this chamber, and they are believed to carry powerful defensive magic from the temple's treasury.

12. Long Refectory
This grand banquet hall is dominated by a massive mahogany table over 35 feet long that seats 40 persons comfortably. The walls are paneled with teak and other rare woods, and countless pennants festoon the arched ceilings. The entire room is bathed in moonlight, although there is no apparent source of the light. The curtain between this hall and the Church of the Moon and Stars is enchanted to deaden any sounds passing between the two rooms. Only if the curtain is drawn to the side can one hear the harps echoing down from the triforium. Built for hosting large social gatherings, this refectory is also used by the clergy on a daily basis during mealtimes. Aspirants rush hurriedly between this room and the neighboring kitchen before eating, drinking, and after mealtimes, and the banquet table is rarely not in use.

This room is quiet for a brief period between breakfast and lunch and again between lunch and dinner. At night, only the guard patrols pass through on a regular basis.

13. Grand Stair
No noble's mansion would be complete without a grand staircase on which to make a dramatic entrance, and the House of the Moon is similarly equipped. The sight of the Priestess of the High Moonlight followed by the Twelve (lesser high-ranking priests) descending down the grand
stair bathed in dancing moonlight is a sight no visitor to Waterdeep should miss. The grand stair ascends in swooping curves all the way to the fourth floor of the temple and has a landing at each level. A permanent feather fan effect provides a safe landing for anyone jumping or falling from its banisterless steps, and the modesty of exuberant young priestesses who like to jump for sport has no doubt contributed to the adoption of petti-coats by the female clergy as part of their daily dress. Higher-ranking members of the temple clergy use the grand stair during temple rituals and social occasions, but aspirants, acolytes, and those needing to ascend or descend for everyday functions commonly use the back stairs (20).

14. Serving Room
This plain chamber is used prior to every meal for food preparation and coordination among the servers. After meals it is used for washing the china and cutlery.
This room is only occupied around meal times. Otherwise, the temple patrols pass through infrequently.

15. Kitchen
This smoke-stained chamber is dominated by twin hearths on the south wall in which all of the temple’s cooking is performed. Like many castles, each hearth is large enough for an adult human to stand inside comfortably—assuming there is no fire present! A large stone tub in the northeastern corner of the room houses a carefully maintained green slime that serves as a bottomless garbage pit. Small food preparation tables are scattered throughout the room, and countless utensils and pots and pans are hung from ropes strung across the ceiling. A small well along the northeastern wall stretches down over 50 feet to a natural spring. Except for late at night, this room is a never-ending hubbub of traffic and frantic activity with over a dozen cooks bellowing orders. Two aspirants are on duty at all times, tending to the ever-burning fires in the hearths. A senior priest is always on duty, as well, bearing a staff of curing (in case the green slime gets out of hand) and a ring of warmth (for the kitchen pantry).

16. West Pantry
The west pantry is a relatively cool chamber used for storing breads, fruits, vegetables, herbs, and grains. The room is kept cool by a small patch of brown mold carefully tended in a sealed barrel in a small pit (8 feet deep) in the center of the room. A locked grate prevents anyone from coming within 5 feet of the mold colony. Light is provided by a trio of driftglobes. A sign outside the door warns entrants not to bring in any source of heat, particularly fire.
Prior to meals this room sees a small amount of traffic, but otherwise it is not visited except for one or two guard patrols per night.

17. Kitchen Pantry
This room serves as a meat locker and very cold refrigerator for temple foodstuffs. A large colony of brown mold sits in a stone tub in the center of the room similar to the tub that houses a green slime in the kitchen. Typically 20 or more carcasses hang from rows of metal hooks in the ceiling, and 30 or more casks of ale, milk, and meat are stacked against the walls.
This room is only safe to enter when protected by the magic of a ring of warmth or similar enchantments. One such ring is worn by the on-duty senior priest in the kitchen (15), and a second ring of warmth is hung from a hook next to the door. The room is also kept locked at all times and bears a similar warning sign to that on the pantry to the west.
Only the senior priest who guards the green slime pit in the kitchen has a key to this room. Guard patrols only investigate this room if necessary.

18. Public Privies
These four rooms serve as the public privies for the temple. The large room on the north wall has a line of the privy’s jakes, while the private chambers on the south wall are individual toilets for women. Beneath each room is a small cesspit lined with carefully cultivated green slime.
These rooms see fairly regular traffic for obvious reasons. The guard patrols enter quite frequently for their own needs.

19. Common Refectory
This eating hall is used only by the inhabitants of the temple and hence is far less ornate than the refeectory to the west. Twin oak tables, each of which is nearly 20 feet in length, can hold up to 24 diners apiece. Small driftglobes dance above the tables, and a common sport at dinner is to bat them back and forth between the two tables.
Aside from mealtimes, this chamber is otherwise unused. Guard patrols pass through once or twice per hour.

20. Back Stairs
The back stairs are the means of everyday access to the other floors of the temple. These curving stone steps are well-worn by the tread of countless aspirants’ slippers, and it is nearly impossible to use them without passing one or two other individuals along the way. Guard patrols are less frequent than one might expect, however, as patrols are typically assigned to a single level of the temple during guard duty.

21. West Tower Dome
This tower attic resembles an elongated dome that stretches nearly 20 feet in height. Three arrow slits allow observation of the surrounding area. A dozen tiny crescent-shaped windows near the apex spill light down into the chamber, which doubles as an armory, Shields, pole arms (particularly maces), and sinister-looking black jars (known as moon’s hands) festoon the walls, and chain mail jerkins are stored in stacked crates.
As noted above, the guards stationed in this tower spend their time moving from room to room in this tower, which is connected to the bottom floor tower main room (4A) by a trap door that leads to a ladder. The door to the minstrels’ gallery is rarely used and usually locked.

22. East Tower Dome
Nearly identical in construction to its western twin, this chamber also resembles an elongated dome pierced by a trio of arrow slits and 12 tiny crescent-shaped windows near the top. The room is connected to the bottom floor tower main room (5A) by a trap door that leads to a ladder. Only practice weapons are hung on the walls of this chamber, since the primary utilization of this room is for weapon practice. During most of the day and well into the evening, two or three off-duty priests can be found exercising their martial skills and learning new techniques.

23. Minstrels’ Gallery
The minstrels’ gallery wraps around the entrance hall and narthex. Aside from the discreet murder holes in the floor, this balcony is a place of laughter and merriment. Ornate tapestries and valuable works of art line the entire length of the gallery, and its low rail allows easy observation of the goings-on below.
During the day and late into the evening, Naneathia’s legion of trained harpists wander the length of this room keeping watch on the events below and creating a gentle melody that wafts throughout the temple. Late at night, this gallery is host to frequent guard patrols.

24. Narthex Cantoria
This small chamber is simply a wider section of balcony overlooking the chamber below. It is called a cantoria for the frequent choral concerts that are delivered from its rail to noble audiences in the narthex below. White marble statuary donated by the Moonstar and Tchazar families is artfully displayed along the centerline of this room when the temple choir is not performing here.

25. Bethel
This small chapel is dedicated to the sailors who brave the Sea of Swords under Séléne’s watchful gaze. A huge mural encircles the room, depicting the moon gently illuminating a becalmed seascape. A small dias and altar rests in the northwest corner. atop the altar rests a simple silver bowl linked to the temple treasury by a specially modified permanent Blather’s bowl spell. (Essentially, offerings that are not alive or undead and fit within the bowl are magically whisked to a receiving bowl in the cemelarch.)
This chapel is a favorite of many of Waterdeep’s seamen. Before ships leave Deepwater Harbor, it is common for most or all their hands to pay a visit to the bethel in the House of the Moon where they pray for Séléne to lead them safely home again. A common ritual is to toss one’s last copper into the offering bowl and place a few drops of sea water on the altar after a moment of silent prayer.
One or two priests of the Moonmaidens are on duty here during the day and evening tending to the needs of Waterdeep’s sailors.

26. Hall of Ships
Another favorite of Waterdeep’s mariners, this hall is lined with models of the city’s most famous sailing ships. From the Pride of Algharion to the Sea of Shamb, the vessels evoke memories of Waterdeep’s early maritime history, both famous and infamous. The most recent addition to the hall is the Kiss of the Moon, a Waterdhavian nuke that sank nearly 50 years ago defending Deepwater Harbor from an undead kraken.

Aside from the occasional visitor or priest passing through, this room is usually a sanctuary quiet as a tomb. Guard patrols pass through infrequently, but never without stopping to admire the intricate and beautiful models.

27. Sacristy
This small chamber is used for storing the altar vessels and vestments used in the four chapels on the first two floors of the temple. Before and after every service it is a hive of activity, but otherwise it is treated as a large closet.

28. Triforium
During popular services, this long gallery holds the overflow from the pews below. The southern balconies are also known as the Moon Con- tina, for the temple choir often performs from their rails during services. A lot of traffic passes through this long gallery at all times of the day and night. Custom requires speaking in muted voices to preserve the quietude of the sanctuary below.

29. Cimeliarch
This well-guarded chamber serves as the church’s main treasury, where holy relics and other valuables are stored. The sole entrance is physically and magically locked and trapped, and only the most senior priests are aware of what treasures are stored within.

A watchtower whose name and history is known only to Naneatha sits duty within. At first glance, this mirror seems unremarkable. Only if one stares into the reflecting glass for several rounds do the images captured within its surface seem to change. Although the mutation of the images perceived varies from individual to individual, most agree that the mirror reflects the viewer’s inner self-perception.

The mirror is known as the Sojourner’s Portal for its more powerful magical properties. By means of a silently uttered command word known only to Naneatha and a few of her most trusted advisors, the mirror can be employed as a gate to specific locations in the Realm of the SRV. Rumored destinations include the halls of Undermountain in the vicinity of Elistare’s Promenade on the third level, the Moonmaidens’ Hall in Murann, the House of the Lady in the Immense, the Temple of Silver Stars in Silverymoon, and a legendary city of Selaine-worshippers in the South (commonly thought to be Myth Drannor in the heart of Avern or the ruins of Minnoragan along the shores of Lake Wring).

During the chaos of Halaster’s Harvest in the Year of the Gauntlet (1369 DR), a crimson death mist and a trio of vampire mists escaped from the mirror and began stalking the inhabitants of the House of the Moon before Naneatha managed to redirect the gate. (Clergy of the Temple of Old Night in Calimshan would be very aggrieved to learn exactly who was responsible for redirecting a small horde of monsters into the crypts beneath their temple—a horde that included a pyrohydra, a sahuagin patrol, an ettin, and two trap mists! While the vampire mists were quickly destroyed, the crimson death mist escaped into Waterdeep’s sewers and was never found.)

Little is known about the gate beyond the fact that it is a potential weak spot in the temple’s defenses even though it is supposedly a one-way gate.

31. Dormitory of the Called
This long hall houses aspirants (those training to be priests) and acolytes (low-ranking priests) in a long row of bunks separated by chests of personal effects and thin curtains for privacy. Thirty-two S finalists can reside in this chamber at any given time, and the room is usually fully assigned.

During the day, half a dozen priests and aspirants can usually be found here enjoying a few moments of quiet solitude. During the night, over half the beds are always occupied, but never are all the bunks full, since temple duties continue through all hours of the night.

32. Conversation Chamber
This open space serves as a lounge and place for quiet conversation by members of the clergy. Comfortable chairs and benches are scattered throughout the area, and an informal protocol recognizes no rank while within the demesne.

At any time except during services or in the wee hours of the morning, this chamber is filled with between 10 and 20 priests relaxing during their free period. Many read, some chat, and others play a wide variety of games. (Lanceboard, a variant of chess, is the most common choice, and no gambling is permitted.)

Passing guard patrols stick by here as often as possible, ostensibly to check for anything untoward, but in practice to join in the fun.

33. Western Cells
These three chambers serve as sleeping quarters for the junior mid-ranking clergy. Between 6 and 12 priests reside in each chamber, and the chambers are only slightly less austere decorated than the dormitory of the Called.

Guard patrols stick their heads in each chamber at least once per hour, but otherwise these rooms are typically unoccupied as their inhabitants have numerous duties that keep them busy elsewhere.

34. Bestiary of Lycanthropes
This open space is hung with several tapestries depicting various types of lycanthropes employing their abilities for the common weal. According to legend, any werewolves who sleep at the western end of this chamber will be able to control their transformations for the next 24 hours.

Guard patrols pass through this area frequently on their way to the minstrel’s gallery. Lycanthropes are a much rarer sight.

35. Great Library
The Great Library of the House of the Moon is one of Waterdeep’s greatest halls of learning, rivaled only by the Font of Knowledge, the House of Wonder, the Tower of the Order, and New Olamn. It is the preeminent source of information on astrology, cartography, lycanthropy, navigation, and all things maritime. Although the Hall of Maps and the Hall of Exploration are considered part of the library as well, the main reading room is known simply as the Great Library.

The Great Library contains rows upon rows of towering bookshelves and its walls are completely lined with books from floor to ceiling. A carefully worked wish made long ago enables anyone within its confines to levitate at will, allowing access to shelves well out of reach from the floor. (Horizontal motion is possible only by pulling oneself hand-over-hand along a shelfbelt, a practice which is frowned upon.) Many an ambitious scholar chooses to penume tomes of interest in midair, and the library is often bustling with floating academics bumping into one another in flight. Lighting is provided by multiple cauldron light spell cast on the four pillars of the room and on its ceiling that emanate a soft, blue-white glow.

Between 10 and 30 scholars may be found in the Great Library at any time, even in the wee hours of the morning. Wizards are frequent visitors, as are ship’s captains, rangers, and bards. Spellcasting, aside from minor cantrips such as read magic, copy, or write, and weapons are forbidden. The curators still discuss the ill-fated afternoon when Maelin of the Dragon Tower and Tessadar Hulochorn got into a staring match that lasted until moonrise and shudder at the thought of the damage their spells could
have done. Significant damage to the library was inflicted over 30 years ago during an impromptu duel between Lorgar Roaringhorn and Kelvar Helmfist, but those families have since made reparations worth many times the destruction they caused.

Eight elderly clerics of Selune serve as curators in this chamber and the adjoining Hall of Maps and Hall of Exploration. Between two and four are on duty at any given time. Legends and tales of the peoples and mimic lurking among the libraries are believed to be pure fiction. Guard patrols are not welcomed by the grumpy curators, and they rarely do more than stick their heads in for a moment or two.

36. Hall of Maps
Part of the Great Library, this chamber houses the extensive collection of maps acquired by the House of the Moon. Maps of nearly every known land and city in Faerun are stored in ornate tubes of ivory and bone and stored lengthwise on the crammed shelves. Notable omissions from coverage include Evermeet, Neverwinter, and Elendriel. There are even a few prized maps of the Hordelands, Kara-Tur, Zakara, and Matica. None of the tubes are labeled, and only the near-perfect memories of the curators (enhanced by a shared necklace of memory enhancement) allow the retrieval of any particular map from the vast archive. The curators have been known to "forget" the location of a map to guard against the suspicion of individuals or events.

Between six and eight researchers can commonly be found in this chamber at any hour of the day or night. Guard patrols are infrequent and respectful of the scholarly atmosphere.

37. Hall of Exploration
The Hall of Exploration has more in common with a maritime museum than a library of books and maps. The shelves of this chamber are lined with barometers on gimbals, compasses on binnacles, clinometers, sextants, barographs, and other navigational instruments. Rare artifacts from legendary explorations, such as the Haarker of Sossore recovered with Dabron Sashenstar of Baldur's Gate in the Year of the Prince (1357 DR) during his voyage to the near-legendary country of the Soozim (Sossore), are exhibited in formal cases.

Between four and six researchers can commonly be found in this chamber during the day and early evening hours. The Called also frequent this room when studying the writings of the faith. Guard patrols are more common here than the neighboring Hall of Maps or Great Library since this room serves more as an overflow reading room than a true library.

38. Hall of Long Thoughts
This long, quiet hall is bereft of adornment. Because it is encircled by bustling Waterdeep, there are few locations in the neighborhood surrounding the Moon that are so quiet. The walls are lined with round, contoured benches. Instead, members of the clergy who wish a peaceful stroll perambulate up and down this long corridor and past the doors of the cells of the senior priests (39A–F). Guard patrols are infrequent, and they observe the strictest silence in this hall.

39. Cells of Selune
These simple cubicles are entered from the Hall of Long Thoughts. Each chamber serves as the private quarters of a senior priest of the House of the Moon. While the exact contents vary from cell to cell, most are simply furnished with elegant, well-crafted, and comfortable items. Most dwellings contain a small bed with a thick mattress, a locked chest of personal belongings, a wardrobe, some tapestries, thick carpeting, and a chamber pot.

The largest cell (39A) was used as a dormitory for honored visitors until the Time of Troubles. During that time, the Dark Dancer masqueraded as Selune, and the true avatar of the Moonmaiden was imprisoned in this room. After Naneatha and the rest of the clergy discovered their egregious error and Shaz was defeated, the priests of Our Lady of Silver rededicated this cell as the Chapel of Hidden Truths as part of their penance. Selunites who feel out of touch with their goddess retreat to this room in search of spiritual renovation. It contains only a handful of prayer mats and a shimmering globe of moonlight that levitates unsupported except for the will of Selune.

Three much of the third level, guard patrols are infrequent at best, and they rarely disturb the sanctity of this chamber or enter the quarters of the senior clergy.

40. Hall of Wind and Waves
This grand hall is one of the most fantastic sites in Waterdeep, although it is commonly known only among the nobility, sailors, and devotees of Selune. The transept leads from the Grand Stair to the great mirror known as the Eye of Selune. The long hall leads from the Chapel of Eternal Hope to the Great Library.

On the west end of the transept, the large main hall is filled by a crystal disk (40A) over 15 feet in diameter. Obscured from view by those below by a permanent illusion, this window in the floor permits a grand view of the Church of the Moon and Stars below. A similar crystal disk in the ceiling provides visibility to the fourth floor and roof.

At the west end of the transept, the Eye of Selune (40B) is a gigantic mirror framed by deep purple curtains. The circular mirror appears to be cracked and aged, and it is circumscribed by a 6-inch-wide border inscribed with arcane runes. Any priest of Selune trained in its use can employ the Eye of Selune as an extremely powerful scrying device. Any part of the Realms illuminated by the light of the moon can be scryed by means of the mirror. Unlike a wizard's crystal ball, the chance of locating individuals is independent of how well they are known. Instead, the chance of success is proportional to the phase of the moon (in other words, 100% on nights of a full moon, 50% on nights of a half moon, etc.). Another difference is that there is no limit, non on the time in diameter, and the viewing period can be as long as desired—as long as the moon is in the sky at the location to be scryed.

Anyone who starts from the center of the crystal disk (40A) and walks north to the Great Library triggers a spectacular illusion. The traveler gets the sensation of standing on the deck of a sleek Waterdhavian twin cnootoon a moonlit night as it flies across unknown seas in a stiff breeze. Howling gusts of wind blow the individual about, and pounding waves crash on board the deck. Spectacular sea monsters can be seen surfing in the distance and dragons soar overhead. Simultaneously, the individual is subjected to the magical effects of an emotion spell that creates an intense feeling of exhilaration. Sailors with 40 years of sailing experience swear there is nothing more exciting than a ride down the Hall of Wind and Waves. The illusion is slightly different for every explorer who ventures down the hall, and even if one walks alongside a companion, during the "ride" there is a feeling of complete aloneness. A dispel magic or similar incantation prevents the illusion from beginning for one turn, but only a properly worded wish could actually end the show permanently.

41. Chapel of the Full Moon
This shrine serves the clergy members as their private worship chapel, while the Church of the Moon and Stars serves the faithful among the general populace of Waterdeep. The nave leads from the Hall of Wind and Water down to a small door and altar. The focus of the shrine, however, is the large circular mirror that fills the transept and dominates the entire shrine. On more than one occasion, every worshiper present has been bathed in moonfire emanating from the "Little Moon." The ceiling of the chapel is a hemisphere made of opaque glassed-tile glass that becomes translucent only when the moon shines down on the chapel. Its highest point is 40 feet above the floor beneath the "Little Moon."

42. Almaril
This small chapel serves as a storage niche for ecclesiastical vestments. Over 50 robes of varying size and rank are hung from stout wooden poles and pegs. Each vestment is worth between 10 and 100 gp in raw materials alone. Passage amidst this room is severely hindered by the hung garments, and hiding among the clerical garb is a simple manner as well (+50% to hide in shadows, for both thieves and nonthieves).

43–47. Garrison of the Order of the Half Moon
These five dormitories house the Order of the Half Moon when they are not on guard duty. Each crusader has a bunk and a chest of personal effects as well as a sword or other weapon. The largest room (46 and 45) house most of the company, while the smaller rooms (46 and 47) house the commanders of the crusaders.

48. Privy
This small chamber serves as a unisex privy for the clergy as well as scholars visiting the Great Library. Like the privies on the floors below, waste disposal is accomplished by means of a carefully tended green slime.
49A-D. Western Dorms
These four dormitories house the more senior mid-ranking clergy. Though not very spacious, these rooms are slightly more luxuriously decorated than the bedchambers beneath them and feature paintings and tapestries on their walls, thick carpeting on their floors, and comfortable mattresses on sturdy beds (usually bunks) for sleeping. Between four and six priests reside in each chamber.
Guard patrol sticks their heads in each chamber at least once per hour, but otherwise these rooms are typically unoccupied as their inhabitants have numerous duties that keep them busy elsewhere.

50. Hall of Ascendence
This grand hall is festooned with frescoes depicting Selune's triumph over Shar during the Time of Troubles. As one walks westward from the grand stair to the crystal disk through which one can see all the way to the Church of the Moon and Stars, the scenes evolve from the grim tidings of war to the renewed hope of peace and a waxing moon. There is an uplifting theme to the murals that unconsciously draws one up the stairs to the Dome of the Moon. The roof of the eastern half of the room over the grand stair is sloping, transparent glassstealed glass.
Guard patrols are common in this grand hall, as are junior priests running messages to and from the temple floors below.

51. Chamber of the Shard
This spacious chamber houses the most precious work of art in the entire temple. A life-sized statue of a Shard of Selune assembled from 10,000 tiny motes and held together by magic sways and glitters in the center of the room. The Moontone Shard, as the masterpiece is known, is easily worth 100,000 gp, assuming a buyer could possibly be found. According to legend, the Moontone Shard will animate as a glassstealed gnome (identical to an iron golem in abilities) if the House of the Moon is ever invaded by a force of attackers. The roof of the western half of the room is sloping, transparent glassstealed glass.
Guard patrols are common in this room, and Knights of the Half Moon are stationed here at all times.

52. Back Passage
This narrow hall sees frequent use by lesser-ranking clergy hurrying to and fro. As with much of the fourth floor, guard patrols are relatively common along this passageway.

53. Priory
This small chamber serves as a priory for the Priests of the High Moonlight. Like the privies on the floors below, waste disposal is accomplished by means of a carefully tended green slime.

54. Hall of Learning
This long hall serves as both a teaching hall and weapons practice arena for the clerics and silverstars (specialty priests of Selune) in the clergy. Hundreds of weapons and shields are hung on the walls, and benches sufficient to hold 60 students can be pushed against the walls or placed in rows for a proper lecture hall. Religious classes are held in the morning, martial training is held in the early afternoon, and collegiate-level general classes are held in the late afternoon. Only the religious and martial training classes are required, but most junior priests use the opportunity to broaden their general knowledge as well if their duties permit. Guard patrols are frequent when this room is not in use; when the hall is in use, 10 to 30 junior priests and one to three senior priests are typically present. The roof of the western half of the room is sloping, transparent glassstealed glass.

55. Moontable Room
This grand chamber is dominated by a white marble table a full 20 feet in diameter. Using this chamber as her office, Naneatha administers the day-to-day functioning of the temple. Over half a dozen priests are in attendance on any typical day, and countless couriers bustle hither and yon. When not in use as a vast administrative office, the Moontable Room has served as a "peace table" of sorts for various powerful groups in Waterdeep to work out their differences. Through the tireless efforts of Naneatha and her assistants, not a few noble families and powerful guilds have laid to rest their feuds at this table after centuries of rivalry. Guard patrols pass through this room less than once per hour.

56. Antechamber
This modest chamber is decorated with religious scenes. The roof of the eastern half of the room is sloping, transparent glassstealed glass. Piles of comfortable pillows laid over an exceptionally plush, thick carpet beckon passersby into their embrace, and several chandeliers dance about the chamber.
This chamber is used on rare occasions by Naneatha to entertain private visitors. Normally it is unoccupied except for Naneatha's frequent guest and closest ally—Lanuine, the dragonborn of Lunanime. Guard patrols pass through this room less than once per hour when Lunanime is known to be absent from the temple. Otherwise, they pass through no more than once per shift.

57. Private Quarters
This room is Naneatha's private chambers. Numerous wardrobes that hold Naneatha's vast collection of fine dresses line the walls, and a circular bed floats in the center of the room, slowly spinning. (It lowers and raises itself upon command by Naneatha.) The roof of the eastern half of the room is sloping, transparent glassstealed glass. Naneatha can rarely be found here except late at night, as her responsibilities occupy her from dawn to midnight. On the rare occasions she does get some time off, she can often be found lying on her back on her bed gazing up at the moon and stars. Guard patrols never enter this room except in case of an emergency.

58. Bathing Pool
This private bathing pool is raised several feet above the floor and hewn from pure marble. The water is constantly refreshed by the decanter of endless water permanently embedded in the floor of the pool. Excess water is drained by a series of dwarven-manufactured pipes into the sewers. This decanter has an additional enchantment allowing whoever touches it to adjust the water temperature from freezing to boiling. The roof of the eastern half of the room is sloping, transparent glassstealed glass.

59. Grand Balcony
One of the most delightful views of Sea Ward and the mountains to the north of Waterdeep can be had from this magnificent balcony. A row of short, turreted pillars with drip-tables extend the balcony 30 feet past the balcony, and during gales, the urns are sometimes removed to allow city-gazing guests to rest their drinks on the pillar tops or use the pillars as makeshift benches. Walls of moonlight spring up at a moment's notice if any interloper attempts to land on the windswept terrace, but normally this balcony is guarded by the bustling and bustling of the City of Splendors. Guard patrols are frequent on the excuse that it is necessary to observe the city going on outside the temple for security reasons. In truth, even crusaders enjoy the view.

60. Dome of the Moon
The roof of the House of the Moon is a grand square terrace capped by a magical hemisphere of moonlight. The Dome of the Moon is the capstone of the House of the Moon and a shining beacon on Waterdeep's gleaming skyline. The hemisphere was constructed from overlapping walls of moonlight and wall of force spells combined with a series of carefully warded wishes. Normally the Dome of the Moon is a shimmering, permeable tapestry of swirling, pearl-white force. At the will of Selune or the Priestess of the High Moonlight, the entire dome can become as impassable as a wall of force or vanish entirely, opening the entire terrace to the heavens.
The four corners of the rooftop terrace are constructed from fantastical interlocking white marble tiles carved to resemble various phases of the moon and surrounded by a low stone wall. A permanent incantation causes anyone treading off the terrace to be enchanted with a feather fall incantation unless they consciously refuse Selune's boon. The northeast terrace is often used to stable the temple's small herd of aspere when they are not gallivanting through Waterdeep's skies.
Within the dome grows a temple garden crisscrossed with pebbled paths, a common feature of Waterdeep's religious structures. However, unlike most such greenhouses, the Moongarden is composed entirely of plants cultivated on the heavenly body bearing the Moon Maiden's name. These moon plants require a constant cool temperature rarely exceeding 60°F, and, as a result, Naneatha only causes the dome to vest for more than a moment on cool summer nights. Those privileged enough to have enjoyed this rooftop bower swear that it is far larger than
apparent dimensions would allow. More than one besotted dandy has stumbled about the arbor for hours in search of the stairs to the privy. The Dome of the Moon is carefully tended at night by half a dozen horticulturists, and its confines are only infrequently disturbed by guard patrols. On nights of the full moon, services are performed at the center of the Moongarden after Naneatha dispels the dome. After the ceremonies are concluded, many of Selinite's faithful retire to private pursuits beneath the shady boughs of the moonplants.

61. Cellars and Crypts

Accessible only by means of the back stairs on the ground floor, an extensive warren of cellars and crypts honeycombs the earth beneath the House of the Moon. (These tunnels and chambers are not mapped or detailed and are left for the DM to devise.) The temple catacombs are known to include numerous burial vaults, storage chambers, armories, wine cellars, and magisterial guardians. There is at least one connection to the sewers of Waterdeep (the branch accessed by means of the surface shaft at the mouth of Sharna's Flight where it joins the Street of Whispers).

Adventure Hooks

- The minions of Shar under the command of the Dark Ranger, Lord Vannak Moonstar, have suffered many setbacks over the years in their never-ending war with the Selinites of Waterdeep, but they have never been truly defeated. Since the Time of Troubles, the followers of Shar have been building a secret temple in the depths of Undermountain and forging alliances with the Deep Temple of Dark Hope (a temple of Ithandul) led by Thalander "the Mad." On the twelfth anniversary of the Fall of the Gods (in the Year of the Tankard), the Lady of Loss reveals to Lord Vannak that his hated foes in the House of the Moon have in their possession a precious relic of the Sharran faith lost during her "temporary setback" (her defeat by Selinite during the Time of Troubles), and she charges the Dark Ranger and his followers to recover the artifact, known as the Rod of Oblivion, from the vaults of the House of the Moon. The relic is a 3-foot-long rod capped with a fist-sized dark emerald. Its powers are unknown, but its touch is reputed to duplicate the effects of touching the River Svyx on the Lower Planes.

- Lord Vannak immediately begins a threefold plan to recover the Rod of Oblivion. To begin with, Sharna's followers begin kidnapping adventurers who dare to delve into the depths of Undermountain, and Lord Vannak then casts quest spells on them to recover the Rod of Oblivion. Second, Lord Vannak recruits a contact among the Unseen (see inhabitants, above) to influence its collar (a plot that will fall flat) until it mentally casts the artifact for him as well. Finally, the Dark Ranger directs his agents in the City of Splendors to spread rumors of an ancient Netherese rod hidden in the catacombs of the High House of Stars (which are known to adjoin those of the House of the Moon). Shara's malevolent high priest is confident that none of his schemes will result in the theft of the ancient relic and that once the artifact is removed from the House of the Moon his followers can recover it with ease.

- The PCs can become involved with Lord Vannak's plots in a variety of ways. They may be hired to locate the Rod of Oblivion after a foolish foray into Undermountain. They may be unwittingly hired by Khnarek to create a distraction in the House of the Moon while the doppleganger explores the temple vaults. They may seek the lost vaults of the High House of Stars searching for the legendary stave, flee from Lady Alathene, believing her to be a lich, and then stumble into the catacombs of the House of the Moon where they are confronted by a Selinite guard patrol. Regardless of the success of their efforts, it is likely the PCs will be implicated in the relics' theft (which is successfully stolen as a result of one of Lord Vannak's stratagems and charged to recover the artifact by Naneatha Suiril or face a harsh sentence in Castle Waterdeep's dungeons.

- While the PCs are visiting the City of Splendors, a virulent plague borne by rats breaks out in Waterdeep's Dock Ward. The plague is quickly contained by the city's priests, but before it can be eradicated, the Watch discovers a series of grave mischief at the temple and recovers the artifact. One of the victims is a fondly remembered acquaintance of one of the PCs, and when the PCs inquire about her death with the overworked district Watch commander, they are summarily deputized and ordered to investigate the deaths.

- The PCs slowly uncover a much larger conspiracy. The plague was spread by a colony of wererats in the cult of Talona. Their culpability was ferreted out by the Eyes of the Evening, a sisterhood of wercats who pay homage to both Shareas and Selinite and who secretly patrol Dock Ward in the guise of ladies of the evening. Before the Watch could strike, however, the identities and antics of the individuals were sold to the Talontar by a traitorous priest in the House of the Moon who has himself been infected with the rodent variant of lycanthropy. One by one, the naten picked off their hated enemies, including the friend of the PCs.

- Depending on the course of their investigation, the PCs can proceed in a variety of fashions. One likely conclusion is a careful infiltration of the House of the Moon in search of the rogue priest before he is "spooked." Another alternative is the discovery of a plot by the Talontar to attack the House of the Moon through its cellars (a plot that may be the result of Sharran intrigues in a reprise of history) and wipe out the remaining population of wercats in Waterdeep. The PCs may have to convince Naneatha Suiril and her assistants of the danger and organize a defense of the temple against the planned attack.

- The Moongarden atop the House of the Moon is a delicate ecosystem transplanted from its native world. When an unknown blight infects the garden, the PCs may be asked to travel to the moon (detailed in the Spelljammer campaign setting product Realmspace) by means of the Sogamer's Portal and surreptitiously acquire some healthy samples. The inhabitants of Toril's moon are a paranoid culture who fear an imminent invasion by the inhabitants of Toril, despite all evidence to the contrary. While the PCs are not monstered during their expedition, they are magically traced by the wizards working for Phlandra Alabaster, High Magistrate and Queen of the Leirons. Phlandra seizes the opportunity to begin a "preemptive counterattack" on Toril, and sends her armies through the mirror gate into the House of the Moon right on the heels of the PCs returning with samples of the moon's foliage. With the temple under siege from a completely unexpected attack, the PCs must join forces with the Selinite in repelling the invaders before they overrun the temple and spill out into Waterdeep's streets.
Citadel of Black Ash

The Citadel of Black Ash, located in the eastern half of the Smoking Mountains, is a hidden stronghold dedicated to fallen Gilgeam.

Setting

The Smoking Mountains are a chain of volcanoes that run across Unther from west to east. The eastern branch is dormant, with occasional puffs of steam emanating its vents, but few eruptions. The western branch is more active with two volcanoes in particular, Mr. Fussel and Mr. Temmikant, erupting frequently. At the foot of the range, the Black Ash Plain extends south as far as the Alambur River. Ash from the neighboring peaks covers the broad expanse of rocky volcanic soil with gray soot that darkens to black in the immediate aftermath of each eruption.

Brown dragons tunnel happily through the soft and stone of the lowlands, while a tribe of black-skinned stone giants, known locally as ash giants, lairs in the foothills of the dormant eastern branch. The western branch of the mountain range is favored by fire-loving species such as pyroclasts, lumberjacks, and fire giants, and serves as the burning grounds for Guynorthor—a relatively harmless blind venerable red dragon.

The Citadel of Black Ash is located due north of Firetrees at the head of a broad, sloping valley that runs northeast from the Black Ash Plain. Carved by a long-since-vanished mountain stream, the valley is a powdery basin. The rampart of a high bluff rises up from the base of the cliffs, and the height of the wall is as modestly traced to sink, up to their waists slogging up the vale, and deep sinkholes are common. The only safe way for creatures smaller than a giant to navigate the treacherous valley is with footgear similar to the wide-bottomed snow shoes of lands in the far north.

At a three-mile long vale is inhabited by huge scorpions that skitter across the surface of the ash and giant ant lions that build tapering pits in the loose soil and wait for prey to fall in. These vicious predators hunt passersby and the dust rats (a type of prairie dog) that burrow throughout the dust. The dust rats prey on grubs which, in turn, feed on the lichens and mosses growing beneath and on the surface.

The Citadel’s entrance at the head of the vale is carved into a sheer mountain face atop a small, unremarkable ledge and hidden beneath a looming outcropping of rock on the mountain’s flank. Grim iron doors forged from blackened steel to resemble some otherworldly heretofore state out over the ash-covered vale unchallenged, as they have for innumerable years.

History

Millennia ago, a thousand years before the founding of Unther, dwarves who lived at the foot of Bright Lake (as it was then known) branched off from their ancient mines played out. One such clan wandered west and south to a volcanic range beyond the Alambur Sea, seeking pits of molten lava in which to forge artifacts of incredible power with its rune magic. While exploring a twisting maze of lava tubes that led into the bowels of the range, the dwarves awakened a great wyrm from its centuries-long slumber. Vulpomyscan, as the great brown desert dragon was known, quickly devoured the clan’s bravest warriors and then enslaved the rest. For centuries, the dwarves and their descendants labored to carve their demonic master a citadel worthy of its power. In the bowels of the range, the Stout Folk molded the wyrms a hoard of priceless diamonds and other precious gems unrivaled by the richest kings of the era. Within six generations, Vulpomyscan had created a cult of faithful worshipers who labored to fulfill its every need.

While the dragon brooded over its ever-growing hoard and its dwarf minions worked tirelessly in the mines below, the world beyond the stronghold was slowly changing. Unthalas, City of Gems, was founded by the god-king Enli and his people, and the Untheric Empire slowly spread west and south throughout the region. Eventually there came a time when the villages of the humans began to encroach to the territory Vulpomyscan considered rightfully his. The great brown wyrms fled forth to raid and plunder the homes and fields of the intruders, and terror flew in his shadow along the basin of the River Alambur. The gods of Unther were not amused, however, and Manduk the Justice Bringer set out to challenge the wyrms. In the skies above the Black Ash Plain the god-king and the wyrm fought in a clash of titans, while below, amidst the ash, the armies of Unther met the dwarves of the Wyrms’ Legion. When the soil had settled, the wyrms corpse had sunk into a sea of ash with the bodies of its dwarf slaves. Manduk and the surviving remnants of his once-great army plundered the wyrm’s hoard and returned to the court of Enli in triumph.

For centuries thereafter, the Citadel of Black Ash, as the wyrms regard had come to be known, lay unoccupied save for the occasional beast or monster who took up residence. Its location nearly unreachable and its wealth plundered, the fortress was forgotten by history save for a brief mention in ancient ballads and forgotten. Not until a thousand years prior to the erection of the Standing Stone was the citadel reoccupied. Gilgeam, son of Enli, rediscovered the site of Manduk’s ancient victory during a tour of Unther’s lands in preparation for the day when he would inherit his father’s crown. Gilgeam’s great deeds being first-ten, Gilgeam directed a small group of soldiers to retire to the long-forgotten citadel and there create a permanent archive of his triumphs. For centuries the disciples of the Father of Victory and their descendants transcribed the murky and moldy records of Unther’s early history, subsisting on the simple food and water they could conjure with their spells. Few in number to begin with, the small community in the mountains had virtually no contact with the outside world for centuries and its numbers slowly dwindled. In the Year of the Fist (1311 DR), the annual visit by a courier from Unthalas brought the Great Plague of the Inner Sea to the isolated community. Within a week, the Citadel of Black Ash was once again abandoned.

Not until the Year of the Serpent (1359 DR) did the followers of Gilgeam reoccupy the ancient fortress. Fleeing the rebellion that had engulfed Unther in the aftermath of Gilgeam’s destruction by Tiamat, a few priests of the fallen god-king and their slaves managed to reach the abandoned complex undetected. The priests immediately reconstituted the abandoned halls to their absent deity and put their slaves to work in the mines below.

Today, the Citadel of Black Ash is a dark fortress of grim-faced priests who chant endless dirges to their fallen lord and plot their bitter revenge against the peoples of the surrounding lands. Slaves in the mines below produce a steady stream of gems and precious metals while others tend large fungi farms that had spawned untended since the time of the dwarves. The Gilgeamites have allied with a large clan of fire giants from the southeastern end of the range and another mountain region. With the recent response to their prayers (believed to be from the lost-silent Gilgeam, but actually the Mulhorandi deity Set masquerading as the fallen god-king), the Gilgeamites are counting the days until they can return in triumph to re-erect the sigurants of Unthalas.

Inhabitants

Although the remaining followers of Gilgeam are consumed with thoughts of greatness, their actual numbers are fairly small. Nearly 60 clerics and mariners (specialty priests of Gilgeam; see his entry in the Mulhorandi and LA Ash sections) have gathered into a strict hierarchy, presiding over life in the temple. Over 200 Lords of War and Victory (an elite order of crusaders) form the core of the Army of Gilgeam Reborn. In the tunnels beneath the citadel, nearly 1,000 slaves labor in backbreaking misery. Their numbers have already dwindled by half from their original strength. At last count, 12 fratriarched guards had joined the temple’s forces as Lord High Autarch of the First Rank Irankhesh: Lord High Autarch of the First Rank Irankhesh (LE hm P[Gilgeam19]) was the high-est-ranking priest of Gilgeam to survive Unther’s disintegration, and the resultant strain has taken a noticeable toll on his health and sanity. The Lord High Autarch is a short, well-muscled man in his late fifties. Although sooty skin is normal for one of Mulan descent, the priest’s wan complexion and sunken eyes suggest one who is having the life drained from his very core, and the aged priest suffers frequent epileptic convulsions and bouts of madness. Unbeknownst to anyone save his second-in-command, the leader of the Irankhes is being slowly leched of life by his current slave consort—a nighthunter in the service of Set (a Setite specialty priest) skilled in the use of insidious poisons. Irankhesh is truly loyal to Gilgeam and would willingly sacrifice his life to bring about the return of his lord. If he knew that Set was attempting to co-opt Gilgeam’s mantle, Irankhesh would willingly ally with the hated cult of Tiamat to drive out the foreign interloper. To date, however, the weakened priest has been an easy patsy for the Lord of Evil, so strong is his need for Gilgeam to return. Set’s masquerade can not succeed indefinitely with a true believer, so the Lord of Evil is slowly undermining his authority and his hold on life.

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Lord High Commander of the First Rank Enratham Hok ump: Lord High Commander of the First Rank Enratham Hok ump (NE hm P"Gilgeam"; actually Set 13) was a mid-ranking priest in the church of Gilgeam prior to the god-king's destruction by Tilmar. When news of the defeat of Unther's god-king spread like wildfire throughout the realm, he fled, intent on surviving the trek. Within a few days, Enratham's immediate superior fell victim to one of the valley's sinkholes (with a little help), and the opportunistic priest had firmly ensconced himself in a position of power. The newly promoted Lord High Commander quickly discovered that life in the Citadel of Black Ash was directly and bluntly different, in the best of days, and he chafed to return to his former position of affluence and luxury. Not until the Year of Staff (1366 DR) were Enratham's prayers answered. The exiled Mulhorandi power set surreptitiously contacted the fickle priest and promised him great power and wealth if he would make his way up the strange, twisted path of Gilgeam's struggling cult. Enratham agreed without hesitation and has labored ever since to prepare the sect for its eventual subversion by Set.

Lord High Captain of the First Rank Drakophikon: Lord High Captain of the First Rank (1E male dragonborn W9/C12) Drakophikon is the commander of the Lords of War and Victory and the only nonhuman among the surviving clergies of Gilgeam. When the Gilgeamites arrived at the Citadel of Black Ash, they found Drakophikon awaiting their arrival in front of the temple's massive portals. The dracophim was claimed to be an emissary of the fallen god-king chosen to lead them to their inevitable victory. Nonplussed by the monster's appearance, Irakhesh was unable to employ any spells to verify the creature's truthfulness. Instead, the Lord High Aurchr tested Drakophikon's knowledge of Gilgeam's teachings and did not find him wanting in any regard. Ever since that day, Drakophikon has been a towering presence in the temple's hierarchy with nearly limitless power. He has consistently drilled the Order of Victory. The true story behind Drakophikon's strange arrival is a matter of conjecture. The most likely explanation is that he is a fallen priest of Gilgeam who was reincarnated as a dracophim and forced to live the life of a hermit in a remote part of Unther. If this is true, when Gilgeam's remains reach a dead end, their followers choose to follow him, and he has, indeed, seemed like a gift from the gods. Lending credence to this explanation are ancient tales that tell of the time when Unther's dynasty would fall and its rebirth would be heralded by a Chosen of Enith who would be endowed with the strength of a lion and cunning of a wyrn. Strangely, Set's minions have made no move to disturb Drakophikon, a fact that has built up a formidable power base among the citadel's Lords of War and Victory. Also, Drakophikon has received priestly spells since the sect's arrival—several years prior to the commencement of Set's machinations.

Nanna-luna the Merciful: Nanna-luna the Merciful (CG hf fl [Academi17]) is secretly a priestess of Ihtar (Iis) and the unspoken leader of the slaves imprisoned beneath the Citadel of Black Ash. When Irakhesh escaped the chaos of Unthalass with a small army of followers and slaves, Nanna-luna took it upon herself to infiltrate the group and discover its destination. Wherever she finally reached the Citadel of Black Ash, Nanna-luna realized she had no hope of surviving a return trek to Unthalass alone, and instead she chose to enter the mines with the rest of the slaves. Ever since, the young priestess has striven to see to the community's well-being in the face of unbearable cruelty on the part of the Gilgeamites overseers. Five years ago Irakhesh became aware that Nanna-luna was the unofficial leader of the slaves, but he chose not to reveal this insight to anyone but Drakophikon, who also kept it to himself. The two agreed that the ranks of the slaves were dwindling and that the efforts of Nanna-luna were prolonging the lives and usefulness of those who remained. Around the same time, Nanna-luna began to despair of ever seeing the sun again or saving the lives of any of the slaves for whom she had assumed responsibility. However, less than a year ago, the young skyeweaver (specialty priest of Iis) began to have visions of a beckoning passage to the surface lit by a shaft of moonlight. Although she has told no one of these dreams, Nanna-luna believes that her message, Nanna-luna, the long-vanished godde of the moon and the Ihtar, is heralding her return to the world after a long absence. Her rediscovered hope has energized Nanna-luna, and she now awaits the unfolding of the events revealed in her vision.

Daily Life
Life in the Citadel of Black Ash is one of dreary repetition and drudgery. The surviving clerics and marines are consumed with maintaining an unflagging chorus of chants pleading for the return of their fallen lord. Night and day the slaves labor, serving the temple's ever-increasing needs of food and drink. The temple's army is kept in a state of extremely high readiness by their charismatic commander, and most are perpetually on the edge of nervous exhaustion. If not for the spells and leadership of their commander, it is likely the unit would have collapsed long ago from pure exhaustion. Despite the frequent baths and the efforts of its high priest, the temple's army is kept in a state of near constant readiness. The guards on the temple's outer walls are always on the alert, constantly checking the area for any signs of danger or new threats.

The Lords of War and Victory are kept in a state of extremely high readiness by their charismatic commander, and most are perpetually on the edge of nervous exhaustion. If not for the spells and leadership of their commander, it is likely the unit would have collapsed long ago from pure exhaustion. Despite the frequent baths and the efforts of its high priest, the temple's army is kept in a state of near constant readiness. The guards on the temple's outer walls are always on the alert, constantly checking the area for any signs of danger or new threats.

Key
The Citadel of Black Ash bears the hallmarks of being designed by dwarves for a dragon that did not like to play fair. Gilgeam's scribes modified the basic design of the complex to fit their own use, and the current occupants have made no changes at all except to expand the mines below.

All corridors and rooms are carved from the surrounding granite with neatly rounded corners and vaulted ceilings that rise to 25 feet at their apex. The massive double doors are reinforced throughout, the complex east of the crusader is also one of dull repetition. Martial drills are held at dawn and at dusk down on the plains below the valley. The rest of the order's day is consumed with endless patrols of the temple, tunnels, and surrounding terrain and guarding the slaves at work in the mines. While the lords of War and Victory can maintain the current pace of activity among their troops remains open to question, and Drakophikon has been counseling Irakhesh to select a target to attack as soon as possible.

The temple's army of slaves is being pushed hard and too long for their rapidity dawdlers to remain effective. After seeing the light of the day, they labor 12 to 14 hours a day in catacombs beneath the temple. Too exhausted to rebel, many routinely collapse even on the relatively light duty of tending the temple's subterranean farms. Their dwindling numbers will soon require the leaders of the faith to seek new slaves among Unther's impoverished masses.

1. Entrance Ledge
The cliffside entrance to the Citadel of Black Ash is a good 30 feet above the valley floor. Given that the vale slopes steeply up to reach the bottom of the cliff face, there is little possibility of placing a siege engine within range of the entrance. Of course, there is also the little problem of getting equipment and personnel up and down the cliff, but in the day of Vyptymcsan this was easily solved by the dragon himself, who simply employed his massive claws to climb the cliff wall while carrying the desired goods up or down in his gouth and/or tail. Careful inspection of the cliff face reveals that the weathered grooves in the stone were hewn ages ago by the claws of a gargantuan beast. For reasons lost to antiquity, the blackened iron doors at the entrance are carved so as to resemble a menacing fiend staring out over the valley.

The scribes of Gilgeam are forced to employ simple levitation spells to ferry goods up and down the cliff face. Fortunately, Gilgeam was aware of this requirement, and the god-king always sent a handful of wizards along with the annual shipment of supplies.
The Gilgeamites who fled Urthar's collapse employ rope ladders for access by humans and their ilk; the ladders are normally pulled up to the top of the cliff face. Larger supplies are ferried up or down with temporary pulleys and ropes pulled by the fire giants or flown up or down by Drakophikion.

Four guards (crusaders) are normally posted atop the cliff face in the shadows near the door. The resident dracosphinx enjoys sunning himself on the ledge as well and can usually be found beneath the overhanging mountainside during the day when not otherwise occupied.

2. Great Hall

This grand entrance tunnel is a good 20 feet high with an arched ceiling extending for the entire length. Constructed to allow easy passage for a great wyrm, the walls were once adorned with frescoes depicting Vulpmyscan in all his majesty. They have long since faded, and all that remains is a few faint blotches of color.

One-quarter of the way down the tunnel are two side passages. Twelve guards (crusaders) are usually posted on duty here at all times. Drakophikion has carefully instructed them on the effects of commonly used area-of-effect spells, and they are careful to remain as dispersed as possible. Fifteen feet down the western branch of the tunnel is a large bronze gong that can be heard throughout the complex when rung and which serves as a warning device when the citadel is under attack.

About halfway down the Great Hall is the first of two sets of paired alcoves. Five feet deep and 15 feet across, each alcove shows evidence of having once contained three man-sized statues. No such statutory remains. In each alcove, three hidden slots can be only be opened from secret rooms on the other side of the wall. These chambers were used by dwarf artilleryists wielding crossbows and the like to ambush invaders. Any archer firing from these slots is assumed to have 95% cover. In addition to small horizontally sliding panels in these hidden chambers that opened and closed each firing port, a heavy steel plate above each opening quickly swings down, sealing the port shut with a loud clang. This allowed a dwarven missile to fire and drop, with the portal automatically shutting out any area-of-effect counterspells. While Gilgeam's scribes had little need to defend their habitat, the resident Gilgeamites have refurbished these chambers. Normally but a single guard (a crusader) is stationed in each secret room, but if the temple is under attack, that number is increased to four (three to fire and one to reload spare crossbows).

The ceiling above each of these alcove intersections (2A and 2B) and in the residence chamber outer hall (3A) and the projectiles' quarterm (4A) is actually pierced by a large shaft, 15 feet in diameter, that extends up to the hidden level above. When the complex was constructed, these openings were blocked by a rare draconic spell entitled dragon rock. This rare incantation permanently transformed a large region of stone into air as far as any periphery of dragon was concerned. To all other creatures and things, the stone remained normal, impenetrable rock. This effect allowed Vulpmyscan to stick his head down a shaft and blast away at unsuspecting invaders and then pull back, preventing them from counterattacking. When Gilgeam refurbished the complex, he replaced the dragon rock effect with an incantation of his own devising. A rare, permanent form of the more common passwall spell, Gilgeam's crafting allows the downward passage of all matter and spell effects and the upward passage of light. The net effect is that anyone standing above the shaft can see the passage below and fire projectiles or jump down. Anyone in the passage below sees only rock above and all matter and spell effects are completely blocked.

3. Residence Chambers

These seven chambers were originally constructed by the dwarves as living residences along a corridor wide enough that the wyrm could come and "visit" as it wished. Each chamber housed an extended family and served as a cooking, cleaning, and sleeping area. Small ventilation ducts allow the use of cooking fires in each room.

Beneath this small community of housing is a ring of tunnels connecting each chamber and accessed by a secret trapdoor in the floor. These tunnels were originally constructed by the dwarves in the early days of their enslavement with the hope of outwitting the dragon's oversight when the opportunity came to rebel. Such plans never came to fruition, and the dwarves' descendants eventually came to worship their master. Nevertheless, the tunnels were never filled in, for they served a useful role as escape tunnels for use against an invading foe.

Today these chambers serve as the somewhat cramped quarters of the Lords of War and Victory. The rooms are used as sleeping quarters around the clock, with each shift occupying the rooms for an eight-hour period.

The ceiling above the residence chamber outer hall (3A) is actually pierced by a large shaft, 15 feet in diameter, that extends up to the hidden level above, though it appears to be solid rock from below. A rare spell (see room 2, above) allows the downward passage of all matter and spell effects and the upward passage of light. The net effect is that anyone standing above the shaft can see the passage below and fire projectiles or jump down. Anyone in the passage below sees only rock above and all matter and spell effects are completely blocked.

4. Endless Stairs

This tunnel descends deep into the heart of the mountain in an alternating series of 20 landings and 21 sets of stairs. Each landing is split by a set of double doors. In the time of the dwarves, triangular wooden timbers were placed in each step to form smooth ramps for ore carts, but the wood has long since disintegrated into dust. A single locking bar is located on the south side of each double door on the landing, and the locking bar is held by the locking bar is positioned on both sides of the doors. The dwarves designed the system so they could retreat up or down the stairs. If the dwarves were retreating up the stairs from something down in the mines, they could simply bar each door on the upper side as they ascended, employing a fighting withdrawal. If the dwarves were retreating down into the mines, they could simply bring each bar through the door with them and then bar it on the downside. This simple system is still employed today by the Gilgeamites, and every third landing is guarded by a quartet of guards (crusaders) well versed in this tactic.

At the bottom of the alternating series of stairs and landings is a vast tunnel complex. Composed of naturally occurring lava tunnels, mining shafts first dug by the dragon's dwarf slaves and recently expanded by the Gilgeamites' slaves, and other tunnels dug by creatures of the Underdark that burrowed up to the cavern complex, the mines beneath the Citadel of Black Ash are a nightmare maze of intersecting tunnels and small caves. No one has ever fully mapped these caverns, and they continue to slowly expand. Wandering monsters from the Underdark, while infrequent, are located at time to time by the death screams of nearby slaves and are then hunted down by the Lords of War and Victory.
Cathedral of Emerald Scales

6. Brood Chamber
- Egg
- Sand pit
- Crawlspace above tunnel entrance
- Arrow slit
- Molder holes
- Secret trap door up

1. Wall of the Amphisbaena
- Arrow slit

2. The Forest of Serpents
- Thin poles
- Deep pit
- Pit traps

3. The Emerald Canopy

4. The Sannach Dragon
- Pillar

5. Armory
- Armory slit

8. Prison Pantry
- Cage
- Arrow slit

9. Residence
- Ceiling tunnel
- Holes in ceiling

10. Medusamina's Sanctum
- All other holes and tunnels in floor

2. Laboratory
The Flaming Brazier

Ground Level

1st Level
5. Hall of the Fire Giants

This chamber once served the dwarves in Vulpromyscan's thrall as a crucible and smithy. As such, it is as well ventilated as the residence chambers described above. During the time of Gilgeam's scribes, this chamber was used as a general library for storing the innumerable records transcribed in accordance with the god-king's command. With the arrival of the most recent batch of Gilgeamites, all such records have been hauled up to the second level and stored in the easternmost and westernmost chambers (9A and 9B).

The hall now serves as the lair of the 12 fire giants who have chosen to ally with the Gilgeamites. Typically four (but rarely more than six) of the gargantuian humanoid can be found in residence here at any given time. The giants, in their quarters somewhat confined, favor the fire in the room that they spend most of their time patrolling the surrounding mountain range and hunting for food. The giants serve as guards, equipment haulers, and overseers for the slaves in the mines. They are well rewarded by the Gilgeamites and have little incentive to betray their partners or to believe the promises of infiltrators.

The ceiling in this hall (15A) is actually pierced by a large shaft, 15 feet in diameter, that extends up to the highest level above, though it appears to be solid rock from below. A rare spell (see room 2, above) allows the downward passage of all matter and spell effects and the upward passage of light. The net effect is that anyone standing above the shaft can see the passage below and fire projectiles or jump down. Anyone in the passage below sees only rock above and all matter and spell effects are completely blocked.

6. Summoning Chamber

This ornate room was originally constructed to appear as a sorcerer's summoning chamber. A great double circle inscribed with runes is carved into the floor. Within the inner circle, a five-pointed star is actually engraved into the stone. In fact, this is a permanent illusion. The illusion of an elaborate summoning circle covers a 5-foot-deep pool of fresh, bubbling water. Fed by a deam of endless water enveloped by the surrounding rock (which was shaped in this fashion by means of a stone shape spell), this pool is espelled so as to never overflow. A command of "empty" in the language of brown dragons causes the pool to immediately become bone dry. A command of "fill" is needed to reappear the water and refill the pool to fill accordingly. A command of "cease" causes the pool to cease filling. As he was immune to acid by nature, Vulpromyscan thought it great fun to breathe acid into the pool, thus tinting it as a drinking supply for anyone who foolishly strode into the room. As they do not see the water coming up to guard this room, the Gilgeamites (who know the command words) are careful to always empty the pool before using it to bathe or draw drinking water from it.

7. Chamber of the Recumbent Wyrm

This vast chamber (7A and 7B) is nearly spherical in shape, stretching almost 60 feet from the lowest point on the floor to the highest point on the ceiling, and 40 feet in height from floor to ceiling along the walls. The cavern's unusual construction makes it particularly difficult to maneuver for creatures of less than gargantuian size. The 10 feet of the walls nearest the ceiling and the floor slope steeply at an angle down or up to meet the ceiling or floor.

Recumbent on the sloping floor at the rear of the chamber is a slumbering great wyrm of brown hue on a bed of gleaming treasure. The flanks of this permanent illusion of the long-dead Vulpromyscan rise and fall in a steady rhythm identical to that of a sleeping wyrm. The image is espelled to return within a day regardless of how it is dispelled thanks to a powerful with uttered long ago. Vulpromyscan used the illusion to set up footholds invaders while he attacked at will from the "shooting gallery" above. When Gilgeam discovered this chamber, he returned to the Black Ash Plain and recovered Vulpromyscan's skeleton. The soon-to-be ruler of Unther then returned the skeleton to this chamber and placed it within the body, a burial shroud was found much more fitting for the dead beast.

Within the crescent formed by the wyrm's body stands a towering white marble statue of Gilgeam, Father of Victory, erected by the scribes when they first arrived. This magnificent representation of Gilgeam now serves the resident Gilgeamites as their altar and the heart of the temple. Shifts of eight or more priests (clerics and martineti) continuously rotate through this chamber every few hours, encircling the statue and collectively maintaining a nonstop call unto Gilgeam to return to reclaim Unther's ancient throne.

The gallery corridor above the floor of this room (7B) is marked by a series of wide arches surrounding this entire chamber. When Vulpromyscan dwelt in this lair, the galleries were completely closed off from the chamber below except for the wyrm's dragon rock spell effect. In preparation for the arrival of his scribes, Gilgeam replaced the rock walls with permanent illusions of the same. Much like the shafts described in room 2 above, these allow archers to rain attacks down on their opponents from a position of complete camouflage. Unlike the magical effects below, however, it is possible to fly up to the galleries and pass through the illusionary rock walls; if someone were to do so, these gallery arches would provide entrance to the gallery corridor in front of the scribes' quarters.

8. Scribes' Quarters

These rooms are the only chambers in the complex to have been added after the time of the wyrm. Dug by the Gilgeam's scribes, these chambers served as additional living quarters. The resident Gilgeamites are currently using them to house the clerics and martineti of the temple, again rotated through shifts. The westernmost quarters are reserved for the dracophinax.

9. Shaft Tops

The magic employed in the construction of each shaft is described in the write-up of room 2. In addition to the effects described, Gilgeam added a permanent feather fall effect on living creatures as well. This allowed large troop contingents to drop in behind invaders in the midst of an assault. Today typically only a single guard (cuadril) stands watch at the top of each shaft, but when the complex is under attack, six or more guards armed with crossbows stand ready to attack.

The easternmost and westernmost shafts stand above the hall connecting the various residence chambers (room 3) and above the Hall of the Fire Giants (room 5) respectively. The rooms these shafts are in (9A and 9B) are now crammed with records formerly stored in the Hall of Fire Giants (known then as the Great Library).

10. Grand Chamber

This vast chamber resembles a half-ellipsoid in shape with the ends trimmed off slightly. The high, arched ceiling running the length of this room provided a comfortably large room so that Vulpromyscan could sleep away the ages on a bed of coins and gems on the floor.

The dragon and his hoard are long since gone, but this room is in heavy use as a warehouse and military training area for the fire giants. All shapes and sizes are stacked around the perimeter, and racks of weapons and armor are stored on the eastern end. Passage through a ceiling shaft (denoted by the dashed oval) is barred by the last remaining dragon rock enchantment in the complex proper. The espelled rock is nearly 30 feet thick, beyond which it opens into a shaft roughly 30 feet in diameter. The tunnel heads up along a nearly vertical line to the mountain's long-dormant volcanic shaft. The volcanic shaft leads up to the mountain's peak where its exit is blocked by another 30 feet of dragon rock. While the great brown wyrm could not naturally fly, he could employ spells to accomplish the same effect. If any of Vulpromyscan's hoard remains, it is likely hidden somewhere alongside the length of the volcanic shaft behind another dragon rock portal.

Adventure Hooks:
- A minor slave revolt spontaneously erupts beneath the Citadel of Black Ash over a minor incident. The Lords of War and Victory are sent into the tunnels to suppress the rebellion, and their pent-up aggression results in the death of nearly half the slaves and the destruction of most of the food stores. As a result, Lord High Avarach of the First Rank Iraakhesh is forced to direct Lord High Captain of the First Rank Drakophinax and his troops to attack the town of Dalath to the north.
- Dalath is a small mining town north of the mountains that has been ruled by a council of freeholders since the collapse of Unther's central authority. The freeholders are rather bloodthirsty group of merchants—they have suppressed more than one rebellion among the miners by hiring mercenaries to slaughter them and then replacing the miners with more slaves. When the Lords of War and Victory sweep down on the town out of the blue, the hired guards desert as quickly as possible and the Gilgeamites rampage through the town virtually unopposed. Incensed by the theft of their treasures, the killing of many members of...
their households, the looting of their food stores, and the abduction of over a thousand slaves, the surviving freeholders vow revenge. Unfortunately, their limited remaining funds are needed to rebuild, to hire better guards, and to purchase more slaves. With such meager funds to hire a mercenary army to track down the bandit army.

The PCs become involved several days after the attack when they are approached by a representative of the merchants who asks them to come before the council. Assuming they agree, the freeholders offer the adventurers a lucrative opportunity. In exchange for a large cash payment (10,000 gold coins, half up front), the merchants are prepared to hire the PCs to track down the attackers, assassinate their leaders and destroy their organization. If possible, the PCs are to return as much of the looted coins and foodstuffs and as many of the surviving slaves as possible. The idea of returning stolen slaves to their former masters should seem abhorrent to the PCs, but clever adventurers should realize that if they accept they can take half the money up front, free the remaining slaves, and never return. Alternatively, the PCs can dicker for ownership of all the slaves in exchange for accepting the job (with the intent of freeing them all, of course).

Assuming some sort of agreement is reached, the PCs set out immediately on the trail of the attacking army. Depending on how quickly they move, they may catch the Gilgeamites and their slaves before they reach the safety of the Citadel of Black Ash. If they do, they may be able to discover the existence of more slaves in the mines beneath the Citadel by interrogating captured Gilgeamites. If the PCs are too slow or if they choose to free the second group of slaves as well, then the Gilgeamites may escape before the PCs arrive. If the Gilgeamites escape, the PCs may then search for the stolen slaves and free them, but they may not recover the stolen goods.

While adventuring in Unthallas amidst the ruins of the Ziggurat of Eternal Victory, the PCs are ambushed by a rival adventuring band in the employ of the Cult of Tiamat. Assuming they prevail, on the body of the opposing group’s leader the PCs discover a small ledger detailing shipments included in an annual caravan dispatched long ago to a minor monastery in the Smoking Mountains. An annotation in the margin by another author notes that the stronghold was once the lair of the great wyrm Volpymyscan before his defeat by Marduk centuries ago and goes on to suggest that at least some of the dragon’s hoard may yet lie undiscovered since no record of it being found exists. If the PCs trace the cultists’ path back to a ruined archives, they can discover more records that allow them to roughly determine the location of the lost stronghold.

Whatever the PCs find, they may have interfered with a plan set in motion by Set, the evil god of the Mulhorandian pantheon. A minion of the Lord of Evil placed this clue so that it would fall into the hands of Tiamat’s followers. With the PCs’ interference, the minion simply created another opportunity for the cult of Tiamat to ssemble across the land. It matters little to Set’s plans if another group seeks the lost treasure of Volpymyscan simultaneously. The implication that part of Volpymyscan’s hoard was never recovered is probably false (as least as far as Set’s minions are aware), but neither the PCs nor the followers of Tiamat have any means of ascertaining whether or not the rumor is true short of exploring the ancient fortress.

Assuming the PCs decide to set out for the Citadel of Black Ash, they may not suspect that the Shudu-Ab (LE hf P[Tiamat]+15), Wyrm Princess of the Dark Scaly Ones, is behind dispatching her minions to investigate the tantalizing rumor. If the PCs do not leave quickly, an army of Serpent Guards is dispatched to eliminate the cult’s potential rivals. Assuming the PCs prevail, they should figure out that the cult is aware of their plans and of the need for haste.

In any case, the PCs must race a team of elite Serpent Guards to the supposedly abandoned fortress. Depending on who arrives first, the PCs may discover the Serpent Guards locked in a pitched battle with the Lords of War and Victory or they may stumble across the Gilgeamites themselves and find themselves caught between the minions of two ancient enemies. In either case, it quickly becomes apparent that neither the followers of Tiamat nor the PCs can prevail without the assistance of the other group. Assuming the two hostile teams can reach an alliance of convenience, they must then determine how to storm the fortress and overwhelm the Gilgeamite defenders.

The Reaper (*NE hf F2 [W]7*). A fearsome figure of terror in Unthallas, the Reaper’s tyranny has been spotted in Firetrees. He had not been seen in Unthallas since the fall of Gilgeam, and most assumed he had perished during the riots in Mesempract. The great psychopathic dual-classed fighter-mage was once a mortal man by the name of Shunuppak who served as Gilgeam’s roving executioner. It was said that he was imbued with a number of special powers by his master, and it was next to impossible to even wound him, let alone kill him. He was known to wear black robes and a hood adorned with a red skull mask that covered the top half of his face. Normally he worked alone, but sometimes as part of a group of high-level mages and priests in Gilgeam’s service along with him. The only time he failed in a mission was when he failed to wipe out the Enclave—a group of wizards in the western Greenfields who opposed Gilgeam’s despotic rule.

The Reaper’s sudden reappearance sends shock waves through what remains of Unthallas’s society. His reappearance is said by many to herald the return of Gilgeam to his throne. Others claim that Gilgeam’s executioner is seeking revenge against Tigrath (NM hf P[Tiamat]+16), the vanished leader of Tiamat’s cult, or Purfalk (LE hf P15), the bandit chieftain of the Eastern Shaar, who together led the opposition to Gilgeam’s tyranny. The wildest rumors claim that the Reaper is Gilgeam reborn and that he is seeking to reclaim his fallen throne. Regardless of the truth, Shunuppak is a figure of power in Unthallas, and his reappearance threatens the plans of many power-seekers in the shattered kingdom.

The PCs become involved on behalf of one of Unthallas’s countess factions, either for hire or on matter of principle. They are dispatched to Firetrees to ascertain the veracity of the rumors sweeping the land. If possible, they are to eliminate Gilgeam’s private thug before he can continue his reign of terror. If not, they are to determine what his plans and allegiances are, if any.

A likely patron to contact the PCs is Esharhadon (LG hm M11), one of the youngest members of the Inner Council of the Enclave. The young mage will offer the PCs significant influence, for he alone knows the death of several of the more senior members in the chaos after Gilgeam’s death, and he now leads the largest faction of the Enclave. Esharhadon believes that Tigrath may yet survive and that she is being hunted by the Reaper. As Tigrath is still a figure of great importance in Unthallas, if she could be brought to safety, the destructive embrace of the Dark Lady’s support could significantly enhance Esharhadon’s chances of creating a ruling magocracy for the nation. Esharhadon not only wants the Reaper destroyed and his current objectives uncovered, the wizard also wants Tigrath found—preferably alive—and brought before the Inner Council.

After a few days of investigation in Unthallas, the PCs discover that the most credible rumors place the man resembling the Reaper heading north into the Black Ash Plains. They also discover he spent his last hours in Firetrees ransacking the ruins of the House of Tyranny, Gilgeam’s fallen temple. At this point the PCs are contacted by a young man named Sherrif (LN hm P[Tiamat]2) who reveals himself to be a junior priest in the local cult of Tiamat. Sherrif explains that the cult has discovered evidence that a long-forgotten monastery dedicated to the fallen god-king was located in the eastern reaches of the Smoking Mountains and that they believe the Reaper is headed to that site for some reason. Sherrif offers, on behalf of the cult, to trade a sketchy map to the lost cloister in exchange for one half of all treasure—monetary and magical—recovered.

Assuming the PCs agree, Sherrif delivers the map as promised and warns them that the minions of the Dark Lady will never be far from their side. The map does indeed lead to the Citadel of Black Ash, although it crosses the territory of an adult brown dragon and the ash giants of the foothills. Depending on their actions, the PCs may end up stumbling into a nest of angry Gilgeamites in the wake of the Reaper’s triumphant arrival. If the PCs are discovered and try to escape, the Reaper is dispatched to halt them down, dead or alive. If they are captured, they are thrown into the mines alongside the long-suffering slaves. Much to their surprise, the PCs may find themselves leading an uprising of slaves alongside Nanna-luna against a surprisingly vigorous priesthood with a full complement of spells granted by their supposedly dead god. This resolution is particularly appropriate if the company includes a priestess of Selune among their numbers. The Moonmadmen may be using her follower to create a following in Unthallas in the guise of the long-since-vanished goddess.
The names of powers followed by "P&P" are found in Powers & Pantheons. The names of powers followed by "F&A" are found in Faiths & Avatars.

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<td>Zandilar the Dancer</td>
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<td>Cyric (F&amp;A)</td>
<td>Zionil</td>
<td>Cond (F&amp;A)</td>
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APPENDIX 2: LOCATIONS

This appendix lists by region locations of centers of worship of importance to certain faiths or—in a few instances—organizations closely tied to certain faiths. The following abbreviations are used here: "F&A"—found in Faiths & Avatars; "P&P"—found in Powers & Pantheons; "AA:N"—found in Arcana Age: Nebular Empire of Magic.

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Emelitaran, vicinity of Harvest House; Chauntea) ... F&A 50
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Tejarn Hills, east of Hillfort Torbol (The Dark Redoubt; Cyric) .. F&A 53
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Mourkatar (Black Lord's Cloak; Bane) .................... F&A 39, P&P 30, 136

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Elventree, east of (House of Mysteries; Mystra) ... F&F A 130
Elventree, near gate (Eldath) ... F&F A 57
Highmoon, Deepdale (Leaves of Learning; Oghma) ... F&F A 133
Lake Sember, near gate (Eldath) ... F&F A 57
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and Ironspur (Cradle of Assasins; Bhaal) ... F&F A 46
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Westgar, near Hill of Fangs; Mouneder) ... F&F A 122

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Benent (Divine Den; Malar) ... F&F A 106

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Impiltur
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APPENDIX 3: SPELL INDEX

The following abbreviations are used here: "Fr" = priest spell; "Wis" = wizard spell; "FA" = found in Faiths & Avatars; "HK" = found in Halls of the High King; "P&P" = found in Powers & Panions; "PF" = found in Prayers From the Faithful; "PMT" = found in Pages From the Mages. A deity's name in the spell name indicates the religion a spell is associated with; most of these are religion-specific spells, with the exception of starhar p, which is also available to Harpers, and certain wizard spells originally derived from Pages From the Mages. Spells with no deity name (or group of deities, in the case of the Emerald Enclave spells) listed with them are broadly available if prayed for or otherwise acquired. Duplicated source codes indicate the spell is found at multiple sites; with such spells, Faiths & Avatars and Powers & Panions take precedence over earlier sources. Italicized spells are reversible. The reverse name follows the slash. An asterisk (*) indicates a cooperative magic spell.

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A divine minion typically begins combat in human form, unless it is already in animal shape. Changing to animal form is normally done only when absolutely necessary. Most minions prefer not to disclose their shape-shifting abilities, since once these are discovered their usefulness to their deity is compromised. In human form, 25% of them use magical weapons fashioned in the Outer Planes, though none are greater than +2 enhancement. Should a battle go badly or the need be great, however, divine minions transform themselves into fearsome animal forms. The transformation takes less than a single round, having an initiative modifier of 5. When in animal form, Armor Class, Hit Dice, and hit points remain the same as the minion's human form, while it acquires the movement, attacks, and special attacks of the new form. (See the full entry for these animals in the MONSTROUS MANUAL tome for additional details.)

The minion's form also affects its tactics in coordination with other minions. Bears, hawks, scorpions, and snakes fight independently without coordination or tactics. Otherwise, minions of the same species and same genus usually attack in swarms, while lions and jackals coordinate their attacks in complex strategies involving ambushes and other tactics.

Divine minions are utterly devoted to their power, never check morale, and are immune to magic that creates fear or doubt such as cause fear, scare, phantasmal killer, or doubt spells. All minions, regardless of form, have a 10% magic resistance and save as 10th-level fighters.

Habitat/Society: Divine minions are creatures touched by divine power. They serve the deities of the Mulhorandi pantheon; hundreds live in each deity's avatar's primary residence, whether it be a tower in Skuld, the Raurin desert, or on the Outer Planes. With the exception of those of Set, all minions are willing volunteers to divine service; they forfeit mortal life in return for the honor of working for their deity throughout all eternity. All divine minions have the same alignment as their patron deity.

Set's minions usually are not volunteers to his service, as his touch can transform victims into minions of Set. However, once transformed, they serve him faithfully. Minions of Set are by far the most active divine minions, as the others prefer not to be noticed by mortals unless specially called by magic (such as the 7th-level priest spell summon divine minion).

Ecology: Divine minions are supernatural creatures. They need not eat or drink. Their armor and all their possessions disappear when slain, and they carry no treasure. Divine minions tend to radiate a faint field analogous to their alignment and the portfolio of their deity that affects the reactions of animals they encounter. For example, minions of Set produce instinctive dislike in most animals, which try to flee them. On the other hand, minions of Hathor produce inherent trust, and pregnant, hurt, or panicked animals seek them out and calm instantly at their touch. Divine minions killed in the Prime Material Plane are reformed by their deities in the Outer Planes.

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<th>AT</th>
<th>Dmg</th>
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<td>12</td>
<td>3</td>
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<td>Geb (N)</td>
<td>12</td>
<td>3</td>
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<tr>
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<td>Bast (CC)</td>
<td>18, Cl 9, 9 in trees</td>
<td>3</td>
<td>1d2/1d2/1d2</td>
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<td>Cobras, giant</td>
<td>Nephthys (CC)</td>
<td>15</td>
<td>1</td>
<td>1d3</td>
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<tr>
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<td>Harhor (NG)</td>
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<td>1</td>
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</tr>
<tr>
<td>Crocodile</td>
<td>Nephthys (CC), Sebek (NE), Set (LE)</td>
<td>6, Sw 12</td>
<td>2</td>
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<td>Nephthys (CC), Sebek (NE)</td>
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<td>Nephthys (CC), Isia (NG), Horus-Re (LG)</td>
<td>1, Fl 33 (B)</td>
<td>3</td>
<td>1d2/1d2/1</td>
</tr>
<tr>
<td>Isis</td>
<td>Thoth (LN)</td>
<td>6, Fl 12 (C)</td>
<td>1</td>
<td>1d3</td>
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<tr>
<td>Jackal</td>
<td>Set (LE)</td>
<td>12</td>
<td>1</td>
<td>1d2</td>
</tr>
<tr>
<td>Lion</td>
<td>Anhur (CC), Bast (CC), Horus-Re (LG)</td>
<td>12</td>
<td>3</td>
<td>1d4/1d4/1d10</td>
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<tr>
<td>Leopard</td>
<td>Bast (CC)</td>
<td>12, Cl 9, 6 in trees, Sw 6</td>
<td>3</td>
<td>1d3/1d3/1d6</td>
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<tr>
<td>Scorpion, huge</td>
<td>Set (LE)</td>
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<td>1d8/1d8/1d3</td>
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<tr>
<td>Snake, giant, poisonous</td>
<td>Set (LE)</td>
<td>15</td>
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<td>1d3</td>
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</tbody>
</table>

### Ability Scores

- **SA**: Nil
- **Str**: Nil
- **Dex**: Paw hit of 18 or better gives additional hug damage (2d6)
- **Con**: Paw hit of 18 or better gives additional hug damage (2d8)
- **Int**: Rear claw rake (2x1d6+1) if both forepaws hit; -3 penalty to opponent's surprise roll; surprised only on a 1 or 2.
- **Wis**: Poison bite (save vs. poison at a -2 penalty for only 10 points of additional damage or [if failed] die in 24d rounds)
- **Cha**: Triangle for 1d4 if in a group of carrion and stampeding -2 penalty to opponent's surprise roll
- **Dive**: From at great height (100 feet or more) for +2 attack bonus and double talon damage; 25% of eye hit (1d10 rounds blinded and 10% of permanent eye loss) with successful beak strike
- **Hit Points**: Nil
- **Armor Class**: Rear claw rake (2x1d6+1) if both forepaws hit; surprised only on a 1; leap up to 30 feet
- **Offense**: Rear claw rake (2x1d4) if both forepaws hit; -3 penalty to opponent's surprise roll; surprised only on a 1; leap up to 20 feet upward or 25 feet forward
- **Defensive Abilities**: Poison sting (save vs. poison or die the next round); successful claw attack causes 1d8 points of damage and victim is gripped in pincer for an automatic 1d8 points of damage per round; victims held in a pincer can be automatically hit by the tail sting
- **Poison Bite**: Save (save vs. poison or die the next round)
### Eldar Eternal Evil

**Powers & Pantheons**

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<th>Kuef the Chaos Hound</th>
<th>Iyask-or, the Elf-Eater</th>
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<tr>
<td>The Gray Waste</td>
<td>The Abyss &amp; Prime Material Plane</td>
<td>The Abyss &amp; Prime Material Plane</td>
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<th>ACTIVITY CYCLE:</th>
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<tr>
<td>DIET:</td>
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<tr>
<td>INTELLIGENCE:</td>
<td>Genius (18)</td>
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<td>TREASURE:</td>
<td>Nil</td>
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<tr>
<td>ALIGNMENT:</td>
<td>Neutral evil</td>
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</table>

| NO. APPEARING: | 1 |
| ARMOR CLASS:   | ~2 |
| MOVEMENT:      | 12 (or across planes) |
| HIT DICE:      | 28 (224 hit points) |
| THACO:         | ~9 |
| NO. OF ATTACKS:| 1 |

| DAMAGE/ATTACKS: | 3d20+10 (bite) |
| SPECIAL ATTACKS:| Unleash nightmares, unleash victim-specific nightmares, sleep, nightmare venom, swallows whole, spell-like abilities (demishadow magic, demishadow monsters, dreamspeak, fear, nightmare, or dream) |
| SPECIAL DEFENSES: | +5 or better magical weapon to hit, regenerates 5 hit points/round, unleashes nightmares, immune to sleep, hold, fear, or charm spells, illusions, psionics, and death magic |
| MAGIC RESISTANCE: | 90% |
| SIZE:           | 0 (300 feet long) |
| MORALE:        | Fearless (20) |
| XP VALUE:       | 35,000 |

#### Dendar the Night Serpent

Dendar the Night Serpent is one of the elder, eternal evils of the Outer Planes created in the dawn of Abei-Tori's prehistory. She came into existence shortly after the first being slept in Realmspace and had a nightmare. Supposedly, she will be the harbinger of the end of the world, the gods, and the entire crystal sphere of Realmspace.

The Night Serpent's slit-pupilled eyes are the sickly yellow-black of rotten eggs. Her tongue is forked and flickers incessantly over her smooth lips. Her monstrous fangs are always coated with the viscous essence of lost dreams. She speaks with a sibilant, malevolent voice that drips with ancient horrors. Her hide is covered in midnight-black scales, the physical embodiment of the most terrifying nightmares she has swallowed.

Although she can slither across the Gray Waste or any of the lower planes at will, the Night Serpent is almost always found in her lair. Dendar lives in a vast cave near the oozing river that serves as the mausoleum for the Crystal Spire (or its predecessor, Cricus's Bone Castle). The biss of the Night Serpent's breathing echoes through the City of Strife as the creatures contentedly gorged on the world's unremembered nightmares. Anyone who approaches her cave finds her awake and awaiting them with anticipatory delight as she savors and relives her worst unremembered nightmares. Her cavernous maw is large enough to swallow a hill giant, and her tongue can knock an armored man to the ground with a single flick. Beneath her tongue is a foul mire of greasy spittle and half-devoured bones—the corporeal manifestations of the remnants of her dream diet.

To the ancient Rus, Dendar was known as Nidhogg, the serpent who gnaws on the roots of Yggdrasil. In Calimshan, she is known (incorrectly) as the Mother of the Night Parade. (However, those horrid denizens of another world who survived their war with Myrzaan and her Harper allies have begun to venerate Dendar since their permanent loss of the ætrim that connect them with their home world.) In the Jungles of Chult, Dendar is known as the Eater of the World, and stories tell of how Ubarzal will battle the Night Serpent when she emerges through a gigantic iron door located beneath one of the Peaks of Flame to attempt to eat the sun. According to legend, Dendar will succeed in breaking down the door to readilily devour the sun if Ubarzal fails in his duty when the doom of the world finally arrives.

Only the legendary blade of Alban Onirre, Tiamatlayer, has ever truly injured the Night Serpent. When Gwydion the Quick dared to challenge the Night Serpent during the revolt against Cyric in the City of Strife, she battled the servant of Torm with a host of nightmare visions and lost. Dendar conceded defeat and unleashed the night-terrors that belonged to the denizens defending the Bone Castle, allowing the revolutionaries to storm the fortress.

**Combat:** Although Dendar can attack with her magically envenomated bite, she prefers to unleash unremembered nightmares on anyone so bold as to attack her. Her fangs cut through armor as if it does not exist—the Armor Class of any opponent is calculated using magical and Dexterity bonuses only. Anyone bitten by the Night Serpent must make a successful saving throw vs. death magic or fall into an eternal sleep, stalked by an endless stream of nightmares replayed over and over. The only way to end this tortured state is with a limited wish or wish spell followed by heal to prevent the victim from being permanently feelbrinded. On an unmodified attack roll of 20, Dendar can swallow an opponent of huge size or smaller whole. When swallowed in this manner, victims can only be helped by forcing Dendar to discharge nightmares and leaving her gullet in the outgoing flood. While in her gullet they take 1d8 points of acid damage per turn.

For every point of damage an opponent inflicts on the Night Serpent, one scale explodes and stretches into a fully formed nightmare, similar in effect to a nightmare spell (as the reverse of the 5th-level wizard spell dream). Although every nightmare is actually experienced instantaneously, each hideous and unsettling vision seems to go on forever. If the victim fails a saving throw vs. spell, each nightmare inflicts 1d10 points of damage and leaves the recipient fatigued and unable to regain spells for a week. If a second saving throw vs. spell is failed, the victim is under the effects of a permanent fear spell until remove fear is successfully cast upon them.

Dendar can also discharge up to 10 nightmares per round against each attacker, although she is loath to do so unless confronted by a particularly dangerous opponent, since each lost nightmare delays the end of the world and her triumph just a little bit longer. The Night Serpent can vomit forth any specific spirit's worst nightmare from its entire life. Such nightmares fly forth to attack their originators, whether they may be (even on another plane). If victims have already confronted particular attacking visions and laid them to rest (as adjudicated by the DM), they are unaffected, and the Night Serpent must concede defeat to...
such opponents and be henceforth unable to ever harm them through night terrors ever again. If victims have not confronted and defeated particular attacking nightmares in the past and fail a saving throw vs. spell at ½, they become instant with a pernicious insanity curable only by a wish granted directly from a deity. If victims who have failed this saving throw are in the process of physically attacking the Night Serpent, a gathered host of horrors envelop them and draw them into the gullet of the Night Serpent. Such a fate results in the permanent annihilation of these victims and not even a greater power can restore the unfortunate being to life or the afterlife.

Dendar can cast one of the following spells at will (as an ability) once per round: dimshuffle magic, dimshuffle monsters, dreamspeak (as the 1st-level wizard spell, also known as Detho's delirium), fear, or nightmare (or its reverse, dream). The Night Serpent can intangibly manifest anywhere in the Realms and cast any of the above spells as well.

Dendar can only be hit by weapons of +5 enchantment or greater, and can escape 5 hit points per round. She is immune to poison, hold, fear, or charm spells, illusions, psionics, and death magic.

Dendar can only be truly slain by mortals or powers under conditions similar to those required to slay a demipower on its home plane. Otherwise, she always reforms in the Gray Waste after one day has passed. All of the Realms' inhabitants remember every nightmare they have that night in excruciating detail for the rest of their lives.

Habitat/Society: Dendar is a unique being who resides in the Gray Waste, eating the unremembered nightmares of Faerûn's populace. The Night Serpent has an uncountable horde of horrible dreams and foul visions in her gullet that she has been devouring since the dawn of time. She relishes the taste of particularly choice nightmares and savors the dreams of kings and deities alike.

Ecology: Dendar has consumed the unremembered nightmares of Faerûn for uncounted eons, slowly fattening herself in preparation for the end of the world when she can collect 90 points per round. She is immune to poison, hold, fear, or charm spells, illusions, psionics, and death magic. Dendar can only be hit by weapons of +5 enchantment or greater, and can escape 5 hit points per round. She is immune to poison, hold, fear, or charm spells, illusions, psionics, and death magic. Dendar can only be truly slain by mortals or powers under conditions similar to those required to slay a demipower on its home plane. Otherwise, she always reforms in the Gray Waste after one day has passed. All of the Realms' inhabitants remember every nightmare they have that night in excruciating detail for the rest of their lives.

Prior to Cyric's tenure, the Night Serpent ate only unremembered nightmares. Then, in his madness, the Prince of Lies fed her numerous denizens of the City of Strife (potioners and other spirits). She developed a taste for the Faithful. As a result of this new diet, Dendar quickly swelled up to the point where she could no longer leave her lair and hence could no longer hunt for the most succulent nightmares or manifest in the Realms. Kelemvor, the new Lord of the Dead, no longer feeds denizens or any other Faithful to the Night Serpent, and Dendar has shrunk back to her normal gargantuan size, allowing her to leave her cave. She has developed a taste for the Faithful, however, and, like Keef the Chaos Hound, any of the Faithful the Night Serpent manages to catch and consume are utterly destroyed. Since Cyric's defeat, Dendar is careful to only consume the occasional spirit morsel as a treat, and her diet once again consists predominantly of the world's unremembered nightmares.

Keef the Chaos Hound

Keef the Chaos Hound is one of the elder, eternal evils of the Outer Planes created in the dawn of Abadar-Torth's prehistory. The ravager of the heavens appears as a huge mastiff with unearthly, malevolent, red eyes and a ratty tail. His fur teems with maggots, the coat shifting incessantly over barely covered sinew and bones. His flesh oozes like pus from an old sore and his paws leave burning prints in the ground that spread into pools of burning chowr in his wake. His pointed teeth glitter like daggers of jet in the light. His blood is a dark, liquid oozette that burns on the touch, and he radiates a pestilent aura of decay. The fetid air of his breath extinguishes all nearby fires, and he reeks with the sweet stench of ancient death that can be detected from many miles away. Keef can speak any language in a low and rumbling growl.

Keef was imprisoned in the layer of the plane of Pandemonium known as Cocytus by an alliance of members of the Faerûnian pantheon of the Circle of Greater Powers forbade traffic by deity or mortal with the beast. After he was hunted down, the powers bet Keef that he could not break a leash formed by Gond Wonderbringer. Keef allowed Gond to place a short length of sturdy chain around his neck in exchange for Tyr placing his right hand in the Chaos Hound's slavering mouth at midnight. Keef then buried himself deep in the floor of Pandemonium's coves, and Mystra wrapped the beast in an unbreachable, glowing curtian of magical energy that automatically repaired itself. From these two traps Keef could not escape, and no one could reach him through Mystra's curtain. When Keef discovered he was truly fettered, he bit off Tyr's hand and feasted on its divine essence for centuries as he strove to free himself.

Keef was freed by Cyric shortly after the Time of Troubles to hunt for the soul of Kelemvor. The Prince of Lies tricked Mystra into ripping the magic weave enveloping Keef and then shattered Gond's chain with his sword Godthane, later revealed to be an avatar of Mask. Keef traveled to Faerûn and began to follow Kelemvor's life trail. When he reached Blackstaff Tower in Waterdeep, the site of the climactic battle between the avatar of Myrkul and Midnight, Adon, and Kelemvor, Mask and Lord Chess of Zenhill Keep imprisoned Keef in an enchanted candle with an ancient ritual provided by Ogma. Mask later gave the candle to Gwydion, a clockwork inquisitor turned against Cyric by Mystra, who then freed the Chaos Hound during a rebellion against Cyric in the City of Strife. The Chaos Hound feasted on Cyric's denizens until Kelemvor assumed the title of Lord of the Dead and the rest of the pantheon threatened to recapture the Hound within the Wall of the Faithless. Keef fled and now stalks the planes hunting Mask, the Lord of Shadows, against whom he has sworn eternal revenge, and his normal prey, the Faithful (Outer Planes petitioners). Mask is forever on the run, always hearing Keef's hellish buyling behind him.
Combat: Keef is incredibly quick, and always strikes first in combat except when battling a deity. In addition to the damage inflicted by his terrible bite, the Chaos Hound’s splotch burns victims for an additional 1d10 points of acid damage per round for the three rounds after any successful bite. This additional acid damage is cumulative for multiple bite attacks.

In lieu of a bite attack, the Chaos Hound can breathe a puff of corrosive mist once per round in a 20-foot-diameter area in front of his mouth. This virulent acid can scour flesh from bones and inflicts 2d12 points of acid damage per round of exposure until neutralized or washed away by prolonged immersion in running water.

Keef’s ear-splitting howl causes confusion and fear (as the 4th-level wizard’s greater than-norm spells) as long as it is heard. (The fear can even affect deities, who receive a +6 bonus to their saving throws.) A successful saving throw vs. spell holds off the howl’s effects for one round.

Keef regenerates 5 hit points per round. Any wounds he receives appear to immediately fester and then the putrefied flesh peels over the wound. The mass of corruption that is his skin shifts with each blow, as yielding as water, accounting for his high Armor Class.

Anyone successfully striking the Hound in melee must make a successful saving throw vs. breath weapon or be splattered by his oozing blood which burns like molten copper. This hot liquid inflicts 1d8 points of heat damage per round until wiped off.

Keef can only be hit by magical weapons of +3 or better enchantment. He is totally immune to poison, hold, fear, or charm spells, illusions, psionics, and death magic. His magic resistance drops to 40% when battling demipowers, and 20% when battling powers of greater strength.

The Chaos Hound can plane shift between planes or teleport without error within a plane at will.

Keef becomes insubstantial as a ghost when he runs, and in this state he can move at a nearly limitless speed over any terrain. For example, it took him one hour to travel Kelemvor’s path for four years of life. In this noncorporeal form, all that can be perceived of him is a ghostly blur that leaves a lingering scent of decay and a vague dread of darkened corners and bowing in the night. When the Chaos Hound slows down, he becomes substantial once again and uses the movement rate listed above, although he can still travel over any terrain as if running on air. If he chooses, he can hide invisibly at will, leaving only a sense of being watched by some creeping thing with an evil laugh and noxious scent.

When the Chaos Hound hunts a particular soul, he can immediately transport himself to the site of the sought being’s birth (through plane shift and teleport without error). While on the hunt, he howls madly and is an infallible a tracker as Gwaeron Westron. Unlike the Master of Tracking, he tracks by lingering traces of emotional scent that may be years or even centuries old. Due to Keef’s astounding senses, no living creature can hide once he picks up its trail. The Chaos Hound can fully reconstruct every step of a being’s life from the emotional echoes that remain in its path.

Keef can only be truly slain by mortals or powers under conditions similar to those required to slay a demipower. Otherwise he always reforms in Pandemonium after a week, free to hunt again.

Habitat/Society: Keef is a unique being who roams the Outer Planes hunting the Faithful and Chasing Mask. He relishes the scent of hatred, and sometimes pauses and becomes substantial in order to savor a particularly juicy emotional scent. He is nauseated by the scent of cloying, helpless happiness. In his wake he leaves screaming nightmares particularly cherished by Dendar the Night Serpent.

Ecology: Souls and spirits are incredibly hardy. Only the hand of a deity, an elder, eternal evil such as the Chaos Hound, or a place of indescribable corruption such as the River Slith can truly destroy them. Keef survives by raiding the planes and preying on the spirit-substance of the Faithful. He has no taste for the Faithless or the False and is sickened by the taste of the unpruned spirits of the still-living.

When Keef destroys one of the Faithful, the maggots which make up his pelt swarm away from his jet-boned skeleton to devour the corpse. The gorged creatures then mill slowly over Keef’s body, making him appear bloated. Any of the Faithful who are eaten in this fashion are forever and truly destroyed, beyond even the recall of the powers.

Ityak-Ortheel, the Elf-Eater
Ityak-Ortheel is one of the elder, eternal evils of the Outer Planes. Lurking in the depths of the Abyss since the dawn of Abeir-Toril’s prehistory, the Elf-Eater lairs in a mire-choked lair deep in the Lower Planes, emerging from the reeking, primordial sludge only when summoned forth by Malar the Beastlord.

From a distance, Ityak-Ortheel resembles a gargantuan turtle. Three club-footed legs of huge girth, each as broad as a gnarled oak stump, support a domed carapace as hard as granite. Despite appearances, Ityak-Ortheel can bound across any terrain with the speed of a galloping horse. Beneath the overhanging shell of its rough carapace, the bulky monster has a moist, toothless, sucking hole in the side of its domelike body. The blood-red aperture is capable of expanding to a gaping width or compressing into a long, probing snout. Within its maw, churning plates of cartilage thrash like giant tongues, instantly smashing to a bloody pulp any elf or other creature swept in by the surrounding mass of tentacles. Two score tentacles, each over 100’ in length, ring the Elf-Eater’s cavernous maw. Like the tentacles of a giant squid, each tendril is equipped with multiple suckers used to enwrap prey and drag it toward the monster’s obscene orifice. Each snake-like tentacle seems to probe as if intelligent and is capable of attacking victims in front, to the side, or behind the rambling monster. Ityak-Ortheel has a dim intellect driven by its ravenous hunger for elves and hatred for all living things. It has no eyes or ears, but it can sense the presence of all warm-blooded beings on all sides, and it can easily determine which are elves.
Combat: Iyak-Ortheel is a monstrous killing machine capable of attacking an army of opponents simultaneously. The Elf-Eater can attack a different foe with each of its tentacles, or it can employ up to eight tendrils at once against a single opponent. In addition to inflicting 1d10 points of damage per successful attack, each tentacle can entwine a man-sized opponent if it exceeds the required number to hit by 5 or more. A combined Strength of 18 or more is required to break a creature free from a tentacle. For example, if two tentacles entangle a warrior, the fighter’s companions would need to bring a combined total of 36 points of Strength to bear to free their comrade. The victim’s Strength does not count toward the total. While constricted, victims take 1d10 points of damage per tentacle per round. A single tentacle is severed by 16 points of damage. Damage inflicted against the monster’s tentacles does not count toward the Elf-Eater’s total damage taken.

Any creature entrapped by Iyak-Ortheel’s tentacles is crushed by its gaping maw at the end of four rounds if not freed in the interim. The Elf-Eater’s mouth inflicts 8d8 points of damage per round until its prey is dead, at which point the corpse is immediately swallowed and permanently disintegrated by the virulent acid in the Elf-Eater’s stomach.

If stationary, the Elf-Eater can kick with any one of its three legs once per round for 4d8 points of damage. Each leg can reach up to 20 feet beyond the monster’s carapace.

The Elf-Eater regenerates 2 hit points per round and does not require air to breathe. It is immune to acid, cold, poison, hold, fear, or charm spells, illusions, psionics, and death magic. The monster dislikes fire, and its legs, tentacles, and mouth are vulnerable to flames. The beast can easily avoid damage from fire by withdrawing into its shell until the flames are extinguished.

Iyak-Ortheel can only be truly slain by mortals or powers under conditions similar to those required to slay a demipower on its home plane. Otherwise, it always reforms in the Abyss after the passage of a decade. The Elf-Eater can be banished from the Realms by means of a relatively simple modification of either a teleport without error, banishment, dismissal, or dupel evil spell if first tricked into entering a region delineated by a pair of triangles, one inscribed within the other.

Habitat/Society: Iyak-Ortheel is a unique creature which lurks in the sludge of one of the Abyss’s forgotten layers for years on end. The Elf-Eater first emerged from a pool of the mingled blood of Grimmsh and Corellon Larethian in the aftermath of their legendary battle. Unnoticed by any of the powers, it immediately fled to the Abyss where it has lurked ever since. Throughout known history, Iyak-Ortheel has plagued the elves ever since. It is reliant on the whim of Malar or other powers to be sent to visit the plane of its favorite prey, but after such trips it digests its victims for years thereafter.

Only in recent millennia has Iyak-Ortheel fallen under the aegis of Malar. Barely a century has passed when it has not ravaged an elven community after being transported to the surface by the Beastlord. In response to this menace and others, the elves developed a gate known as Fey-Alamantine in the kingdom of Synnoria on the isle of Ghyrne in the heart of the Mooshae Isles. This gate, first accessible from anywhere in Faerûn by means of the platinum Alamantine triangles held by the leader of each elven community. When the Elf-Eater appeared, the elves could flee through the gate to Synnoria, bringing their triangle with them, and then pass on to Evermeet. While pursuing the Thy-Tach elves during one of its bloody sojourns in the Realms, the Elf-Eater managed to touch the tribe’s Alamantine triangle. Shortly thereafter, in the Year Beyond, Malar divided the terminus of the Fey-Alamantine after many years of frustration. With the aid of Talos, the Beastlord unleashed Iyak-Ortheel on Synnoria through the Fey-Alamantine, forever destroying the gate. The Elf-Eater ravaged much of that fey land and shattered Chrysalis, the capital city, and Argent-Tel-lirlynd, the Palace of Ages, before being banished back to the Abyss by a human princess.

Ecology: While Iyak-Ortheel can ingest nearly any form of matter, it derives sustenance only from elves. The Elf-Eater can go centuries between meals without difficulty, suggesting that it requires a diet of elven spirits, not corpses, on which to feed. Several elven sages of Evermeet have postulated that Iyak-Ortheel could gain sustenance from ingesting orcs as well as elves. Others have speculated that the Elf-Eater would eventually waste away if starved of its favored fare for several millennia.
Shade

| CLIMATE/TERRAIN:    | Any land, Plane of Shadow |
| FREQUENCY:         | Very rare                  |
| ORGANIZATION:      | Solitary                   |
| ACTIVITY CYCLE:    | Twilight/night             |
| DIET:              | Omnivore                   |
| INTELLIGENCE:      | Low to Genius (5-18)       |
| TREASURE:          | K, M, N, W                 |
| ALIGNMENT:         | Any nonsupergood           |
| NO. APPEARING:     | 1-2                        |
| ARMOR CLASS:       | 10 (or by armor type)      |
| MOVEMENT:          | 15                         |
| HIT DICE:          | 10 (or by class and level) |
| THACO:             | 11 (or by class and level) |
| NO. OF ATTACKS:    | 1 (or by class and level)  |
| DAMAGE/ATTACKS:    | By weapon (usually 1d8)    |
| SPECIAL ATTACKS:   | Quasi-real images          |
| SPECIAL DEFENSES:  | Shadow images, blink, regeneration |
| MAGIC RESISTANCE:  | Variable                   |
| SIZE:              | M (usually about 6 feet tall) |
| MORALE:            | Elite (13-14)              |
| XP VALUE:          | 6,000 or by class and level+7 HD |

Even the astute observer could mistake a shade for a human. In fact, most shades once were human, but have shed their mortality for the essence of shadow stuff.

Most shade appear as humans of their former physical height and appearance, but with grayish or nearly black dusky skin and veiled eyes. They are often tall and thin. They favor somber clothing and wear armor if they desire, provided it does not interfere with their spellcasting abilities, if any. They can speak as many languages as their intelligence allows, but have no special language of their own. All shades that once were human speak their native tongue (most often Common, but sometimes a regional tongue).

**Combat:** Shades, by their nature, both have an affinity for shadow and have their capabilities linked to the degree of ambient shadow they are in. They become fairly weak when exposed to unrelieved light or complete darkness, but prove formidable when in shadows.

*No Shadows:* The shade is surrounded by multiple light sources, within a magical light or darkness spell, in a room cut off from all light sources (complete darkness), or in the open on a bright, clear day. A shade suffers these penalties:
- +2 hit points per Hit Die (minimum 1 point per die).
- +4 saving throw penalty.
- Base movement rate reduced to 12.
- All the shade’s senses function at half the human norm.

*Weak Shadows:* These lighting conditions include outdoors at dusk or twilight, in the woods on a bright day, in average indoor light, or outdoors on a moonless or overcast night. A shade functions normally in most respects. The creature enjoys acute eyesight and hearing and has a +1 bonus to its own surprise rolls.

*Strong Shadows:* The shade is outdoors at night or in dim indoor light. A shade enjoys the following advantages:
- +1 hit point per Hit Die.
- +1 to all saving throws, attack rolls, and damage rolls; all such rolls made against the shade suffer a -1 penalty (minimum 1 point of damage per die).
- +2 to surprise rolls, -2 to opponent’s surprise rolls.
- Base movement rate of 15.
- Magic resistance equal to 2% per Hit Die or level of experience (but never more than 40%).
- The ability to create shadow images once an hour. This ability is similar to a mirror image spell cast at the shade’s level (or 2nd level, whichever is better), except that 1d4+3 images appear.
- The ability to regenerate 1 hit point a turn. The shade can regenerate severed limbs if the lost limb is pressed against the stump, but it cannot regenerate its head if decapitated.
- Immunity once per turn, maximum duration 1 hour per use.

- Highly acute eyesight and hearing equal to twice the human norm.
- Very Shadowy: These lighting conditions include being in the woods or jungle at twilight; being in a windowless room with a single, flickering light source (torch, candle, or small fire); or being outdoors at night along the edges of the circle of light thrown by an artificial light source (see the Player’s Handbook, Table 63).
- +3 hit points per Hit Die.
- +3 to all saving throws, attack rolls, and damage rolls; all such rolls made against the shade suffer a -3 penalty (minimum 1 point of damage per die).
- Base movement rate of 18 and the ability to make a controlled blink once every two rounds. This blinking ability allows the shade to appear in any very shadowy area within 100 yards and attack, use another ability, or cast a spell after it appears. The shade never appears inside a solid object.
- Magic resistance equal to 3% per Hit Die or level of experience (but never more than 70%).
- The ability to create shadow images once a turn as noted above.
- The ability to create quasi-real images once an hour. This ability is similar to a demishadow monsters spell cast at the shade’s level (or 2nd level, whichever is better), except that 1d4 duplicates of the shade appear. The shade has mental control over the duplicates.
- Highly acute eyesight and hearing equal to twice the human norm. The shade sees through shadows as well as a human sees in broad daylight. Any hide in shadows attempts (except by other shades) automatically fail with respect to the shade.
- The ability to regenerate 3 hit points a round, with the limitations noted above under the regeneration ability for strong shadows.
- The ability to teleport without error to any very shadowy locale on the same world as the shade or plane shift to or from the Demiplane of Shadow. The shade can either teleport or plane shift once a day, but not both.

**Habitat/Society:** Shades tend toward taciturn dispositions and prefer solitude to their preferred abode of shadow. Many shades were formerly magics, such as the Ayukas of the Eshow tribe in the Jungles of Chult, thieves, or fighters, and a small fraction are priests of such deities as Eshow. Some shades still maintain strong connections with their former abodes on the Prime Material Plane, living more for their mortal culture than any they gained access to by becoming shades, while others underwent the transformation to become a shade so long ago that they have almost forgotten their lives as mortals. Such shades behave in a distant manner to nonshades and seem to find a lot of the urgent concerns of mortals trivial. They may even have difficulty concentrating on the conversations of mortals addressing them, having grown used to the practice of ignoring those people and things that do not concern or interest them.

Shades spend a great deal of time returning to the Prime Material Plane, much more so than many other creatures of the planes. Why this is so may relate to personal goals of particular shades or may have to do with the larger concerns of shade society in the Demiplane of Shadow; shades are not sure. Many of the shades encountered on the Prime Material Plane seem to be on missions to gather information, retrieve powerful items, kidnap or kill important (or seemingly unimportant) beings, or to protect a certain location.

**Ecology:** Shades are effectively immortal, never dying unless slain and prevented from regenerating. They achieve this state by exchanging their spirits for the stuff of shadows. (Sages disagree on exactly how they accomplish this feat.) The transformation leaves them sterile.

Shades eat much the same diet as they did mortal, but apparently receive some nourishment from shadow itself, as no accounts exist of any of captive shades (for what little time they were captured) starving or becoming malnourished from lack of food and water. Shades do not create an uneasy reaction in animals, as do many unnatural creatures, and quite to the contrary, seem to have a facility for being ignored by creatures of lesser intelligence as being simply shadows rather than living beings.

Demihumans who become shades function as described here, though their appearance suggests their former race. A dwarven shade, for example, might appear very stout. There are very few demihuman shades compared to the number of apparently human shades.
This essential supplement follows on the heels of *Faiths & Avatars*, which detailed the rules by which deities function in the Realms, and describes more of the religions and powers of the Realms. Each divine power is covered in depth, and each entry has information about a deity’s appearance, personality, worshipers, portfolio, aliases, domain name, superior, allies, foes, symbol, worshipers’ alignments, avatar, manifestations, church, and specialty priests. The information on these faiths includes their core dogma, day-to-day activities of priests, holy days and important ceremonies, major centers of worship, affiliated orders, and the priestly vestments and adventuring garb of members of the clergy. Finally, each entry contains spells specific to each of the faiths.

**Powers & Pantheons includes:**

- The demipowers of the Faerûnian pantheon: Finder Wyvernspur, Savras the All-Seeing, Sharess, Valkur the Mighty, Uthgar, Ulutiu, and others.
- The powers of the Mulhorandi, Chultan, and the deceased Untheric pantheons.
- Expanded and clarified specialty priest classes for all religions with priesthoods.
- Religion-specific spells for all faiths with priesthoods.
- Color illustrations of priests from every faith in ceremonial dress.
- Five showpiece temples of the Realms detailed with illustrations, color maps, and extensive descriptions of their locales, inhabitants, histories, and interiors.
- The three known Elder Elemental Evils of the Realms described in *Monstrous Compendium* appendix form.

Suitable for all levels of play.