Contents

Powers of the Realms ...................................................... 2
Worship in the Realms .................................................. 2
Worship and Divine Power ............................................. 3
Spheres of Godly Influence .......................................... 4
Spheres of Influence Map ............................................. 3
Divine Immigrants ......................................................... 4
The Birth of Powers ...................................................... 4
The Death of Powers .................................................... 4
Multispheric Powers, or Is Tiamat Dead or Not? ............. 14
The Time of Troubles .................................................. 15
Being Dead ................................................................. 15
Back From the Dead .................................................... 15
Divine Abilities ............................................................ 15
Aa, the Over-Power ....................................................... 15
All FORGOTTEN REALMS® Setting Deities............... 16
Greater Powers .......................................................... 16
Intermediate Powers .................................................... 16
Lesser Powers ............................................................. 17
Demiports ................................................................. 17
Avatars ......................................................................... 17
Members of the Clergy ................................................ 18
Priests and Deities ....................................................... 19
Nonhuman Clergy, Priests, and Followers............... 20
Running Realms Powers ............................................. 20
Format of Deity Entries .............................................. 20
Extended Calculated THAC0s Table ......................... 22
Extended Priest Spell Progression Table ..................... 22
Extended Wizard Spell Progression Table ..................... 22
Extended Bard Spell Progression Table ....................... 22

Faerûnian Pantheon ...................................................... 23
Akadi ......................................................................... 23
Amaunator ................................................................. 27
Ao ............................................................................... 30
Auril ........................................................................... 30
Azuth ........................................................................... 34
Bane .......................................................................... 36
Beshaba ...................................................................... 42
Bhal ............................................................................ 44
Chauntea .................................................................. 47
Cyril .......................................................................... 51
Deneir ...................................................................... 54
Eldath ......................................................................... 57
Gond ......................................................................... 62
Grumbar ................................................................. 66
Helm .......................................................................... 68
Ibrandul ................................................................. 71
Imator ................................................................. 75
Istishia ................................................................. 78
Iyachyu Xvim ........................................................ 82
Kelemvor ............................................................... 84
Kossuth ................................................................. 88
Lathander ............................................................... 90
Leira ................................................................. 93
Lilu ........................................................................ 96
Loviatar ................................................................. 100
Malar ................................................................. 105
Mask ................................................................. 109
Mielikki ............................................................... 112
Miihl ................................................................. 116
Moander ............................................................. 119
Myrkul ............................................................... 124
Mystra ............................................................... 128
Oghma ............................................................. 131
Selûne ............................................................. 134
Shar ............................................................. 138
Shaundakul .......................................................... 145
Silvanus ........................................................... 149
Sune ............................................................... 152
Talona .............................................................. 155
Talos .............................................................. 158
Tempus .............................................................. 158
Torm .............................................................. 162
Tymora ........................................................... 166
Ty ...
In the Forgotten Realms, the gods and goddesses of the Realms are referred to as powers. This usage is followed throughout Faiths & Avatars. The revised FORGOTTEN REALMS® Campaign Setting box categorizes all the Realms’ powers as greater powers, intermediate powers, lesser powers, dead powers, quasi-powers, over-powers, nonhuman powers, and alien powers. Faiths & Avatars dispenses with the quasi-power category and places all powers previously ranked as quasi-powers somewhere within the categories of greater, intermediate, lesser, and demipowers. (The functions of demipowers are described here, but the demipowers themselves will be dealt with in another work.) Dead powers also are rated within this system according to their former statuses. The function of the over-power, Ao, is described within this introductory chapter, but a brief discussion of Ao as a power and his cult is also included in the Faerûnian Pantheon chapter.

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

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

Worship in the Realms

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

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

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

Most folk have a handful of powers that they regularly venerate, only appeasing an unpleasant power when they are entering or engaged in a situation where that deity holds sway. Most people in the Realms also eventually settle on a sort of patron deity who they are most comfortable venerating and who they hold in the greatest reverence. A person’s patron deity is the power that eventually escorts that person’s spirit from the Fugue Plain, the place where spirits go right after people die, to its afterlife as a petitioner in the Outer Planes in the realm (or at least the plane) of its patron deity. (Those who
firmly deny any faith or have only given lip service most of their lives and never truly believed are known as the Faithless after death. They are formed into a living wall around the City of Strife—Kelemvor, the new lord of the dead, may soon rename it—in the realm of the dead in Oinos in the Gray Waste and left there until they dissolve. The unearthly greenish mold that holds the wall together eventually destroys them. The False, those who intentionally betrayed a faith they believed in and to which they made a personal commitment, are relegated to eternal punishment in the City of Strife after their case is ruled upon by Kelemvor in the Crystal Spire (Kelemvor’s abode in the City of Strife).

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

Worship and Divine Power

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

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

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

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

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

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

Divine Immigrants

When Abeir-Toril was young, the human deities of the Realms were not so formal about their spheres of influence because their worshippers were not so crowded together on the sphere of Toril as to likely ever encounter one another. For a long time, a human pantheon would simply stake out a claim on a continent or large geographic area uncontested. Entire human pantheons with deities who claimed similar portfolios living a whole continent away. Eventually, though, pantheons started to see intermixture between their worshippers as various groups wandered across the face of Toril, and they began to worry about how to deal with the threat to their power base that such immigrations caused. As a solution to this, they agreed on the formation of the spheres of influence discussed above. Within these spheres of influence, while more than one deity may have similar portfolios, no more than one of such parallel powers can ascend in deific stature to a higher rank than demipower.

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

The Birth of Powers

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

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

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

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

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

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

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

The Death of Powers

Powers can die. They have done so numerous times in the history of the Realms. Dead powers have also returned from the dead numerous times in the Realms. So how can a power die?
Place of Destruction: Usually, barring the intervention of strange conditions (such as the Time of Troubles) or the use of artifacts, the only place that a deity can be truly destroyed is on its home plane of existence—or at the very least in the Outer Planes. Because of this, it is very hard to destroy a deity, as deities are strongest in abilities on their home planes. In addition, a power’s home plane is usually inhabited by extremely powerful extraplanar beings who serve the power and serves in part as a storehouse for the immense power that a deity has picked up over the years or through other involuntarily or voluntarily severed their divine connection to Realmspace. They are not dead, but they might as well be as far as the inhabitants of the Realms are concerned.

Many rumors of deific tragedies and triumphs have made their way to the Realms via the crews of spelljamming vessels and the tales of travelers through Toril’s many transplanar and transpheric (crossing different crystal spheres) gates. It is difficult to determine from these rumors when a particular power is actually being discussed. Many powers use aliases in other planes and crystal spheres to try to subvert the loyal worshipers of one deity to themselves or to cover for the fact that there has been a change in the divine hierarchy that would disturb conservative worshipers. Other deities have simply chosen similar names, manifestations, or avatars by chance or because a certain form seems to consistently invoke awe, respect, or terror in the natives of many different spheres or planes. Just because rumors have it that a deity or being that has some similarity to a Realms power dies in some other sphere of existence does not mean that the Realms powers are affected one bit. In fact, many Realms beings claim to be powers who are not, and sometimes it is difficult to tell whether or not a being is what it claims to be. Perhaps an example would serve to illustrate this. In a far-off crystal sphere, a power of evil who dwelt as a demipower on one of the Prime Material Plane, and their personal domains are intimately connected to the surface of Aheir-Toril. Thus, demipowers are much easier targets than other powers because it is generally easier to get at their essential selves than those of the powers who dwell on other planes.

Demipowers can employ only one avatar at a time, and it takes them a long time (a year) to make another. So it is easier for mortals to make their way through the defenses of a demipower than any other sort of power since they only have to go through one avatar. Then, the mortals must force the deity to meet them face-to-face, a difficult feat when a deity is already suspecting the intentions of visitors because they have just destroyed the deity’s avatar. Getting a power to manifest in such circumstances usually requires elaborate trickery, the help of another power, the use of an artifact, or research into some special spell or circumstance to which the power is vulnerable.

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

Deity Dies of Neglect: Deities need the power provided them by worshipers to live. If they lose that worshiper, it takes them awhile to wither away while they try to regain the lost bits of divine sustenance from the use of their name, their sovereignty over the principles and ideals in their portfolio, and even the awe inspired by tales told about them as myths or parables. During this time they would make every effort to get anyone to worship them. To effectively ensure the death of such a deity, in all likelihood it would have to be imprisoned on its home plane and rendered unable to communicate with any mortal being. Eventually, then, it would die.

Multispheric Powers, or Is Tiamat Dead or Not? Some powers of the Realms share the same names as powers generally considered to be from other spheres of existence. These powers include Oghma, Tyr, Mielikki, Loviatar, Silvanus, and most of the Mulhorandian pantheon. For purpose of travel to other crystal spheres and other planes, these Realms powers are the same deities as those not associated with the Realms. Deities are multidimensional beings and have interests in many crystal spheres on the Prime Material Plane, of which Realmspace is but one. However, such deities are presented in Faerûn & Avatars in the way that they are known in the Realms. In other crystal spheres, they are perceived differently, depending on their influence, their concerns, and the natures of those spheres. Incidents that occur on one crystal sphere are not relevant to the dealings of that deity on another. Only incidents that affect a deity on its home plane of existence (usually in the Outer Planes) affect the power in all crystal spheres, and even then one has to be careful not to assume too much. A deity who has picked up power in one plane’s existence has not effectively ensured the death of such a deity, in all likelihood it would have to be imprisoned on its home plane and rendered unable to communicate with any mortal being. Eventually, then, it would die.

Multispheric powers are presented in Faerûn & Avatars in the way that they are known in the Realms. In other crystal spheres, they are perceived differently, depending on their influence, their concerns, and the natures of those spheres. Incidents that occur on one crystal sphere are not relevant to the dealings of that deity on another. Only incidents that affect a deity on its home plane of existence (usually in the Outer Planes) affect the power in all crystal spheres, and even then one has to be careful not to assume too much. A deity who has picked up power in one plane’s existence has not effectively ensured the death of such a deity, in all likelihood it would have to be imprisoned on its home plane and rendered unable to communicate with any mortal being. Eventually, then, it would die.

In the end, a deity is dead if it is not worshiped. The being called Takhisis on one crystal sphere may not be Tiamat, and in any case her rumored demise had no effect on events in the Realms. From this we can assume that either Takhisis is Tiamat, has a presence on multiple crystal spheres, and is thus not dead—or she is dead and is thus not the Tiamat known in the Realms. The creature killed in the lower planes map or may not have been a deity. (If it was, in all likelihood, it was only an avatar of the deity, not the true deity.) It was most assuredly thought to be dead on its home turf after the battle of Chessenta, which was long in coming. If it was a greater power, they could not have killed it because only a greater power can destroy a greater power on its home turf permanently. In other cases, the power disperses and reassembles after a given time (laying aside the Time of Troubles, which by its nature violates most general rules about deities). Therefore, either this creature is dead and was not truly a deity but rather a demipower, or it was never a deity to begin with. Or it may be a mortal that has died and reassembled long after the heroes left. If it was a power, it still may or may not be the same one that was until recently worshiped in Unther.

The power known as Tiamat in Unther, in any case, was forced to manifest as an avatar during the Time of Troubles, as were all the powers of Faerûn. During the Godswar, she was struck down by Gilgeam, the very jealous head of the Untheric pantheon. At this point, the divine essence of Tiamat was splintered into three pieces, one of which came to inhabit Tchazzar, a red dragon in Chessenta that had long been attempting to become a deity. Tchazzar finally achieved his wish and became a demipower, but felt compelled to gather the other pieces of Tiamat’s essence into himself to increase his power. Little did he know that he was merely providing an avatar host for Tiamat. When Tchazzar slew and ate the last dragon who housed part of Tiamat’s essence, he was totally subsumed by Tiamat’s divine power. He underwent an abrupt final transformation, and Tiamat was once more whole and powerful. Takhisis, the being called Takhisis on one crystal sphere may or may not be Tiamat, and in any case her rumored demise had no effect on events in the Realms.

Realms powers are the same deities as those not associated with the Realms. Deities are multidimensional beings and have interests in many crystal spheres on the Prime Material Plane, of which Realmspace is but one. However, such deities are presented in Faerûn & Avatars in the way that they are known in the Realms. In other crystal spheres, they are perceived differently, depending on their influence, their concerns, and the natures of those spheres. Incidents that occur on one crystal sphere are not relevant to the dealings of that deity on another. Only incidents that affect a deity on its home plane of existence (usually in the Outer Planes) affect the power in all crystal spheres, and even then one has to be careful not to assume too much. A deity who has picked up power in one plane’s existence has not effectively ensured the death of such a deity, in all likelihood it would have to be imprisoned on its home plane and rendered unable to communicate with any mortal being. Eventually, then, it would die.

Multispheric powers are presented in Faerûn & Avatars in the way that they are known in the Realms. In other crystal spheres, they are perceived differently, depending on their influence, their concerns, and the natures of those spheres. Incidents that occur on one crystal sphere are not relevant to the dealings of that deity on another. Only incidents that affect a deity on its home plane of existence (usually in the Outer Planes) affect the power in all crystal spheres, and even then one has to be careful not to assume too much. A deity who has picked up power in one plane’s existence has not effectively ensured the death of such a deity, in all likelihood it would have to be imprisoned on its home plane and rendered unable to communicate with any mortal being. Eventually, then, it would die.

Multispheric powers are presented in Faerûn & Avatars in the way that they are known in the Realms. In other crystal spheres, they are perceived differently, depending on their influence, their concerns, and the natures of those spheres. Incidents that occur on one crystal sphere are not relevant to the dealings of that deity on another. Only incidents that affect a deity on its home plane of existence (usually in the Outer Planes) affect the power in all crystal spheres, and even then one has to be careful not to assume too much. A deity who has picked up power in one plane’s existence has not effectively ensured the death of such a deity, in all likelihood it would have to be imprisoned on its home plane and rendered unable to communicate with any mortal being. Eventually, then, it would die.

Multispheric powers are presented in Faerûn & Avatars in the way that they are known in the Realms. In other crystal spheres, they are perceived differently, depending on their influence, their concerns, and the natures of those spheres. Incidents that occur on one crystal sphere are not relevant to the dealings of that deity on another. Only incidents that affect a deity on its home plane of existence (usually in the Outer Planes) affect the power in all crystal spheres, and even then one has to be careful not to assume too much. A deity who has picked up power in one plane’s existence has not effectively ensured the death of such a deity, in all likelihood it would have to be imprisoned on its home plane and rendered unable to communicate with any mortal being. Eventually, then, it would die.
mainly hail from Unther and Chessenta). This leads most Realms scholars to conclude that this deity known as Tiamat has withdrawn herself from interaction with the Realms as one of its powers.

This does not mean that another power with the avatar form of a multi-headed, chromatic dragon that calls itself “Tiamat” cannot become a power in the Realms. In fact, since the Tiamat of Unther is multiversal, if Ao decided to influence the powers of the Realms, the Realmspace could be such that worshipers demanded her presence, then she could return to the Realms once more as a deity. Because she is currently dead in the Realms does not mean she died completely; it merely means all divine connections between her and the crystal sphere of Realmspace are currently severed.

The Time of Troubles

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

However, during the Time of Troubles, the general rule that only a deity can kill anything could be violated. Bhaal was killed by Cyric using the sword Godsbane at Boareskyr Bridge. Godsbane was Mask in sword form (evidently an avatar form of Mask). Thus, a power killed a power.

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

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

Gods who were dead at the end of the Godswar were dead in the Realms unless at the end of the Time of Troubles Ao reinstated them himself, as he did for Torm. However, only deities whose only worship ties throughout the many crystal spheres were to Realmspace could have completely died. Any deity who had ties to other crystal spheres would not have ceased to exist. Ao has influence over the powers of the Realms. However, some deities may not have died, the portfolio is split up among the next most suitable candidates and/or ethical differences or the inability to deal with such huge amounts of power, the portfolio is split up among the next most suitable candidates who are already deities in the dead power’s pantheon. This second procedure is also followed if a deity dies of worship starvation.

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

Back From the Dead

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

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

Divine Abilities

No statistics for the powers and abilities of true deities are listed anywhere in this book. The power of deities is impossible to quantify. Statistics quite simply become meaningless when dealing with the powers of the Realms. The deities in the Forgotten Realms setting, the powers are divided into several different statuses: greater, intermediate, lesser, and demipowers. Outside of this ranking system lies Ao, the over-power, also discussed below. Each class of deity possesses certain abilities and powers, which are outlined below. These are applicable to the deities, not their avatars. Avatars are discussed in their own section.

Ao, the Over-Power

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

Ao lies beyond the bounds of the rankings of deities’ powers in any way. He is considered to be more powerful than other powers in that he was able to consign almost all the Forgotten Realms deities to the surface of Faerûn during the Time of Troubles, and he is also considered to be outside the ranking system, in the same way that teachers are outside the rankings of the students. In the Forgotten Realms setting, the powers are divided into several different statuses: greater, intermediate, lesser, and demipowers. Outside of this ranking system lies Ao, the over-power, also discussed below. Each class of deity possesses certain abilities and powers, which are outlined below. These are applicable to the deities, not their avatars. Avatars are discussed in their own section.
Aside from his function during the Time of Troubles, the only responsibility that Ao continues to perform in relation to the Realms pertains only to its deities. Since the Time of Troubles, Ao decides who is a power and who is not. (See The Birth of Powers.) He decides which powers who have died or otherwise lost their divine connection to the Realms in other ways are allowed to return to the Realms as deities. He also decides which of the many deities worshiped by the beings who emulate to the Realms are allowed to establish a divine connection with Realmspace to serve their worshipers. Finally, this involves promoting mortal beings to the status of gods. Ao may promote any mortal, sentient creature to any stature of godhood (greater power through demipower) instantly if it accepts the responsibilities and duties of that state, but he has only exercised that ability to elevate mortals to other than demipower rank during the Time of Troubles.

All Forgotten Realms Setting Deities

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

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

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

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

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

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

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

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

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

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

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

Greater Powers

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

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

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

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

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

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

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

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

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

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

Intermediate Powers

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

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

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

Saving Throws: Intermediate powers have a saving throw of 2 in all categories. Thus, they only fail on a natural roll of 1.
Planar Travel: Intermediate powers have the same ability to travel between planes as greater powers. They are unable to enter the Prime Material Plane, but always arrive exactly where they wish with no chance for error.

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

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

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

Life and Death: Intermediate powers can raise any previously living being from the dead at will (with automatic success), regardless of the time that has passed since that being died or the current location or condition of the body.

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

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

Lesser Powers

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

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

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

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

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

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

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

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

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

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

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

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

Demipowers

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

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

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

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

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

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

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

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

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

Avatars: Most demipowers can use but one avatar at a time. If this avatar is destroyed, they require one full year to fashion another. Some demipowers are unable to employ avatars or choose not to do so.
away from it by a mortal, nor can it be lost or destroyed without the intervention of another divine force.

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

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

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

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

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

Damage: Many avatars use weapons in combat. When they use one weapon, the weapon’s damage is listed, followed by the weapon’s name and the avatar’s Strength bonus in parentheses, along with a notation about any weapon specialization damage bonus the avatar may have. If more than two different weapons can be employed by an avatar, “weapon” plus the class group’s name designates the best possible bonus from any class to which the avatar belongs. When an avatar has multiple classes, and each is associated with a separate class group, the bonuses from each are added together. A special note in the “Additional Damage” paragraph that follows an avatar’s statistics. If attacks are made unarmed, then only Strength bonuses are noted. Unarmed damage for an avatar’s fist is 1d10 points of damage, but avatars rated with warrior classes receive these attacks with a weapon.

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

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

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

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

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

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

If an avatar is rated as a 23rd-level cleric and a 16th-level druid, the avatar would receive the number of priest spells due to a 23rd-level cleric. If avatars have classes from two different character class groups that would give them access to the same kind of spells, they again receive the number of spells for the class with the highest level only. For example, if an avatar is rated as a 19th-level mage and a 17th-level bard, the avatar would receive the number of wizard spells due a 19th-level mage.

Members of the Clergy

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

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

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

Members of other classes do not have to be members of the clergy. In fact, it is recommended that only nonplayer characters of other character class groups than the priest group be members of the clergy to avoid player confusion over a character’s function in the AD&D game. If a player character is stronger than the priest group, he or she must try to be a member of the clergy, that character must hold to the duties and responsibilities of members of the clergy given below, but does not gain the character class abilities of a priest of the faith.
Because not all members of the clergy in the Realms have the abilities of the priest character class group, all ceremonies and rituals of a church that carry with them direct magical manifestations of a deity’s power must be carried out by members of a faith who are priests. While this may seem artificial in game terms, it is not viewed as such within the world view of the Realms. Clergy members know, based on the talents and skills they have learned in life and the blessings that their deity has bestowed upon them, what they are capable of doing. They would not dream of performing a sacred ritual they were not duly suited to enact in a binding and appropriate way.

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

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

Members of the clergy in the Realms are generally divided into two groups within their faith’s organization, though members of one group easily and often cross into the other group. Hierarchy-bound clergy are those who are usually tied down to a specific location, such as a temple, shrine, grove, or abbey. They work primarily to the good of that location, the church, and the gods. Though members of the clergy (often referred to as adventuring clergy) are at-large agents entrusted to wander the length and breadth of the Realms spreading the basic tenets of their faith to others, what they are capable of doing. They would not dream of performing a sacred ritual they were not duly suited to enact in a binding and appropriate way.

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

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

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

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

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

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

Priests and Deities

As one might expect, the relationship between priests and their deities is of the utmost importance. It is through their deities that priests receive their special powers and the ability to cast spells. These blessings have their price, however. Priests are expected to observe the requirements of their faith. Transgressions by a member of the clergy, and priests are expected to perform certain rituals, duties, and services not necessarily required of other members of their faith’s clergy, depending on their religion. Many of these are discussed in the individual deity entries through this book, but DMs are free to add to, reduce, or revise these rituals and responsibilities of the priesthood as they see fit. Because priests have such a personal relationship with their deity, rather than just a personal relationship with their faith or church, as is required of other members of the clergy, they also face more stringent penalties for tainting the performance of their duties, turning from their religion, or failing their deity.

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

Transgressions and Penance: Some of these are discussed in the individual deity entries through this book, but DMs are free to add to, reduce, or revise these rules and responsibilities of the priesthood as they see fit. Because priests have such a personal relationship with their deity, rather than just a personal relationship with their faith or church, as is required of other members of the clergy, they also face more stringent penalties for tainting the performance of their duties, turning from their religion, or failing their deity.

Changing Deities: Priests may occasionally fall away from the worship and service of their deities. This always results in a loss of powers and spells, at least temporarily. If a priest transfers his or her worship to another deity and has been a worthy follower of the first, there is a 75% chance that the second deity accepts the character as a priest. Such a transfer is always accompanied by a loss of enough experience points to place the priest in the midrange of the level below his or her current level. These same rules for deity change apply to other members of a deity’s clergy who receive spells and powers directly from their deities who change deities, such as paladins and rangers.
Neglecting to perform the proper rituals or failing to strive toward fulfilling the deity’s goals are examples of moderate transgressions. Such infractions are punished by the loss of granted powers and high-level spells and can only be rectified through major penance. In addition to a period of fasting or meditation, such priests must each give at least one moderately powerful magical item to their order (never to be used by them again), and/or undertake some dangerous quest on their deity’s behalf.

Priests who do disobey, a second or more may be required to successfully undertake some quest involving a high-risk of death to do and not all treasure recovered, including magical items, to their deities’ orders.

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

Nonhuman Clergy, Priests, & Followers

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

Two such faiths are those of Tymora and Gond, which permit halflings and gnomes, respectively, into the priesthood.

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

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

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

Format of Deity Entries

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

Name of Deity

(Commen 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 worshipers of the deity are given here. Powers generally try to be as liberal as possible to attract as much worship as they can.

This introductory paragraph describes the way a power is generally depicted (or actually looks) if it is different from the deity’s avatar form. It details additional titles and epithets the power is known by, common worshipers of the power, and the qualities attributed to the deity, such as its general demeanor, hearing, 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

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

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

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

Running Realms Powers

...
Other Manifestations

Special Attacks or Defenses the Avatar Has, its magical items of note, and any particularly distinctive tactics it tends to use.

The Church

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

The different character classes listed open to members of the clergy are briefly discussed in this entry. They are named and the character classes described 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.

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 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.

Priestly Garb: 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.

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 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.

Speciality Priests (Class name, if applicable)

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

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

**Spells**

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

**Day-to-Day Activities**

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

**Important Ceremonies/Holy Days**

Important ceremonies and major holy days in the religion are discussed in this entry.

**Major Centers of Worship**

This entry describes major centers of the deity’s worship. These may be the largest temples of the god, those with the most far-reaching influence in the religion, or those of historical importance in the religion.
he Faerûnian pantheon is an amalgamation of native deities that date to the pre-history of the Realms, representatives of various pantheons brought into the Realms by waves of immigrants from other worlds over the millennia, and numerous new powers who have arisen from the ranks of mortals in Faerûn. Although primarily focused on humankind in only Faerûn, the geographic and racial spheres of influence of the Faerûnian pantheon are always expanding (along with the raw number of deities in the pantheon increasing), often at the expense of the other pantheons of the Realms.

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

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

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

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

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

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

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

Greater Power of the Elemental Plane of Air, N

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

FAERÛNIAN PANTHEON: Akadi 23
Akadi (Ah-KAH-dee) is the whispering wind and the blinding gale storm, her form changing from sea to season. Her kiss might be moist and sweet or bitter and cold. Uncaring, she carries sounds and scents along on her journey, but she never pauses to impress upon a traveler the importance of her travels. In religious art she is often portrayed as a huge, translucent blue woman with gigantic feathery wings that trail away into clouds. Her wings are said to toss the winds about the surface of Faerûn.

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

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

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

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

AC -4, MV Fl 64; HP 296; THAC0 -9; #AT 2

Dmg 6d10

MR 50%; SZ G (160 feet)

Str 21, Dex 24, Int 19, Wis 19, Cha 15

Spells P: 12/11/11/10/9/9/8, W: 7/7/7/7/7/7/7/6/6

Saves PDM 2, RSW 3, PP 4, BW 4, Sp 4

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

Flying creatures are instantly grounded by the appearance of Akadi’s avatar, and if the Queen of Air Elemental makes her winds subside to allow them to fly. She often does this, as being struck on the ground is an insult to all flying creatures (including herself). Creatures struck down in mid-flight suffer normal falling damage unless Akadi cushions their fall. Akadi may leave a field of battle or the Prime Material Plane at any time by spending two rounds merging with the air, whereupon they dissipate into misty clouds.

**Other Manifestations**

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

**The Church**

**CLERGY:** Specialty priests, crusaders, mystics, shamans

**CLERGY’S ALIGN.:** NG, CG, N, CN, NE, CE

**TURN UNDEAD:** SP: No, Cru: No, Mys: No, Sha: Yes, if good

**CMIW, UNDEAD:** SP: No, Cru: No, Mys: No, Sha: Yes, if neutral or evil

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

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

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

The priests of Akadi are divided up between the Whisper and the Roar. These are not rankings within the church or even a division between those clergy members with parish territories and those of an adventuring bent. Rather, these are distinctions in philosophy of action. Those who follow the Whisper typically work behind the scenes, seldom showing themselves to be a member of the church of Akadi. Members of the Roar are much more direct about their involvement in the affairs of Faerûn. The disparate and unfocused nature of the activities of the church of Akadi as a whole has left few in Faerûn viewing it as any sort of threat, although personally ambitious members of the church can sometimes wreak havoc in a particular region. Akadi’s priests are organized mostly into “churches” formed of small cliques who follow a particularly charismatic Akadian. These cliques shift and change in politics lead to some members rising in status, others falling, and others leaving in disgust or empowered by the inspiring message of their leader to begin a new church in a far-off land. This sort of organization is very fluid and often very confusing to those outside the faith, as such folk are never sure who will be in charge in a tenday and therefore who to hold responsible for living up to agreements and contracts. Most Akadians have a reputation for being untrustworthy because of this very problem in their faith’s organization. When turno comes due for an Akadian to live up to a promise, frequently the answer received is: “I’m so sorry, that’s not my job anymore”—if one can find the Akadian the deal was struck with in the first place!

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

**Dogma:** The teachings of the Akadian church amount to a doctrine of finding one’s own enlightenment. The church feels that one can only find truth in what one is interested in and as soon as interest fails, all chance of finding further spiritual growth has left an activity or place. Therefore, the
Day-to-Day Activities: Listening to the wind, traveling beneath the stars of Faerûn, pursuing personal interests of the moment, and speaking to others of the glories of Akadi dominate most priests' lives. Spelljamming is a preferred material in vestments, as its flowing nature pleases the goddess, and rare silks dyed in flowing or rippling patterns of blue or white are highly prized. Many priests wear jewelry of milky opal, crystal quartz, augelite, and others may decide to see how orcs adapt to fierce and freakish windstorms, or get involved in breeding faster and sleeker hawks or running hounds, others of the faith are charged as follows: “The eternal Akadi is change personified. Each new day reveals to us a new side of her. Strive to be as flexible as she is. Pursue everything that interests you in turn. Look at problems from as many viewpoints as possible to achieve the most creative answer. View life as an art form to create anew around you each day to your benefit and that of Akadi. The freedom to move about and to soar on the breeze of life is one of the inherent rights of every living thing. Fly forth and spread the word of Akadi and show through your works the fresh new life she brings.”

Priests of Akadi dress for rituals in robes of white, light gray, and light blue. They recognize that traveling through the countryside on the enemy element of earth requires heavier clothing to shield oneself from that harsh element. They typically confine their use of firearms. A nonweapon proficiency penalty is enforced against the use of a thrown weapon in melee unless it is the sole chosen melee weapon.

Major Spheres: Combat, divination, elemental fire, elemental water, necromantic

Magical Items: Same as cleric, except forbidden from using magical items with earth-based effects (ring of spell storing with the stonekin spell in it, ring of elemental earth command, etc.)

Requirements: Constitution 12, Wisdom 12

Alignment: CG, N

Weapons: Any one melee weapon; all other weapons must be missile or thrown weapons (no arquebuses or other firearms). A nonweapon proficiency penalty is enforced against the use of a thrown weapon in melee unless it is the sole chosen melee weapon.

Armor: All armor types up to and including chain mail and shield

Minor Spheres: Astral, elemental air, healing, protection, travelers, weather

Bonuses: Tightrope walking, direction sense

Bonuses: Riding, airborne (pick one mount)

Bonuses: Feather fall

Bonuses: Ring of elemental earth command
• At 15th level, airwalkers can move through the Elemental Plane of Air without need for food or water.

• Airwalkers who work together can summon an elemental of greater Hit Dice than they would otherwise be able to alone. For example, a 5th- and 9th-level priest could summon a 16-HD elemental. As long as both summoners remain alive, the elemental remains under their control for one full hour. If one of the summoners is killed or struck unconscious, the summoned elemental goes on a rampage, attacking everyone in sight until its one-hour time limit upon the Prime Material has elapsed. It then returns to the Elemental Plane of Air. The participants in such a combined summoning attempt must abide by time restrictions for further elemental summoning apportioned by their levels. In the above case, the 5th-level priest would have summoned his 8-HD elemental for the day and the 9th-level priest would have summoned her 12-HD elemental for the tenday.

Akadian Spells

3rd Level

Windbearer (Invocation/Evocation)
Sphere: Elemental Air
Range: 10 yards/level
Components: V, M
Duration: 1 turn + 1 round/level
Casting Time: 6
Area of Effect: Special
Saving Throw: Special

This spell creates a pillar of air 5 feet in diameter and up to 5 feet tall per level of the caster. The vertical dimension is decided at the time of casting. The pillar of air exerts an upward force of 40 pounds per level of the caster. If this is sufficient to counter the weight of an object or creature entering the area, such an object or creature rises vertically to the top of the column in a single round. Unwilling creatures are allowed a saving throw vs. spell to avoid the effect. The caster can vary the height of the pillar from the possible maximum to a minimum of 5 feet by concentrating for one round.

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

4th Level

Calm Winds (Invocation/Evocation)
Sphere: Elemental Air
Range: 0
Components: V, M
Duration: 1 turn + 1 round/level
Casting Time: 7
Area of Effect: 20-foot-radius globe
Saving Throw: Special

This spell creates an area in which the air remains perfectly calm. Calm winds negates the effects of whirlwinds and spells such as dust devil and gust of wind within the protected area, although such spells are not ended. Creatures from the Elemental Plane of Air and wind-based creatures such as vor-tices and windwalkers shun and seek to leave the area at the earliest opportunity. This calmed area is mobile with the caster and lasts as long as the caster concentrates undisturbed or until the spell duration expires. The caster can move at up to half his or her movement rate and maintain concentration, but no other strenuous actions are allowed.

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

Clear Air (Invocation/Evocation)
Sphere: Elemental Air
Range: Touch
Components: V, M
Duration: 1 turn + 1 round/level
Casting Time: 7
Area of Effect: 20-foot-radius globe
Saving Throw: Special

This spell creates an area in which the air remains perfectly clear. Clear air banishes smoke, gas, fog, and instantly settles particles such as blowing sand, soot, or grit. Creatures in gaseous form are immediately expelled from its confines, and they cannot enter the area while the spell is in effect. The spell affects the area surrounding the creature touched, and it is mobile with that creature.

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

Winds of Akadi (Alteration, Invocation/Evocation)
Sphere: Elemental Air
Range: 100 yards
Components: V, S
Duration: 1 turn
Casting Time: 7
Area of Effect: Special
Saving Throw: ½

When this spell is cast, a 30-foot-diameter sphere of whirling air comes into existence at a point indicated by the caster. Creatures in the area of effect when the spell is cast (or those entering the area of effect while the spell is in effect) must make a saving throw vs. spell or suffer 1d4 points of damage. On the second round of the spell, the priest can cause a lightning bolt to issue forth from the storm at any target within range, inflicting 1d6 points of damage per level of the caster to a maximum of 10d6 points. Bolts fired from the cloud behave in the same way as those created by the lightning bolt 3rd-level wizard spell, and all affected creatures are entitled to a saving throw vs. spell for half damage. Creatures within the cloud in a round when a lightning bolt is projected make their saving throws with a -4 penalty.

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

7th Level

Akadi’s Vortex (Alteration, Invocation/Evocation)
Sphere: Elemental Air
Range: 40 yards
Components: V, S
Duration: 1 turn/level
Casting Time: 1 turn
Area of Effect: Special
Saving Throw: None

This spell is exactly like the winds of Akadi spell in effect except that the lightning that issues forth from the cloud behaves like that produced by the 6th-level wizard spell chain lightning. A chain lightning stroke inflicts 1d6 points of damage per level of the caster to a maximum of 12d6 points and loses one die of damage each time it arcs to a new target. The cloud issues forth chain lightning on the third round after it is created, the sixth round, and the ninth round. On the tenth round, the spell expires abruptly in a normal lightning bolt (1d6 points of damage per level of the caster to a maximum of 10d6 points).

Conjure Air Elemental (Conjuration/Summoning) Reversible
Sphere: Elemental Air, Summoning
Range: 40 yards
Components: V, S
Duration: 1 turn/level
Casting Time: 1 turn
Area of Effect: Special
Saving Throw: None

This spell summons an air elemental to do his or her bidding. The elemental is 60% likely to have 12 Hit Dice, 35% likely to have 16 Hit Dice, and 5% likely to have 21 to 24 Hit Dice (20+1d4). Furthermore, the caster needs but to command it, and it does as she or he desires, for the elemental regards the caster as a friend to be obeyed. The elemental remains until destroyed, dispelled, sent away by a dismissal or holy word spell (see the 6th-level priest spell conjure fire elemental), or the spell duration expires.

Whirlwind (Invocation/Evocation)
Sphere: Elemental Air
Range: 120 yards
Components: V, M
Duration: 3+1d4 rounds
Casting Time: 1 turn
Area of Effect: A 270-foot-high cone with an apex 30 feet in diameter and a 10-foot-diameter base
Saving Throw: Special

This spell creates damaging, gale-force winds capable of destroying structures of less than the sturdiest stone construction. On land, the whirlwind appears as a tornado; at sea, it appears as a hurricane. The whirlwind can be created only where there is room for it to fully form, and its formation requires a full turn. It automatically scatters unprotected creatures with up to 3 Hit
Dice, who must make a successful saving throw vs. death magic or be killed. It grounds all flying creatures, who must make a successful saving throw vs. death magic or crash, taking falling damage. Unprotected creatures with 4 or more Hit Dice take 3d6 points of damage per round of exposure from buffetting, flying debris, etc. and cannot move into the wind (in other words, the whirlwind has the same effect as an earthquake (see the 7th-level priest spell of that name) on all structures except those made of solidly constructed stone.

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

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

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

Greater Power (later Lesser Power) of Mechanus, LN

PORTFOLIO:
Bureaucracy, contracts, law, order, the sun, rulership

ALLASES:
At’ar the Merciless (Anauroch, among the Bedine)

DOMAIN NAME:
Mechanos/Keep of the Eternal Sun

SUPERIOR:
None

ALLY:
Kozah

FOES:
Shar

SPECIAL:
Sun with a face on the solar disk

WOR. ALIGN.:
LG, NG, LN, N, LE, NE

Most of Faerûn venerates the moon goddess, Selûne, but not a sun-based deity. The Bedine tribesmen of Anauroch, though they have no priests, are an exception. They respect and fear At’ar the Merciless, the Yellow Goddess. Symbolizing the heat of the desert sun, At’ar is seen as a spiritful and faithful woman whose fury in the full day strikes fear into the bravest hearts. She is a harlot who betrays her lawful husband Kozah every day to sleep with N’asr, god of night and the dead. The husbands of the Bedine women were told by the survivors of the fall of Netheril.

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

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

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

Amaunator’s Avatar (Cleric 38, Mage 35)

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

AC: 5; MV 15; HP 202; THAC0: -4; AD 1
Damage: 2d6+3 (scepter of the eternal sun; +1 Str)
MR 80%; SZ L (10 feet)
Str 17, Dex 16, Con 24, Int 25, Wis 22, Cha 20
Spells: P 15/15/14/14/13/11/10, W: 8/8/8/8/8/7/7/7

Saves: PDDM 2, RSW 3, PP 5, BW 7, Sp 4

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

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

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

Other Manifestations

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

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

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

The Church

CLERGY:
Clerics, specialty priests, monks

CLERGY’S ALIGN.:
LG, LN, LE

TURN UNDEAD:
C. Yes, SP: Yes, beginning at 2nd level, Mon: No

C.MND. UNDEAD:
C: No, SP: No, Mon: No
All clerics, specialty priests, and monks of Amaunator receive religion (Faerûnian) as a bonus nonweapon proficieny.

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

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

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

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

Novice Amaunator were charged as follows: “Learn the law and live it; obey its every letter and clause, for in knowledge of the intricacies of law lies freedom to act with righteous impunity. Keep track of the decisions of your superiors so that the body of precedent continues to grow and the unity of purpose of the rulings of Amaunator is made manifest to all. Serve your superiors faithfully, and they will reward you faithfully; shirk your duty and know how to reap the benefits from (exploit) the laws of the land, the priests of Amaunator responded without mercy to suppress the uprising. This slide towards tyranny led to the overthrow of the political and religious authority of Amaunator’s clergy.

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

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

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

The Syndicate of Celestial and Righteous Lawmakers was a group of 70 warriors and their adepts (law’s priests) who worshiped Amaunator because of his love of law. These women and men taught the lawful side of Amaunator, interpreting his somewhat nongood tendencies as deific recommendations that could be safely ignored or softened to a more humanitarian tone. These warriors branded the business side of their shields with extremely potent variants of continual light spells to blind the lawlessness they encountered. This group tree with their own temples had their robes worked of cloth-of-gold. A sunburst headpiece completed the ceremonial garb. Holy symbols of Amaunator were always made of gold, gold-plated metal, or gold-painted wood.

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

**Specialty Priests (Sunlords/Sunladies)**

**Requirements:** Constitution 11, Intelligence 12, Wisdom 15, Charisma 12

**Prime Req:** Wisdom, Charisma

**Alignment:** LN, LE

**Weapons:** All bludgeoning (wholly Type B) weapons

**Armor:** Any

**Major Spheres:** All, charm, creation, elemental fire, elemental air, law, summoning, sun, tune

**Minor Spheres:** Divination, elemental earth, healing, necromantic, numbers, protection, thought

**Magical Items:** Same as clerics and sunladies

**Req. Profs:** Reading/writing

**Bonus Profs:** Etiquette, reading lips

- When used in an ARCANE AGES™ FORGOTTEN REALMS campaign setting such as that presented in the Netheril boxed set, sunlords and sunladies should be adapted to the rules presented in that boxed set.
- Sunlords and sunladies cast all sun, law, and elemental fire sphere spells and could have an additional three levels of experience.
- Sunlords and sunladies know the laws and legal codes of the land, the city, and the province they live in and the land, the city, and the province they were raised in (which may be two different places). They automatically know all commonly known and uncommonly known information within that body of law and its attendant procedures. If asked to call to mind an incredibly obscure point of the law of their homeland or native land, they...
may make an ability check against their Wisdom or Intelligence, whichever is higher, to recall the point in question. They must make a similar ability check to know the common laws of other lands; to recall the uncommon legal practices or obscure legal points of order of foreign lands, this ability check is at a -3 penalty or a -6 penalty, respectively.

- Sunlords and sunladies are able to detect lie once per day. They are able to do so an additional time per day for every four levels of experience they gain beyond 1st level (twice at 5th level, three times at 9th level, etc.).
- At 2nd level, sunlords and sunladies gain the ability to turn undead creatures. They affect undead creatures as a cleric of half their actual level (round down) throughout the rest of their careers. In other words, at 3rd level they turn undead creatures as 1st-level clerics. Lawful evil sunlords and sunladies, as well as those of lawful neutral alignment, may never command undead creatures because of a combination of the aversion to the sunlight represented by their deity that most undead creatures have and the fact that undead creatures violate the “laws of nature”—something legal-minded Amaunator dislikes intensely.

- At 3rd level, sunlords and sunladies are able to use rigid thinking (as the 3rd-level priest spell) on another once a day.
- At 5th level, sunlords and sunladies are able to cast compulsive order (as the 4th-level priest spell) once a day and impeding permission (as the 5th-level priest spell) once every three days.
- At 7th level, sunlords and sunladies are able to impose legal thoughts (as the 6th-level priest spell) once a day.
- At 10th level, sunlords and sunladies are able to cast Sol’searing orb (as the 6th-level spell) once a day.
- At 13th-level, sunlords and sunladies instinctively can tell the ethical component (lawful, chaotic, or neutral) of the alignment of anyone they view whenever they invoke this ability. (They cannot do so constantly, but this ability does not cost them an action in combat.)
- At 15th level, sunlords and sunladies are able to cast sunray (as the 7th-level priest spell) twice a day.

Amaunatori Spells

2nd Level

Amaunator’s Uncertainty (Enchantment/Charm)

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

Creatures affected by this spell pause in uncertainty before executing their intended actions. In a combat situation, this equates to an initiative penalty of creatures within the area of effect. All possible victims are allowed a saving throw vs. spell to completely negate the effects. If affected victims leave the area of effect, they still suffer the spell’s effects until the spell expires.

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

4th Level

Advanced Sunshine (Alteration)

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

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

- Light: Advanced sunshine can be used to borrow sunlight from later in the day (or the next day if at night) to create light now. This is useful in caverns or at night. This form of the spell is treated as a light spell lasting one turn per level of the caster, but it shortens the day’s sunshine by one minute per level.

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

5th Level

Illumination (Alteration, Divination)

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

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

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

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

6th Level

Sun Scepter (Enchantment/Charm, Conjuration/Summoning)

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

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

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

While the rulership power is only effective upon the creatures within 120 feet of the sun scepter wielder when the spell is cast, the sun scepter can also be wielded as a magical weapon that inflicts 1d8+3 points of damage until the spell expires. Against golems, the sun scepter causes 2d8+6 points of damage.
damage. If a natural 20 is rolled on the attack roll, the sun scepter completely destroys the ghoul but is itself destroyed in the process. Against creatures of the Outer Planes, the sun scepter inflicts 1d8+3 points of damage. If the attack roll is a natural 20, the scepter causes triple damage, but the spell is also immediately ended (though the golden scepter is not destroyed).

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

Ao

(Lord Ao, the Hidden One)

Over-power of the Cosmos and Realmspace

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

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

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

Ao’s Avatar and Other Manifestations

Ao, when he appears (as he’s only done once), takes a form that is 12 feet tall. His face is ageless, neither young nor old. His visage is neither handsome nor ugly, and has even, symmetrical, and unremarkable features. His hair and beard are white. He wears a robe that appears to be made of celestial cloth. The robe is black and dotted by millions of stars and thousands of moons, all arranged in a pattern that is not quite perceptible, but which gives the whole robe a beautiful, harmonious feel. Theoretically, Ao’s avatar can do anything. Normally he acts only upon deities, not mortals. Ao may promote any sentient being to any stature of godhood instantly if it accepts the responsibilities and duties of the divine state, or demote a deity at will.

The Church

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

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

The established faiths of Faerûn do not see any reason to speak out against or act against the cult of Ao, because they do not fear it. Their high priests have been informed by their deities that Ao does not interact with mortals. Cult members and ministers receive no spells or special powers at all from Ao. The cult of Ao has no priests. Cults of Ao which do receive spells or special powers are not truly cults of Ao, and their abilities are being supplied by another deity (such as Cyric) or through the clever use of magical items.

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

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

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

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

Affiliated Orders: None.

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

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

Auril

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

Lesser Power of Pandemonium, NE

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

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

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

Auril’s Avatar

(Mage 27, Fighter 20, Cleric 15)

Auril appears most often in one of two avatar forms: the Frostmaiden or Icedawn. The Frostmaiden is a lithe, furred figure of action and is the most often seen avatar of Auril in all regions of Faerûn except the south and east. Her skin is blue, her hair is long, free-flowing, and white, and a fine gown of white lawn thickly furred with frost swirls about her. The Frostmaiden can cast spells from all schools except elemental fire and all spheres except elemental fire. She can only cast spells that have a negative effect on plants and animals, such as to cause them to rot or be held, except in the case of animal summoning spells, which always bring arctic creatures to her aid. She casts only reversed (darkness) spells from the Sun sphere. All cold spells she casts are at triple normal damage and a -3 penalty to any applicable saving throws.
Icedawn is a silent, gliding apparition of icy hauteur, an imposing figure in an ornate crown and hooked, spurred armor of opague, light blue ice. She casts no spells.

AC -2; MV 15 (Frostmaiden) or 15 (Icedawn); HP 200; THACO 1; #AT 5/2
Dmg 1d6+6 or +9 (ice axe +3, frost brand, +6 vs. fire-using/dwelling creatures, +1 Str, +2 spec. bonus in ice axe)
MR 60%; SZ L (10 feet)
Str 16, Dex 18, Con 25, Int 23, Wis 16, Cha 23

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

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

Other Manifestations
Auril usually manifests as icy breath accompanied by a cold, ruthless chuckling and a blue-white radiance that leaves a thin line of frost to mark its passage. She also appears as a blank-eyed face of frost with long, wind-whipped white hair that radiates intense cold. Auril uses this latter manifestation if she wants to speak, slay, or confer items of power upon worshipers. They slay with her life-chilling kiss and confers boons by breathing them out of the face’s mouth. Her victims must make a successful saving throw vs. death magic to survive the face’s kiss.
Auril also indicates her favor or disfavor or sends aid through the presence of action of water elements, ice para-elementals, undead, winter wolves, frost giants, and other arctic creatures.

The Church
CLERGY: Clerics, specialty priests, shamans
CLERGY’S ALIGN: LE, NE, CE
TURD UNDEAD: C: No, SP: No, Sha: No
CMD, UNDEAD: C: Yes, SP: No, Sha: Yes
All clerics, specialty priests, and shamans of Auril receive religion (Faerûnian) as a bonus nonweapon proficiency. Upon being Embraced by the goddess, clerics of Auril become immune to natural cold damage and the effects of exposure.

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

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

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

Dogma: Auril charges her clergy to: “Cover all the lands with ice. Quench fire wherever it is found. Let in the winds and the cold; cut down windbreaks and chop holes in walls and roofs that my breath may come in. Work darknesses to hide the cursed sun so that the chill 1 brime may slay. Take the life of an arctic creature only in great need, but slay all others at will. Make all Faerûn fear me.”

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

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

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

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

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

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

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

Major Centers of Worship: The House of Auril’s Breath in Glister, north of the Moonsea, is the largest and most influential temple to the cold goddess, boasting a congregation of over 1,600 gathering around the fires for nightly Fire and Ice rituals (all of them miners and fur trappers too afraid not
to venerate Auril). High Hand of Ice (high priest) Malakhar Rhenta leads the Storm Circle of 14 or so senior priestesses in running the temple and planning the weather magic they work. The House of Auril’s breath is known more commonly to those not of the faith as “the Cold House” or, more bitterly, “Cold Comfort Towers.”

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

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

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

Specialty Priests (Icepriestesses/Icepriests)

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

• Icepriestesses and icepriests have an immunity to cold similar to a permanent resist cold spell. They are immune to natural cold and have a +3 bonus when making saving throws vs. any cold-ice-based attacks. They suffer no damage from such an attack on a successful saving throw and only half damage on a failed one.

• Icepriestesses and icepriests can cast frost fingers (as the 1st-level priest spell) once per day.

• At 3rd level, icepriestesses and icepriests are able to cast frost whip (as the 2nd-level priest spell) once per day.

• At 5th level, icepriestesses and icepriests are able to cast ice blade (as the 4th-level priest spell) once per day.

• At 8th level, icepriestesses and icepriests are able to cast ice storm or wall of ice (as the 4th-level wizard spells) twice per day.

• At 10th level, icepriestesses and icepriests are able to cast cone of cold (as the 5th-level wizard spell) once per day.

• At 12th level, icepriestesses and icepriests have the ability to summon an ice para-elemental (as the conjure fire elemental spell) once per day. They may do so an additional time per day for every level over 12.

Aurilian Spells

1st Level

Frost Fingers (Evocation)

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

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

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

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

4th Level

Ice Blade (Evocation)

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

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

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

7th Level

Heart of Ice (Necromancy)

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

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

Lesser Power of Arcadia, LN
PORTFOLIO: Wizards, mages, spellcasters in general
ALIASES: None
DOMAIN NAME: Buxenus/Azuth
SUPERIOR: Mystra
ALLIES: Mystra, Savras the All-Seeing, Velsharoon the Vaunted, Oghma, Deneir, Leira (now dead)
FOE: Any
SYMBOL: A human left hand, pointing upward, outlined in a nimbus of blue fire
WOR. ALIGN.: Any

Azuth (Ah-ZOO-TH) is the god of wizards and mages and to a much lesser degree, all spellcasters, as opposed to Mystra, who is the goddess of all magic. Azuth is Mystra’s servant, friend, and advisor. This last role has become even more important in the years since the Time of Troubles. Before the Godwar, he and Mystra were much closer and very affectionate toward one another, but Azuth’s relationship with Midnight/Mystra is much more professional. He regards the new Mystra as an inexperienced daughter facing a taxing and complex job whom he must coach to allow her to best perform her duties. In religious art, Azuth is most often portrayed as a bearded old man unbent by age, wielding a stout, gem-topped staff. Savras the All-Seeing, a rival god of mages whom Azuth defeated, was Azuth’s foe for centuries. Savras now serves Azuth, albeit uneasily, as a demipower of diviners and truth-speakers. The two deities seem to cau-

The Old Staff

Azuth is commonly depicted as a white-bearded, white-haired vigorous old man dressed in gray silk robes carrying a staff one and a half times his height that is topped with a huge, cabochon-cut topaz. He never wears a hat. Azuth can shape change at will, and he often appears as a 20-foot-tall pyramid shape surrounded by mustache and beard and sometimes as a white, glowing, upright hand with his forefinger extended to a point that is outlined with a shimmering silver aura. Most often he appears as an electric blue radiance. Sometimes he manifests merely as an echoing, dry, male voice or such a voice accompanying another manifestation. In all manifestations, he has the power to unleash spells, identify from a distance without triggering the powers of an item or spell, and know the end result of any magic he sees being cast before it takes effect.

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

The Church

CLERGY: Wizards, clerics, specialty priests, monks
CLERGY’S ALIGN.: LG, LN, N, CN, LE
TURN UNDEAD: W: No, C: Yes, SP: No, Mon: No
CMDND. UNDEAD: W: No, C: No, SP: No, Mon: No

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

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

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

Dogma: Followers of Azuth feel that reason is the best way to approach magic and that it may be examined and reduced to its component parts through study and meditation. Calm and caution are the watchwords of Azurathian clergy members as they strive to avoid mistakes that even magic cannot undo. They are taught to use Art (magic) wisely and to be always mindful of when it is best not to use magic.
Novices in the faith are charged to: "Teach the wielding of magic, and dispense scrolls, items, and spellbooks throughout Faerûn that the use and knowledge of magic may spread. Encourage everyone to try their hand at wielding magic. Drive home the lesson that with magical power comes grave responsibility, and live that lesson yourself. Try to gain a copy of every new spell, spell variant, or magical idea you encounter without regard for its worth or importance—and make a copy of that copy for a temple library. Train others in what you know of magic, not hoarding your knowledge for yourself, and encourage creativity in magic in all ways and at all times."

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

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

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

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

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

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

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

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

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

**Specialty Priests (Magistrati)**

**Requirements:** Intelligence 13, Wisdom 14

**Prime Req.:** Intelligence, Wisdom

**Alignment:** L N

**Weapons:** Any bludgeoning (wholly Type B) weapons

**Armor:** None

**Major Spheres:** All, astral, charm, combat, creation, divination, guardian, healing, law, necromancy, protection, summoning, sun, thought, wards

**Minor Spheres:** Elemental, travelers, war

**Magical Items:** Same as clerics, plus all items normally usable by wizards including magical scrolls

**Req. Profs.:** Spellcraft

**Bonus Profs.:** None

Like all Azuthan priests, magistrati can cast priest spells faster than other priests. Their casting time on all priest spells of one round or less is reduced by 3 (for example, a casting time of 7 would be reduced to 4).

Spells taking more than one round to cast still require the usual amount of time. Priest spells cast by a magistrata always have a casting time of at least 1.

- Magistrati, starting at 2nd level, may cast wizard spells in addition to priest spells. Magistrati cast these as magic of halves of their actual level (drop fractions). For example, a 3rd-level magistrata casts wizard spells as a 1st-level mage and cannot gain spells that are not available to a 1st-level mage.

Magistrati pray for their wizard spells instead of studying to memorize them, and chosen wizard spells replace clerical spells potentially available for use that day. (In other words, the wizard spell occupies a priest spell slot.) Because of this, magistrati may never cast 8th- or 9th-level wizard spells. Further, a magistrata may only take wizard spells from a single school (abjuration, alteration, necromancy, etc.). This school is determined when the first wizard spell is requested from Azuth. From that point on, all wizard spells prayed for by that magistrata must be from that school and cannot be from any other, with the exception of read magic, which is always available.

- Magistrati may use magical scrolls in addition to clerical scrolls. They need a read magic spell to do so if the spell is not of the school of magic they have selected to choose their wizard spells from.

- At 5th level, magistrati can identify (similar to the 1-level wizard spell) magical items by touch. Use of this ability cannot awaken any curse or item powers and does not temporarily reduce a magistrata’s Constitution or require him or her to rest after using the ability. The duration of the identify ability is five rounds, which may only be used on one item. An item may only be identified once by a particular magistrata; another attempt cannot be made until the magistrata increases in experience level.

- At 7th level, magistrati have the ability to cast magic missile once a day (similar to the 1st-level wizard spell) as if they were mages of equivalent level. This is an ability and does not conflict with their restriction to only one school of wizard spells.

- At 9th level, magistrati have the ability to cast fireball or lightning bolt once a day (similar to the 3rd-level wizard spells) as if they were mages of equivalent level. This is an ability and does not conflict with their restriction to only one school of wizard spells.

- At 12th level, magistrati have the ability to create a wall similar to any wall spell (wall of fire, wall of ice, wall of force, wall of iron, wall of stone, etc.) once a day as if they were mages of equivalent level. This is an ability and does not conflict with their restriction to only one school of wizard spells.

**Azuthan Spells**

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

4th Level
Azuth’s Fedensor (Alteration)

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

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

5th Level
Azuth’s Exalted Triad (Alteration)

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

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

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

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

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

7th Level
Azuth’s Spell Shield (Abjuration)

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

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

Destroy Magedoom (Conjuration/Summoning)

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

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

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

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

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

Greater Power of Acheron, LF

Portfolio: Strife, hatred, tyranny
Aliases: None
Domain Name: Formerly: Avalas/The Black Bastion; currently adrift in the Astral Plane
Superior: None
Allies: Bhaal (now dead), Iyachtu Xvim, Loviatar, Talona, Myrkul (now dead), Malar, Mask
Foes: Chauntea, Eldath, Lathander, Mysteria, Tyr, Helm, Deneir, Torm, Ilmater, Tymora, Lliira, Oghma
Symbol: An upright black hand, palm out and fingers together, usually on a red field

Wor. Align.: LN, N, CN, LE, NE, CE

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

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

Iyachtu Xvim, the Godson, is said to be the result of a union between the Black Lord and a greater or a true tanar’ri, and thus the blood of Bane runs through his veins. (Another tale says he is the spawn of the Lord of Darkness and a corrupted paladin.) Prior to the Time of Troubles, Xvim stalked the Realms for many years, enacting his father’s will. With his father’s death and Cyric’s partial defeat, the Cruel Master has moved to seize his hated father’s black throne. If any remaining cultists of Bane ever seek the return of the Dark One, such efforts will certainly be opposed by Xvim, the New Darkness.
Although much of Bane’s power was absorbed by Cyric, the Prince of Lies, when the Black Lord was destroyed by Torm, the Lord of Duty, some of it passed on to Yachtu Xvim, imprisoned deep beneath Zhentil Keep. As is the case with Myrkul, a small fraction of Bane’s essence remains in the Realms, but unlike the deceased deity of the dead, Bane’s personality was not captured in an artifact. Instead, fragments of his personality were scattered among his 25 or more surviving Baneliches (clerical liches of Bane). In centuries past, the Black Lord had transformed over 35 living High Imperceptors at the end of their tenure into undead “Mouths of Bane”—Baneliches. In the wake of the Godwar, each Banelich now believes itself to be the reincarnated form of Bane, with the expected corresponding megalomaniacal plans for conquering Faerûn. They are also the only known beings in the Realms to either still receive spells from Bane and/or grant themselves clerical spell-like abilities without a living divine patron.

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

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

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

**AC -6; MV 12; HP 233; THAC0 -10; #AT 1 or 2**

Dmg 1d10+9 (+9 STR) or 1d12+9 (+12 STR) (talons, +9 STR)

MR 75%; SZ L (10 feet)

MR 21; DEX 20; CON 23; BTR 23; Wis 19; Cha 23

Spells P: 14/13/12/10/10/10/10, W: 5/5/5/5/5/4/4/4/2

Saves PPDM 2, RSPW 3, PP 4, BW 4, Sp 4

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

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

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

Bane was able to seize another host body of evil or neutral alignment by touching it continuously for one round with part of the (probably decimated) form of a previous host. He thus acquired a new physical host fairly quickly. Formed) of a previous host. He thus acquired a new physical host fairly quickly.

**Other Manifestations**

Bane often manifested as eyes of red blazing flame surrounded by darkness, whether it was night or not. Another favored form was that of a black, taloned hand whose touch was like ice (and was, in fact, a chill touch) reaching out from a cloud of darkness. In either manifestation, Bane retained the mighty magical powers of his avatar form, including the ability to cause instant death (unless a successful saving throw vs. death magic is made) by touch or glance at will. He delighted above all in manipulating mortals through their fear of him, and his every word and deed acted to further such influence. He lashed out without qualm when necessary—but only when absolutely necessary, preferring not to use brute force when he need not. Bane enforced his will, gave aid to his faithful, or showed his favor through a vari-
ety of servitor creatures as well, including baatezu (of all lesser and least varieties), beholders and their kin, black dragons, death tyrants (undead eye tyrants, the remains of, beholders who rebelled against Bane or failed him), imps, maelephants, banalor, sympathetics, and all manner of creature possessed by pride incarnates (a type of extraplanar creature). The Black Lord sometimes showed his presence through the imprint of a giant footprint from a mailed boot beneath which the very earth was charred. The discovery of a single black sapphire or the presence of red powder (often powdered carnalian) was said to indicate Bane's approval or disapproval, respectively.

The Church

CLERGY: Clerics, specialty priests, wizards, crusaders

CLERGY'S ALIGN.: LE, NE, CE

TURN UNDEAD: C: No, SP: No, W: No, Cru: No

CMND. UNDEAD: C: Yes, SP: No, W: No, Cru: No

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

Bane was the most widely known and feared evil god of the Realms. Banites were generally cruel folk who enjoyed exercising power over others within the security of a rigid hierarchy and rules. While Bane is dead, his church lives on, though most of its members have now joined the churches of Cyric, Iyachtu Xvim, or even Gargauth, Talos, or Tolarid since the remaining Banites are, as of 1369 DR, receiving spells or abilities from Bane or from Cyric (unless they convert directly to his worship—at which point they are no longer Banites).

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

Bane's church underwent several rapid changes after the death of its deity during the Time of Troubles. In the immediate aftermath of the Time of Troubles, the rift between Orthodox and Transformed Banites worsened. Cyric assumed Bane's portfolio, continued to grant Banite priests spells, and tried to convert Bane's faithful to direct worship of him. Orthodox Banites held that Cyric was merely a new form of Bane, expanded to take in the powers of Myrkul and Bhaal to show the growing power of evil. Transformed Banites instead argued that Bane was dead and Cyric had taken his mantle at the strife itself.

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

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

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

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

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

Novices of Bane's clergy were addressed as "slave," but if named by Bane from a speaking altar or in a dream vision, they became full priests of the god and earned the title of Wanful Brother/Wanful Sister. From there, they ascended through the following rankings: Deadly Adept, Trusted Servant, Willing Whip, Hooded Menace, Black Fang, Striking Hand, Vigilant Talon, Masked Death, Dark Doom, Higher Doom, and Deep Mystery. This latter title was a general one held by all clergy members of 12th and greater level. A priest of this rank addressed fellow clergy members of higher ranks or levels as "Deeper Mystery" (not to do so was regarded as a deliberate insult).

Known individual titles among the Banites of Deeper Mystery included Vigidlar, Lord/Lady of Mysteries, Lord/Lady of the Hand, Imperceptor, Dark Imperceptor, Grand Bloodletter, High Inquisitor, and High Imperceptor. All except the last title were self-bestowed, but such self-bestowed titles had to be confirmed and used upon the bestower by a higher ranking priest before they were traditionally recognized.

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

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

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

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

Day-to-Day Activities: Bane desired to rule the world so that all Faerûn would know his tyranny. His clergy members were charged with the task of rising to power in every realm and if necessary leading a band, city-state, or kingdom to war to conquer its neighbors in order to bring ever more territory under the sway of the Black Hand of Bane. Hatred, strife, and destruction were to be spread—but under clear duress and control, not unbridled chaos. Domination was preferred to debauchery, and carefully limited discord to stability. Cruelty, torture, and mayhem were tacitly encouraged, but those caught at such activities had to pay the price unless they had served Bane so well by spreading fear that none dared speak or act against them. Superior Banite clergy members had to be obeyed at all times and in all things. The faithful were to work subtly and patiently—but tirelessly—to bring members of the faith to power in every guild, village, town,
court, war band, fellowship, realm, and society. All rules of the church had to be followed to the utmost, but the rules of others were no rules at all.

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

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

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

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

With the destruction of the Untheric pantheon, Imperceptor Kabarrath perceives a power vacuum in which he can seize control of that ancient nation. It is unclear which deity supports this powerful temple that still maintains its nominal dedication to Bane in the aftermath of the Time of Troubles. The incipient madness which has touched Kabarrath in recent years suggests the hand of Cyric, but the recent change in battle color in the army of Tethyr is said to have secretly served the priests of the Cloak, and it is certain that the adventurous bands the Six Black Blades and the Crow Banners (active in Murghom, Mulhorand, and Var)—and probably other lesser organized forces as well—were agents sent forth from Threskel to gather magic, wealth, and less glamorous supplies for Kabarrath's temple and the greater glory of Bane.

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

Specialty Priests (Dreadmasters)

Requirements: Strength 12, Wisdom 10
Prime Req.: Strength, Wisdom
Alignment: LE
Weapons: All nonmilitary bludgeoning (wholly Type B) weapons and javelins
Armor: Any

Major Spheres: All, combat, divination, elemental, guardian, healing, law, necromantic, summoning, war
Minor Spheres: Creation, numbers, sun (darkness-creating or detrimental effects only)
Magical Items: Same as clerics
Req. Prof.: Etiquette
Bonus Prof.: Modern languages (pick two from: beholder, bugbear, gargoyle, common giant, gnoll, goblin, High Shou, kobold, kuo-toan, Midani, minotaur, Mulhorandi, ogre, orc, sahuagin, Undercommon, Untheric, urd, yuan-ti)

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

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

In the hands of a dreadmaster, a rod of rulership works on 2d4+2x100 Hit Dice of creatures within 240 yards per charge, and a charge lasts for three turns. Saving throws vs. the rod of rulership's effects (when applicable) are at a -2 penalty.

Finally, when a dreadmaster expends a charge from a wand of fear, saving throws vs. the effect of the wand are at a -2 penalty and those who fail their saving throws are affected for 12 rounds.

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

4th Level
The Doom of Bane (Necromancy)
Sphere: Necromantic
Range: Touch
Components: V, S, M
Duration: Permanent
Casting Time: 1 round
Area of Effect: One suit of armor and one set of mortal remains
Saving Throw: None

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

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

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

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

5th Level
Dark Promise (Enchantment/Charm)
Sphere: Charm, Necromantic
Range: Touch
Components: V, S
Duration: Permanent
Casting Time: 1 round
Area of Effect: One creature
Saving Throw: Neg.

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

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

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

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

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

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

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

1d6 Roll Effect
1 The struck victim is stunned (reeling and unable to think coherently or to act) for the rest of the current round and the following round.
2 The struck victim forgets any one spell or command word held in memory. If none are known or memorized, treat this result as result 1.
3 The struck victim is wracked with pain, takes an additional 1d4 points of damage, and any held weapons or other items are dropped.
4 The struck victim is paralyzed. This lasts until the victim makes a successful saving throw vs. paralyzation. The victim may first attempt a saving throw two rounds after being hit and is entitled to one attempt a round after that until she or he succeeds.
5 The struck victim suffers an additional 2d4 points of damage. In addition, any one metal item or weapon carried or worn by the victim is vaporized; it is instantly and irrevocably disintegrated in a blue cloud of arcing electricity. Magical items are entitled to an item saving throw vs. lightning at a +2 bonus to avoid this effect. Artifacts and relics cannot be harmed by this effect.
6 The mystic lash entwines the struck victim in a helix of lightning, and the being is propelled helplessly 1d4x10 yards in a straight line away from the caster, taking an additional 2d6 points of impact damage when arriving at the new location (or, if in midair, taking falling damage instead). No damage is suffered from the entwining lash.

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

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

6th Level
Create Baneguard (Necromancy)
Sphere: Necromantic
Range: Touch
Components: V, S, M
Duration: Special

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

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

Spirit Annihilation (Necromancy)
Sphere: Necromantic
Range: Touch
Components: V, S
Duration: Permanent
Casting Time: 3 rounds

Area of Effect: One barely living or recently deceased sentient being

Saving Throw: Neg.

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

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

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

**Undeath After Death (Alteration, Necromancy)**

**Sphere:** Necromantic

**Range:** Touch

**Components:** V, S, M

**Duration:** Permanent

**Casting Time:** 1 turn

**Area of Effect:** One Banite

**Saving Throw:** None

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

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

<table>
<thead>
<tr>
<th>Level</th>
<th>Type of Undead</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st–3rd</td>
<td>Ghoul</td>
</tr>
<tr>
<td>4th–6th</td>
<td>Ghast</td>
</tr>
<tr>
<td>7th–9th</td>
<td>Ju-Ju zombie</td>
</tr>
<tr>
<td>10th–13th</td>
<td>Wight</td>
</tr>
<tr>
<td>14th–17th</td>
<td>Mummy</td>
</tr>
<tr>
<td>18th+</td>
<td>Vampire</td>
</tr>
</tbody>
</table>

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

**7th Level**

**Death Symbol of Bane ( Conjuration/Summoning)**

**Sphere:** Guardian

**Range:** Touch

**Components:** V, S, M

**Duration:** Permanent

**Casting Time:**

**Area of Effect:** Special

**Saving Throw:** Neg.

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

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

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

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

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

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

**Moonwell (Abjuration, Alteration)**

**Sphere:** Elemental Water

**Range:** Touch

**Components:** V, S, M

**Duration:** Permanent

**Casting Time:** 9 rounds

**Area of Effect:** One moonwell

**Saving Throw:** None

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

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

A veiled moonwell 15 covered by an opaque black carpet of curling mist, even in full sunlight. This veil blocks all beneficial effects of the moonwell. It also lessens the local influences of the Goddess (Chauntea), preventing her from awakening or, if already active, from accurately directing her land-dwelling children, Kameryn the unicorn and the Pack, against evil.

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

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

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

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

**Stone Walk (Alteration, Necromancy)**

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

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

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

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

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

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

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

The spell itself requires a piece of spider silk at least a foot in length, two feathers of any flying bird. A LIASES : Shaundakul, the Treacherous Lurker in the Sands (Anauroch, among the Bedine)  
**Portraits:** Random mischief, misfortune, bad luck, accidents  
**Allies:**  
**Domain Name:** Shaundakul, the Treacherous Lurker in the Sands (Anauroch, among the Bedine)  
**Superior:** None  
**Allies:** None  
**Foes:** Tymora, Shaundakul  
**Symbol:** A rack of sharp-pointed black antlers on a red triangular field  
**War. Align.:** Any, but mainly CN, NE, and CE

---

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

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

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

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

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

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

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

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

Once a round, Beshaba can make any attack or spell miss her and backfire for full damage on its wielder or caster. Beshaba is immune to all illusions,
do not worship her: For ld4 days such beings suffer a -6 penalty on all sav-
fect as a banshee’s wail on individuals whose gaze she manages to meet.
omen occur, and fell coincidences befall.
urn Undead: C: Yes, if neutral, SF’: No, Mys: No
hensive of alu-fiends, bebiliths, bodaks, eyewings, fetches, quasits, rats, cock-
gard spells, which when cast in her presence she is automatically able to twist
to having wild surges with detrimental or damaging effects on their casters
and no beneficial results whatsoever.
Other Manifestations
Beshaba prefers to appear as a 12-foot-tall giant head wreathed in snow-
white, swirling hair, with her features twisted into a sneer of madness as she
laughs maniacally. If she so desires, her cold laughter can have the same ef-
effect as a banshee’s wail on individuals whose gaze she manages to meet.
Even seeing this manifestation from afar brings down misfortune on all who
do not worship her: For ld4 days such beings suffer a -6 penalty on all sav-
ing throws and ability checks. Beshaba can spit spell effects from her mouth
when so manifested, but she prefers to work more subtly. When her mani-
Festation is about stout weapons and walls suddenly give way, freak acci-
dents occur, and fell coincidences befall.

The Church

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

Dogma: The ethos of Beshaba is the beliefs of Tymora stood on their
head. Bad things happen to everyone, and only by following Beshaba may a
person perhaps be spared the worst of her effects. Too much good luck is a
bad thing, and to even it out, the wise should plan to undermine the fortu-
ate. Whatever happens, it can only get worse.
Beshaba charges her novices to simply fear her and revere her. All her
clergy are to spread the message across Faerûn to obey Beshaba and make
offerings to appease her. If she is not appeased, all will taste firsthand the
curse that is spreading Faerûn-wide: “Beshaba provides!” (What she pro-
vides, of course, is misfortune to all and in generous supply.) Her clergy are
to make others worship her and then they will be spared the ill luck she can
bring. They should not falsely advise any being in how to worship Beshaba,
or they will pay the price of being cast out and cursed with misfortune all
their days.

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

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

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

Priests of Beshaba must make an offering to the Lady at least once a day
by setting fire to brandy, wine, or spirits while uttering the name of the god-
ness and chipping a black antler tine into the mixture; prayers follow. A sec-
ond prayer similar to the first must be made to Beshaba each night outside
under a dark sky. If a member of the clergy is forcibly confined, at least a
Prayer during the hours of darkness 15 expected to be attempted. The night-
time offering is a personal prayer for guidance, and the goddess often an-
wers it with nightmare visions later in the evening.

Devotees of Beshaba Midsummer and Shieldmeet with wild
revels of destruction and rudeness to mark Beshaba’s nature as Maid of Mis-
rule. Otherwise they ignore the calendar, holding special ceremonies upon
the deaths of important clergy and when a priestess ascends to a new rank.
The funeral ceremony is known as the Passing. It is a rare time of dignity
and tender piety among the clergy. The body of the departed is floated
down a river amid floating candles in a spell ceremony designed to make
the corpse into an undead creature and teleport it to a random location else-
where in the Realms to wreak immediate havoc. Senior clergy use spells or
magical items to scry from afar to see what damage is then done by the crea-
ture’s sudden appearance.

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

Major Centers of Worship: The most holy center of Beshaban worship
is the Spires Against the Stars, a hilltop fortress north of Satadush in east-
ern Tethyr that was once a vampire-haunted, abandoned castle of a noble
family. The Spires is headed by Nails of the Lady Dlatha Faener, an elderly
but very magical (still) beautiful priestess and by instructing all in how to
rivals and so far eluded all attempts to destroy or depose her over the
course of almost a century. Dlatha is said to be able to wield magic too po-
tent for most mortals to use or comprehend.

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

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

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

Specialty Priests (Doommasters)
Requirements: Wisdom 10
Prime Req: Wisdom
Before the Dawn Cataclysm, there was but one goddess of luck, Tyche. Ever flirting with fortune and disaster, Lady Luck bestowed and withdrew her favor at whim. After eons of toying with the affections of various powers, Tyche found herself embroiled, along with the rest of her circle of deities, in a war between the gods resulting from the actions of a current paramount. Lathander always fickle with her favors, Tyche kissed the Morninglord with misfortune and wandered off to explore the Realms.

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

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

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

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

**Alignment:** CE

**Weapons:** All bludgeoning (wholly Type B) weapons

**Armor:** All armor types up to and including plate mail and shield

**Major Spheres:** All, general, chaos, charm, combat, guardian, healing (reversed forms only), protection, summoning, wards

**Minor Spheres:** Creation, divination, necromantic (reversed forms only), time

**Magical Items:** Same as clerics

**Req. Props:** None

**Bonus Props:** None

*Once per game day, a doommaster can reduce the saving throw or attack roll of one individual by one (a 3 becomes a 2, a 1 becomes a 0). The priest using this power glows a deep, radiant red for one round when doing so. All effects of the die roll are based on the reduced number as if it were the number originally rolled. The modification occurs immediately after the number is rolled (that is, before any other numbers are rolled or other actions taken).*

*At 3rd level, doommasters have the ability to cast Tasha’s uncontrollable hideous laughter (as the 2nd-level wizard spell) once a day.*

*At 5th level, doommasters have the ability to cast banes of Beshaba (as the 2nd-level priest spell) once a day.*

*At 7th level, doommasters have the ability to cast misfire (as the 4th-level priest spell) or probability control (as the 4th-level priest spell), or lower resistance (as the 5th-level wizard spell) once a day.*

*At 10th level, doommasters have the ability to cast misfortune (as the 5th-level priest spell) once a day.*

*At 15th level, doommasters have the ability to automatically succeed at one saving throw that would avert an unfortunate or damaging effect for themselves once a day. They must declare the use of this ability rather than roll for the saving throw. Note that this does not allow them to circumvent effects that normally do not allow saving throws.*

*At 20th level, doommasters have the ability to create the same effects as a Mordenkainen’s disjunction (as the 9th-level wizard spell) once a tenday.
SYMBOL: A white, face-on human skull surrounded by a counter-clockwise orbit of many streaming teardrops

ALLIES: Bane (now dead), Hoar, Loviatar, Myrkul (now dead), Ffolk, who wielded the

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

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

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

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

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

Bhaal’s Avatar (Thief 32, Fighter 27)

Bhaal rarely appeared in avatar form, but when he did in urban settings he typically assumed a form known as the Slayer. The Slayer looked like a human male corpse with a feral face, ivory-white skin, and deep lacerations anywhere he went. His minion, the Slayer, typically assumed a form known as the Slayer. The Slayer looked like a human male corpse with a feral face, ivory-white skin, and deep lacerations anywhere he went. His movements were always silent, and his voice soft, menacing, and cold. In battle, the Slayer wielded one of the infinite number of bone daggers hidden on his person or that he could conjure out of thin air. Body parts wounded by these wielded daggers would wither. If the wounded area were a head or torso, it would shrivel and the victim would suffer an additional 3d4 points of damage above the given bone dagger damage; if a limb, it would shrivel and become unusable.

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

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

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

Other Manifestations

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

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

The Church

CLERGY: Clerics, specialty priests

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

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

Bhaal was (fittingly) murdered during the Time of Troubles by Cyric, the mortal who would become his successor. In the main, his faith has been taken over by the Dark Sun, and Bhaal’s temples have been almost totally
converted to the worship of the Prince of Lies. The followers of Bhaal in urban areas have almost universally switched to worshiping Cyric to the extent of adopting the new deity’s vestments, ceremonies, religion-specific spells, and the abilities he grants his specialist clergy members. They refer to the power they venerate as Cyric. For some years the former Bhaalyn of Thay referred to themselves as Cyric-Bhaal to differentiate them from the lesser aspects of Cyric worshiped by former Banites, whose deity was utterly destroyed and who they felt had erroneously declared Cyric to be their deity as well. Relationships between the Bhaal-Cyricists and the factions of the other believers of Cyric were heavily strained, but order was imposed during Cyric’s purges among his converted faithful during the years following the year of the Banebead (1361 DR) and now all former Bhaalists and Bhaalyn (unfortunately) acknowledge their deity as Cyric.

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

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

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

**Dogma:** Bhaalists believed (in their sick and twisted way) that every murder committed strengthened holy Bhaal. As a result, they viewed murder as both a holy and an inescapable duty. Bhaalists were required to deal death once in every twenty-four days for each death missed. In accordance with the Lord of Murder’s teaching, Bhaalists strove to ensure that before they died, murder victims knew who was killing them and that their death was in the name of Bhaal.

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

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

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

**Holy Days/Important Ceremonies:** The main ritual to Bhaal is, of course, an act of slaying, during which the priest intoned: “Bhaal awaits thee, Bhaal embraces thee, Bhaal converts thee from Bhaal.” (If necessary, repeatedly.) After each murder, a priest of Bhaal drew Bhaal’s symbol beside the corpse in the blood of the victim and smeared the blood on his or her own hands, from where it promptly vanished if the ceremony was done. Priests also prayed to Bhaal upon retiring for slumber (in a temple, this was done en masse, in a formal ceremony known as Day’s Farewell) and when they set out to slay. Moreover, every increase in the priest’s rank was marked by a solemn private ritual in which the new-ranking priest went out from the temple to return only after slaying another with nothing save his or her bare hands. The events of the killing were related privately to a senior priest, and if the signs were deemed favorable, the new rank was conveyed in a church ritual held in full ceremonial regalia by all temple clergy members during which a living sacrifice to Bhaal was made. Senior priests said have an uncanny ability to ferret out lies about this private ritual and be harsh in their punishment of those bearing false report.

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

The only calendar ritual of the church of Bhaal occurred on the Feast of the Moon, when the dead of the faith were remembered and Bhaalists celebrated especially important or impressive slayings by retelling stories of these deeds. One of the most “splendid” tales of gore told often is of one of the exploits of the famous priest-mage Uthaedeol the Blood-drenched. It is of his killing of the warlord Samyte of Tethyr. Uthaedeol teleported to appear in midair in front of a pegasus-riding palace guard, slew the man, and rode his steed forcibly down to its death, smashing through a skylight into the throne room. Uthaedeol leapt clear of the pegasus as the king’s archers peppered it with shafts, and rode a prepared flight magic down to plunge into one eye of the king’s guardian black dragon. He slew the great drake with his own still-secret **destroying fist spell** (known to be a small, localized **disintegrate effect**) and rode its involuntary dying breath across the throne room, gliding along the stream of acid it breathed protected by his enchanted armor.

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

The priest-mage then cast two entrapping spells and teleportated away. The first trap was a **meteorswam** activated whenever any spell was next cast in the throne room. It slew four court wizards of note. The second was a **blade barrier** set to erupt into being by someone who was about to kiss the king in the next entered the room. It slew the king’s two eldest sons.

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

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

**Priestly Vestments:** Regardless of rank or gender, all Bhaalyn wore full ceremonial robes and cowls of deep purple or black with violet streaks of random size, shape, and placement. The interior linings of the cowl and garments were always deep black, and a black veil was worn over the face to
make the cowl seem empty to an observer. High-ranking priests sometimes added a scarlet sash to this costume for easy recognition when ill-lit rituals were taking place. Curve-bladed ceremonial daggers (treat them as normal daggers except for their shape) were worn at the belt, but only High Priests, Primates, or members of the Brethern of the Keen Strike employed them in combat or slayings; all other Bhaalists used them only in rituals.

Adventuring Garb: When adventures were undertaken or guard duty performed, Bhaalyn wore full armor of the best type they could obtain or make the cowl seem empty to an observer. High-ranking priests sometimes added a scarlet sash to this costume for easy recognition when ill-lit rituals were taking place. Curve-bladed ceremonial daggers (treat them as normal daggers except for their shape) were worn at the belt, but only High Priests, Primates, or members of the Brethern of the Keen Strike employed them in combat or slayings; all other Bhaalists used them only in rituals.

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

Speciality Priests (Deathstalkers)

Requirements: Constitution 12, Wisdom 14
Prime Req: Constitution, Wisdom
Alignment: LE
Weapons: All bludgeoning and piercing (Type B, Type P, and Type PB) weapons
Armor: All armor types up to and including chain mail; no shields
Major Spheres: All, astral, charm, combat, elemental, healing, law, necromantic, summoning
Minor Spheres: Divination, creation, guardian, time
Magical Items: Same as clerics
Req. Props: Hunting, ceremonial dagger
Bonus Props: Tracking 7

There is a 15% chance per round (up to 4) that any physical blow inflicted with a ceremonial dagger by a deathstalker on a man-sized or smaller creature is devastatingly potent in aim and effect (fatal or nearly fatal). The victim is immediately reduced to 0 hit points (whether or not the optional -10 hp death rule is in use) or the total indicated by the normal damage of the blow including all applicable bonuses and penalties, whichever is lower.

At 7th level, deathstalkers may cast finger of death (as the 7th-level wizard spell) once per month.

At 10th level, deathstalkers may engage in plane skipping. Plane skipping involves the deathstalker traveling to Bhaal’s area of Gehenna, moving through that plane, and then traveling back into the Prime Material Plane at his or her destination. In general, each 10 feet moved through Gehenna equals one mile of distance on the Prime Material Plane. Direction does not matter in Gehenna, since the will of Bhaal and the intention of the traveler determine where she or he comes out.

The plane skip takes a turn to prepare for the movement into Gehenna and another turn to return plus travel time while in Gehenna. This form of travel is 100% reliable under normal circumstances, but it cannot pierce magical shields, areas sanctified to the forces of good, antimagical areas, or areas that cannot he reached from the Outer Planes. Plane-skipping deathstalkers are not protected while in Gehenna, since Bhaal considers those capable of traveling to his homeland capable of protecting themselves. Deathstalkers may take another person with them for every two levels of experience over 10th they possess.

At 11th level, deathstalkers may summon an aerial servant (as per the 6th-level priest spell aerial servant). This servant will fight for the deathstalker (contrary to normal restrictions on the spell) and can act as a magical assassin. Only one aerial servant may be summoned per month (30 days), and only one may be controlled at a time.

Bhaalist Spells

2nd Level
Attraction (Alteration) Reversible
Sphere: Charm
Range: Touch
Components: V, S, M
Duration: 1 hour/level
Casting Time: 1 round
Area of Effect: One target being
Saving Throw: Neg.

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

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

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

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

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

3rd Level
Wound (Necromantic)
Sphere: Necromantic
Range: 120 yards
Components: V, S
Duration: Permanent
Casting Time: 5
Area of Effect: One target being
Saving Throw: Neg.

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

Chauntea
(The Great Mother, the Grain Goddess, Eronia/Great Mother’s Garden, the Golden Goddess, She Who Shapes All)

Greater Power of Elysium, NG
Portfolio: Agriculture, plants cultivated by humans, farmers, gardeners, summer
Aliases: Earthmother (Moonshae), (Jannath, Pahluruk (among the peoples of the Great Glacier), Bhalla (Rashemen)
Domain Name: Eronia/Great Mother’s Garden
Superior: None
Allies: Lathander, Silvanus, Eldath, Mielikki, Shialia, Selune.
Foes: Talos and the gods of fury (Aural, Umbrellae, and Malar), Talona, Moander (non dead), Bane (now dead), Bhaal (now dead), Myrkel (now dead)
Symbol: A budding flower encircled by a sunburst or (older) a sheaf of golden wheat on a green field
Wor. Align.: LN, N, CN, LG, NG, CG
The Church

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

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

**Chauntea’s Avatar (Druid 40, Cleric 20)**

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

- AC: -6; MV: 15; HP: 197; THAC0: -6; #AT 1
- Dmg: 1d10+9 (+9 STR)
- MR 80%; SZ L (10 feet)
- STR 20; Dex 19; Con 25; Int 22; Wis 25; Cha 25
- Spell P: 17/0/6/16/15/10/4/3
- Saves PD 2, SRV 6, PP 5, BW 8, Sp 7

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

**Other Manifestations**

Chauntea often manifests as a flower where none has been or should be that sprouts, rises, and blossoms with lightning speed. Such a flower may appear wherever warm.

Priests of Chauntea are charged to learn—and pass on to others, both fellow clergy and laity—all that can be found of horticulture, herblore, plant types, and plant diseases, and to encourage all civilized folk to enrich the land by replanting, composting, and irrigation, not merely to graze or dig it bare for what it can yield and then pass on. They replant trees wherever they go, root out weeds that strangle and choke crop plants, and till plants back into the soil. They strive to let no day pass without tending the fields and gardens, but let the human womb see to its own; and to eschew fire.

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

**Clergy of Chauntea** are encouraged to work against plant disease wherever they go. They often hire nonbelievers to help them burn diseased plants or the corpses of plague-ridden livestock to prevent the spread of blight and sages pass down the tale the headwaters of the Unicorn Run are, in truth, the Font of Life, and a cradle of fecundity. Each natural race is said to have emerged from the womb of chauntea onto Toril at the river’s source and then traveled down the Unicorn Run to the outside world. Some say a daughter of Chauntea resides at the river’s source to usher the newborns into the world, while others claim that Shaliaya midwifes the process.

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

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

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

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

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

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

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

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

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

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

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

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

Major Centers of Worship: Goldenfields, a vast, walled abbey and farm compound east and north of Waterdeep, is the current pride of Chauntea. The goddess is said to be delighted at the community of more 5,000 worshipers who till over 20 square miles of contiguous land and outlying holdings on the banks of the Dessarin. The largest and most energetic project undertaken by the faithful of Chauntea, it has become the Granary of the North. Goldenfields supplant the older Harvest House in central Ann as the most important center of Chauntean worship, but the ornate formal gardens of the all-female Sisters of the House remain unmatched in the known Realms. However, this smaller temple of Chauntea is being challenged even for its second-place ranking by the smaller but almost perfectly appointed Abbey of the Golden Sheaf in Mistledale, which serves the dale around it with admirable skill and diligence.

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

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

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

Specialty Priests (Druids)

**Requirements:** Wisdom 12, Charisma 15
**PrimeReq.:** Wisdom, Charisma
**Alignment:** N
**Weapons:** Club, sickle, dart, spear, dagger, scimitar, sling, staff
**Armor:** Padded, leather, or hide and wooden, hone, shell or other nonmetallic shield
**Major Spheres:** All, animal, elemental, healing, plant, protection, time, ward, weather
**Minor Spheres:** Divination, travelers
**Magical Items:** As druid
**Req. Props.:** Agriculture, herbalism
**Bonus Props.:** Survival (pick type); modern language (pick two from: handwriting, dryad, elvish, druid, horse, nymph, Pegasus, pixie, satyr, sprite, sylph, treant, unicorn)
All specialty priests of Chauntea are druids. Their abilities and restrictions, aside from changes noted above, are summarized in Appendix 1: Priest Classes and detailed in full in the Player’s Handbook.

Chauntean Spells

**2nd Level**

**Favor of the Goddess (Alteration, Invocation/Evocation)**

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

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

**3rd Level**

**Phantom Plow (Invocation/Evocation)**

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

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

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

**4th Level**

**Plant Lance (Alteration)**

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

This spell transforms one entire plant per level of the caster into an animated, flying spear that flies to attack as the caster directs. The plants transformed can be of any sort, from clumps of moss or lichen to towering trees, but they must be alive for the spell to work. They are consumed by the spell. The spears remain categorized as living plants until they wither at the end of the spell’s duration and so can be affected by magic that works on plants. They count as magical weapons.

**5th Level**

**Air Elemental (Evocation)**

**Sphere:** Elemental Air
**Range:** 50 yards/level
**Components:** V, S, M, S
**Duration:** 1d4+3 rounds
**Casting Time:** 10
**Area of Effect:** Special
**Saving Throw:** Special

This spell creates an elemental creature of air up to 4 Hit Dice per level of the caster. They are colorless and formless, but they strike at THAC0 5 for 1d4 points of damage per Hit Die. They are capable of any spell that can be cast from a verbal component.

**6th Level**

**Phantom Planes (Evocation)**

**Sphere:** Elemental Air
**Range:** 100 yards/level
**Components:** V, S, M
**Duration:** 1d6+3 rounds
**Casting Time:** 10
**Area of Effect:** Special
**Saving Throw:** Special

This spell creates a cloud of ethereal location (area of effect) that moves with the wind for 1d6+3 rounds. Creatures entering the cloud are the invisible and subject to 1d4 points of damage per Hit Die from the cloud while it is in effect. The cloud returns to the plane of existence after the duration of the spell unless the spellcaster wishes it to remain. The cloud is not visible through the cloud itself.

**7th Level**

**Phantom Sword (Evocation)**

**Sphere:** Elemental Air
**Range:** 500 yards/level
**Components:** V, S, M
**Duration:** 1d6+1 rounds
**Casting Time:** 10
**Area of Effect:** Special
**Saving Throw:** Special

This spell creates a cloud in an area of 25 yards on each side. Creatures within the area are subject to 1d6 points of damage per Hit Die in the area for as long as the spell lasts.
The material components of the spell are the plants. Note that if insufficient plants are growing within range, the caster cannot generate the maximum number of spears that the spell affords.

**7th Level**

**Conjure Nature Elemental (Conjuration/Summoning) Reversible**

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

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

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

Priests must be above 17th level to inscribe this spell onto a scroll, and then only someone who is in touch with nature (druids, clerics or specialty priests of nature powers, or ranged above 5th level) can read the scroll.

When reading from a scroll, a caster does not need to make a saving throw.

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

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

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

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

**Sanctify Sacred Site (Abjuration, Alteration)**

| Sphere: | All, Sun, Plant |
| Range: | Special |
| Components: | V, S, M |
| Duration: | Permanent |
| Casting Time: | From sunrise to sunset |

This spell was developed in ancient times by druids of the Earthmother on the Moonshae Isles as is a variant of the *sunray* spell. Long forgotten, it was rediscovered through the research efforts of the wizard Flumserd and the druids of the Moonshae following the destruction of the Risen Cult of Bane by a small company of Harpers several years after the Time of Troubles. The druids employed this spell to mitigate the destruction inflicted by the cultists’ moonveil spell, but it has additional powers as well. A *sanctify sacred site* spell takes nearly a full day to cast; it begins at dawn and ends at sunset. It is cast upon a site sacred to Chauntea such as a sacred grove, moonwell, or graveyard of her followers that has been defiled by the forces of evil. The ritual of casting the spell involves chanting, dancing solemnly about the entire site, and the sacrifice of tokens of the goddess’s bounty (the material components).

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

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

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

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

**Greater Power of Pandemonium, CE**

| Portfolio: | Murder, strife, lies, intrigue, deception, illusion |
| Allies: | Leira, N’astr (Anauroch, among the Bedine), Bane, Bhaal, Myrkul, Cyru (among ex-Myrkulytes) |
| Domain Name: | Cocytus/Shattered Castle |
| Superior: | None |
| Allies: | None |
| Foet: | Mystra, Kelemvor, Oghma, Azuth, Mask, Tyr, Torm, Deneir, Leira, Iyachtu Xvim, and many others |
| Symbol: | A white skull (sans jawbone) on a dark purple or black sunburst |
| Wor. Align.: | LN, N, CN, LE, NE, CE |

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

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

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

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

Cyric uses his new, twisted, ever-changing home in Pandemonium, the Shattered Keep (Cyric refers to it as the “Castle of the Supreme Throne”), as a base for his future plans for the Realms. Such plans have thus far met varying degrees of success, but Cyric believes that the results are as he himself has declared—since he is the most powerful being in the universe.
Cyril's Avatar (Thief 35, Mage 21, Cleric 20, Fighter 8)

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

### Saves PPDM 2, RSW 3, PP 5, BW 7, Sp4

**Saves:** PPDM 2, RSW 3, PP 5, BW 7, Sp4

**AC:** -6; **MV:** 15; **HP:** 204; **THAC0:** 3; **#AT:** 2/1

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

### Other Manifestations

Cyril prefers to haunt the dreams of his worshipers as a bloody wraith or ghostly smoke with blazing dark eyes and chalk-white skin who speaks caustically and sarcastically, and acts duplicitously but with firm purpose—save when he laughs wildly or discusses possible courses of action with himself in different voices in obvious insanity. He sometimes manifests as a cloud of poisonous smoke before his enemies rather than send an avatar. He sometimes manifests as a sudden gloom containing the phantom images of whirling human souls—and the dark, intent gaze of two black eyes. At other times he sends nightmares or various undead creatures to do his bidding or show his favor or displeasure. Cyril is not above masquerading as another deity to gain the worship of mortals and the power derived from that worship.

### The Church

**CLERGY:** Clerics, specialty priests, crusaders

**CLERGY’S ALIGN:** LE, NE, CE

**TURN UNDEAD:** C: No; SP: Yes; CRU: No

**CANV. UNDEAD:** C: Yes; SP: Yes; CRU: No

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

Cyril’s faith attracts power, and it remains strong in any area where evil is planned and beings seek to impress their will on others. Cyril’s most devoted followers are young evil men and women seeking to make their way in an uncertain world and gathering as much power as possible for themselves. He also attracts the worship of almost all who pursue assassination for a living, though most of them are new to that profession, considering the demise of all Faerûnian assassins during the Time of Troubles. The church of Cyril benefited from a decade of growth and consolidation before the events that drove its god mad. The church absorbed a great many of the worshipers of Bane, Bhaal, and Myrkul, and even the (still-hushed) revelation of the demise of Leira swelled its ranks.

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

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

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

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

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

### Priests of the Dark Sun

Cyril’s church does not celebrate the anniversary of his ascension to DMVine status as this also marks the anniversary of Midnight’s ascension (and Cyril’s death). In addition, church histories now note that Cyril has always been divine, and therefore his ascension would be illogical to celebrate, although the history of Cyril’s noble efforts to regain the Tablets of Fate as a mortal are also a part of church canon. The obvious contradiction
of speaking of Cyric’s mortal life while maintaining his eternal divinity is not allowed to trouble the minds of Cyric’s faithful.

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

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

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

**Priestly Vestments:** Priests of Cyric dress in black or dark purple robes. With or without hoods, trimmed with silver. Silver bracers or bracelets (usually adorned with the stamped skull-and-starburst symbol of Cyric) are worn on the wrists to symbolize the priesthood’s enslavement to the ground, Cyricist crusaders will lead fighters against rival churches for the glory of Cyric.

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

**Specialty Priests (Strifeleaders)**

**Requirements:** Strength 13, Wisdom 13

**Prime Req.:** Strength, Wisdom

**Alignment:** NE, CE

**Weapons:** All bludgeoning weapons and long swords

**Armor:** Any

**Major Spheres:** All, astral, charm, combat, guardian, healing, necromancy, summoning, sun, time, war, weather

**Minor Spheres:** Divination, elemental, numbers, protection

**Magical Items:** Same as clerics

**Req. Props:** Two modern languages

**Bonus Props:** Disguise, ventriloquism

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

**Cycistic Spells**

**2nd Level**

**Black Talon (Alteration, Necromancy)**

**Sphere:** Necromantic

**Range:** 0

**Components:** V, S

**Duration:** 1 round/level

**Casting Time:** 5

**Area of Effect:** One of the caster’s arms

**Saving Throw:** Special

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

**4th Level**

**Dark Aura (Alteration, Invocation/Evocation)**

**Sphere:** Combat

**Range:** 0

**Components:** V, S

**Duration:** 1 round/level

**Casting Time:** 7

**Area of Effect:** A sphere of 20 feet in diameter/level of caster

**Saving Throw:** Special

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

If a good-aligned creature within the aura succeeds at a saving throw vs. spell at a -2 penalty, she or he escapes the detrimental effects of the aura for the current round. Good creatures may attempt this saving throw every round, whether or not they succeeded on a previous round. (Breaking free of the cloud’s effects on one round does not mean one has overcome it for all later rounds.)

The spell outlines all good-aligned beings within it in amber (lawful), orange (neutral), or scarlet (chaotic) auras that serve only to identify their alignment and do no harm. The spherical field of a dark aura extends through walls and the like, retaining its spherical shape at all times.

**Skill of Secrets (Invocation/Evocation)**

**Sphere:** Guardian

**Range:** 5 yards/level

**Components:** V, S

**Duration:** Varies

**Casting Time:** 7

**Area of Effect:** Special

**Saving Throw:** None

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

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

Both the message-speaking and the fiery “breath” occur when complex and specific conditions set during the casting are fulfilled; these trigger conditions are similar to those set up by wizards in the casting of magic mouth spells. The message and the flame can have the same or a quite different set of fulfillment conditions. When both actions are performed, the image of the skull slowly fades away.
This spell is usually employed to ignite funerary pyres and to set aflame foes of the faith; its visible form serves to dupe the faithful into thinking that Cyric is personally manifest at an event.

7th Level
Create Direguard (Necromancy)

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

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

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

Deneir
(Lord of All Glyphs and Images, the Scribes of Oghma)

Lesser Power of the Beastlands, NG

PORTFOLIO: Glyphs, images, literature, literacy, scribes, pictorial and literary art, cartography
ALIASES: None

DOMINION NAME: Brux/Library of All Knowledge
SUPERIOR: Oghma
ALLIES: Oghma, Azuth, Mâli, Mystra, Lliira, Lathander
FOES: Cyric, Bane (now dead), Malar, Talos, Mask

SYMBOL: A single candle set above a staring purple human eye with a triangular pupil, or a single lit candle

WOR. ALIGN.: Any

Deneir (Deh-NEER) is the patron of the artist, the illuminator, the scribe, and the cartographer. His is the power to accurately render and describe, to write and to read, and to pass on information. He counts as his foes all who destroy, hide, or distort knowledge. He works for Oghma making sure that all that is known and true is accurately recorded in the Great Library. He is portrayed in religious art as a balding old sage with a huge, flared beard whose eyes are in some way peculiar: Sometimes they are a vibrant violet with triangular pupils, or a single lit candle. He tends a glowing, humanlike hand out of the light to cast spells, to wield or to point and gesture. When appearing as this nimbus, Deneir rarely speaks, though he sometimes writes with silent letters of fire in midair or in a mortal’s mind, causing actual letters to be written on nothingness. Deneir also manifests his approval or disapproval or aids his followers through the actions or appearance of baku holy ones, einheriar formed from orbs of blue fire. He is always shown holding a quill pen and carrying or writing in or on a book, scroll, or parchment.

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

Deneir’s Avatar (Mage 28, Cleric 27)

Deneir most often appears as an old, balding sage with a huge flaring white beard and eyes of intense blue or violet (though he has been known to appear younger, especially when in disguise). His voluminous robes are covered in glyphs and symbols that seem to serve as some sort of code to remind him of events and pieces of information, but which cause random effects (some as standard glyphs and symbols, some bizarre miscellaneous spell effects or just odd happenings) to any who touch them. He usually carries quill pens, scrolls, and tomes, and may let some of these fall and be left behind. (This appears to happen accidentally, but in fact always occurs on purpose.) Mor-
ranks than these are granted personally by Deneir and consist of Writer In-
quisitor (used by the most powerful and accomplished traveling adventurers of the faith), Librarian, and High Librarian.

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

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

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

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

Day-to-Day Activities: The primary task of priests of Deneir is to
forget and write down on copy if it is already written—knowledge and
creative things (fiction, poems, song lyrics, witticisms, and diaries) so that
nothing written is lost. Some priests never leave the copying cloisters of
creative things (fiction, poems, song lyrics, witticisms, and diaries) so that
libraries of the local communities and bars, writing letters for those unable to do so.

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

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

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

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

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

The treasures collected by Silverymoon, the artifact museums of Cal-
lorimshar, and Twilight Hall in Berdusk are all important regional centers of
Deneir's worship. The Edificant Library, administered jointly by the clergy
of Deneir and Oghma and located in the Snowflake Mountains northwest
of Carradoon, was another prominent regional temple before its destruc-
tion in the Year of the Helm (3162 DR). A magnificent cathedral to Deneir
known as the Soaring Spirit has since been built on the spot by High
Scrivener Cadderly and is quickly becoming the premier center of learning
and worship of the Lord of Glyphs and Images in western Faerûn.

Affiliated Orders: Deneir, with Mystra and other powers, has influence
on the mysterious group known as the Harpers, and one of Deneir's largest
churches, the Inner Chamber in Berdusk, is the front for an extensive
Harpers organization known as Twilight Hall. While Deneir has no military
knights or orders, his faith does keep an order of sworn librarians in the
monastic orders include the Pre-
ervers of the Order teams and must remain cloistered and perform
copying and illuminating work: the Disciples of the Free Word (known de-
risively as the "Pens of the Poor"), who pursue the church mission of offer-
ing scribe duties to the indigent with great vigor; and the Zealots of the
Written Word (usually just called "Zealots" or Carmendines, after their
founder), another adventuring order that accompanies priests of the faith
on holy quests and pursues money-making efforts for the church.

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

The standard dress of priests of Deneir, both in normal daily use and for
ceremony, is a tan, off-white, or white tunic with a stiff, circular collar,
breeches, and a medium-length ornamental cloak of the sort known as a
swallows in the cities of the Sword Coast (because it covers nothing
against winter winds and bad weather), but merely sweats out grandly be-
hind the wearer). The color of the cloak denotes the rank of the cleric,
from diagonally black-and-white striped for Applicants, to black for Under-priests, black with a maroon collar for Aspirant Priests, black with a gray central strip for Full Priests, gray with black trim for Priest Illuminators, all gray for Priest Calligraphers, indigo for Priest Editors, sepa for Priest Secretaries, turquoise for Priest Librarians, royal blue for Aspirant Scriveners, white with gold trim for Full Scriveners, and pure white for High Scriveners.

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

Specialty Priests (Glyphscribes)

Requirements: Intelligence 15, Wisdom 15
Prime Req.: Intelligence, Wisdom
Alignment: NG
Weapons: Any one-handed bludgeoning (wholly Type B) weapons
Armor: All armor types up to and including banded mail; no shields

Major Spheres: All, astral, combat, creation, divination, elemental, guardian, healing, protection, summoning, thought
Minor Spheres: Animal, plant, sun, time, weather
Magical Items: Same as clerics
Req. Prof.: Reading/writing (Common)
Bonus Prof.: Reading/writing (any)

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

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

Nonpermanent languages become usable only on an as-needed basis. For instance, most Faerûnians do not speak Nexalan, the language of Martica. Only when face to face with someone or something speaking that tongues does the glyphscribe know how to speak and understand it. When the Nexalan speaker leaves, the glyphscribe loses access to that language, although all things discussed are remembered in a form the glyphscribe understands to the extent that any conversation is normally able to be recalled.

- Glyphscribes, when confronted with a ward or runic symbol can try to identify the symbol. Make two Intelligence ability checks. If the first succeeds, the glyphscribe determines type of person (Harper, merchant, ranger, orc, etc.) who left the rune. A second Intelligence ability check allows the glyphscribe to determine the general meaning of the rune (warning, good food, ambush, ancient magic), though not the exact details of the message.

- At 3rd level, glyphscribes are able to create a glyph of revealing (as the 2nd-level priest spell) or cast erase (as the 1st-level wizard spell) once a day.
- At 5th level, glyphscribes have the ability to create a glyph of warding (as the 3rd-level priest spell) once a day. It takes them five rounds to do so, no matter what the size of the area to be warded is. They may not ward any area of more than 30 square feet with this ability.

- At 7th level, glyphscribes are able to cast amanuensis or dispel magic (as the 3rd-level priest spells) once a day.
- At 10th level, glyphscribes are able to speak with dead (as the 3rd-level priest spell), speak with plants (as the 4th-level priest spell), or speak with monsters (as the 6th-level priest spell) up to four times a day.
- At 15th level, glyphscribes have the ability to create a symbol (as either the 7th-level priest spell or the 8th-level wizard spell) once a day.

Deneirath Spells

2nd Level

Glyph of Revealing (Alteration, Evocation)

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

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

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

3rd Level

Amanuensis (Alteration, Evocation)

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

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

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

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

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

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

Shift Glyph (Alteration, Evocation)

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

This spell allows the casting priest to move an unknown or hostile magical glyph, rune, symbol, or magical inscription (defined as a message of any characters all written at the same time and intended to be read together)
from the surface on which it is found to another surface of the priest’s choosing within spell range. If no suitable surface (presumably one similar to the original surface, or failing that, a relatively smooth horizontal or vertical surface large enough to hold the writing) exists within range, the spell does not work, but it is not wasted.

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

The caster of a shift glyph must then make a saving throw vs. spell; if this saving throw fails, the chosen glyph takes effect (discharges) in its original face large enough to hold the writing) exists within range, the spell does not work.

Eldath (EL-dath) is the guardian of druid groves, and her presence is felt every place where there is calm. Her druids and clergy often aid other druidic faiths in their defense adjustment penalties remain penalties.

Eldath prefers not to appear in avatar form often; she seems almost shy. When she does appear, it is usually to wounded beings who have found their way into one of her sacred places or to her worshipers. Eldath takes the form of a tall, thin, yet graceful and beautiful translucent female human, nereid, or aquatic elf; she can be seen through at all times. Her feet are bare, her hair looks like spun glass or flowing ice and is colorless like water, and her eyes are deep green. Eldath’s green silken garments flow clingly around her, yet the sight of her soothes lustful thoughts rather than arousing them. She radiates stillness and peace. She can draw spells from all schools and all spheres except combat and war. She employs enchantment/charm school spells and charm sphere spells as if she were 40th level.

Eldath appears most frequently as a whispering wind that brings a message and delivers it to every babbling brook and waterfall. Eldath’s Avatar

**Eldath’s Avatar (Mystic 30, Cleric 25, Mage 22, Bard 15)**

Eldath prefers not to appear in avatar form often; she seems almost shy. When she does appear, it is usually to wounded beings who have found their way into one of her sacred places or to her worshipers. Eldath takes the form of a tall, thin, yet graceful and beautiful translucent female human, nereid, or aquatic elf; she can be seen through at all times. Her feet are bare, her hair looks like spun glass or flowing ice and is colorless like water, and her eyes are deep green. Eldath’s green silken garments flow clingly around her, yet the sight of her soothes lustful thoughts rather than arousing them. She radiates stillness and peace. She can draw spells from all schools and all spheres except combat and war. She employs enchantment/charm school spells and charm sphere spells as if she were 40th level.

Eldath prefers not to appear in avatar form often; she seems almost shy. When she does appear, it is usually to wounded beings who have found their way into one of her sacred places or to her worshipers. Eldath takes the form of a tall, thin, yet graceful and beautiful translucent female human, nereid, or aquatic elf; she can be seen through at all times. Her feet are bare, her hair looks like spun glass or flowing ice and is colorless like water, and her eyes are deep green. Eldath’s green silken garments flow clingly around her, yet the sight of her soothes lustful thoughts rather than arousing them. She radiates stillness and peace. She can draw spells from all schools and all spheres except combat and war. She employs enchantment/charm school spells and charm sphere spells as if she were 40th level.

Eldath can cast one priest spell and one wizard spell per round. Her touch destroys undead creatures of less than divine power, reducing them instantly and forever to dust. She strives above all things to cast spells that restrain, charm, hold, sleep, or otherwise incapacitate persistent foes rather than cast-
The church of Eldath is small and dispersed, the majority of its most ardent priests traveling and preaching or settling by some quiet spot and teaching those who come seeking enlightenment. In a world brimming with evil deities and their servants, orcs, goblins, warlords, and other hostile forces, it is not surprising that Eldath's philosophy of peace and calm has failed to catch on. Still, it is viable and challenging, and legends speak of heroes, such as the elven war hero Telva, who embraced the cause of Eldath and abandoned warfare forever. One race of beings who travel against the tide of war with Eldath are the onodinti, a pacifistic orcish race (detailed in the Ruins of Drizzt: Keep boxed set).

Given the limitations of the faith and goals of the high priests of Eldath, it should not be surprising that there are not very many of them. Only some 10% of the priests of Eldath are specialty priests, called peacemen and peacewomen in the faith. The remainder of the followers are split between druids, clerics, a scant few mystics, and a relatively recently founded monastic order. Clerics, druids, mystics, and monks, while not as restricted as the specialty priests of Eldath, are encouraged to conduct themselves in a fitting fashion as put forth by their deity. It is a mark of skill among Eldathyn (especially adventurer-priests, known as “Freewalkers”) to defeat foes with defensive spells, making an enemy defeat himself through misdirection and manipulation. Most of the high-ranking members of the church's loose organization are peacemen and peacewomen, and the great druids and other senior clergy members of the faith defer to them in discussion. Relations between the five branches of the faith are excellent, and both of the more militant wings of the faith are very supportive and protective of the specialty priests, mystics, and monks, who are more retiring.

Pacifists and lovers-of-nature cleave to the Green Goddess. Many are vegetarians and herbalists who desire to take no life, but the ranks of the Eldathyn are stuffed with hearty adventurer-priests who serve as envys to other faiths, act as go-between with urban worshipers (often guiding them to and from forest fastness temples), and carry items and messages from priest to priest within the faith. Although it is part of the making of a priest of Eldath that an individual must travel Faerûn widely enough to pray in at least nine sacred fastnesses (temple groves) dedicated to the goddess, most Eldathyn settle in one grove or one forest and live their lives thereafter.

Eldathyn are organized in a simple hierarchy where a dozen or so priests, each of whom may have up to 14 underpriests dwelling with him or her, report to a senior priest who in turn reports to a grand priest responsible for a realm or larger region. Clergy of senior years, many accomplishments, or higher rank are styled “Exalted,” and traveling Freewalkers rank between full priests and senior priests. From the ranks of the Exalted come the leaders of temples to Eldath, most of whom preside over forest communities with open-air sacred places of worship known as fastnesses. As the leader of a fastness, they are entitled use the title Keeper of the Fastness.

Dogma: The philosophy of Eldath is highly advanced. It teaches that peace can only come from within and cannot be taught or imposed; it must be reached through thought and meditation. The faithful of Eldath should seek stillness and thereby find peace. They are to plant trees and grow-order things and tend such things when they need it, wherever they may be.

Eldathyn are instructed to nurture and aid and not to restrict or punish. They may defend but not punish. Eldathyn may work violence only to defend, and they may slay no thing of the forest save to prevent it from slaying themselves or another under their protection.

All worshipers of Eldath are to aid fellow Eldathyn and clergy of Silvanus and Miëlilki whenever possible and to give assistance, support, and shelter to displaced forest dwellers and to those who work to defend ponds, marshes, and streamside woods everywhere. They must swear to take no thinking life save in direst need and to share with all beings the beneficial things that grow in or come from running water that all may know of and praise the Goddess.

Day-to-Day Activities: Eldathyn usually spend their lives tending unspoiled places to ensure that they survive and even flourish in the face of human and other depredations. Priests of Eldath replant burned areas, purge areas of plant diseases, construct boulder firebreaks, irrigate wooded human and other depredations. Priests of Eldath replant burned areas, and create streambeds to make rivulets flow more swiftly or create dams to slow runoff and encourage the life created by small pools. They even make bargains with nearby foresters to cut only in certain areas and leave other woodlands alone. Eldathyn are also charged with observing and recording what sort of birds, beasts, and plants dwell in what places and the changes in the amounts and locations of such flora and fauna over the years. They are to report such things to their superiors on a regular basis so that the senior clergy members, working with those of Silvanus and Miëlilki, can interpret long-term trends in regional ecologies.

To raise funds for personal and church support, priests of Eldath may act as water-dowsers by employing an infallible water divination spell known to the church, as herbalists, gardeners, or as potion-makers. Few Eldathyn live in large settlements, but many dwell in springside cottages—often with trained guard animals—within an easy ride of cities or large towns so as to be able to sell the local populace as sources of medicines and potions. Clergy of Eldath are all taught to swim, and often teach this skill to nonbelievers in return for small offerings to the church and the goddess of food and coins that the priests can use.

Holy Days and Important Ceremonies: Eldathyn church members pray on a personal and individual basis when bathing or floating in ponds or streams, when standing under waterfalls, and in small chambers, caves, or forest bower given over to regular meditation. Many forest paths in woods dwelt in by Eldathyn cross streams by means of log bridges bearing tiny huts with holes or trap doors in their floors, permitting modest clergy to immerse themselves for prayer or bathing. These are the most favored meditation spots for Eldathyn.

Prayers must be performed upon awakening, at sunset, and at least once during the dark hours, and may be performed at any other time as personally desired. In woodlands and remote wilderness areas, worship of the Green Goddess should be done unclad or as close to it as is possible in a given circumstance (dressed in hide, at night, while the moon is full). Certain adventurer-priests standing in pools to pray with their weapons drifting in midair around them in slow, spelled orbits so as to be ready to hand if danger came upon the scene. The only calendar-related ritual of Eldath, the Greening (Greengrass) is also the only regular gathering and festival of the priesthood. It is preceded by Firstflow, a festival held at different times in different locales as the ice breaks up and the waters begin to flow. The only other occasions upon which Eldathyn gather in large numbers are consecrations of new places as open-air temples or shrines of the goddess. At such consecrations, the assembled clergy perform the Chant of the Fastness. An avatar of Eldath always appears to bless her worshipers’ efforts, though she may not always speak or work magic other than making any spring or water in her new sacred place into water of Eldath for a tenday thereafter and giving it the power to regenerate and heal all creatures immersed in it until the dawn following the day of her appearance.

Major Centers of Worship: The most revered center of Eldathyn worship is Duskwood Dell in Amn, east of Espurta. There are the waters of the River Rimril, a tributary of the Esmel River, plunge down the western cliffs of Eldath’s Mount in the Troll Mountains via the Green Goddess Falls in a descending swirl of over 400 feet and through a series of basins (called the Steps) out into Arundath, the Quiet Forest (known most commonly as the Snakewood for the serpentine denizens the Eldathyn use to scare away intruders). Here Most Exalted Fallskeeper Alatoas Berendim presides over a tree city of Eldathyn who train underpriests in the service of the Green Goddess and send them out all over Faerûn to find their personal Place in Eldathyn’s service.

Elah’szad, an ancient Eldathyn holy site in Anauroch, is also a place of great power. According to the Bedine, Elah’szad was the home of the moon goddess, Elah (Selûne), but Ay’ar the sun goddess drove her away and made it a prison for Eldath, the Mother of the Waters, because she was jealous of Eldath’s beauty. Here Eldath can choose to speak through the mouth of any woman who enters the House of the Moon, a nearly circular palatial temple formed of chalky, translucent desert rock in the midst of a lake set in a sacred grove surrounded by over a hundred small springs. (The woman falls asleep and the goddess directly and completely controls her body.) At the House of the Moon charged magical items of the Eldathyn faith can be recharged through prayer and ritual by the grace of Eldath.

Affiliated Orders: The Eldathyn church and the revitalized Miëlilki faith are two branches of one recently. Eldathyn provide quiet sanctuaries and supply to the Shadowweirs of the Miëlilki faith when they cannot receive support from those of their own religion. The Eldathyn faith also has close ties with Those Who Harp (the Harpers), an organization working throughout Faerûn for good and against the rise of great powers, which tend to endanger all natural life.
The church of Eldath has a circle of a few peacewomen and peacemen who have formed a group known as the Arbitrators of the Quiet One. They freely go to areas of conflict and attempt to serve as mediators in long-standing disagreements that have led to violent acts. They listen to both sides and try to find a middle ground without polarizing the issues through overt statements of moral judgment. They prefer to find resolutions that get at the heart of a problem so that once dealt with it does not flare up again in months or years.

The monastic order of Eldath is the Disciples of the Yielding Way, sometimes known as the Brothers and Sisters of the Open Palm. These monks guard sacred sites where many peacemen and peacewomen dwell and travel the countryside gathering information for isolated groves and fastnesses. They do not ever seek to provoke violence, but are quite deceptively deadly when defending themselves, their charges, and their holy sites.

**Priestly Vestments:** Priests of Eldath dress simply in green and blue robes decorated with water-colored (blue, green, translucent, and opalescent) semiprecious gems and embroidery in water patterns. Specialty priests don a series of sheer robes, each in different shades of blue and green. The sleeves and hems of the garments are artfully cut to look ragged like tossing waves or water ripples. All clergy wear Eldath’s symbol as a holy symbol; the sky-blue disk is fashioned of painted wood and fresh fern fronds are planted or affixed over the painted ones on the symbol whenever possible.

**Adventuring Garb:** Eldathyn priests dress practically in the field, though some like to accent their dress with blue and green and allow the sleeves and hems of their garments to become ragged to simulate frothing water. Most wear leaf-green robes with moss-green accents, gray sashes, and brown overcloaks. Peacemen and peacewomen wear no armor and sport garb similar to their ceremonial dress made up of multiple layers of semi-transparent robes and tabards over an opaque foundation robe or dress. Sightings of Eldathyn in the deep woods have given rise to many legends wild folk of the woods.

**Splendour Priests (Druids)**

**Requirements:** Wisdom 12, Charisma 15  
**Prime Req.:** Wisdom, Charisma  
**Alignment:** N  
**Weapons:** Club, sickle, dart, spear, dagger, scimitar, slings, staff  
**Armor:** Padded, leather, or hide and wooden, bone, shell or other nonmetallic shield  
**Major Spheres:** All, animal, creation, elemental, healing, plant, time, wards, weather  
**Minor Spheres:** Divination, travelers  
**Magical Items:** As druid  
**Req. Props.:** Swimming  
**Bonus Props.:** Modern languages (pick two from: brownie, dryad, elvish, korred, nereid, nixie, nymph, pegasus, pixie, satyr, sirine, sprite, sylph, treant, unicorn)

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

**Speciality Priests (Peacemen/Peacewoman)**

**Requirements:** Wisdom 14, Charisma 13  
**Prime Req.:** Wisdom, Charisma  
**Alignment:** NG, N  
**Weapons:** Nets, whips, staves, clubs, stones, slings, and staff slings only, and then only within great restrictions (see below). None  
**Armor:** All, astral, charm, divination, elemental water, healing, protection, sun, wards  
**Major Spheres:** Animal, necromantic, plant, travelers  
**Minor Spheres:** Same as clerics, but specialty priests of Eldath will not use items or those effects of items which inflict harm upon others.  
**Req. Props.:** Swimming  
**Bonus Props.:** Modern languages (pick three from: brownie, dryad, elvish, korred, nereid, nixie, nymph, pegasus, pixie, satyr, sirine, sprite, sylph, treant, unicorn)

- Peacemen and peacewomen can be half-elves, halflings, or sirines, though halfling and elf society finds this choice of vocation a tad peculiar, to say the least.
- Peacemen and peacewomen cannot fight, except to defend themselves and those with them. They may not initiate attacks, charges, or ambushes. They are pacifists. Those peacemen and peacewomen who seek to bend the will of the goddess to their own ends soon find themselves without priestly abilities.

- Peacemen and peacewomen may use any priest spells of the enchantment/charm type, regardless of sphere.
- Peacemen and peacewomen may use *hold plant*, though normally 4th-level spells in a minor sphere would be denied them.
- Peacemen and peacewomen are able to cast remove fear (as the 1st-level priest spell) once per day. This remove fear effects other magical fears, including the fear aura of the now-dead Bane and his specialty priests. It also dispels the effects of the *pain touch* of the pain of Loviar.
- Peacemen and peacewomen are immune to the *pain touch* of pains of Loviar.
- At 3rd level, peacemen and peacewomen are able to cast *sleep* (as the 1st-level wizard spell). They gain an additional *sleep* spell for every additional three levels of experience.
- At 5th level, peacemen and peacewomen are able to cast *silence*, 15’ radius (as the 2nd-level priest spell). The priest gains an additional *silence*, 15’ radius spell for every additional three levels of experience.
- At 7th level, peacemen and peacewomen are able to *water walk* (as the 3rd-level priest spell) at will.
- At 10th level, peacemen and peacewomen can breathe water.
- At 12th level, peacemen and peacewomen are able to cast *Laeral’s aqeous column* (as the 4th-level wizard spell detailed in Pages From the Mages, The Code of the Harpers, or The Seven Sisters) once a day.
- At 15th level, peacewomen and peacewomen have sanctuary (as the 1st-level priest spell) in effect on themselves at all times. Any direct attackers must make a saving throw vs. spell or totally ignore them.
- In combat, peacemen and peacewomen may parry attacks, subtracting their Strength bonus plus 1d6 points directly from their opponent’s attack roll. At 10th level, this becomes the Strength bonus plus 1d10 points. If a peacewoman or peacewoman attacks, she or he loses this ability for the remainder of the battle.

**Eldathyn Spells**

**1st Level**

**Wailing Wind (Alteration)**  
Sphere: Elemental Air, Weather  
Range: 5 yards/level  
Components: V  
Duration: 1 turn/level  
Casting Time: 1 round  
Area of Effect: A cube of 10 feet/level on a side  
Saving Throw: None

The wailing wind travels toward the caster as long as she or he is on the same plane as the guarded area, but fades out beyond 100 yards per level of the casting priest. The *wailing wind* has a distinctive tone that can be heard by all creatures capable of hearing. It transmits and magnifies any sounds (speech, movement, etc.) made by the triggering being at the time it is activated, and it thus gives any listener a clue as to what sort of intruder approaching.

**2nd Level**

**Touchsickle (Alteration)**  
Sphere: Combat, Plant  
Range: 0
Components: V, S
Duration: 2 rounds/level
Casting Time: 5
Area of Effect: The caster
Saving Throw: None

By means of this spell, one of the caster’s hands temporarily becomes a wooden magical weapon. The extremity is able to strike creatures who can be hit only by magical weapons of +2 enchantment or less. The extremity gains no attack bonus, but its slightest touch does the same slashing (Type S) damage as a sickle: 1d4+1 points of damage vs. smaller than man-sized or man-sized creatures, 1d4 points of damage vs. larger than man-sized creatures.

A druid may use the enchanted extremity to harvest mistletoe as though it were a gold or silver sickle.

**3rd Level**

**Flame Shield (Evocation)**
Sphere: Elemental Fire
Range: 0
Components: V, S, M
Duration: 1 round/level
Casting Time: 6
Area of Effect: Special
Saving Throw: None

This spell creates a pulsating, 6-foot-high shield of darkness at the end of the caster’s hand. The shield is weightless and intangible. Missiles and other weapons and solid objects, including parts of the caster’s body, pass through it without impediment. The shield remains attached to one of the caster’s hands (chosen during the casting) unless the casting priest touches another creature’s hand and willing control of the shield to pass to the other (who must agree to the transfer or it cannot occur).

The shield works against flame. Its touch extinguishes normal torches, flaming oil, and candles instantly. Larger fires are diminished. A fireball strikes, engulfing or exploding around the bearer of a flame shield, for example, does only half damage. A flame blade coming into contact with a flame shield is harmlessly destroyed. A flame shield fully cancels a flame strike if it is directed in the path of the flame strike (over the shield-bearer’s head); this destroys the flame shield instantly. If the flame shield is not held in such a fashion, the shield-bearer takes half damage as for a fireball.

Flame-related illusions, hypnotic patterns, and the like have no effect on any being viewing them through a flame shield. A magical, flaming sword striking through a flame shield encounters no resistance and inflicts normal weapon damage but no flame damage. Any part of such a blade that has passed through the shield remains free of flames while any part of the blade is in contact with the shield; thus a flaming sword striking through a flame shield cannot ignite a scroll or other flammable object by touch.

The material components for this spell are a piece of phosphorous, a drop of mercury, and a cobweb.

**Greenwood (Alteration)**
Sphere: Plant
Range: 10 yards/level
Components: V, S, M
Duration: 1 turn/level
Casting Time: 6
Area of Effect: 9 cubic feet +1 cubic foot/level

By means of this spell, the caster can temporarily make dead and withered trees appear living, green and healthy. The caster can affect one plant (or object made from one), or a mass of plant material up to 9 cubic feet plus 1 cubic foot per level of the caster. Dead or bare trees, shrubs, or vines can be made to cloak themselves in leaves. Sufficient foliage appears to afford concealment for the caster, but not enough to use for an entangle spell.

Dry firewood can be made damp enough that it does not light. If wood is already alight, the flames die down to a thick, choking smoke in a cloud that lasts for one round per experience level of the caster. This cloud, which totally obscures vision beyond 2 feet, covers a roughly spherical volume from ground or floor up or conforms to the shape of a confined area. The smoke fills a volume 100 times that of the fire source. All within the cloud must roll successful saving throws vs. spell or suffer -2 penalties to all combat rolls and Armor Class.

Dry, seasoned wood, such as a ship’s mast, can be made to bend and snap under a strain like green wood. Rotten wood, such as an old bridge or ruin, usually collapses or becomes unsafe to carry any future load.

Damage to plants or wood suffered by being made “green” is permanent, but the wood otherwise reverts to its former state after the expiration of the spell. In other words, if Greenwood is used to collapse an old bridge, the wood the bridge is made of returns to its previous condition after the expiration of the spell, but the bridge is still collapsed.

**Mold Touch (Alteration)**
Sphere: Plant
Range: Touch
Components: V, S, M
Duration: Special
Casting Time: 6
Area of Effect: One target creature
Saving Throw: Special

This spell empowers the casting priest to transmute its material components into brown mold spores without suffering personal harm. The first creature touched by the caster within six rounds of the casting is infected by brown mold. A successful attack roll is required to touch an opponent in combat or one who is not unaware or immobilized. If the caster cannot touch any creature, the mold spores vanish at the end of six rounds.

The mold spores created by this spell cannot live on plant or inorganic material. All the spores are transferred to the first creature touched by the caster. Thus, the caster can infect only one creature per spell. In the event of an accident, this could well be a friend or ally. A mold touch spell inflicts 4d6 points of damage against the target creature, and half that if the victim makes a successful saving throw vs. spell. On every round thereafter, the victim receives a saving throw vs. spell. If the saving throw is successful, no damage is taken, and the spell ends. If the saving throw fails, the victim takes 1d6 points of damage in that round.

Brown mold created by this spell is of limited duration, and a victim cannot infect other creatures even if intending to do so. Magical cold harms mold created by this spell in the usual manner, but also affects the creature on which the mold is growing.

The material components of this spell are mistletoe, holly, or oak leaves.

**Wheel of Bones (Alteration)**
Sphere: Necromantic
Range: 0
Components: V, S, M
Duration: 1 round/level
Casting Time: 6
Area of Effect: Special
Saving Throw: None

This spell transforms bone fragments into a fast-spinning pinwheel of many bones that whirl about a limb of the caster chosen during the casting. The caster cannot grasp anything with that limb or cast any other spell without ending the wheel of bones, which fades instantly into nothingness when it expires.

The spell inflicts 1d6+4 points of damage when a priest hits a foe with it by making a successful attack roll with the limb it surrounds. The wheel of bones can also fire bone shards once per round in addition to any melee attack the caster may make. The melee attack is made with the priest’s normal THAC0. Hurling shards always strike at THAC0 7, regardless of the priest’s own attack prowess. They cause 1d4 points of damage each, and 1d3 of them fly at the target of a shard attack. The caster designates the target of a shard attack, but has no control over how many shards are hurled at it. The missile range of these shards is 5 (short)/10 (medium)/15 (long) yards, and they may be fired at point blank range at neither a penalty or a bonus.

The damage and duration of a wheel of bones is unaffected by the number of shards it fires, and the caster of the wheel is never harmed by the spell’s bone shards, regardless of where they fly, ricochet, or strike.

The material components of this spell are at least two bones or bone fragments from any source.

**5th Level**

**Control Vapor (Alteration, Conjuration/Summoning)**
Sphere: Elemental Air, Elemental Water
Range: 40 yards
Components: V, S, M
Duration: 1 round/level
**Water of Eldath** (Alteration)

**Sphere:** Elemental Water, Healing

**Range:** 0

**Components:** V, S

**Duration:** 2 rounds/level

**Casting Time:** 8

**Area of Effect:** The caster

**Saving Throw:** None

By means of this spell, one of the caster’s hands temporarily becomes a wooden magical weapon. The extremity is able to strike all creatures who can be hit only by magical weapons. The extremity is able to strike all creatures who and its slightest touch does slashing (Type S) damage as a sickle +2: 1d4+3 points of damage vs. smaller than man-sized creatures, 1d4+2 points of damage vs. larger than man-sized creatures.

A druid may use the enchanted extremity to harvest mistletoe as though it were a gold or silver sickle.

**Water of Eldath** (Alteration)

**Sphere:** Elemental Water, Healing

**Range:** 0

**Components:** V, S, M

**Duration:** Permanent

**Casting Time:** 8

**Area of Effect:** Three potion flasks

**Saving Throw:** None

This spell fills three potion flasks with water of Eldath. An entire flask of water of Eldath pours onto something or someone kills mold and musk creeper spores (including monstrous sorts) and rot grubs; purifies water of dangerous pollutants, diseases, and oils, including all things that give the water an unpleasant taste and odor; acts as a neutralize poison (as the 4th-level priest spell). If an entire flask is imbibed, it instantly confers the following effects on the drinker as needed: It cures disease (as the 3rd-level priest spell). If an entire flask is imbibed, it instantly confers the dangerous pollutants, diseases, and oils, including all things that give the name, or consecrated to her by an Exalted of Eldath. One drop is placed together counts as two or more containers, depending on its size.

The second function of the spell allows the caster to clearly see through the spring’s water to find creatures therein and examine submerged objects or the streambed itself. Normally invisible creatures in the spring affected by spring mastery are made evident to the caster by the spell’s magic even if they are merged with the water as water weirds or water elementals are. Spring mastery used in this fashion permanently banishes all taints, poisons, waterborne diseases, and corrosive substances, including monster secretions. An aquatic monster employing such fluid or fluidborne attacks discovers that they simply do not function within a 70-foot spherical radius of where the spell was cast for one full year after the round of casting.

The third function of spring mastery permits instantaneous travel for the caster and all nonliving worn, carried, or held items only (to whatever limits the caster can normally carry) from the place of casting to either a known, previously visited spot in or on the banks of any other spring in Faerûn (including subterranean watercourses) or to the nearest junction with another watercourse either upstream or downstream (which need not be a locale known to the caster), as the caster chooses.

The material component of this spell is three drops of water blessed by Eldath, blessed by one of her personal servants (her servitor creatures) in her name, or consecrated to her by an Exalted of Eldath. These must be poured upon the spot where the priest desires spring to issue from in the first spell use, introduced into the existing spring in the second, or poured in the hand of the casting priest in the third.

**7th Level**

**Mist of the Goddess** (Alteration, Evocation, Necromancy)

**Sphere:** Elemental Water, Healing

**Range:** 5 yards/level

**Components:** V, S, M

**Duration:** 1 round

**Casting Time:** One turn

**Area of Effect:** An inverted cone 30 feet high with J circle,a b+He \\
\"with d maximum radius of 10 feet/level \"and d mnt-

**Saving Throw:** Special

This spell creates a glowing, green, inverted cone of mist that acts as the priest spells cure disease (3rd level), remove curse (3rd level), heal (6th level), regenerate (7th level), restoration (7th level), and resurrection (7th level) on any single being within it. The circular base of the mists has a radius of a maximum of 10 feet per level of the caster; it can be as small as the caster wills during casting, to a minimum of 5 feet. The cone is 30 feet high; if called forth in an area with low clearance, its height is truncated by any solid, continuous roof or ceiling material. If more than one being or portions of more than one being are touched by the mist, a random being is aided unless the priest calling up the mist of the goddess specifically chooses one being as the spell recipient by act of will.

A corpse is aided by this spell if a living, intelligent being is in contact with the mists, but if only corpses are present, and no single being is chosen by the caster as the spell recipient, all the dead are allowed the saving throw vs. spell they had in life. All those who successfully save are reincarnated (as the 7th-level priest spell reincarnate, but without any time limit since death) into a random creature form that can readily survive in the immediate surroundings (in other words, no fish out of water or tropical species in glacial arctic regions).

The material component of this spell is a drop of water blessed by Eldath, blessed by one of her personal servants (her servitor creatures) in her name, or consecrated to her by an Exalted of Eldath.

**6th Level**

**Spring Mastery** (Alteration, Evocation)

**Sphere:** Creation, Elemental Water

**Range:** Special

**Components:** V, S, M

**Duration:** Special

**Casting Time:** 1 round

**Area of Effect:** Special

**Saving Throw:** None

This spell can be employed in three ways: If cast on a spot where there is no running watercourse, it causes water to spring up from the earth. If cast on an existing spring, it purifies the water and makes it totally transparent and nondistorting to the caster’s eyes. If cast on the casting priest while she or he is in contact with a spring, the magic performs a limited sort of teleport.

The first function of the spell causes water to flow up from a spot on the ground forever if enough subterranean groundwater is present to feed a spring. If there is no water around, it causes a steady flow of water of Eldath (see above) for one turn per level of the caster. One creature per round can drink of the flow, but if it is used to fill leather canteen flasks, potion bottles, or other containers permitting transportation away for later imbibing, the spell is extinguished after 1 container/level of the caster is filled. Any container larger in volume than the caster’s two hands placed together counts as two or more containers, depending on its size.

The second function of the spell allows the caster to clearly see through the spring’s water to find creatures therein and examine submerged objects or the streambed itself. Normally invisible creatures in the spring affected by spring mastery are made evident to the caster by the spell’s magic even if they are merged with the water as water weirds or water elementals are. Spring mastery used in this fashion permanently banishes all taints, poisons, waterborne diseases, and corrosive substances, including monster secretions. An aquatic monster employing such fluid or fluidborne attacks discovers that they simply do not function within a 70-foot spherical radius of where the spell was cast for one full year after the round of casting.

The third function of spring mastery permits instantaneous travel for the caster and all nonliving worn, carried, or held items only (to whatever limits the caster can normally carry) from the place of casting to either a known, previously visited spot in or on the banks of any other spring in Faerûn (including subterranean watercourses) or to the nearest junction with another watercourse either upstream or downstream (which need not be a locale known to the caster), as the caster chooses.

The material component of this spell is three drops of water blessed by Eldath, blessed by one of her personal servants (her servitor creatures) in her name, or consecrated to her by an Exalted of Eldath. These must be poured upon the spot where the priest desires spring to issue from in the first spell use, introduced into the existing spring in the second, or poured in the hand of the casting priest in the third.
**Gond**  
((Wonderbringer, the Lord of All Smiths, the Inspiration Divine, the Holy Maker of All Things))

**Intermediate Power of the Outlands, N**

**Portfolio:** Artifice, craft, construction, smithwork  
**Aliases:** Zionil (Durpar), Estagund, and Var the Golden  
**Domain Name:** Outlands/Wonderhome  
**Superior:** Oghma  
**Allies:** Lathander, Oghma, Waukeen (missing), Tempus  
**Foes:** Ta lone  
**Symbol:** A shining toothed wheel or cog with four spokes, in ivory, bone, or metal  
**Wor. Align.:** Any

Gond (GOHND) Wonderbringer is the god of blacksmiths, woodworkers, inventors, and engineers. In religious art, he is most often portrayed as a burly, red-hued smith, with a mighty hammer and a forge and anvil that allow him to craft the stuff that stars are made from.

Gond serves Oghma along with Deneir and Milil. He gives the ideas Oghma holds in his portfolio concrete form and inspires others to make new things. He has grown very independent as his own power waxes, and his relationship to Oghma is already only dimly remembered at times by mortals. In Durpar, Estagund, and Var the Golden, Gond is worshiped as part of the Adama, the Durparian concept of a world spirit that embraces and enfolds the divine essence that is part of all beings. Here he is known as Zionil, patron of inventors, craftfolk, and creators.

Gond is always making new things. He often presses Oghma for their release into the mortal world without thinking through completely the impact they will have. He is fascinated with making the theoretical real and either does not consider or often does not care about the implications for the use of his inventions and discoveries. He has a constant need for bizarre components as well as raw materials for his work, and so may overlook shady sponsors for specific jobs provided that they pay well in materials, knowledge he can use, or future favors. He can be distracted, busy, and sees no harm in using some of his inventions without considering their impact.

During the Time of Troubles Gond, in the avatar of a gnome, washed ashore on Lantan. His true nature was quickly discovered, and the deity was revered and worshiped there until the crisis passed. As a result, Gond gave the secret of smoke powder to the Lantannans, and arquebuses, stamped on the butts of their stocks with the symbol of Gond, have been shipped at a steady trickle to western ports since 1358 DR.

**Gond’s Avatar** (Mage 27, Cleric 20, Thief 19, Fighter 15)

Gond’s avatar is rarely seen by mortals outside his temples; he much prefers to manifest in a lesser manner. His avatar sometimes appears as a short, slight man with straw-blond hair, at others times as a burly, red-hued smith, and at yet others as a gnome. In any form, his sharp, bright, dark eyes stare out of a forge-scared face that always bears an alert, inquiring expression. He wears a scorch-smith’s smock over nondescript leathers, and at will can summon into being around himself gliststeel plate armor that hovers over his body at a close distance, piece by piece, rather than actually encasing his form. He has a mighty hammer that he uses at his divine forge and as a weapon when necessary. He can draw spells from any school or sphere, and can instantly summon a fully loaded and ready to fire arquebus into his hands whenever he desires, dismissing an old one and summoning a new one every round. He has also been known to use an assorted magical staffs and a hammer +3, and he can summon any nonunique magical item in the PHB, DMG, Tome of Magic, or any FORGOTTEN REALMS campaign setting product that is not an artifact or in the possession of another deity to his hands in one round.

Metal weapons and weapons manufactured through smelting, forging, or working with metal tools cannot harm Gond. Once per turn he is able to disjunct all magical items in his vicinity (as the 9th-level wizard spell Mordekaiser’s disjunction). Normal metallic items striking him are disintegrated automatically (no saving throw); magical metallic items must succeed at an item saving throw vs. disintegration at a -5 penalty or be disintegrated. In either case, the metallic item does Gond no damage. Golems and animated constructs will not lift a hand against Gond; neither can he be harmed by firearms such as arquebuses.

**Other Manifestations**

Gond appears most often as a forge hammer wreathed in gray smoke. He also manifests as a pair of black, piercing eyes in a gray cloud accompanied by the faint ringing of distant forge hammers. Either manifestation can speak or cast spells, issuing spells forth as a burst of smoke that changes into the spell effect or touches the target of the spell to affect him or her. Most often he inspires ideas for new inventions or new applications for old inventions in his faithful. He also gives out magical or normal items geared to aid worshipers in particularly sticky dilemmas, though he often does not explain why the item he gives someone is suitable. Frequently the items he gives out evaporate in smoke after serving their purpose. Gond also sends baku holy ones, einheriar (who were in mortal life inventors), golems, lightning mephit, marut, pseudodragons, steel dragons, crystal dragons, and animated furniture or equipment to aid mortals or to show his favor or presence.

**The Church**

**Clergy:** Clerics, specialty priests  
**Clergy’s Align.:** Any  
**Turn Undead:** C: Yes, SP: No  
**Cmnd. Undead:** C: No, SP: No  

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

Since the Time of Troubles, interest in and worship of Gond is on the rise, but this has brought increased attacks both from rival clergy and those who simply fear new inventions. Gondarism is the official state religion of the island nation of Lantan, which is also a hotbed of invention and new devices. Men tend to outnumber women in both Gondar clergy and laity, but there is no impediment to or prejudice against females rising to the ranks of the Gondar. Members of the Gondar faith are mainly human, but more and more gnomes are being accepted into the church, especially in the wake of the fall of the Gondar. In most of Faerûn, the proportion of clerics to Gondsmen (as his specialty priests are called) is 15:1. In Lantan, this proportion is nearly reversed, and there are about 20 Gondsmen for every Gondar cleric. Most specialty priests of the faith are Lantannans, and most Lantanna merchants encountered in the Realms outside Lantan are specialty priests of Gond.

Clerics of Gond are called Krii, a Lantanna term meaning disadvantaged. Despite the implied slur, many clerics hold senior positions within the state religion in Lantan. A cleric occupies the post of Most Holy Avenue for Sprawling the Faith, which is (in title at least) the supreme authority for all worshipers of Gond not in Lantan. There are a number of northern branches of the Gondar faith, including a budding temple complex in Tilverton.

Clergy refer to themselves as the Consecrated of Gond, and may speak of other Gondar priests as “fellow Consecrates,” but their titles of rank are simple: Wonderer (novice), Seeker Postulant (priest in training), Seeker after Small Things (confirmed priest), Greater Seeker, Seeker of the Twelfth Order, Seeker of the Eleventh Order, and so on up to Seeker of the First Order, High Seeker (a title held by all senior clerics), Master (leader of a religious community or one who tends a holy site), Artificer (one who has been personally rewarded and named by Gond for special service), and High Artificer (the supreme priest of the faith). Though Gondar may act inde-
pendently in their duty of encouraging inventions, their religious hierarchy is ordered and obedience to a superior is unquestioning.

**Dogma:** The beliefs of the Gondar can be summed up as “Actions count.” Intentions and thought are one thing, but in the end it is the result—what remains after the sword is forged, the battle is fought—that is the most important. Talk is for others; those who truly serve Gond do.

All Gondar are to strive to make new things that work. All of Gond’s clergy should become skilled at forging, casting, or tempering, and practice various means of joining and fastening until they are adept at making things to fit a space or situation with which they are confronted. To venerate Gond is to continually question and challenge the unknown with new devices and items. Elegance and usefulness are the two legs any new making should stand on.

Gondar must practice experimentation and innovation in the making of tools and implementation of processes and encourage these virtues in others through direct aid, sponsorship, and diplomatic support. They should strive to make farmers, hunters, and others think of new tools, improved ways of crafting and using their existing gear, and new ways of doing things.

The Consecrated must keep records of their strivings, ideas, and attempts, so that others can continue where they leave off when gathered at death to the Holy Maker of All Things. Gondar are instructed to observe, acquire, and store safely the makings of others, and show what they have learned to other Consecrated of Gond. They are to discuss ideas and spread them so that all may see the divine light that is Gond.

**Day-to-Day**

Gondar keep the formulas for smoke powder and various sealants, cleansers, and lubricants secret. They sell small jars of all of these as they travel Faerûn, making a lot of money thereby as well as by selling buckles, small brass bells, mortars and pestles, and various monochromatic lenses. The special glass jars they use to store smoke powder and other formulas were formerly made only in Lantan. They have proven so popular that rival makers have sprung up in Calishan and the Tashalar. To protect church trade secrets, Gondar priests are charged to work against these rivals by sabotage, diplomacy, and financial influence, whenever they can covertly do so.

As they travel, Gondar clergy establish caches, investments, and alliances and grab samples of any new inventions they come across. It is their duty to assist inventors and innovators and to file regular reports to the nearest Master by means of messenger envoys of the faith as they travel.

Settling in one place is frowned upon unless a priest can show his or her superiors that their prospective home is a locale where much innovation occurs that bears need for constant watching such as Waterdeep, Athkatla, Suzail, or—formerly—Zhentil Keep. Making a handsomely personal living while one serves Gond is encouraged, however, for who better walks upon Faerûn to demonstrate the rewards of following the Way of Gond?

Priests of Gond are much in demand as builders, especially of vaulted and buttressed temples dedicated to other gods. Because of these temple engineering and construction contracts, the faith of Gond is growing in wealth and influence, but also in foes. Who else would know the secret ways of a rival temple than the builder?

**Holy Days/Important Ceremonies:** Gondar have only one calendar-related festival: the Ippensheir, the name given to the 12 holy days immediately following Greengrass. It is named for Ippen, the first great cleric of Gond, who sometimes appears to clergy in need these days as Gond’s First Servant. During the Ippensheir, all clergy members of Gond’s faith and his devout worshippers gather at a temple, abbey, or holy site of Gond to share innovations and show inventions and innovations they have made or witnessed with and to their fellow Gondar. (Many cavern networks and remote towers where capable inventors once dwelt are revered by Gondar as holy sites.) It is a tune of feasting, drinking, and revelry, and some Gondar make much use of personal teleport magic and the network of gates maintained by the priesthood to link major defensible holy houses to visit as many gatherings of the faithful as they can during this time.

Daily rituals to Gond are simple: muttered prayers upon rising and retiring that are often scheduled as part of dressing or donning so that they are not forgotten, a longer prayer of thanks at the main meal of a priest’s day, and a special prayer of thanks and dedication of their work before commencing any work of new making (as opposed to repair or maintenance).

If a new tool or machine is seen or made by any Gondar, that Gondar is charged to make two copies of it if possible. One is hidden away against the paying eyes of thieves or vandals for later display to fellow Gondar, and the other is smashed—or preferably, burned—while a prayer of offering to Gond, the Sacred Unmaking, is chanted. This ceremony reinforces Gond’s dominion over both constructive and destructive engineering.

**Major Centers of Worship:** The heart of the Gondar faith is located at the High Holy Crafthouse of Inspiration in the city of Illul in Lantan. This large, walled monastery is run by Danarctar the High Artificer, Most Holy Servant of Gond, the highest-ranking mortal priest of the Wonderbringer.

The House of the Wonderbringer in Tilvelton, formerly known as Ghitar’s House, is the most prominent temple of Gond in the Heartlands. It is led by High Artificer Burlan Almaether, who directs over 40 priests in devising new inventions in Gond’s name.

**Affiliated Orders:** The church of Gond has no affiliated knightly orders. It does have a great many honorary orders and societies within its ranks. These are usually found to recognize the works of Gondar working in a particular specialty and to promote the easy exchange of ideas between those qualified in a field while preventing trade or church secrets from leaking out to competitors. Just a few of these societies include the Order of Pious Stonemasons and Stonecarvers, the Holy Order of Most Skilled Architects and Bridgebuilders, the Armormer of the Wonderbringer, the Most Arcane Order of Gearmakers, Clockmakers, and Automatomists, the Society of Creative Castle Design and Construction, and the Industrious Brothers and Sisters of Carpentry, Cabinetry, Puppetry, and Toymaking.

**Priestly Vestments:** Gondar clergy members wear saffron ceremonial vestments with a crimson collar and stole. Over their right or left shoulder they wear a leather sash ending in a large pouch. The sash is dotted with small metal tools, hooks, locks, hapse, buckles, and bits of steel, tin, and wood that might prove interesting or useful in a pinch (including, for Gondsmen, their lockpicks). Their vestments also include belts of large, linked metal medallions and enormous sun hats. They wear Gond’s holy symbol as a pendant fashioned of bone, brass, bronze, or ivory.

**Adventuring Garb:** In dangerous situations, Gondar wear standard armor (along with their leather sash), but generally they prefer the protection of 10 or 12 big figurants, and often they wear practical clothing hung about with baldrics and pouches crammed with useful supplies. Most priests of Gond wear bulky rings that function as knuckledusters (1d3 points of damage) and can also produce the equivalent of a cosh from their gear (1d4 points of damage) and three or four knives of various sorts. Removable hoot-heel knives are a great favorite among the Gondar. Few Gondar priests would steal, but most have and can use files and bolt cutters, and Gondsmen are proficient with lockpicks. Increasingly, Gondar priests have also taken to carrying small metal flasks of smoke powder sealed against sparks and damp and appropriate wicks to use with them to make explosive missile weapons when trouble arises. (The average smoke powder grenade prepared by a Gondar priest has a range of 10/20/30 feet and does 2d4 points of explosive/fire damage within a 5-foot radius of where it strikes. It takes one round to prepare and light the wick; the missile can be thrown the second round. Roll on the Scatter Diagram in the Grenade-Like Missiles subsection of the Missile Weapons section of the DMG for missiles that miss their target.)

**Specialty Priests (Gondsmen)**

**Requirements:**

- **Alignment:** LN, LN, CN
- **Weapons:** All bludgeoning (wholly Type B) weapons, crossbows, and firearms, such as the arquebus, if available
- **Armor:** All armor types up to and including plate mail; no shields

**Major Spheres:** All, astral, combat, divination, elemental, numbers, protection, sun, wards

**Minor Spheres:** Charm, creation, guardian, healing, necromantic

**Magical Items:** Same as clerics, but also all magical staves, wands, and rods

**Bonus Professions:**

- Gem cutting, engineering, reading/writing (Common)
- Gnome may be a Gondsmen. This vocation is frowned on in most gnomish communities, but Gond is slowly gaining acceptance among gnome
- Gondsmen can select nonweapon proficiencies from the priest, rogue, and warrior groups with no crossover penalty
- Gondsmen gain two extra initial nonweapon proficiency slots, and at every level when they would then gain an additional nonweapon proficiency slot, they gain two instead. These extra nonweapon proficiency slots must be used toward skills in fine arts, crafts, or skilled trades.

**REQUIREMENTS:**

- **Ability Scores:** Dexterity 14, Intelligence 14, Wisdom 14
- **Prerequisite Class:** Dexterity, Wisdom
- **Alignment:** LN, LN, CN
- **Weapons:** All bludgeoning (wholly Type B) weapons, crossbows, and firearms, such as the arquebus, if available
- **Armor:** All armor types up to and including plate mail; no shields

**Major Spheres:** All, astral, combat, divination, elemental, numbers, protection, sun, wards

**Minor Spheres:** Charm, creation, guardian, healing, necromantic

**Magical Items:** Same as clerics, but also all magical staves, wands, and rods

**Bonus Professions:**

- Gem cutting, engineering, reading/writing (Common)
- Gnome may be a Gondsmen. This vocation is frowned on in most gnomish communities, but Gond is slowly gaining acceptance among gnome
- Gondsmen can select nonweapon proficiencies from the priest, rogue, and warrior groups with no crossover penalty
- Gondsmen gain two extra initial nonweapon proficiency slots, and at every level when they would then gain an additional nonweapon proficiency slot, they gain two instead. These extra nonweapon proficiency slots must be used toward skills in fine arts, crafts, or skilled trades.
• Gondsmen gain a +2 bonus when using the following proficiencies: armorer, artistic ability, blacksmithing, carpentry, leatherworking, engineering, mining, pottery, stonemasonry, and weaponsmithing. A Gondman does not gain these proficiencies automatically, but does gain the +2 base bonus when using them. Additional nonweapon proficiency slots devoted to these proficiencies increase this modifier normally.

• Gondsmen have an aptitude for devices, which includes mechanical locks. They may pick locks, given proper tools, as a thief of half their level (as indicated on the Thief Average Ability Table in the Classes chapter of the DMG), subject to the normal Dexterity, armor, and racial modifiers given in the PHB.

• Gondsmen may create one tree steed (as the 4th-level priest spell) once a day.

• At 5th level, Gondsmen have the ability to cast unseen servant (as the 4th-level wizard spell) once a day.

• Gondsmen have an aptitude for devices, which includes mechanical locks. They may pick locks, given proper tools, as a thief of half their level (as indicated on the Thief Average Ability Table in the Classes chapter of the DMG), subject to the normal Dexterity, armor, and racial modifiers given in the PHB.

Gondar Spells

2nd Level

Wieldskill (Enchantment/Charm)

Sphere: Charm, Thought

Range: Touch

Components: V, S

Duration: 1 round/level

Casting Time: 5

Area of Effect: One being

Saving Throw: None

This spell temporarily gives any one creature proficiency in the use of a specific weapon or tool seen and mentally chosen by the caster at the time of casting. The spell recipient may be the caster or another being touched by the caster during casting. The magic bestows temporary but complete familiarity with the use, care, and handling of the weapon and all accouterments. For instance, a wizard temporarily given proficiency in the use of a crossbow knows how to wind or cock it, which nearby implement is the necessary windlass (if it is that type of crossbow), and the different uses and proper loading of a variety of quarrels (if an array is present). Similarly, a scholar suddenly made familiar with a pickaxe would know how to use it to cleave rock along a plane, how to avoid striking sparks, how to strike so as to blunt the tool very quickly or as slowly as possible, what care to give it, and so on.

This magic does not confer any added Strength, reach, body weight, or other physical adjustments so as to allow the spell recipient to wield the weapon or tool most effectively; it just instills the precise and complete knowledge of how to do so. When the spell ends, this knowledge is, forgotten, although memories of particular things done with the weapon or tool remain.

5th Level

Probing Arm (Alteration, Elevation)

Sphere: Creation

Range: 5 yards/level

Components: V, S, M

Duration: 1 round/level

Casting Time: 6

Area of Effect: Special

Saving Throw: None

This spell creates a weightless mechanical arm of steel that has an upper arm 3 feet in length, a ball-swivel elbow joint, a forearm 3 feet long, a ball-swivel wrist joint, and a fully articulated hand with four fingers and a perfectly opposed thumb (that is, the thumb is centered opposite the fingers across the palm, not located to one side). The shoulder of the arm always floats in midair closest of any part of the arm to the caster’s head, and the spell range refers to how distant the shoulder can be from the caster before the arm either does not form or dissipates into nothingness.

This arm has an effective Armor Class of 1, a Strength of 19, moves at MV Fl 12 (A), and can lengthen either or both of its arm segments from 3 feet to 30 feet—or to a length in between—in response to the caster’s silent will. Though it is most often used to reach distant objects or beings and grab them or pick them up, a probing arm can function as a weapon.

The probing arms can punch for 2d4+7 points of damage, launch weapon attacks at distant foes at a THAC0 one point better than the caster’s own, and grapple with a foe at a +3 bonus to hit. A successful grapple causes 136 points of bruising and jostling damage, runs spellcasting, cuts movement m half, causes opponent missile attacks to be launched at a -3 penalty to attack rolls, and forces item saving throws vs. crushing blow on all fragile items worn, carried, or wielded by the foe.

A probing arm can also reach into a guarded area to spring traps or to grab, recover, or move objects the caster dare not touch or approach, such as diseased or fungus-covered corpses, burning items, and poison-using monsters. A probing arm can open locks by touch, acting as the 2nd-level wizard spell lockpick cast by a 12th-level mage. To use this ability, the probing arm must be commanded to by silent will of the caster. If the unlocking succeeds, the arm vanishes when the locked door opens, since at this point the spell is exhausted immediately. A probing arm could unlock a massive door and then drag it wide open, fading away only when the opening motion was stopped by the caster of the probing arm, but such an arm would vanish instantly if used to unlock a small door that then fell open by itself. The spell is not exhausted if the arm is used to unlock a door by turning a key or otherwise opening it by its usual mechanical means.

The material components of a probing arm are two short sticks or small straight rods, two smooth wooden or glass balls (or a real socket joint from any dead creature), and two human hairs.

6th Level

Fantastic Machine (Alteration, Evocation, Illusion/Phantasm)

Sphere: Creation

Range: 10 yards/level

Components: V, S

Duration: 1 turn

Casting Time: 6

Area of Effect: Special

Saving Throw: Special

This spell creates an illusory, many-armed, noisy mechanical construct of impressively massive appearance that floats about as the caster wills at MV Fl 4 (C) and attempts one of the following tasks, as determined by the caster:

• Push: It can push on a boulder, on a building to make it fall over: on a wall to collapse it or break through it, on a door to force it open, or simply push heavy furniture or corpses. The movement rate it moves at while pushing is 80 feet per round over solid rock or stone construction, 60 feet per round over earth and loose rock, such as rubble or an avalanche, and 40 feet per round over loose earth or mud. Walls receive a saving throw of 12 or greater to be unaffected or to stand fast on any given round against its push.

• Pull: It can pull massive weights up an incline or cliff to a weight limit of 50 times the caster’s own body weight. The fantastic machine’s contact is by a shadowy, magical grip on the item, not any grip that could mar or break it, its movement rates are as under pushing.

• Lift: A fantastic machine can lift with the same limitations as pulling.

• Dig: A fantastic machine digs a 10-foot-diameter hole 80 feet deep per round through loose earth, such as mudslide. It digs the same diameter of hole 60 feet deep per round through earth and loose rock, such as an avalanche, or 20 feet deep per round through solid rock or stone construction. It digs a 20-foot-diameter hole at half these stated movement rates. It may dig a 10-foot-diameter hole horizontally (a tunnel) at the same rates as it digs a 20-foot-diameter hole vertically

• Throw: It throws ropes, rocks, or even rocks with ropes attached to them (to cross a chasm with a line, etc.). Its accuracy is determined by the caster’s own THAC0; misses land where determined by the Scatter Diagram in the Grenade-Like Missiles subsection of the Missile Weapons section of the Combat chapter of the DUNGEON MASTER Guide. It can hurl items up to 1d20x100 feet. Hurling items deal damage according to their nature. A fantastic machine can hurl items no heavier than its pulling weight limit, a boulder that heavy would do 12d12 points of damage with a direct hit.

• Thrash and Flail: A fantastic machine can thrash and flail rapidly with a tool or weapon to crush thickets and brambles to pulp, thresh grain, or smite all creatures within a 30-foot-wide, 20-foot-deep area selected by the caster with 2d4+2 melee weapon attacks per round. The damage of these attacks is determined by the melee weapon used (decided on by the priest at the spell’s casting and limited to one-handed weapons only). Mobile targets are allowed a saving throw vs. spell each round. If the saving throw is successful, these targets suffer only half damage from any successful attacks.
A fantastic machine has no tangible existence and can attempt only a single task, fading away when the spell expires even if the task is unfinished (in other words, a partially lifted item would be dropped). Despite the illusory nature of the bulky construct, the magic applies very real force to its surroundings. It has made Gondar priests—who preserve the spell as one of their most holy secrets, rarely writing down all of its symbols in one place or tome—most respected in some circles.

The material components of a fantastic machine are a drop of water, a fragment of adamantine or adamant (the ore adamantine is derived from), a cog or toothed wheel fashioned of any metal, and a strand of spiderweb.

Grumbar
(Boss of Earth, Earthlord, Gnarly One, King of the Land Below the Roots, Boss of the Earth Elementals)

Greater Power of the Elemental Plane of Earth, N
PORTFOLIO: Elemental earth, earth elementals, solidity, changelessness, oaths
ALIASES: Etugen (Hordelands)
DOMAIN NAME: Elemental Plane of Earth The Great Mountain
SUPERIOR: None
ALLIES: Geb, Garl Glittergold, Dumathoin, Kurulmak, Ladigueur, Urogalan, Skoraeus Stonebones
ENEMIES: Akadi, Udrlen
SYMBOL: Mountains, often against a purple field
WOR. ALIGN.: Any

Grumbar (GRUM-bar) is a powerful deity, normally depicted in the art of his faith as an immense earth elemental with bulky, muscular arms and eyes that blaze like shimmering rubies. He represents stability and resistance to change, both typical properties of earth. He is also the quiet lurker and observer, the uncomplaining bearer of burdens, and the guardian of secret treasures in the dark folds of the earth’s crust.

Like all the elemental lords, Grumbar is relatively unfelt toward his followers on Aheir-Toril. His reactions are predictable in end result, if alien in logic; he resists change and development, opting always for maintaining the status quo. The relative inaction of Grumbar and the other elemental lords has led to their being viewed as only lesser powers in the Realms and their followers being classed as cultists. Grumbar is known as Etugen in the Hordelands, a goddess of the Elemental Plane of Earth. The distinction between a male and female form of the Earthlord makes little difference to the faith.

Grumbar receives what offerings are given him without complaint, suggestion, or comment, sucking them down into the earth. He is said to be fond of sardonyx and jasper, and statues of him often bear eyes made of those gemstones or rubies. His gifts to his followers are most often protective magic or knowledge of the underground’s secret places or of rich lodes of ore, though he seems to mete them out without determinable reason. Some dedicated followers have sacrificed gemstones or carved stone art objects to him throughout their lives and received nothing; others have merely spoken his name favorably and then tripped over a rich vein of precious ore. During the Time of Troubles, Grumbar was not spotted in the Realms.

Grumbar’s Avatar
(30-HD Earth Elemental, Cleric 30, Mage 30)

Grumbar has been seen only four times in written record in avatar form on Aheir-Toril. (The first time was during the creation of the Great Rift.) The Earthlord appears as a huge elemental standing more than 25 feet tall. His footfalls sound like earthquakes as he rumbles across the land. His voice is the pounding of one rock on another, the clacking of pebbles on a beach, or the breaking of sod with a plow. He casts spells from the elemental earth and healing spheres and the elemental earth school.

AC 4; MV 12; HP 306; THACO -9; #AT 2
Dmg 12D8
MR 50%; SZ G (27 feet)
Str 25, Dex 14; Con 24, Int 19, Wis 19, Cha 10
Spells (12/11/10/9/8/7/6/5/4/3/2/1): W: 7/7/7/7/7/7/7/7/6/6
Saves FFDM 2, RSW 3, PP 4, BW 4, Sp 4

Special Att/Def: Grumbar’s normal strategy in combat is to try and pound his opponents flat. So long as there is earth for him to walk upon or merge into, Grumbar is considered a native of the Prime Material Plane in any crystal sphere he appears in. This makes him immune to the adverse effects of such spells as anti-magic shell, protection from evil/good, and holy word on creatures from other planes. In addition, Grumbar’s avatar is totally immune to any spell that would remove him from the earth (levitation, reverse gravity, fly, wind walk, etc.).

Each fist of Grumbar is capable of striking through any magical protections of landborne creatures with no harm to himself. Because of this ability, such protective spells as stoneskin are useless against him. Flying creatures retain all protections against his attacks save for those based on elemental earth magic (stoneskin, for instance).

Grumbar may leave a field of battle or the Prime Material Plane at any time by spending two rounds merging with the earth.

Other Manifestations
Grumbar has sent manifestations more often than he has sent his avatar to the Realms. Every appearance of an earth elemental in the Realms is viewed as direct divine intervention by the followers of Grumbar. (Of course, it follows that enslaved earth elementals must be freed at any cost.) Grumbar is also said to send servant creatures from the Elemental Plane of Earth such as xorn, crysmals, khargra, or lava children to do his bidding or aid followers. Earthquakes are signs of his anger, and the location of a rich vein of metal, mineral, or gemstone ore is always viewed as a sign of his favor.

The Church

CLERGY: Specialty priests, crusaders, monks, shamans
CLERGY’S ALIGN.: LG, NG, LN, LE, NE

Grumbar’s priests are organized into Holds. Each Hold comprises 21 priests—seven specialty priests, seven monks, and seven crusaders—and as many members of the laity as the Hold can support. The high priest is always a specialty priest. Each Hold is composed of members of a similar alignment. While this sort of organization does reduce tensions within a particular Hold, it also causes the Grumbar’s priests to be viewed differently from region to region. Most priests stay in the same geographic area as other members of their Hold, but others wander the face of Faerûn, spreading the Grumbar’s faith and watching for threats to their religion. Most Holds of devotées followers are small and their congregations and clergy members remain intent on whatever task the Grumbar’s church elders have set them for the year. In primitive or nomadic societies (such as those of the Tuirgan), Grumbar is served by Shamans allied to no particular Hold.

Grumbar’s priests are organized into Holds. Each Hold comprises 21 priests—seven specialty priests, seven monks, and seven crusaders—and as members of the clergy to the Hold can support. The high priest is always a specialty priest. Each Hold is composed of members of a similar alignment. While this sort of organization does reduce tensions within a particular Hold, it also causes the Grumbar’s priests to be viewed differently from region to region. Most priests stay in the same geographic area as other members of their Hold, but others wander the face of Faerûn, spreading the Grumbar’s faith and watching for threats to their religion. Most Holds of devotées followers are small and their congregations and clergy members remain intent on whatever task the Grumbar’s church elders have set them for the year. In primitive or nomadic societies (such as those of the Tuirgan), Grumbar is served by Shamans allied to no particular Hold.

Grumbar’s priests are organized into Holds. Each Hold comprises 21 priests—seven specialty priests, seven monks, and seven crusaders—and as members of the clergy to the Hold can support. The high priest is always a specialty priest. Each Hold is composed of members of a similar alignment. While this sort of organization does reduce tensions within a particular Hold, it also causes the Grumbar’s priests to be viewed differently from region to region. Most priests stay in the same geographic area as other members of their Hold, but others wander the face of Faerûn, spreading the Grumbar’s faith and watching for threats to their religion. Most Holds of devotées followers are small and their congregations and clergy members remain intent on whatever task the Grumbar’s church elders have set them for the year. In primitive or nomadic societies (such as those of the Tuirgan), Grumbar is served by Shamans allied to no particular Hold.

Grumbar’s priests are organized into Holds. Each Hold comprises 21 priests—seven specialty priests, seven monks, and seven crusaders—and as members of the clergy to the Hold can support. The high priest is always a specialty priest. Each Hold is composed of members of a similar alignment. While this sort of organization does reduce tensions within a particular Hold, it also causes the Grumbar’s priests to be viewed differently from region to region. Most priests stay in the same geographic area as other members of their Hold, but others wander the face of Faerûn, spreading the Grumbar’s faith and watching for threats to their religion. Most Holds of devotées followers are small and their congregations and clergy members remain intent on whatever task the Grumbar’s church elders have set them for the year. In primitive or nomadic societies (such as those of the Tuirgan), Grumbar is served by Shamans allied to no particular Hold.

Grumbar’s priests are organized into Holds. Each Hold comprises 21 priests—seven specialty priests, seven monks, and seven crusaders—and as members of the clergy to the Hold can support. The high priest is always a specialty priest. Each Hold is composed of members of a similar alignment. While this sort of organization does reduce tensions within a particular Hold, it also causes the Grumbar’s priests to be viewed differently from region to region. Most priests stay in the same geographic area as other members of their Hold, but others wander the face of Faerûn, spreading the Grumbar’s faith and watching for threats to their religion. Most Holds of devotées followers are small and their congregations and clergy members remain intent on whatever task the Grumbar’s church elders have set them for the year. In primitive or nomadic societies (such as those of the Tuirgan), Grumbar is served by Shamans allied to no particular Hold.
Shrines and temples of Grumbar are always made of stone. Most have splendid vaulted ceilings and walls to give the site the feeling that a worshiper is down within the living rock. Wood is a rare commodity in Earthlord temples because of the church’s strong preference for stone, but gems and other precious minerals adorn most surfaces abundantly.

**Dogma:** The teachings of the church are built around a strong resistance to change, especially radical change. Important Grumbarryn beliefs include:

- Grumbar is perfect and unchanging. Strive to be more like the eternal one, not to change or allow change to happen. One’s given word is the bedrock upon which a stable society is built. To break an oath is to cause a crack in the foundation of civilization. Go forth and spread the word of Grumbar and show through your works the stability and safety he brings.

**Holy Days/Important Ceremonies:**
- The Oath of LandWalking is a solemn promise undertaken by all members of the Grumbarryn faith upon entering the priesthood that forbids them from traveling through the air or by sea. Only in the most dire of circumstances should priests of Grumbar take to the enemy element of air. Even then, they would probably suffer a loss of spells. Travel over water is allowed only when the church would benefit as a result of the sacrifice. Such benefits include the dedication of a branch temple or shrine in a new land, obtaining a new source of minerals or stone to replace one now mined out, or even the discovery of a new earth-based creature.

- The Brotherhood of Earth is the ceremony, the church observes two personal ceremonies and a yearly festival.

- On Midwinter, the church holds a festival celebrating the completion of another year in the eternal church of Grumbar. During this festival church leaders and elders gather to plan the faith’s activities during the upcoming year. These plans, once set, are never varied from during the year and can only be changed at the next Midwinter festival.

- Major Centers of Worship:
  - Major temples to Grumbar lie hidden in the Spine of the World Mountains, the Giantspire Mountains, the Muagarhal (the east wall of Halruaa), the Wu Pi Te Shao Mountains, and the Orsraun Mountains. All are secret, hidden temples located in natural caverns or carved with utmost skill to look like the terrain in which they are set. Until a traveler is almost on top of them. The southern part of the Muagarhal houses the most sacred site of the Grumbar church and most Grumbarryn try to make a pilgrimage to it once in their lives.

- Affiliated Orders: The Grumbarryn monastic order is known as the Disciples of the Changeless Face. They are a stoic and Spartan order whose members preserve the knowledge of how things are so that changes can be detected and countered. The crusading order of the faith is the Sardonyx Knights. This order’s members guard the holy sites of the faith against infidels and lead the few field actions the church undertakes. They are also responsible for punishing those members of the faith who forsake oaths they have taken.

**Priestly Vestments:** Grumbarryn tend to be large, solid men, and the ceremonial vestments of the faith aim to make them look as large (and in their minds, stable) as possible. Ritual garb includes a brown cassock, belted at the waist; a brown leather hood or hat; a huge cloak of gray-green and rust brown with artificially extended and stifled shoulder pads that make the wearer look as wide as she or he is tall. And platform cloaks worn over soft leather boots. The holy symbol of Grumbar, a large ruby or sardonyx carved with Grumbar’s symbol and incorporated into a ring or pendant, is always worn.

**Specialty Priests (Earthwalkers)**

**Requirements:**
- Strength 12, Wisdom 12

**Prime Reqs.:**
- Strength, Wisdom

**Alignment:**
- LG, LN, N, LN

**Weapons:**
- All bludgeoning (wholly Type B) weapons

**Armor:**
- Any, but the bulkier the better

**Major Spheres:**
- All, Elemental earth, combat, healing, protection

**Minor Spheres:**
- Divination, elemental fire, elemental water, necromancy, travelers, wards

**Magical Items:**
- Same as clerics, except forbidden from using magical items with air-based or flying effects (flying carpet, ring of feather falling, cloak of the bat, etc.)

**Req. Profs.:**
- Stonemasonry

**Bonus Profs.:**
- Gem cutting or mountainmeir (pick one)
  - Mountain dwarves, duergar, gnomes (rock gnomes), and svirfneblin may be earthwalkers, though the cultural peer pressure against dwarves and gnomes walking such a life path is very strong in their societies.
  - Earthwalkers may cast wizard spells from the elemental earth school in addition to priest spells. These spells can be cast as if the earthwalker were a mage of the same level. For example, a 3rd-level earthwalker casts wizard spells as a 3rd-level mage. Earthwalkers pray for their wizard spells instead of studying to memorize them, and chosen wizard spells replace priest spells potentially available for use that day. (In other words, the wizard spell occupies a priest spell slot.) Earthwalkers gain access to 8th-level wizard spells at 16th level and 9th-level wizard spells at 18th level. An earthwalker must have a Wisdom of 18 or higher and an Intelligence of 16 to gain access to the 8th level spells, and a Wisdom of 18 or higher and an Intelligence of 18 to gain access to the 9th-level spells. If an earthwalker is able to gain high-level wizard spells, every 8th-level spell prayed for occupies a 6th-level priest spell slot and every 9th-level spell prayed for occupies a 7th-level priest spell slot. Earthwalkers are always able to read elemental earth spells on scrolls or in wizard spellbooks as if they knew read magic (but studying spells from a spellbook is useless to them). No more than three-quarters of an earthwalker’s total number of spells available (round down) can be taken as wizard spells.
  - All earthwalkers gain a +2 bonus to saving throws vs. the harmful effects of earth-related spells and pelletlike, granular, or electrical breath weapons.
  - As Grumbar’s boon to them, earthwalkers are not deterred in their movement by any type of metal armor or armor fashioned of other materials mined from the earth. In fact, this type of armor feels as light as air to them. They do not count the weight of such armor against their carrying limits, nor does it affect their encumbrance.
  - At 5th level, earthwalkers can summon one 8-HD earth elemental once a day. This elemental remains under the control of the earthwalker for one hour and cannot be taken control of by another creature. If the summoned is killed or struck unconscious, the summoned elemental goes on a rampage, attacking everyone in sight except its summoner until its one-hour time limit upon the Prime Material has elapsed. It is important to note that the elemental summoned is not a servant of the earthwalker, but rather is looked upon as an agent of Grumbar that is to be respected. The ability to summon an elemental is granted once each day when earthwalkers receive their normal complement of spells.
  - At 7th level, earthwalkers have the ability to cast stoneskin (as the 4th-level wizard spell) once per day.
  - At 9th level, earthwalkers have the ability to cast earthport (as the 5th-level priest spell) once per day.

**Priestly Vestments:**
- Strength 12, Wisdom 12

**Prime Reqs.:**
- Strength, Wisdom

**Alignment:**
- LG, LN, N, LN

**Weapons:**
- All bludgeoning (wholly Type B) weapons

**Armor:**
- Any, but the bulkier the better

**Major Spheres:**
- All, Elemental earth, combat, healing, protection

**Minor Spheres:**
- Divination, elemental fire, elemental water, necromancy, travelers, wards

**Magical Items:**
- Same as clerics, except forbidden from using magical items with air-based or flying effects (flying carpet, ring of feather falling, cloak of the bat, etc.)

**Req. Profs.:**
- Stonemasonry

**Bonus Profs.:**
- Gem cutting or mountainmeir (pick one)
  - Mountain dwarves, duergar, gnomes (rock gnomes), and svirfneblin may be earthwalkers, though the cultural peer pressure against dwarves and gnomes walking such a life path is very strong in their societies.
  - Earthwalkers may cast wizard spells from the elemental earth school in addition to priest spells. These spells can be cast as if the earthwalker were a mage of the same level. For example, a 3rd-level earthwalker casts wizard spells as a 3rd-level mage. Earthwalkers pray for their wizard spells instead of studying to memorize them, and chosen wizard spells replace priest spells potentially available for use that day. (In other words, the wizard spell occupies a priest spell slot.) Earthwalkers gain access to 8th-level wizard spells at 16th level and 9th-level wizard spells at 18th level. An earthwalker must have a Wisdom of 18 or higher and an Intelligence of 16 to gain access to the 8th level spells, and a Wisdom of 18 or higher and an Intelligence of 18 to gain access to the 9th-level spells. If an earthwalker is able to gain high-level wizard spells, every 8th-level spell prayed for occupies a 6th-level priest spell slot and every 9th-level spell prayed for occupies a 7th-level priest spell slot. Earthwalkers are always able to read elemental earth spells on scrolls or in wizard spellbooks as if they knew read magic (but studying spells from a spellbook is useless to them). No more than three-quarters of an earthwalker’s total number of spells available (round down) can be taken as wizard spells.
  - All earthwalkers gain a +2 bonus to saving throws vs. the harmful effects of earth-related spells and pelletlike, granular, or electrical breath weapons.
  - As Grumbar’s boon to them, earthwalkers are not deterred in their movement by any type of metal armor or armor fashioned of other materials mined from the earth. In fact, this type of armor feels as light as air to them. They do not count the weight of such armor against their carrying limits, nor does it affect their encumbrance.
  - At 5th level, earthwalkers can summon one 8-HD earth elemental once a day. This elemental remains under the control of the earthwalker for one hour and cannot be taken control of by another creature. If the summoned is killed or struck unconscious, the summoned elemental goes on a rampage, attacking everyone in sight except its summoner until its one-hour time limit upon the Prime Material has elapsed. It is important to note that the elemental summoned is not a servant of the earthwalker, but rather is looked upon as an agent of Grumbar that is to be respected. The ability to summon an elemental is granted once each day when earthwalkers receive their normal complement of spells.
  - At 7th level, earthwalkers have the ability to cast stoneskin (as the 4th-level wizard spell) once per day.
  - At 9th level, earthwalkers have the ability to cast earthport (as the 5th-level priest spell) once per day.
- At 9th level, earthwalkers can summon one 12-HD earth elemental once a tenday. All the same conditions apply as for summoning an 8-HD earth elemental.

- At 13th level, earthwalkers can summon one 16-HD earth elemental once a tenday. All the same conditions apply as for summoning an 8-HD earth elemental.

- At 15th level, earthwalkers can move through the Elemental Plane of Earth without need for food, water, or air.

- Earthwalkers who work together can summon an elemental of greater Hit Dice than they would otherwise be able to alone. For example, a 5th- and 9th-level priest could summon a 16-HD elemental. As long as both summoners remain alive, the elemental remains under their control for one full hour. If one of the summoners is killed or struck unconscious, the summoned elemental goes on a rampage, attacking everyone in sight until until its one-hour time limit upon the Prime Material has elapsed. It then returns to the Elemental Plane of Earth. The participants in such a combined summoning attempt must abide by time restrictions for further elemental summoning apportioned by their levels. In the above case, the 9th-level priest would have summoned his 8-HD elemental for the day and the 9th-level priest would have summoned her 12-HD elemental for the tenday.

**Grumbarryn Spells**

**3rd Level**

**Earthenair** *(Alteration)*

- Sphere: Elemental Earth
- Range: 60 yards
- Components: V, S, M
- Duration: Instantaneous
- Casting Time: 6

This spell causes the earth surrounding the target creature to surge upward and inward in a violent eruption of dirt and rock. The number of rocks created by the spell is ld4 plus the level of the caster. Each rock causes 1 point of damage to the target, disrupting spellcasting and counting as one successful attack for purposes of the *stoneskin* spell. The rocks are considered to be magical missile weapons for purposes of determining whether a target can be successfully attacked by them.

This spell does not work if the target is standing on a solid stone surface (such as bedrock, not flagstone) unless the caster is 10th level or higher. The earth remains somewhat scarred where *earthenair* is cast unless it is physically tidied up after the spell is finished.

The material component for the spell is the priest’s holy symbol and a handful of pebbles that are hurled toward the target.

**4th Level**

**Earthenport** *(Alteration)*

- Sphere: Elemental Earth
- Range: 0 yards
- Components: V, S
- Duration: 2 turns
- Casting Time: 8

This spell does not work if the target is standing on a solid stone surface (such as bedrock, not flagstone) unless the caster is 10th level or higher. The earth remains somewhat scarred where *earthenport* is cast unless it is physically tidied up after the spell is finished.

The material component for the spell is the priest’s holy symbol and a handful of pebbles that are hurled toward the target.

- When this spell is cast, priests becomes attuned to the rock surrounding them, allowing them to use rocks of at least the same volume as themselves and the nonliving material they carry as teleport gateways. This gives the priest (alone) the ability to teleport without error to any location on the Prime Material Plane that has a large outcropping of rock. Priests take 1 turn to travel from their original location to their new location. During the first five rounds they are fading into the rock from their starting point and during the last five rounds they are emerging from the rock at their destination. After the end of the last round of the spell’s duration, they may act normally; until then they are visible, but immune and intangible to all magical, physical, and psionic attacks except *transmute rock to mud*, *dig*, *stoneshape* or similar spells.

- Use of this spell is not without its dangers, however. Should the priest be the target of a *transmute rock to mud*, *dig*, *stoneshape* or similar spell during the spell’s duration, the priest suffers 4d6 points of damage (no saving throw allowed) and must make a successful saving throw vs. spell or be stunned for 1d4 rounds.

---

**Helm**

*(He of the Unsleeping Eyes, the Watcher, the Vigilant, the Vigilant One, the Great Guard, the God of Guardians)*

**Intermediate Power of Mechanus, LN**

**Portfolio:** Guardians, protectors, protection

**Aliases:** None

**Domain Name:** Mechanus/Evenwatch

**Superior:** None

**Allies:** Torm

**Foes:** Bane (now dead), Bhaal (now dead), Garagos, Mask, Shar, Talos

**Symbol:** An open, staring eye with a blue pupil and outline painted on the back of a right-hand war gauntlet or the palm of a left-hand war gauntlet

**Wor. Align.:** LG, NG, CG, LN, N, CN

Helm (HELM) is the epitome of the guardian, the watcher, the god, and has in years past been greatly venerated by those who need to remain watchful for evil at their doorsteps. He was once a much more powerful god, but has fallen upon hard times through two actions. During the Time of Troubles, Helm was left with his powers and ordered to hold the gates to theOuter Planes against the other powers of the Realms when the other deities were stripped of their power and confined to the surface of Abeir-Toril. Helm did so all too successfully, and much of the resulting destruction and defilement caused by the many divine deaths of the Godswar is laid at his feet.

Helm remained strong in the South, but experienced a further setback when his priests became deeply involved in an invasion of the True World of Mazzica. Their unflinching and often brutal actions counted further against the god’s reputation. Because of the inflexible and cold reputation those actions gained him, Helm’s star is fading at a time when Torm and Gond are rising to full power. While he is devoted to the point of obsession, he is not heartless, but merely a stern disciplinarian. He is fond of children and has been known to be most uncharacteristically lenient (for Helm) when dealing with small infractions by them or on their behalf.

In attempting to comprehend Helm’s driven nature, many mortal sages have attempted to account for him throwing himself into his work by blaming his behavior on a broken heart caused by long-unrequited or spurned love. Others say he lost a great love to tragedy or eternally grieves for a lost chance. Still others account for his behavior more coldly as a burning ambition to become the greatest of deities. Helm has never given credence to any of these theories, as he considers such speculations frivolous use of time that could be spent more honestly in productive work.

**Helm’s Avatar** *(Fighter 35, Cleric 23)*

Since the Time of Troubles, Helm has been increasingly reluctant to appear in Faerûn in avatar form, typically doing so only when a senior priest or temple is directly threatened and he is called upon. Helm always appears as a giant man in full plate armor, his face concealed by his helm. His height differs by him to his priestly appearance by no less than 4 feet.

- Helm’s avatar is directly powerful (for Helm) when dealing with small infractions by them or on their behalf. The priest who called him may act normally; until then they are visible, but immune and intangible to all magical, physical, and psionic attacks except *transmute rock to mud*, *dig*, *stoneshape* or similar spells.

**Special Att/Def:** If the God of Guardians appears in a place too small to permit his full height, only his upper torso appears, floating and flying about at the given flying rate. Helm may use any sort of weapon and is considered to be specialized in all forms of melee weapons; he has most often been seen wielding a bastard sword +3 two-handed. He can surround himself with a ring of floating shields that reflect back all magic, psionic, breath weapon, and gaze attacks 100% of the time. If a spell is cast against him, it explodes into a 100-foot-long cone of cold 20
Helm can awaken any or all beings who worship him whenever he is present in Faerûn. At his desire, all guardians and defenders who worship him wake up and become alert. He banishes all sleepiness, weakness, nausea, or magics that place his guardians and defenders under the influence of others (such as charm spells). These conditions are ended, not merely suspended.

Other Manifestations
Helm often manifests as an upright, palm-out metal gauntlet making a “stop” or warding gesture or a closed, watchful war helm. From such images emanate heal or imbue with spell ability spells to aid or empower guardians, defensive magical barriers,warding magics, fields that reveal illusions and hidden or disguised attackers for what they truly are, and beams that project out-of-phase, ethereal, astral, or otherwise inaccessible beings fully into phase on the Prime Material Plane on Faerûn so they can be attacked by guardians. It is rare for offensive spells to lash out from a manifestation of Helm, but it has occurred. Most often such spells come from the war helm apparition and tend to be thin beams of lightning.

When Helm manifests, all guardians and defenders within 10 miles wake up and become alert, and he banishes all sleepiness, weakness, nausea, or magics that place guardians and defenders under the influence of others (such as charm spells). These conditions are ended, not merely suspended while the power of Helm is present.

Helm also sometimes works through the presence or action of einheriar, helmed horrors, spectators, maruts, watchghosts, and living steels. In addition, Helm can choose to send vivid warnings in dreams, and if a believer sleeps touching an unheathed weapon, the visions imparted to the believer by Helm can sometimes also be seen by the next being to touch the weapon, regardless of how much time has passed. Weapons consecrated to Helm can also thrum, sing, glow, dance, or vibrate in warning when the god desires them to.

The Church

CLERGY:
Clerics, specialty priests, crusaders, monks, paladins
CLERGY’S ALIGN.: LG, LN, N
TURN UNDEAD: C: Yes, SP: Yes, CRU: No, Mon: No, Pal: Yes
CAN M. UNDEAD: C: No, SP: No, CRU: No, Mon: No, Pal: No
All clerics, specialty priests, crusaders, and monks of Helm receive religion (Faerûnian) as a bonus nonweapon proficiency.

Prior to the Time of Troubles, Helm was a well-respected faith in most areas of the North. Its large temple complexes were usually situated near dangerous and evil areas (such as Darkhold) and were regarded as a first line of defense against evil people and creatures. Wracked by defections in the wake of the Time of Troubles, active persecution in the North by those angry that Helm forced the destructive divine avatars to remain in Faerûn, and military and popularity losses related to the invasion of the True World (Maztica), the Vigilant or Watchful Ones (priests of Helm) have been in decline. They have only recently begun to recover popular favor and influence, strength, and organization under the unflinching, no-excuses leader, ship of the veteran priests of Helm from before the Time of Troubles known as the Tested and True. Most of these folk are people of inflexible beliefs and loyalty. They believe that Helm is the most favored of all the powers, and purity of loyalty in their roles as guardians and protectors. They have set about trying to train bodyguards everywhere and spreading the word that only Helm-tested worshipers of the God of Guardians are truly worthy and reliable to their masters.

Holy Days/Important Ceremonies: The Helmite faith always holds a Ceremony of Honor to Helm on each Shieldmeet, but its members observe no other calendar-related rituals to the God of Guardians. On a daily basis, worshipers of Helm should always pray to the Vigilant One upon awakening and before composing themselves for slumber. A faithful worshiper who poses a question to the god typically receives some sort of (often cryptic) guidance in dream visions. Helm may also grace a nonbeliever who is growing interested in his faith with such visions.

The most holy major Helmite ceremonies are the Consecration of a Possulant, which is the dedication of a being seeking to be confirmed as one of the clergy of the church of Helm, and the Consecration of a Gymental, which is a dedication of a special item to Helm’s service (gymental is an ancient word for “favor”). Other ceremonies of note are the Purification and the Holy Vigil. The Purification is a renewal of faith undergone by being returned to the faithful state of Gimtyning for a shortening in vigilance, loyalty, or worship. The Holy Vigil ceremony marks the ascension of a priest to a higher rank. It is a night-long ceremony of concentration in which a priest, by will power alone, keeps his or her weapon floating in midair. The weapon is ensnapped by a senior priest through ritual magic to levitate, and the vigilance of the priest observing the ritual keeps it hovering.

Major Centers of Worship: The most prominent center of Helm’s faith is the Noble Hand in Tsrulagol. The Noble Hand is both a temple and a training school for professional guards. It flourishes under High Watchful Watchmaster Ellym “Catsjaw” Thourin, a retired adventurer of some reputation. Helm’s worship is also still very strong in the Vilhon Reach and also in the South. The Temple of the Vigilant Guard in Bjak, led by Battle Master Ellym Senior Steeleye Tonorak Winhriax, is a bastion of the Helmite faith in the Vilhon Reach.

Affiliated Orders: The members of the Companions of the One True Vision, an order of Helmite clerics, fighters, and crusaders, were known for being unwaveringly loyal shock troops able to follow orders asking them to engage the most difficult objectives without breaking and hold the most trying positions against overwhelming odds. Recently, however, members of this order, many of whom served in the Helmite actions in Maztica have taken a beating in popular reputation. Other affiliated Helmite orders include a small fellowship of battlehard known as the Watchers Over the Fallen, a group of dedicated bodyguards whom Helmite temples hire out to others to generate revenue called the Everwatch Knights, and an order of paladins called the Vigilant Eyes of the God.
Priestly Vestments: Priests of Helm wear spotless, shining, (often everbright - enchanted), unblemished full plate armor with open-faced helms (a visor reduces vision). Often the helms are topped with plumes. Such armor may be accessorized with red cloaks and tabards of steel gray, and such garments—or the armor itself—may be adorned with the Unsleeping Eye in the center of both back and breast. In southern regions, Helmite clergy members often wear the finest full plate armor set with gems and worked with gold filigree in designs that accentuate great golden eyes set in the centers of their chests (on the breastplates) and backs. In areas where heavily armored clerics are frowned on, the armor is reduced to a set of heavy shoulder plates, but the helm remains in any case.

Adventuring Garb: Because of the useful nature of the ceremonial gear of the priests of Helm, it is worn in the field as well as for ceremonial purposes, unless it is decorated with such costly materials that the priest fears it will attract thieves, in which case a more utilitarian version of the same full plate armor is worn. In either case, the armor is dominated by the symbol of Helm's eye on the chest, often shown in a sunburst or as the topmost level of a stepped pyramid.

Specialty Priests (Watchers)

Requirements: Strength 14, Wisdom 13

Prime Req.: Strength, Wisdom

Alignment: LN

Weapons: All bludgeoning (wholly Type B) weapons

Armor: All armor types up to and including full plate armor and shield

Major Spheres: All, astral, combat, divination, guardian, protection, sun, wards

Minor Spheres: Creation, elemental, healing, war

Magical Items: Same as clerics, plus the use of crystal balls as wizards

Reg. Prof.: None

Bonus Prof.: Blind-fighting, etiquette

- The ceremonial vestment of a watcher is a suit of full plate armor and a shield. Watchers receive a suit of full plate armor, an open-faced great helm, and a medium shield for free at 1st level. Watchers must wear their full plate armor or no armor at all except in emergencies or when specially sanctioned by a senior clergy member or high priest. Wearing other armor is not forbidden but is sanctioned by severe disapproval in the ranks of the church for minor infringements. (Violators are assigned boring or unpleasant duties.) Repeated violations are frowned on by Helm himself, who then imposes a 50% experience point penalty to all activities a watcher undertakes in other armor and refuses to grant new spells to the offending watcher until she or he atones and behaves properly. Therefore, if anything happens to the full plate armor of a watcher, she or he must make every effort to acquire a new set or wear no armor at all unless in the most dire circumstances (such as where lack of armor would result in them failing at their trust) or on a holy mission for their church.

- Watchers gain an advantage against being surprised. A watcher gets a +2 bonus on his or her surprise roll. If accompanied by others who are not Watchers, this is reduced to a +1. This benefit is not cumulative with other advantages to surprise, but it may be affected by penalties. For instance, a lone, unarmored elf thief trying to sneak up on a watcher would still cause the watcher to subtract 4 from his or her surprise roll, but this is cumulative with the watcher’s +2 bonus.

- Watchers may create a short-term glyph of warding (as the 3rd-level priest spell) once a day that lasts only one day per level. Watchers may choose the effects of these glyphs from those spells they would be capable of casting at their current level, regardless of the sphere of the spell involved. This allows them to create glyphs based on any spell not specific to a particular church, such that a priest of their level could cast.

- At 3rd level, Watchers are able to cast sentry of Helm (as the 1st-level priest spell) or wyvern watch (as the second-level priest spell) once a day.

- At 5th level, Watchers are able to cast mace of Odo or exaltation (as the 3rd-level priest spells) once a day.

- At 7th level, Watchers are able to cast seeking sword (as the 4th-level priest spell) once a day.

- At 7th level, Watchers are able to summon spectator (as the 5th-level priest spell) once a tenday.

- At 10th level, Watchers are able to make three melee attacks every two rounds.

- At 13th level, Watchers can make two melee attacks per round.

Helmite Spells

1st Level

Sentry of Helm (Conjuration/Summoning)

Sphere: Guardian, Travelers

Range: Components: V, S, M

Duration: 8 hours or until triggered

Casting Time: 1 hour

Area of Effect: 120-foot-diameter sphere

Saving Throw: None

This spell was created by the priests of Helm to aid in guard duty while most members of a group of travelers in the wild are sleeping. Like the 1st-level wizard spell unseen servant, this spell creates an invisible, mindless, and shapeless force. This force cannot fight and, unlike an unseen servant, it cannot affect its physical surroundings except as indicated below.

The priest casts this spell by walking the perimeter of the area of effect sprinkling pinches of sand every few feet and then returning to the center of the area of effect. Once the spellcasting is completed, the shadowy sentry stands guard in the center of the area of effect and the caster immediately falls asleep.

If any visible object over 1 foot in length, width, or height which was not present during the casting of the spell enters the area of effect while the spell is in operation or if the spell is about to end, the shadowy force silently shakes the caster awake. When the caster awakes, the priest is wide awake and aware that something has triggered the sentry or that the spell has ended. The spell then immediately expires.

A visible object must be an object that a guard could have perceived with normal vision if she or he had been awake and on guard duty. Visible objects cannot be invisible, hiding in shadows, or hidden behind walls, trees, or earth. If this spell is cast by a priest of 5th level or higher, the sentry of Helm also has 60-foot infravision in addition to normal sight, and what is visible to it includes beings seen with that faculty.

The material component of this spell is the priest’s holy symbol and a small bag of fine sand.

3rd Level

Exaltation (Abjuration, Conjuration/Summoning)

Sphere: Combat, Healing

Range: Touch

Components: V, S, M

Duration: 1 round/level

Casting Time: 1 round

Area of Effect: One creature

Saving Throw: Special

This spell enables a priest to aid and protect any one other being. The priest cannot cast this spell upon himself or herself. By touch, the caster removes the effects of fear, sleep, feebled mindedness, hunger, pain, nausea, unconsciousness, intoxication, and insanity from the spell recipient (who may be of any alignment or faith). The recipient is protected against spells and other attacks that cause these effects for the duration of the spell. Such effects are negated, not postponed until the spell expires.

When this spell is cast on a being of a different alignment and faith than the caster, the recipient must make a saving throw vs. spell even if willing to have the spell cast on him or her. If the saving throw is successful, the spell is lost and has no effect.

If the spell recipient is of the same alignment as the priest but of a different faith, the saving throw is at a -4 penalty. If the spell is successful, the exalted recipient receives a +1 morale bonus to any morale checks and +1 reaction adjustment for surprise checks for the spell duration.

If the spell recipient worshiped the same deity as the caster but is of another alignment, the saving throw is at a -6 penalty. A successfully exalted recipient gets a +1 morale bonus to any morale checks for the spell duration.

A recipient of the same faith and alignment as the caster need make no saving throw, gets a +2 morale bonus to any morale checks for the spell duration, and—if the caster desires—radiates a white, blue-white, or amber radiance for the duration of the spell. If the radiance is desired, it is evoked immediately and cannot be ended before the spell expires.

The material components for this spell are a flask of holy water and a powdered sapphire or diamond of at least 1000 gp value.

Forcewield (Abjuration)

Sphere: Wards

Range: 0
Mace of Odo (Evocation)

Sphere: Combat
Range: 0
Components: V, S, M
Duration: Until it successfully strikes or 4 rounds, whichever comes first
Area of Effect: One magical macelike construct
Saving Throw: Special

This spell enables a priest to create a magical mace in his or her hand. A mace of Odo can be wielded immediately when casting is complete, or it can be held for up to three rounds. All spells cast directly at the bearer of a mace of Odo are absorbed harmlessly by the mace; area-of-effect spells are not affected by the mace.

A mace of Odo strikes at a +5 bonus to attack rolls and does 3d6 points of damage to most creatures; it does 4d6 points of damage to undead creatures. Creatures of 2 HD or less suffer only 1 point of damage when struck by a mace of Odo but must make a successful saving throw vs. paralysis or be paralyzed for 1d4+1 turns. Whenever a mace of Odo successfully strikes or four rounds after the round of its casting (whichever comes first), the mace vanishes instantly in a burst of white radiance equal to a continual light spell.

The material components for this spell are a string of gems, rock crystals, or glass beads, plus the caster’s holy symbol.

4th Level

Seeking Sword (Evocation)

Sphere: Combat
Range: 30 yards
Components: V, S, M
Duration: 2 rounds/level
Area of Effect: One magical swordlike construct
Saving Throw: None

This spell brings into being a shimmering blade of force that appears as a sword of any description the caster desires, typically a broad sword. The sword forms in midair and is animated by the will of the caster (who need never touch it), flashing about as it attacks. The blade is silent and moves at 10 feet per round, moving beyond spell range from the caster. The blade can strike four times per round, doing 2d4 points of damage with each successful hit.

Although it has no attack bonuses, a seeking sword is considered a +4 magical weapon for determining what sorts of beings it can strike. It can strike nonliving objects and can be wielded dexterously enough to lift latches, slide bolts open or shut, turn pages of books, and so on. The caster may freely move the sword from target to target unless physical or magical barriers (such as a wall of force) are in the way, but the caster must concentrate on the blade to maintain its existence and direct it. Other spellcasting is impossible while maintaining the spell, though the caster may move at half his or her normal movement rate per round while doing so.

A seeking sword moves with Strength enough to parry and hold back another blade wielded by a strong human or humanoid. It can be used to shatter glass objects, spike open doors, puncture sacks, or search for unseen opponents by sweeping through apparently empty spaces or across windowills and thresholds.

The material components for this spell are a drop of mercury and a human hair.

5th Level

Summon Spectator ( Conjuration/Summoning)

Sphere: Summoning, Protection
Range: 70 yards
Components: V, S, M
Duration: Special
Area of Effect: Special
Saving Throw: None

The annals of the church of Helm relate that in ancient times Helm, He of the Unsleeping Eyes, created the ultimate guardian to assist his fallible human followers. This creature, known as a spectator, appeared as a large orb dominated by an unblinking central eye with four stalks sprouting from the top of the orb to watch in each of the cardinal directions. In a dark tune in the church’s distant history, the forces of evil gained the upper hand for a while. During this bleak period, various gods of evil corrupted Helm’s creations into the horrors known as beholders and their kin. Priests of Bane claim this is so much hogwash; they believe that the Black Lord created the eye tyrants as the ultimate rulers, and spectators are Helm’s poor attempt at copying Bane’s magnificent creation. The truth is unknown, although priests of Helm are known to destroy beholders and their kin wherever possible, and the remaining priests of Bane (and Xvim) return the favor to spectators whenever possible.

This spell enables priests of Helm to summon nearly infallible guardians to assist in their ordained tasks. Summon spectator summons one of Helm’s spectator servants from Mechanus to the Prime Material Plane to serve for up to 101 years in a specified task. (Spectators are detailed under the Beholder and Beholder-kin entry in the MONSTROUS MANUAL™ tome.) The task must involve the guarding of some location or inanimate physical object, such as a portal, shrine, or a holy relic. (The scope of things a spectator summoned by summon spectator will guard is broader than what one summmoned by the particular variant of the 7th-level wizard spell monster summoning V that normally summons spectators will guard.) It allows no one except the one who summoned it or another priest of Helm to enter the location it is guarding or to use, borrow, or examine an item or treasure it watches over. It is not gullible and can fairly easily detect false claims to membership in Helm’s priesthood by questioning such claimants telepathically about details of the church’s rituals and beliefs.

A summoned spectator does not abandon its post unless slain or blinded in all five eyes, in which case it automatically returns to Helm’s tower in Mechanus. Its eyes regenerate in 24 hours, after which time it returns to its post. If the object is gone or the location breached when it returns (it can automatically tell), it again leaves for Mechanus, never to return.

The material components for this spell are the priests holy symbol and a steel gauntlet blessed in the name of Helm; the latter is consumed in the casting.

Ibrandul ( Dead)

(Lord of the Dry Depths, the Skulking God,
Lurker in Darkness)
spells granted by the Skulking God. Both the humans of the surface and the dark elf raiders from the city of Guallidurth, located deep beneath the power and portfolio of Ibrandul. Shar's guise as Ibrandul is quite useful to killed during the Godswar by Shar. The now-petrified remains of his avatar returned to the surface and brought with them tales of the Lord of the Dark surrounding wilds of the Underdark. Some of the former slaves eventually darkness.

The humans eventually escaped when a monstrous lizard emerged from the darkness, drove off the dark elf overseers, and led the slaves into the surrounding wilds of the Underdark. Some of the former slaves eventually returned to the surface and brought with them tales of the Lord of the Dark Depths (to the tribes of the surface). Others remained in the dark tunnels, living in small, nomadic bands and subsisting by raiding the farms and car-

avan of the drow of Guallidurth and the humans of the surface. The sub-

terranean dwellers slowly evolved into skulks—a cowardly race of hu-

manoids with chameleonlike abilities—through a side-effect of one of the spells granted by the Skulking God. Both the humans of the surface and the skulks of the Underdark continue to worship Ibrandul, albeit with different representations and sets of beliefs. Since then Ibrandul’s worship has quietly spread to many locations with access to the Underdark, includ-

ing Undermountain beneath Mt. Waterdeep.

During the Time of Troubles, Ibrandul was spotted wandering the Underdark beneath Waterdeep. Unbeknownst to his worshipers, Ibrandul was killed during the Godswar by Shar. The now-petrified remains of his avatar are believed to lie at the bottom of a vast chasm in a lost level of Under-

mountain. Shar has always jealously guarded her rulership over darkness and those who work in it, and when Ibrandul was tremendously weakened by being forced into a minor avatar form (as all the powers were) during the Tune of Troubles, Shar killed him for daring to subvert followers away from her ranks. When the gods ascended to the heavens, Shar had acquired the power and portfolio of Ibrandul. Shar’s guise as Ibrandul is quite useful to her, allowing her to subvert the worship of her hated enemy Selûne without drawing attention to her most faithful worshipers, the nightcloaks. Shar/Ibrandul enjoys the delicious irony of secretly eroding the power of the Lady of Silver, particularly in the city of Waterdeep, one of the seats of Selûne’s power.

Ibrandul was a taciturn and moody power, and Shar still plays him as such when she speaks for him or has one of her avatars behave and appear as his used to. He displayed all intense emotions simply by flicking his tongue or blinking his eyes at a quicker pace. He radiated an aura of gloom, darkness, and ages long forgotten. He was always restless, wanting to stalk off into the dark and roam the tunnels of the Underdark searching for those who might harm his followers.

Ibrandul’s Avatar (Mage 24, Fighter 20, Cleric 17) Ibrandul (currently played by Shar) favors two forms, the Stalker and the Skulker. The Stalker is a monstrous lizard of the depths that looks like a fire lizard with a long, thick tail. He has a gray-scaled body with a red-and-brown-mottled back and a reddish undersides. He is a long, red dragon. The Stalker is said to roam the endless caverns of Pandemonium hunting other predators and is the form most commonly portrayed in reli-
gious art in Calimshan and the Sword Coast North. The Skulker might have mistaken for a stone golem or earth elemental. He appears to be a humanoid of black and gray stone worn smooth as if long ex-
posed to the eroding force of howling winds. The Skulker has no specific fa-
cial features, but his eye patches glow like cool magma in utter darkness. The Skulker frequently shapechanges to alter his appearance, taking the shape of anything from a chisel-featured, bare-chested massive human known to natives of Calimshan to that of a stony roperlike creature known to the drow. The Skulker prefers to appear to mortals while lurking in per-
fected darkness where he is visible only by his glowing eyes and to aid or hinder others through wit and voices in the gloom.

In either form, Ibrandul can cast spells from any school or sphere of magic. He favors spells from the spheres of elemental earth, sun (reversed, darkness-creating effects only), and travelers, and cannot cast spells that create light for more than a single instant. (Hence, for example, he can cast fireball, which has an instantaneous duration, but cannot cast glitterdust.)

AC: -2; MV 12 (Stalker) or 15 (Skulker), HP 188, THAC0 1; #AT 5 (Stalker) or 2 (Skulker)

Dmg 1d12+11/1d12+11/1d12+11/2d10+11 (claw/claw/claw/bite, +11 Str) or 2d10+11 (bludgeoning appendage/2, +11 Str)

MR 55%; SZ G (up to 60 feet in length—Stalker) or M to H (6 feet to 16 feet—

Skulker)

Str 23, Dex 19, Con 23, Int 21, Wis 19, Cha 17

Spells P: 10/9/8/8/8/5/2; W: 5/5/5/5/5/5/5

Saves PFPDM 3, RSW 3, PP 4, BW 4, Sp 4

Special Att/Def: The Stalker can attack five times per round—four at-
tacks with his claws and one with his powerful bite. Regardless of the shape he assumes, the Skulker begins on opponents with two powerful appendages that may resemble arms, tentacles, or something else Ibrandul (in either form) can stand motionless against any rock face and remain completely undetectable by any nonmagical means. He can sink di-
rectly into the wall and move uninhibited within it at will, yet still observe events outside the wall as if he were standing in the open air. He can also negate any blindness penalty to his attack rolls (see below) by striking from within a stone wall (provided he has reached his target wall).

Ibrandul can see in perfect darkness as if he were standing in broad day-
light, but he suffers a blindness penalty (-4) if exposed to light with the min-
imum brightness of a continual light spell. However, he can create darkness, 15' radius at will in addition to his normal attacks or spellcasting to combat this weakness.

As a creature of wind-ridden Pandemonium, Ibrandul has learned to shape stone with his breath. He can expertly carve any kind of rock to his liking, including the most intricate detail, at the rate of 1 square foot per round. Ibrandul uses this powerful stone shape ability to create anything from natural altars to navigable passageways in the Underdark to stone darts.

Other Manifestations Ibrandul commonly manifests as sounds: footsteps around the bend, breathing (which is often mistaken for wind moaning in the caverns), dropping water (often in arid regions of the Underdark), cave-ins (which rumble in understandable words and phrases), and in curious rock formations and ero-
sion patterns. Many adventurers aided by Ibrandul have no idea that they have been visited by him; rather, they find themselves guided to their desti-
nations by avoiding natural hazards and following peculiar-yet-natural signs—typically a trail of warm spots on tunnel walls (visible by infravision and lasting for only a few moments per spot). Ibrandul sometimes works through free-willed earth elementals, horgars (giant sluglike creatures that tunnel through the earth by melting stone), ibrandlin and other lizards of all sizes, skulks, oozes (gray and crystal varieties), and will-o’-weps (see the RAVENLOFT® MONSTROUS COMPENDIUM Appendix III, Creatures of Dark-
ness).

The Church

CLERGY: Clerics, specialty priests

CLERGY’S ALIGN.: N, CN, NE, CE

TURN UNDEAD: C: Yes, if neutral; SP: No

CMD: UNDEAD: C: Yes, if evil; SP: No

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

Any creature who loved the darkness with a passion used to be able to join Ibrandul’s priesthood. Shar (masquerading as Ibrandul) now keeps watch over the sect of Ibrandul and grants his priests their spells. Shar is pleased with her new followers and makes all new initiates specialty priests, although numerous clerics of Ibrandul—about 20% of the total clergy—still exist from prior to the Fall of the Gods. Ibrandul’s clergy members used to include a few gray druids (druids with the Underdark as their primary terr-
am, as discussed in the Complete Druid’s Handbook), but since the Time of Troubles they have stopped receiving spells from the Lord of the Dry Depths and now worship dwarf, gnome, or other Underdark deities.

In Calimshan and the Shining South, Ibrandul’s worship has declined significantly over the centuries among humans. Ibrandul is still worshiped with great fervor by the once-human bands of skulks who stalk the Under-
dark in the Calishite region of Faerûn and emerge only to raid the surface. As a result, the Skulking God is considered far more of an evil power in Calim-
shan than elsewhere in the Realms.
In the Sword Coast North, Ibrandul’s faith is a relatively recent arrival. Here the Lord of the Dry Depths attracts worshipers of a wide variety of alignments and races, and his priests emphasize his defender aspect more than his love of darkness. It is likely that Shar will shift this focus in the near future.

Before Ibrandul was slam, he provided his priests with spells to modify fire lizards into ibrandlin, the “lurkers in darkness” created in the image of harm and from time to time reveals great treasures to those who venture into love of darkness. It is likely that Shar will shift this focus in the near future.

Twice a year, Ibrandul’s priests build temple fortresses deep in the Underdark to serve as sanctuaries for those who venture in the depths. They are to offer the protection of the Lord of the Deep Days to those who must hide underground (from justice, their enemies, a plague, severe weather, or an attack on the city) by providing such people with guarded, defensible temples underground to stay in—exchange for regular rental payments for a bed, food, a niche in the temple, and Ibrandul’s favor.

Many of Ibrandul’s clergy members wander in the Underdark as adventurers or aides to them. Their mission is to persuade everyone they meet to remain below the surface and acknowledge Ibrandul as their defender while below ground. Ibrandulin tend to roam alone in the Underdark, celebrating the darkness as a sanctuary, a reliquary, and a place of indecision. At the very center of the plateau, Ibrandul carves many runes and glyphs of varying texture and shape so that followers can kneel and caress them while meditating.

Ibrandul’s largest and newest temple is the Deep Temple of Dark Hope, recently constructed deep beneath the streets of Waterdeep by Thalander “the Mad.” This temple serves as a stronghold and place of sanctuary for adventurers exploring Undermountain and the Underdark—for a steep fee. The subterranean temple can also be reached via a two-way gate from the Dark Gateway (also known as the Upper Temple), a secret shrine to Ibrandul located in the Trades Ward of the City of Splendors.

Many of Ibrandul’s priests dress as if to blend with darkness. When adventuring, they earn the title Lurker. Senior priests (those above 5th level) are Mysterious Lurkers, and the leader of a temple is an Impenetrable Lurker. Priests often take distinctive personal titles, and the recognition of such title by the Impenetrable Lurker of a temple is all that is required to make them official.

Dogma: Followers of Ibrandul believe that the Underdark is every bit as vital as the surface world, and darkness is its greatest redeeming quality. In a world without light, only the odd sightings of a moonlit march of day and night to command the lives of intelligent creatures and no end to the variety of shapes and textures to experience tactility—something which would be lost by merely looking upon them as surface dwellers do. Followers of Ibrandul believe that nothing is good or evil in the dark unless you consider it so, and such value judgments are frivolous.

Garb: Ibrandulin’s worshipers are called Ibrandulin. Their garb is generally dark and deceptively common—merchants, craftsmen, and other civilians dress in a similar manner. Warriors of Ibrandul favor dark armor that blends as much as possible with their surroundings. Their armor is not necessarily the highest quality, but it is adequate. Lower-ranking priests. The smarter Ibrandulin stick with groups until they leave the表面 of the dark elves. This ceremony, known as the Deliverance Unto Darkness, typically involves the sacrifice of a monstrous spider or some other creature or being Intimately associated with Lolth or the drow and the casting of dark path spells. Long chains of Ibrandul’s worshippers then use the abilities granted them by the dark path spells to wander through the Underdark without light sources, trusting their deity to lead them to safety.

When turning undead, clerics of Ibrandul do not wield holy symbols. Instead, they reach down and grasp at a handful of earth or gravel and then let it trickle through their fists as if they were reminding the undead of what should happen when something dies.

Major Centers of Worship: Ibrandul can be worshiped anywhere it is dark and anywhere in the Underdark. Ibrandul has shaped elaborate altars out of the natural stone in numerous large caverns throughout the Underdark. They are recognizable as plateaus at least 20 feet across, worn glassy smooth across the top and having steps that ascend from any accessible side. At the very center of the plateau, Ibrandulcarves many runes and glyphs of varying texture and shape so that followers can kneel and caress them while meditating.

Ibrandul’s largest and newest temple is the Deep Temple of Dark Hope, recently constructed deep beneath the streets of Waterdeep by Thalander “the Mad.” This temple serves as a stronghold and place of sanctuary for adventurers exploring Undermountain and the Underdark—for a steep fee. The subterranean temple can also be reached via a two-way gate from the Dark Gateway (also known as the Upper Temple), a secret shrine to Ibrandul located in the Trades Ward of the City of Splendors.

Affiliated Orders: The Shadows of the Night is a sinister organization based in the Calimshan’s Underdark comprising scattered bands of skulks. These skulks are somewhat more daring than their cowardly fellows and engage in fairly regular raids on the surface, though they do so only when they have a vast superiority in numbers. It is believed the Shadows of the Night are led by some powerful evil creature—perhaps a renegade dark elf or illithid.

The Knights Fallen is a band of priests, rogues, and warriors who stalk the northern reaches of the Underdark. They serve Ibrandul by seeking out those who have lost their way in the darkness, typically adventurers orPoster merchants, and delivering them to relative safety in exchange for a significant fee. They are believed to be based in the Deep Temple of Dark Hope, but bands of this order have been encountered as far east as Anauroch and as far south as Amn.

Legends speak of an itinerant band of wanderers of various races who call themselves the Horgardin. The group is led by a half-dark elf gray druid of Ibrandul who leads his followers along a twisting path through the Underdark said to be created in ancient times by a huge horgardin controlled by the Lord of the Deep Days.

Since Shar assumed Ibrandul’s portfolio, orders of her followers have been (oddly) friendly to those of Ibrandul, although they tend to behave a bit condescendingly.

Priestly Vestments: Priests of Ibrandul wear dark purple ceremonial robes covered with a pattern of large, overlapping silver rings and belted with a black sash. The rings symbolize their interdependence (as fellow children of Ibrandul) and also the protective scales of the Lord of the Dry Depths. The holy symbol of Ibrandul is usually carved into a semiprecious stone and carried on a thong or chain, or sometimes formed symbolically from a puzzle ring of four interlinked silver finger rings worn as one ring.

Adventuring Garb: In general, followers of Ibrandul have a distinct predilection for black and dark purple clothing with silver ornamentation. Because they seem to dress as if to blend with darkness. When adventuring, the Skulking God’s clergy members wear reasonable armor that protects them yet enables them to move swiftly in the rough terrain of subterranean tunnels. Such armor is always tinted or dyed flat black or a deep purple so as not to reflect any light and is usually crafted from metals or Izard skins found in the Underdark. Ibrandulin wield whatever weapons are appropriate and available.

Specialty Priests (Darkwalkers)

**Required Skills:** Wisdom, Constitution 11  
**Pr. Im. Req.:** Wisdom, Constitution 11  
**Alignment:** C N  
**R Equirements:**  
**WEAPONS:** Any  
**Armor:** All armor types up to and including chain mail; no shields  
**MAJOR SPHERES:** All, elemental, guardian, protection, sun (only the darkness-creating versions of reversible spells), travelers  
**MINOR SPHERES:** Chaos, combat, creation, divination, healing, necromancy

---

**FAERUNIAN PANtheon: Ibrandul • 73**
**Dark Path (Alteration)**

- **Sphere:** Sun, Travelers
- **Range:** Touch
- **Components:** V, S, M
- **Duration:** 3 hours/level
- **Casting Time:** 1 round
- **Area of Effect:** Special
- **Saving Throw:** None

This spell enables its willing recipients to move in complete darkness without hindrance or risk. The night sky is not usually considered complete darkness, but a cave lined with luminous lichen is so considered. This spell also works for temporarily or permanently blind creatures who possess nonfunctioning sensory organs as well. Although spell recipients cannot actually see in the darkness, they are completely aware of all natural and unnatural hazards and creatures that they would be able to perceive in fully illuminated conditions and can react accordingly. The spell does not allow the detection of invisible or magically silenced creatures or hazards. Recipients of this spell suffer no attack penalties for darkness or blindness while under the effects of this spell.

Although this spell can only be cast on a single recipient, any living creature in physical contact with the recipient when the spell is cast or part of a chain of creatures in physical contact with each other and with the spell recipient receives the benefit of the *dark path* as well while contact is maintained. Relying on such chains of contact is dangerous during combat situations, since the benefit of the spell stops immediately for any creature who loses direct or indirect physical contact with the spell recipient (as well as anyone further down the living chain). Reestablishing contact reestablishes the *dark path* unless the spell has already ended. Creatures not in contact with the spell recipient (or the chain to the spell recipient) when the spell is cast cannot later join the chain or touch the spell recipient and gain the spell’s benefits; such beings also effectively terminate a chain wherever they are positioned, so those linked in a chain after them lose the *dark path’s* benefits also until the chain is rearranged to exclude them.

If the spell’s recipient or anyone in contact with the recipient enters an area of illumination (defined as coming within 15 feet of a lit torch, within an appropriate distance to another light source such as a lamp or lantern, or entering the area of effect of a *light* or *continual light* spell), the *dark path* spell ends immediately, and everyone currently receiving the benefits of the *dark path* must make a successful saving throw vs. spell or be stunned for 1 round and blinded for 1d6 rounds.

The material component of this spell is a small piece of luminescent lichen and the priest’s holy symbol.
This spell was developed centuries ago by priests of Ibrandul to facilitate the creation of fearsome guardians for the temple of Ibrandul located in the Underdark. Ibrandul are created by magically altering fire lizard eggs to create the trainable monsters described in a MONSTROUS COMpendium sheet included in the Ruins of Undermountain boxed set. Since the Time of Troubles, Ibrandul have begun to breed true. As a result this spell is likely to lapse into relative disuse, given the expense of the spell components.

Casting this spell is a long and arduous process. Those who cast this spell must prepare themselves with a tenday of prayer and fasting before attempting the casting. The spellcaster must then coat a fertilized, living fire lizard egg with a mixture of holy oil and diamond dust and perform a seven-hour ritualistic prayer dance around the egg. Each hour of the dance, the spellcaster must make a Constitution ability check. Failure of any Constitution ability check results in the complete failure of the spell. The spell can be attempted once again one tenday later on the same egg with new materials. A second failure kills the unhatched fire lizard in the egg, rendering it useless. When create Ibrandul is successfully cast, the material components are absorbed into the egg and an untrained hatchling Ibrandlin emerges from the egg one tenday later.

The material components of this spell are Ibrandul holy oil and 3,000 gp worth of diamond bust.

**Ibrandul:** THACO 11; #AT 5; Dmg Id8 (claw)/ld8 (claw)/ld8 (claw)/ld8 (claw)/2d8 (bite); AC 3; HD 10; MV 9; CI 5; SA fire breath; SD immune to fire-based attacks, disease, poison, rot grubs, and other parasites; MR 40%; SZ G (40 feet or more long); INT semi- (4); AL LN; ML fearless, (19); XP 7000; Ruins of Undermountain.

Notes: Ibrandul can pry open doors and carry prey or objects. They are not smart enough to wield magical items on their own, although they can duplicate actions they have observed. They sleep 50% of the time. They respect and obey those dressed as priests of Ibrandul, and can understand brief commands, along with instinctively protecting their lair (usually a temple of Ibrandul).

SA—Serpentine bodies enable Ibrandul to rear up on their tail and attack with all four claws while biting or breathing fire. They breathe fire every fifth round in a cone 5 feet wide at the mouth, 10 feet wide at the end, and 15 feet long for 2d6 points of damage, save vs. breath weapon for half. While they cannot bite while breathing, if a “bite” attack roll succeeds in the same round that they breathe, a victim directly in front of the breath weapon takes maximum damage from fire (12 points) with no saving throw. With a successful attack roll, an Ibrandul can pin a victim beneath its body in lieu of three claw attacks, but does not automatically rest its weight upon pinned victims. If a victim continues to fight after being pinned (using spells with only verbal components or at an attack and damage roll penalty of -3), she or he then feels the Ibrandul’s weight and suffers ld4 points of crushing damage per round. A single Ibrandul can pin up to five man-size victims. To escape requires successful Strength and Dexterity checks in the same round even if the Ibrandul is dead. Escaping from beneath a held or paralyzed Ibrandul is at a -10 penalty to the ability checks.

SW—When Ibrandul hurl or throw objects, they attack at -3 penalty; misses land Id10 feet from their intended target.

**Ilmater**
(The Crying God, the Lord on the Rack, the One Who Endures, the Broken God)

**Intermediate Power of Bytopia, LG**

**Portfolio:** Endurance, suffering, martyrdom, perseverance

**Aliases:** Ayuruk (among the peoples of the Great Glacier)

**Domain Name:** Shurrock/Martyrdomain

**Superior:** Tyr

**Allies:** Tyr, Ibrandul (now dead), Lathander

**Foes:** Loviatar, Malar, Talos, Bane (now dead), Bhaal (now dead), Myrkul (now dead)

**Symbol:** A pair of white human hands bound at the wrists with blood-red cord or (older) a blood-stained rack

**Wor. Align.:** Any

Ilmater (Il-MAY-ter) offers succor and calming words to those who are in pain, oppressed, or in great need. He is the willing sufferer, the one who takes the place of another to heft the other’s burden, to take the other’s pain. He is the god of the oppressed and unjustly treated.

Ilmater is quiet, kind, good-spirited, and slow to anger. He appreciates a humorous story and has a rather rustic humor himself. When his avatar appears, he takes assaults upon his person passively and rarely lifts a hand against another. He is not totally nonviolent, though, as many often assume by his doctrine of endurance. When facing cruelties and atrocities his rage can boil up, and then he is a figure of frighteningly righteous wrath. His appearance can frighten the young, but he takes great care to reassure them as he treasures children and all young creatures, taking exceptional offense at those who would abuse or harm them.

Ilmater is allied to and serves Tyr, aiding the blinded god in his travel and teaching him to live without his sight but to rely more upon his feelings. He is also on very good terms with Torm, who also serves Tyr, and the three deities are known collectively as the Triad.

Ilmater’s symbol in the early days was the blood-stained rack, but since the Godswar the use of a pair of white hands bound with blood-red cord has come into almost exclusive use. This newer symbol has increased Ilmater’s popularity in the world at large.

**Ilmater’s Avatar** (Monk 35, Cleric 32, Paladin 20, Mage 18)

Ilmater appears as a man with broken joints who drags himself around in obvious pain using his smashed hands and ravaged limbs despite the agony activity causes. He is short, burly, and wears only a breechcloth. His balding head sports a homely, kindly face, and his hairy body is crisscrossed with scars, open cuts, burns, and other marks of torture. He can cast spells from any priest sphere or wizard school, but rarely casts any spell that causes any form of damage to another unless in retribution for sadistic acts performed by others. All positive forms of healing and necromantic sphere spells he casts, are at double strength.

AC-5; MV 15; HP 224; THACO -2; #AT 3/1*

Dmg 1d10+4 (+9 Str, +10 spec. bonus in punching, +9 chart bonus*)

MR 80%; SZ L (12 feet)

Str 21, Dex 13, Con 25, Int 19, Wis 23, Cha 18

Spells P. 55/4/3/2/1/1/1, W. 5/5/5/5/5/3/3/2/1

Saves PDDM 2, RSW 5, PP 4, BW 4, SP 6

* Includes extra unarmed specialization attack. **Using the PHB or Complete Fighter’s Handbook or Complete Priest’s Handbook unarmed combat rules. Using Player’s Option®. Combat & Tactics, he is considered a grand master.

**Special Att/Def:** Ilmater does not use a weapon. He most often does not even defend himself against attacks, simply the damage he is dealt. He regenerates 6 hit points a round, though his broken physical form never reflects this healing. He can function perfectly well without being destroyed until at -213 hit points. He only strikes out in anger with spells or fists in retribution for extreme acts of cruelty and sadism or when defending another from attacks. He also strikes out with his fists to deflect missile attacks directed at himself and others (with a successful attack roll per missile) and to target specific items that he deems dangerous. He is considered to be specialized in martial arts, a grand master in martial arts or specialized in punching, depending on the unarmed combat rules in use (see the monk class in Appendix I: Priest Classes).

**Other Manifestations**

Ilmater appears as an unseen, watchful presence accompanied by a whimpering or howling sound. In this form he speaks, telekinetically items about, and hurls spells.

Alternatively, the Crying God can choose to possess any good-aligned creature who is being tortured without having done, anything to earn such treatment under the laws of the realm in which the torture is taking place. When such a manifestation occurs, the tortured being’s body glows with a bright white aura, the being is healed and regenerated, all pain is banished, any restraints are broken asunder and torture devices smashed, and the being is set free, vigorous and alert. Ilmater is angered enough by what has
been done (sadistically cruel torturers and accompanying murders are defi-
nite triggers for this), he empowers the freed to cast destructive spells
for a turn or so, typically channeling the ability to cast such spells as chain
lightning, flame strike, lightning bolt, meteor swarm, imprisonment, and sink.
Ilmater also acts through the appearance or presence of devas, einheriar
(forming from mortals), holy phantoms, incarnates of courage, planetars, solaris,
and other not yet identified beings. More commonly he sends white doves,
donkeys, daisies, white roses, field mice, and sparrows to show his favor and
as a sign to encourage his faithful to persevere.

The Church

CLERGY:
Clerics, specialty priests, monks

CLERGY’S ALIGN.: LG, NG, CG, LN

TURN UNDEAD: C: Yes, SP: No, Mon: No
CMND. UNDEAD: C: No, SP: No, Mon: No

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

The followers of Ilmater are often perceived as being intentional suffer-
ners, but in reality they concentrate a lot of effort on providing proper treat-
ment and healing to those who have been hurt. They put others ahead of
themselves, are sharing, and emphasize the spiritual nature of life over the
gross material body.

Ilmater’s priests tend to be the most sensitive and caring of humans.
When new to the faith, since they see much suffering, they often weep.
Over time, this constant tugging at their heartstrings wears at them, and
they then tend toward a cynical view of life in Faerûn. They are distin-
guished from other cynics, however, by their inability to ignore or pass by
others in need. Even when a cause is hopeless, they must help. Ilmatar are
taught to be firm in their principles and fearless, with the result that they
earn enormous respect with the general populace, but are often slain by
brigands or those who hold different principles than they do. The church of
Ilmater is different from many Faerûnian faiths in that it has many saints,
among them St. Dionysius and St. Sollars the Twice-Martyred (whose sym-
bol is a yellow rose).

Few priests of Ilmater are soldiers, and fewer still are merchants, but they
do outstrip all other priesthoods in the size, number, and level of treatment
in the many infirmaries and leper sanctuaries they maintain. From their in-
ception into the priesthood, Ilmatar are trained in the recognition and
treatment of all known diseases, injuries, and conditions; senior priests have
had prepared detailed *programmed illusions* to show beings in various stages
of harm. An Ilmatar priest who has been shown these could, for instance, rec-
ognize a human infested with rot grubs at a glance.

The process of joining the clergy of Ilmater is simple: A novice enjoys a
gentle walk and talk with a senior priest, during which they talk and explore
the novice’s views of life. They then dine and the novice is (knowingly)
given a wine that puts him or her into a gentle trance where various clergy
and wizards friendly to the faith can easily employ mind-scrying spells to
thoroughly explore the novice’s true feelings, loyalties, and aims. If no dedi-
cation to evil or precluding religious or secular loyalties are found, the
novice is accepted and clothed in their robes of Ilmater. (This caution-
ous practice was instituted because many folk in the past have posed as
willing entrants into the Ilmatar just to learn the medicines and physiologic
and then stolen away with as many medical supplies as they could.)

All the Adorned are priests, but no titles are commonly used in the clergy
except Brother and Sister. For senior clergy, Revered is added to this, and for
the heads of temples, abbots, and monasteries dedicated to the Crying God,
Father and Mother are used. So, for example, the head of the Towers of
Willful Suffering, the abbot to Ilmater in Eshpurta, is known as Revered
Mother of the House Heldatha Dhussta.

The Adorned include clerics, specialty priests, and monks. Though the
monastic orders usually dwell separate from the rest of the church in monas-
teries and abbeys, some monks also abide in Ilmatar temples to teach other
Ilmatar about fields of knowledge they have specialized in or to provide
their special form of hand-to-hand protection to the institution to which
they are assigned.

The hierarchy of the Adorned usually centers around the leader of large
temples, abbey, or monastery to who the Ilmatar in the region report.
Ilmatar are loosely ranked under this Revered Mother or Father, and abbots
and monasteries are usually tied to specific temples, often adding a second
informal tier to the hierarchy.

Ilmater’s priests are found where they are needed, which is usually in the
worst possible conditions, ministering to the needs of the oppressed, the
deceased, and the poor. Those outside the faith often view this as a strategic
positioning of churches in areas which guarantee the persecution of Ilmatar
t(such as Mulmaster and Zhentil Keep). Priests of Ilmater may also be found
among adventuring companies, and—in addition to paladins—are often the
ones to go off rescuing this clan of kidnapped halflings or recovering that
purloined family heirloom. It is not that they are foolish, but rather that they
care for all things to the exclusion of their personal risk.

Shortly after the Time of Troubles, the reputation of the organized
church was plagued by the actions of a neutral cult of Ilmater that believed
in passing suffering among others, especially nonbelievers. They were
noted for self-flagellation, kidnappings, and inciting riots. Ilmater was not
granting these cultists their powers or spells, and the Ilmatari church sus-
ppects that Cyric, Loviatar, and Beshaba was behind these deluded people. Fortu-
nately, the cult has largely been eliminated due to a hostile response to its
actions on the part of nobles and those in authority.

**Dogma:** The Ilmatari are taught to help all who hurt, no matter what
they are, and that the truly holy take on the suffering of others. Ilmater tells
them that if they suffer in his name, he will be there to support them. They
should stick to their cause if it is right, whatever the pain and peril. They are
to stand up to all tyrants, resisting in ways both great and small, and to allow
no injustice to go by unchallenged. They believe that there is no shame in a
meaningful death. Some followers of Ilmater take a negative or darkly hu-
morous view of the world, and the church accepts them as well. “Today is
the first day in what’s left of your life” fits very snugly into Ilmater’s dogma,
but most Ilmatari would add, “So live it well.”

Novices in the faith are charged to: “Persevere in the face of pain. Heal
the sick, the wounded and the diseased. Comfort the dying, the damaged,
stricken, and the heartless. Take on the burdens and the pain of others.
Champion the causes of the oppressed and unjustly treated, and give shelter
and kind counsel to the lonely, the lost, and the ruined. Pursue the service of
Ilmater, and he will provide—leave gross riches and the acquisition of all but
medicines to others. Take up the tasks no others dare.”

**Day-to-Day Activities:** Ilmatari share what they have with those in
need and always take time to counsel those who are upset and give healing
and tender care to the injured. They speak for the oppressed, guide the lost,
feed the hungry, shelter the homeless, and gather herbs and make medicines
at all times for disasters to come. When war is expected and time permits,
priests of Ilmater gather in strength with litters, shovels, tents, splints, band-
dages by the cartload, and wagons of medicines and healing potions to tend
those who will soon suffer.

Priests of Ilmater see life as sacred and suffering as holy, but they do not
stand in the way of others’ desires or condemn them for their chosen path.
For instance, Ilmatar would not stop a sorely injured warrior form rising up
half-healed to plunge into battle again, openly seeking death while fighting
the foe. Instead, they would freely assist the warrior by healing him enough
to be mobile so that he could follow his own doom wish in the most honor-
able manner available to him.

Ilmatari bury the dead, treat the diseased, and give food, drink, and fire-
wood to the poor. They also tour the wealthier cities and settlements of Faerûn
soliciting moneys to support the church. Increasingly, since so many folk per-
sonally received the benefit of their kindnesses during the Time of Troubles,
people of all faiths give freely to the church of the Crying God. As the
merchant Asheron of Westgate put it: “If I pay for one extra potion today,
it may be the last one tomorrow—but the one needed then to heal me.”

**Holy Days/Important Ceremonies:** There are no calendar-related
special holy days or any other festivals observed by the Ilmatari. Instead, the
daily rituals of prayer to Ilmater at least six times per day govern each and
every day of service.

A special *Plea* must be made to Ilmater to receive divine dispensation for
a Rest, which is a ten-day vacation from serving Ilmater’s dictates. Usually Il-
matari request this when they are emotionally exhausted, but some adven-
turer-priests use *Rests* to perform things Ilmater would otherwise frown
upon. This custom is an established tradition that some leaders of the faith
rely upon, sending their best fighting clergy out to do things that the church
cannot otherwise accomplish (covertly removing a tyrant rather than con-
fronting him openly, for example).

The most important ritual of the church of Ilmater is the *Turning*: It is
the duty of every priest of Ilmater to try to get dying persons to turn to Il-
mater for comfort, receiving the blessing of the Broken God before they ex-
pire. As the veneration of Ilmatari grows, even in death, his healing power
becomes greater.

**Major Centers of Worship:** The largest center of Ilmatar worship is
the House of the Broken God in Keltar in Calimshan. The House of the
Broken God is a huge monastery in the center of the town that is connected,
via a series of walled gardens, to a temple farm on a hill northwest of Keltar,
a walled leper house beyond that, and a sanitarium beyond that. Here
Revered Father of the House Melder Rythtin of the Healing Hand, who is famous for his diagnoses and miraculous treatments of the afflicted, presides over the largest hospital and facility for breeding, concocting, and compounding medicines in Faerûn. Those unfriendly to Calimshan have commented that such a facility is located where it is because the cruelty of the Calishites makes it most needed in their realm—but they are too greedy and disgusted by the sick, the malformed, and the injured to allow such a place in their proud capital city.

Affiliated Orders: Ilmatar’s church has several affiliated knightly orders of paladins and warriors, including the Companions of the Noble Heart, the Holy Warriors of Suffering, the Order of the Golden Cup, and the Order of the Lambent Rose. Monastic orders are also numerous, and include the Disciples of St. Sollars the Twice-Martyred, whose most famous facility, the Monastery of the Yellow Rose, is located in Damara, high up in the Earthspurs near the Glacier of the White Worm. (Monks of this monastery specialize in genealogical studies.) Other Ilmatar monastic orders include the Followers of the Unhindered Path, the Disciples of St. Morgan the Taciturn, and the Sisters of St. Jasper of the Rocks. Most Ilmatar monasteries traditionally are named after flowers which symbolize something of significance to the order, though this is not mandated.

Priestly Vestments: For ceremonial functions, Ilmatari wear a solid gray tunic, tabard, and trousers, or gray robes. They wear skullcaps in gray (most clergy members) or red (senior priests). Novices who have not yet been adorned wear no skullcaps. The symbol of Ilmatari is worn as a pin over the heart or on a chain around the neck and serves as a holy symbol. Some of the older members of the faith have a gray teardrop tattooed to one side of their right or left eye.

Adventuring Garb: In the field or on quests, Ilmatari priests dress appropriately for the mission and the weather, but usually wear gray tabards decorated with Ilmatari’s symbol stitched on the chest near the left shoulder over any other clothing or armor they wear. They are never without their holy symbols and a satchel of medicines, bandages, salves, splints, and slings.

Specialty Priests (Painbearers)

**Requirements:** Constitution 14, Wisdom 12
**Prime Req.:** Constitution, Wisdom
**Alignment:** LG
**Weapons:** All bludgeoning (wholly Type B) weapons and the scourge
**Armor:** None
**Major Spheres:** All, charm, creation, guardian, healing, law, necromantic, protection, travelers
**Minor Spheres:** Combat, elemental, summoning, sun, wards, weather
**Magical Items:** Same as clerics
**Req. Prof.:** Healing
**Bonus Prof.:** Endurance, herbalism
- Painbearers gain a +4 bonus to saving throws that involve endurance or resisting pain and suffering. They gain a +2 bonus on all ability checks involving Constitution in such situations (such as swimming and drowning).
- Painbearers can survive without food and water for a number of tendays equal to their level. Their attack and damage rolls are reduced by a -1 penalty for every three tendays they go without food or water, but they do not perish. Such painbearers are wracked by hunger pangs, but that is to be expected in this faith.
- A painbearer can remove fear (similar to the 1st-level priest spell) from others and can permanently dispel the effect of baleful emotion-based spells which cause pain, suffering, or hopelessness by touch (such as the pain touch of pains of Loviatar). The painbearer can perform this task on up to two other people in addition to himself or herself per day.
- At 3rd level, painbearers are able to draw upon holy might (as the 2nd-level priest spell) once a day without needing any rest afterward.
- At 5th level, painbearers are able to cast favor of Ilmatar (as the 3rd-level priest spell) once a day.
- At 7th level, painbearers are able to cast endurance of Ilmatar (as the 4th-level priest spell) once a day.
- Painbearers are able to brew healing-type potions beginning at 7th level rather than 9th level. DMs must adjudicate what types of healing potions they may manufacture at what levels, but at 7th level they may make potions of healing.
- At 10th level, painbearers are able to commune with Ilmatar once per tenday (as the 5th-level priest spell).
- At 12th level, painbearers suffering under extreme punishment, torture, or suffering, may be possessed by a beneficial servant of Ilmatar. This is at their request. During such possession, the servant takes all the pain inflicted, but no physical damage. The servant cannot move the body and remains only until the suffering has passed. A dispel magic spell drives out the servant.

**Ilmatari Spells**

### 3rd Level

**Favor of Ilmatar** (Abjuration, Alteration, Necromancy)
**Sphere:** Necromantic, Protection
**Range:** 10 yards/level
**Components:** V, S
**Duration:** 1 turn/level of the caster, or permanent
**Casting Time:** 1 round
**Area of Effect:** One creature, or the caster and one creature
**Saving Throw:** None

This spell has two possible forms. In the first form, favor of Ilmatar banishes pain and nausea so that the spell recipient, who may be the caster, cannot be stunned or debilitating by amputations, torture, and severe injuries. Those injuries still deal damage, and death may occur from loss of blood, strangulation, and the like, but dignity and composure can be maintained, shock avoided, and clear, calm thought retained in the face of such horrid occurrences. The spell allows its recipient to die nobly, to stay conscious and calm to pass on vital information, to remain alert and aware as an observer even if dying, and so on. The spell banishes feeblemindedness, shock, delirium, and charm effects, frees the recipient being from hypnotic effects, maze spells, and confusion, and revives him or her from dazed conditions and faints. Pain and physical symptoms will return if their causes are still present when the spell expires, but the helpful effects of favor of Ilmatar on the recipient’s mind are permanent—for instance, a broken charm is gone forever.

In the second form of favor of Ilmatar, the caster may choose to take on all of the hit point damage suffered by another creature, instantly transferring their own current hit points to the injured being by means of the spell. This switch is permanent until the caster uses normal methods to heal the damage. Beings who receive more hit points than they normally possess in this trade lose the excess. This transfer may be done from a distance as long as the spell range is not exceeded, and neither the priest nor the recipient being need make system shock survival rolls unless the transfer of hit points brings the priest to death and does not bring the injured being up to above zero hit points. In this case, both individuals must make a system shock roll. Failing this roll brings death. Individuals who succeed at the roll are placed in a coma; they are not dead but are unable to heal without magical aid.

Note that diseases, parasitic infestations, drunkenness, and other conditions cannot be taken on by the caster by means of the second use of a favor of Ilmatar spell; only purely physical damage can be transferred. Ilmatar regards the taking on of the pain of others in this way to be a very holy act, and encourages his clergy to make such use of this spell whenever a real (not frivolous) need is present.

### 4th Level

**Endurance of Ilmatar** (Abjuration, Alteration, Necromancy)
**Sphere:** Necromantic, Protection
**Range:** Touch
**Components:** V, S
**Duration:** 1 round+ 1 round/level
**Casting Time:** 1 round
**Area of Effect:** One creature
**Saving Throw:** None

This spell doubles the hit points of the spell recipient for the spell duration. Any damage suffered is taken first from these phantom hit points until they are all exhausted; damage is only then taken from the real hit points of the affected being. Endurance of Ilmatar makes all Strength and Constitution ability checks of the spell recipient automatically succeed while the endurance of Ilmatar is in effect. The spell also protects the vitality of the spell recipient so that all system shock rolls and checks of any sort against contracting diseases automatically succeed, and all other saving throws receive a +2 bonus. In addition, no being protected by endurance of Ilmatar can be knocked over, trampled, ridden down, or overthrown; all protected beings can stand firm against all charges.

### 5th Level

**Blast of Pain** (Alteration, Evocation, Necromancy)
**Sphere:** Combat, Necromantic
**Range:** 10 yards/level
Components: V, S
Duration: 4 rounds
Casting Time: 5
Area of Effect: One creature
Saving Throw: Special

This spell creates a beam of smoky gray radiance that streaks unerringly from the priest to a single chosen target who must be within view and range of the caster as casting begins. The target creature must make a saving throw vs. spell at a -5 penalty. If the saving throw is successful, the target is over-whelmed by pain for one round (slowing its movement by half, adding 3 to all casting times, and forcing it to make all attack rolls at a -2 penalty) and suffers 1d4+1 points of damage to its nervous system; it is then free of the spell. If the saving throw is failed, the target creature suffers 1 point of damage per level of the caster and is stunned and writhing helplessly in pain for the spell.

At the beginning of the second round after it was affected, the target being is allowed another saving throw vs. spell, this time at a -4 penalty. If the target succeeds at the saving throw, it suffers 1d4+1 points of damage but is then free of the spell. If it fails, another 1 point of damage per level of the caster is inflicted, and the victim continues to be stunned and to writhe helplessly until the end of the round, when the spell ends.

Target beings above 10th level or possessing more than 10 Hit Dice gain a +1 bonus on all saving throws related to a blast of pain per level or Hit Die above 10. Creatures that have no nervous systems or are immune to pain are immune to this spell.

Istishia
(The Water Lord, God-King of the Water Elementals)
Greater Power of the Elemental Plane of Water, N

PORTFOLIO: Elemental water, water elementals, purification through cleansing, wetness
ALIASES: None
DOMAIN NAME: Elemental Plane of Water/Sea of Timelessness
SUPERIOR: None
ALLIES: Deep Sashelas, Trishina, Eadro, Persana, Shekinester, Surminare, Valkur the Mighty, Water Lion
FOES: Kossuth
SYMBOL: A cresting wave or a drop of water
WOR. ALIGNMENT: Any

Istishia has many powers whose portfolios deal with water. Umblerre governs the oceans and ocean storms, Valkur strives to protect those who travel the waves, and Eldath has dominion over pools, springs, and waterfalls. Istishia (Is-TISH-ee-ah) is more abst-tract than all these deities. He represents water, but not any specific form or body of water. He is a mutable yet dynamic deity who is dispassionate and difficult to pin down. He provides the atmosphere in which life is born, but not life itself. He furnishes a crucial resource, but apparently cares not how it is used. He is depicted as anything from an immense water elemental to a drop of rain to a water weird to a wave on the ocean. Istishia represents eternal transmutation that holds a fixed, essential nature at its core. He holds in his nature change accomplished over time, as water wears away stone, or sudden leaps from one state to another, as water changes to steam when heated. He is the guardian of all hidden treasures under water.

Like all the elemental lords, Istishia is relatively unfreeing toward his fol-lowers on Abeir-Toril. His reactions are utterly unpredictable and thus, in an odd way, predictable in their unpredictability. The reasoning behind Is-tishia’s actions is incomprehensible to most of Faerûn’s inhabitants, includ-ing his worshipers. The alien and uncaring stance of Istishia and the other elemental lords has led to the mistaken impression in the Realms that they are only lesser powers and their followers merely oddball cultists. During the Time of Troubles, Istishia was not spotted in the Realms.

Istishia always sends a representative to accept offerings (given to his de-vout worshipers) of water-hued fine fabrics that ripple like waves, gemstones in shades from clear to deepest emerald or sapphire, fine inks or dyes, or books or papers on which are written unsolved or unsolvable riddles or mathematical problems. These representatives can be anything from his priests to fish to water elementals. His gifts to his followers are most often the ability to travel easily through water, the knowledge to find something hidden in water, or a change in themselves (often a polymorph spell that changes a being’s corporeal form, but sometimes a sudden insight into a problem) that allows them to accomplish a previously unattainable goal. The worshipers he favors and those he ignores seem chosen on a whim.

Istishia’s Avatar
(30- HD Water Elemental, Cleric 30, Mage 30)

Istishia has been seen only three times in written record in avatar form on Abeir-Toril, one of which was at the time of the creation of the Sea of Fallen Stars. Istishia appears as a 20- to 30-foot-thick column of water that moves effortlessly over or through whatever obstacles are placed in his path. He has also been known to split his water form up into two or more parts to confuse his enemies. His movements sound like the surf pounding on the shore, and his voice is the sound of rushing water, a babbling brook, and a gentle rain all at once. He casts spells from the elemental water, healing, and weather spheres and the elemental water school.

AC –4, MV 12; HP 296; THAC0 –1
Drop of rain to a water weird to a wave on the ocean. Istishia represents eter-nally to a single chosen target who must be within view and range of the

Special Att/Def: So long as there is water present somewhere for him to issue forth from when he first appears, Istishia is considered a native of the Prime Material Plane in any crystal sphere he appears in. This makes him immune to the adverse effects of such spells as anti-magic shell, protection from evil/good, and holy word on creatures from other planes. He also has total immunity to any spell that adversely effects water, such as transmute water to dust.

Istishia can easily swamp or overturn boats and ships of any size in one round and stop or slow any water vessel in the same amount of time. Istishia may use the same abilities as any elemental water ken. Whenever Istishia successfully attacks in combat with his gigantic wave fists, the target creature must make a successful saving throw vs. breath weapon at a -2 penalty or die of drowning. Those who do not drown suffer 15d6 points of damage per successful attack. Magical items that grant a target a means to breathe underwater function normally and prevent this effect, but Istishia can instantly destroy any one such item by forfeiting one of his normal attacks. Items targeted for destruction do not gain a saving throw. Istishia cannot de-stroy artifacts in this manner.

Istishia may leave a field of battle or the Prime Material Plane at any time by spending two rounds merging with a large body of water.

Other Manifestations

Istishia has manifested many more times than he has sent an avatar to the Realms. Any significant source of water is viewed as a manifestation of the Water Lord by his faithful. Rivers, lakes, and streams are all viewed as sacred, as are the oceans and seas, fountains, rain, and even puddles. Istishia some-times sends servant creatures from the Elemental Plane of Water such as water elementals, nereids, marids, and tritons to do his bidding or aid fol-lowers. He also sends water creatures such as fish, dolphins, whales, octo-puses, or even the leviathan. The discovery of water when drilling for a well or when in a barren land is viewed as a sign of Istishia’s favor.

The Church

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

All specialty priests, crusaders, mystics, and shamans of Istishia receive reli-gion (Faerûnian) as a bonus nonweapon proficiency. Istishian priests are strongly encouraged to learn seamanship or acquire weather sense in addi-tion to their required proficiencies. All shamans of Istishia receive elemen-tal water as one of their major spheres in addition to their normal spheres of magic. Special candles made by Istishian mystics burn even under water and are not extinguished by being exposed to liquids, though they may still be snuffed out with fingers or a snuffer.
Before the Time of Troubles, all of the elemental cults had clerics in their ranks. Now, only specialty priests remain. Why Istishia decided to convert his clerics to specialty priests over the years is unknown, though the church of Istishia teaches that the change was made to allow specialty priests to focus on their lord’s element to the exclusion of other tasks. Since the Godswar, the Istishian church has added a small order of mystics and an order of crusaders to the church to fill niches in the priesthood that the more generalized clerics used to fill. In primitive or nomadic societies, Istishia is often served by shamans.

The Water Lord’s faith has four major sects: the Church of the Magnificent Storm, the Church of the Sacred Sea, the Church of Watery Paths, and the Church of the Eternal Transformation. These sects work together with one another, though each has been known to operate independently. The powers that govern the church have decreed that the Istishian faith is constantly evolving and new sects are diverted or absorbed by old ones as the decades pass. The church holds a unified ranking system throughout the faith, and the sects many dictate how the priests of a particular house of worship view and practice their religion.

The Church of the Magnificent Storm believes in the cleansing power of Istishia. In its eyes, Istishia washes away the impurities of both the land and sea and purifies the air. “Stormers,” as they are known, always try to be present during thunderstorms and other severe weather.

The Church of the Sacred Sea believes that large expanses of water represent the body of Istishia. Its members pray for calm seas and to protect both ships and ports from the Water Lord’s power, but they also call upon the oceans to deliver Istishia’s wrath against those who oppose the church. Many sages throughout the faith believe that Thay, whose zulkirs have often courted the church of Kossuth, has had with its navy at various times not the result of interference by Umbrelle or even powerful, wily rulers, but rather the work of this sect of the Istishian church.

The Church of Watery Paths believes that the rivers and streams of Toril represent the far reach of Istishia’s power. Its members view rivers and streams as the veins and capillaries of Istishia and point out that no place on Toril is not shaped in some way by water, even if it is shaped by the absence of water.

Finally, the Church of the Eternal Transformation believes that just as water moves from one state to another yet remains eternally present, so life moves from one state to another yet continues. Life exists on terrestrial bodies like Ader-Toril on the Prime Material Plane and across the many planes of existence, and when life ends on one plane it is merely transformed into a form more suitable for its existence on another. All of the universe is therefore symbolized in the water cycle.

Priests of Istishia tend to establish shrines on the shores of bodies of water. Large temples exist primarily in ports towns and cities. Other Istishian houses of worship are entirely underwater and so inaccessible to most surface dwellers and uncommented on in their history or lore, though such Istishian holy sites have figured prominently in the oral and written histories of the aquatic races. The typical Istishian temple is of quarried sandstone or marble in clean, elegant lines and usually sits out on a pier or next to the water or incorporates a great many streams, ornamental pools, and fountains so as to make water a vital part of its landscaping.

Most Istishian priests minister to the needs of the faithful in one region or are attached to a particular shrine, temple, or holy site. However, the church believes that those who remain in one location and are immersed in the same company for too long become stagnant, so all Istishian priests move on to new postings on a rotating basis (so that all priests are not traveling to or learning new positions at the same time). In general, a priest serves in one locale for five years and rotates to a new posting at the anniversary of the closest major holiday (Midwinter, Greengrass, Midsummer, Highharvestide, or the Feast of the Moon) to the date at which she or he became a full priest. Postings may be extended by petition from a priest or his or her congregation for year-long periods until 10 years of service at one locale is reached. At that point, a priest must move to a new post. Postings are overseen by the prestigious Elder Oversight Committee, and members of the church politics in the Istishian faith surround the actions of the Oversight Committee or attempts to influence its future actions. Needless to say, the life-long appointments to the committee are fiercely fought over—when such positions open up due to death or retirement.

The head of the Istishian faith—the Delphine Regent—is a hereditary position passed down to the firstborn (of either gender) of the line of Grand Oracle Suldeetha Darinaalis, the first high priestess of the faith (and a half-elf of aquatic descent). Currently, the Delphine Regent is Aqauril Sethanilar, a 12-year-old male aquatic elf who lives in a hidden court city somewhere in the Trackless Sea. However, the position is more a titular than a functional one. The actual control of the church is in the hands of a council of the seven regional heads of the faith known as the Primatus.

Novice Istishians priests are called Searchers. After completing a series of at three one-on-one courses of learning (a sort of apprenticeship in the faith) with Istishian senior priests, novice Istishians become full priests. In ascending order of rank, the titles in general use by the priesthood are: Essential Oracle (full priest), Grand Oracle (senior or elder head of a temple), Stratus Primae (leader of a region’s temples and shrines) and Delphine Regent (hereditary leader of the faith). A priest who has slain or soundly defeated an enemy of the church (usually a high-ranking priest of Kossuth or a fire-based creature of power) may add the honorific “True” to the beginning of his or her title. Specialty priests of Istishia are known as waterwalkers.

Dogma: At its heart, the Istishian faith believes that everything is interconnected and cyclical. Every one of the elements has its place, but water triumphs over all of them in the end, because though it may be transformed by its environment, it retains its essential nature and in the end in turn transforms the environment it is in. The Istishian faith teaches that “Earth dissolves through water, fire is extinguished even by steam, and air becomes clouds and then rain, completing the eternal cycle.” Istishia believes herself to be the great equalizer and leveler of the elements.

All sects of the Istishian faith tend to avoid personal combat and direct confrontation in their dealings with unbelievers. They believe that if allowed to go where they will, the essential truths embodied by the Water Lord eventually convince all as to his power. That is not to say that the faith ignores events going on around them, but rather that they work quietly along less-obvious paths to accomplish their goals. Members of the faith are to follow the path of least resistance to accomplish their goals, just like water takes the easiest course to the sea.

Novices in the Istishian faith are charged as follows: “The eternal Istishia acknowledges change but holds true to her essential nature. Do not try to be what you are not; rather, excel at what you are and carry this message of personal excellence to the world. Be flexible but now unreasonable. As the rains flow down to the ocean in the folds of earth and not up mountains, so do the truths of Istishia spread throughout the land through their natural routes, not through rank force. The mysteries of life are to be enjoyed and puzzled, over, but realize that some answers do not come in this form or this world, but rather in the next. Realize that the cycles of life are mirrored by the cycles of fate; be prepared to pay the price or reap the reward for the actions of your past or your future.”

Day-to-Day Activities: Many visitors to a temple wonder why priests of Istishia would teach novices to throw pottery. Such a skill is useful both practically as a source of income for the church and as a teaching tool in the faith. Using water, Istishian priests mold clay to a desired form, dry the new pots in the air, finish them with fire, and (often) use them to carry water or other liquids. The interactions of the elements are demonstrated in making pottery, as is the mutability of water and its final triumph.

Keeping waterways pure and clean is one major goal of the church, and this responsible long-term goal has made the Istishians one of the more easily accepted “cults” to visit a town. Many Istishian priests dream of wanting a number of other nature and water deities.) Other ongoing goals of the church are better communication among the aquatic races and between the aquatic races and surface dwellers. Many Istishian priests dream of

The Last March of the Giants

East of the Great Rift in the Eastern Shaar once stood a land of titans. This empire rose at the dawn of time in Faerûn, and its lords thought to challenge the gods in their arrogance. In punishment, the powers cursed the reigning monarch of the land with fascinación and his brethren with devotion. The powers then dropped a star onto the land. The impact of the fallen star created a huge valley later known as the Sea of Fallen Stars. Slowly picking up speed, the ball rolled through the titan nation and onward to the south. Unable to contain his curiosity, the titan king ran off after the bouncing sphere and his devoted followers dutifully followed his tracks. The meteorite rolled on and on until it reached the Great Sea and vanished into the depths. The monarch dove into the sea and, lemminglike, the entire titan race dove in after him, never to be seen again.

Ashamed at the destruction they had wrought, the powers vowed to keep both curiosity and loyalty firmly in check to avoid such disasters in the future. They have done so to this day, preventing both new ideas from being pursued with any speed and the intelligent races of Toril from ever fully cooperating.
a day when all water dwellers can be united in their goals and efforts under
the benevolent guidance of the church. That this goal is utterly un
achievable and presupposes the extinction of numerous major faiths seems
not to sway them from clinging to it nonetheless—nor does it mean that
they hold any malice toward other primarily aquatic faiths.

Holy Days/Important Ceremonies: Each morning for a follower of
the Water Lord begins with a quiet prayer said in Istishia’s name over a
drink of water, and each night ends the same way. Spring tide and near tide
are celebrated with festivals by the church. During these festivals new
members of the faith are dedicated to Istishia by being boisterously tossed
into the sea or a lake or by diving into fountains or pools. Surface-dwelling
communities of the faithful are often visited by water-dwelling emissaries
from Istishia’s aquatic churches during these feasts, and underwater
churches in turn host surface-dwellers as guests through magical accommo
dations.

Waveriding is the ritual that Istishian specialty priests celebrate upon
reaching a level of skill great enough to summon a water elemental from
the Elemental Plane of Water. The ceremony is preceded by an hour-long
responsive reading and chant, after which the elemental is summoned. The
 elemental then carries the celebrant on a lone ride on the waves of a large
body of water. When it returns with the priest celebrating the ritual, the el
emental is tossed garlands of flowers, gifted with drafts of fine wine, and
given beautiful crafted pieces of jewelry, pottery, or sculpture to carry back
to Istishia’s realm as it leaves.

Major Centers of Worship: Any large coastal city is certain to have a
temple to the Water Lord among its many buildings. Such temples are fre
quently as close to the docks is possible. Luskan, Waterdeep, Caer Callidiyr,
Teshburl, and Calimport all have large temples dedicated to Istishia. Within
the Inner Sea, the cities of Sualzil, Starmantle, Alaghôn, Neldorid, Span-
deliyan, Lyrabar, Procampur, and Selgauta also boast temples to the Water
Lord. The most holy site of the faith is the underwater fortress-temple in
which the Delphine Regent lives in secrecy. It is sometimes referred to as the
Castle of the Dancing Dolphin in reference to the dolphins featured in the
coat-of-arms of the Delphine Regent, but its true name is unknown to those
who walk above the waves. It is reputed to have fierce aquatic guardians
both of the monstrous and the organized, intelligent variety.

Affiliated Orders: The orders of Istishian crusaders are known as the
Cavaliers of the Seven Seas, whose members are natural water-breathers,
and the Cavaliers of the Ever-Changed Truth, whose members are natural
air-breathers. Istishian crusaders guard holy sites, escort emissaries of the
faith, and pursue the ongoing feud against the church of Kossuth on a per
sonal level. Mystics of the faith belong to the Order of Cryptic Transforma
tional Purity. The symbol of this order is a human shapeshaping into a fish.
Because this symbol looks somewhat like a merman and the name of the
order itself is so lofty, mystics of this order are often referred to colloquially as
“fishthians” or “the Water Lord’s fishmen”—much to their chagrin.

Priestly Vestments: Priests of Istishia dress in blue-and-green robes
with coral decorations for ceremonial occasions. Exact decorations and
garment construction are not mandated by the faith, but shaded or rippled
dyeing, graceful embroidery or beadwork, or layered or dagged construc
tion are often employed to convey water theme. The wave of Istishia is
usually carved into a gemstone is jade, emerald, malachite, aquamarine,
or a ring. Often the gemstone is jade. emerald, malachite, aquamarine, or
water opal.

Adventuring Garb: Adventuring priest are free to wear whatever
clothes they deem appropriate, though they are fond of wearing items in
white, blue, green, and blue-green hues. The use of armor heavier than chain
mail frowned upon by the church and forbidden to waterwalkers.

BONUS PROFS. Modern languages (pick one from: sea elvish, koalinth,
kuo-toan, locathah, nereid, nixie, merman, morkoth,
sahuagin, sirine, triton), navigation, pottery

• Aquatic elves, half-elves of aquatic elf descent, sirines, mermen, tritons,
locathah, reef giants, and selkies may be waterwalkers, although elf soci
ey looks with disdain upon such a career for an elf or a half-elf.

• Waterwalkers may cast wizard spells from the elemental water school in
addition to priest spells. These spells are cast as if the waterwalker were
a mage of the same level. For example, a 3rd-level waterwalker casts
wizard spells as a 3rd-level mage. Waterwalkers pray for their wizard
spells instead of studying to memorize them, and chosen wizard spells
replace priest spells potentially available for use that day. (In other
words, the wizard spell occupies a priest spell slot.) Waterwalkers gain
access to 8th-level wizard spells at 16th level and 9th-level wizard
spells at 18th level. A waterwalker must have a Wisdom of 18 or higher
and an Intelligence of 16 to gain access to the 8th-level spells, and a
Wisdom of 18 or higher and an Intelligence of 18 to gain access to the
9th-level spells. If a waterwalker is able to gain high-level wizard spells,
every 8th-level spell slot for occupied a 7th-level priest spell slot and every
9th-level spell slot for occupies 7th level priest spell slot. Waterwalkers
are always able to read elemental water spells on scrolls or m wizard spellbooks as if they knew read magic (but studying spells
from a spellbook is useless to them). No more than three-quarters of a
waterwalker’s total number of spells available (round down) can be
taken as wizard spells.

• All waterwalkers gain a +2 bonus to saving throws vs. the harmful ef
fects of water- and cold-related spells or vaporous or acidlike breath
weapons.

• While in the water, waterwalkers gain the effects of a ring of free move
ment. Their armor does not encumber them or drag them down in the
water.

• At 3rd level, waterwalkers gain the abilities to breathe normally under
water (as the 3rd-level priest spell water breathing) and to walk on water
at will (similar to the 3rd-level priest spell water walk).

• At 5th level, waterwalkers can summon one 8HD water elemental once a
day. This elemental remains under the control of the water
walker for one hour and cannot be taken control of by another creature.
If the summoner is killed or struck unconscious, the summoned elemen
tal goes on a rampage, attacking everyone in sight except its summoner
until its one-hour time limit upon the Prime Material has elapsed. It is
important to note that the elemental summoned is not a servant of the
waterwalker, but rather is looked upon as an agent of Istishia that is to
be respected. The ability to summon an elemental is granted once each
day when waterwalkers receive their normal complement of spells.

• At 5th level, waterwalkers gain the ability to cast Melf’s acid arrow (as
the 2nd-level wizard spell) or watery double (as the 3rd-level wizard
spell) once per day.

• At 7th level, waterwalkers gain the ability to cast ice storm or wall of ice
(as the 4th-level wizard spells) once per day.

• At 9th level, waterwalkers gain the ability to cast Otiluke’s freezing spell
(as the 6th-level wizard spell) or acid storm (as the 7th-level wizard
spell) once per day.

• At 9th level, waterwalkers can summon one 12HD water elemental
once a tenday. All the same conditions apply as for summoning an 8
HD water elemental.

• At 13th level, waterwalkers can summon one 16HD water elemental
once a tenday. All the same conditions apply as for summoning an 8
HD water elemental.

• At 5th level, waterwalkers can move through the Elemental Plane of
Water without need for food, water, or air.

• Waterwalkers who work together can summon an elemental of greater
Hit Dice than they would otherwise be able to alone. For example, a
5th- and 9th-level priest could summon a 16HD elemental. As long as
both summoners remain alive, the elemental remains under their con
trol for one full hour. If one of the summoners is killed or struck uncon
scious, the summoned elemental goes on a rampage, attacking everyone
in sight until its one-hour time limit upon the Prime Material has elapsed. It
then returns to the Elemental Plane of Water. The partici
pants in such a combined summoning attempt must abide by time re
strictions for further elemental summoning apportioned by their levels.
In the above case, the 5th-level priest would have summoned his 8HD
elemental for the day and the 9th-level priest would have summoned
her 12-HD elemental for the tenday.
Istishian Spells

1st Level

Precipitation (Alteration)
Sphere: Elemental Water
Range: 10 yards/level
Components: V, S, M
Duration: 1 round
Casting Time: 4
Area of Effect: 30-foot-diameter cylinder up to 60 feet high
Saving Throw: None
This spell precipitates a light rain out of the air, drifting on everything in the area of effect. Small flakes (candles) are extinguished. Small fires (torches and campfires) gutter and smoke for a round after the drifting stops. Bonfires and most magical fires are unaffected. Large magical fire effects (fireball, wall of fire, flamestrike) cast into the area during the rain are reduced in the damage they inflict by 2 points per die and create a warm fog that obscures vision in an area 60 feet in diameter. This lasts 1d4+1 rounds, half that in a breeze, and but one round in a strong wind.

The precipitation spell has doubled effect in humid climates, causes only slight dampness in arid climates, produces light sleet at temperatures near freezing, and creates snow if the temperature is below freezing.

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

3rd Level

Cloudburst (Invocation/Evocation)
Sphere: Elemental Water
Range: 10 yards/level
Components: V, S, M
Duration: 1 round
Casting Time: 6
Area of Effect: 30-foot-diameter cylinder up to 60 feet high
Saving Throw: None
This spell precipitates a rush of water out of the air, instantly drenching everything in the area of effect. Normal fires are extinguished. Permanent magical fires go out, but relight in 1d2 rounds. (Weapons relight in one round.) Fire-based spells of 1st or 2nd level are negated immediately.

Fire-based spells of 3rd level or higher are also negated, but create a steam cloud with a 120-foot diameter. Those within the steam cloud are scalded for 1d3 points of damage per round. Cold-based creatures take double this damage. The steam cloud lasts 1d4+1 rounds, half that in a breeze, and but one round in a strong wind.

The cloudburst spell has doubled effect in humid climates, causes a heavy dampness in arid climates, produces slush and sleet at temperatures near freezing, and creates up to 10 inches of snow if the temperature is below freezing.

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

Rites of Istishia (Conjuration/Summoning, Divination)
Sphere: Elemental Water
Range: 10 yards
Components: V, S, M
Duration: Special
Casting Time: 3 rounds
Area of Effect: Special
Saving Throw: None
This spell must be performed on the shore of a large body of water. Whenever Istishian priests disagree, a decision may be reached by the rites of Istishia. Each dissenting priest must first find a third party to argue his or her case to a large body of water. The priests then cast a combine spell followed by the rites of Istishia. The rites of Istishia summons a number of lesser water elementals equal to the number of clerics involved in the dispute to act as judges. At the end of the debate, the priests then step out upon the water’s surface. The one who is found to be in favor with Istishia (in other words, whomsoever the DM feels was argued for more eloquently) is held upon the water’s surface by one of the elementals. The others are dragged to the bottom of the body of water by the remaining elementals and then released. The elementals take no other action—they cannot be coerced into attacking or defending the priests or serving them in any other way.

The material components for this spell is the priest’s holy symbol and a pinch of ground sea shell for each priest involved in the dispute.

4th Level

Waterwall (Evocation)
Sphere: Elemental Water
Range: 30 yards
Components: V, S, M
Duration: 1 round/level
Casting Time: 7
Area of Effect: 10 square feet/level
Saving Throw: Special
This spell causes a wall of blue-green water 10 square feet in size for every level of the spellcaster to bubble forth from the targeted area, rising through cracks in the floor, falling from the sky, or simply springing forth from the empty air. The waterwall is 20 feet high.

Creatures smaller than the height of the wall find themselves paralyzed if they attempt to move through the wall. They are unable continue through the wall or retreat back out of the wall. Creatures larger than the height of the wall have their movement rates reduced to one-quarter of normal. Creatures that attempt to move through the wall receive no saving throws against the waterwall’s paralyzing or slowing effects.

If waterwall is cast so as to initially incorporate a specific creature, the target is entitled to a saving throw vs. spell with a +4 bonus. A successful saving throw indicates that the target leaped from the area of effect before the wall fully came into being.

Creatures trying to fire missile weapons through the wall find their efforts wasted. All of their shots miss targets on the other side of the waterwall (though they may hit trapped creatures). The same is true for spells that have to travel through the waterwall to reach specific targets (including fireball, burning hands, meteor swarm, magic missile, Melf’s acid arrow, and other spells which rely on line-of-sight), though area-of-effect spells that do not rely on traveling through intervening space to their target function normally through the waterwall. Cone of cold, Otiluke’s freezing sphere, or similar spells instantly turn a waterwall into a wall of ice and inflict maximum normal damage for the initial spell (the cone of cold, etc.) to the creatures trapped within the waterwall/wall of ice. These creatures also lose any saving throw the damaging spell would normally carry. (For instance, cone of cold usually allows a saving throw for half damage. Creatures trapped in the waterwall would receive no saving throw vs. the damage of the cone of cold.)

A successful melee attack against a creature trapped in a waterwall reduces the target to 0 hit points, just as if the target were helpless, unaware, or incapacitated by a hold person spell. A ring of free action negates the affects of a waterwall for its wearer.

The material components for this spell are the priest’s holy symbol and a vial of water.

6th Level

Conjure Water Elemental (Conjuration/Summoning) Reversible
Sphere: Elemental Water, Summoning
Range: 80 yards
Components: V, S
Duration: 1 turn/level
Casting Time: 6 rounds
Area of Effect: Special
Saving Throw: None
A caster who performs this spell opens a special gate to the Elemental Plane of Water and summons a water elemental to do his or her bidding. It is 65% likely that a 12-Hit Die elemental appears. 20% likely that a 16-Hit Die elemental appears. 9% likely that a 1d3+3 varvdig appears. 4% likely that a marid appears, and 2% likely that a huge water elemental of 21 to 24 Hit Dice (20+1d4) appears. The caster needs but to command the creature summoned, and it does as she or he desires, for the elemental regards the caster as a friend to be obeyed and will not turn on him or her. The elemental remains until destroyed, dispelled, sent away by a dismissal or holy word spell (see the 6th-level priest spell conjure fire elemental), or the spell duration expires.

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

7th Level

Istishia’s Port (Alteration)
Sphere: Elemental Water
Range: 0
Components: V
Duration: Instantaneous
Casting Time: 4
Area of Effect: The caster
Saving Throw: None
Many priests of Istishia have felt the need to leave the Prime Material Plane and travel the multiverse to discover how the Water Lord is viewed and respected on other planes. When Istishia is ready for them to leave, the Prime Material, he grants his priests this spell.

The caster must be standing in a body of water. When Istishia’s port is cast, the priest’s body and all his or her belongings turn into water, merging with the surrounding water. The priest can then transport himself or herself to any plane of existence wherever another body of water exists.

The spell normally only affects the priest, but Istishia has on a few occasions altered the spell to allow an entire company of priests (or the companions of one priest) to travel to the planes to do work in his service.

**Tsunami (Invocation/Evocation)**

**Sphere:** Elemental Water  
**Range:** 240 yards  
**Components:** V, M  
**Duration:** 1 d4 rounds  
**Casting Time:** 1 turn  
**Area of Effect:** Variable

**Saving Throw:** Special

This spell creates a huge, racing wall of water that destroys structures of less than the sturdiest stone construction. The size and destructive power of the wave depends on the amount of water pressure, and it can be up to 10 feet high per level of the caster. An average river can wash away a farmstead, and an ocean can inundate an entire town. The tsunami washes away and scatters unprotected creatures with up to 3 Hit Dice, who must make a successful saving throw vs. death magic or be killed. Unprotected creatures with 4 or more Hit Dice take 3d6 points of damage per round of exposure. The tsunami has the same effect as an *earthquake* (see the 7th-level priest spell of that name) on all structures except those made of solidly constructed stone.

The material components for this spell are the priest’s holy symbol and a small stone, which is thrown into the water.

**Iyachtu Xvim**

*The Godson of Bane, the Godson, the son of Bane, the New Darkness, the Cruel Master*

**Lesser Power of Gehenna, LE**

**Portfolio:** Tyranny, hatred  
**Aliases:** None  
**Domain Name:** Chamada/Bastion of Hate  
**Superior:** None (formerly Bane-now dead)  
**Allies:** None (formerly Bane-now dead)  
**Foes:** The entire Faerûnian pantheon, but especially Cyric  
**Symbol:** A pair of bright, glowing green eyes superimposed on the palm of an upright, human-shaped hand of utter blackness (Xvim Empowered) or (older) a pair of green, glowing eyes peering out of darkness  
**Wor. Align.:** LN, CN, LE, NE, CE

**Iyachtu Xvim (Ee-YAK-too ZVHIM)** is said to be the result of a union between the Black Lord, Bane, and a greater or a true tanar’ri, and thus the blood of Bane runs through his veins. (Another tales says he is the spawn of the Black Lord and a corrupted paladin.) Xvim served as Bane’s instrument in the Realms, carrying out the will of his father prior to the Godswar. He apparently declared his independence with the ending of the Time of Troubles, though whether this occurred before or after the death of his father is unknown. During the Time of Troubles, Xvim found himself mysteriously confined to the subterranean depths of Faerûn-specifically, under Zhentil Keep. He took the demi-power from the rising church of Xvim in Zhentil Keep, Xvim is strongest in the East, particularly in Thay, but his cultists can be found throughout the Realms. Currently, Xvim is busy building up his clergy. He is centering his efforts in what’s left of Zhentil Keep. Just as the Keep is in the middle of its rebirth, Xvim sees his church as having a fresh start as well. Xvim considers the Keep’s comeback and his own ascendency to be linked.

**Cyrim’s Avatar**

(Fighter 24, Mage 16, Cleric 14)

Iyachtu Xvim, in his natural form, is a giant but broad-shouldered 12-foot-tall man with brown-black, scaly skin who often goes scantily clothed. He has glowing green eyes and long, unruly black hair. In fact, he looks rather like a large troll, though he is said to be the offspring of Bane and a tanar’ri. He can attack with his powerful claws, but he favors using the *Scimitar of Souls*. Xvim is a vain being, and most often appears in a form he can naturally *shape change* into at will—that of a dark-skinned, black-haired man in his thirties, of average height and possessing rakish good looks and eyes of a brilliant emerald hue (which look unnaturally bright and vivid for human eyes).

He delights in slaying and destroying things. He needs to dominate all beings around him, and he enjoys seeing mortals grovel and sobbingly beg for mercy. He can draw spells from any school or sphere, but particularly enjoys those that twist mortals to his service against their will or cause lingering damage.

**AC** = -3 (true form) or AC 4 (human); MV 15 (true form) or 12 (human); HP 196; THAC0 = 3; #AT 5; MV 120; HD 14+14; HD14

**Special Att/Def:** In his natural form, Xvim can attack with each claw once a round or five times every two rounds with the *Scimitar of Souls*. In his humanlike form, Xvim attacks with the *Scimitar of Souls*. The *Scimitar of Souls* is a lawful evil-aligned, black-bladed *scimitar +3* that can cleave all known magical barriers (for example, *prismatic spheres* or *walls of force*), without the wielder taking damage, and whose every strike drains two life energy levels from living beings or destroys (nondivine) undead creatures.

In either form, Xvim is able to use true seeing, suggestion, and create a sphere of darkness, *15’ radius* about himself at will. Every other round, in addition to his normal number of attacks and spells, Xvim is able to fling *reaving blades* (as the 4th-level priest spell described below) with but a thought.

When Xvim was a weaker power, silver weapons were able to damage him, but this no longer applies. Magical weapons of the level of enchantment needed to damage a lesser power are now required to strike him. Xvim is immune to illusions and fear or charm spells, spell-like effects or abilities.

**Other Manifestations**

Iyachtu Xvim usually manifests as a heavy, greasy black cloud lit by two green, glowing eyes as large as a man’s head. The cloud can speak, cast spells, or hurl black bolts of lightning that burn rather than discharging electricity and deal 5d6 points of damage per strike (save for half damage). Alternately, Xvim occasionally manifests as a black snake roughly 70 feet long, with a diameter the size of a large wagon, a flat adderlike head, and black, glowing green eyes. In this form, Xvim has a MV of 9, a THAC0 of 5, 72 hit points (effectively 16 HD), and bites once per round for 5d6 points of damage. He has no venom, but possesses a bone tall spike that can stab for 8d4 points of piercing damage; however, it strikes at a -2 attack penalty since Xvim is not yet used to this form.
Xvim also acts through the appearance or presence of beholdersons and beholder-kin, fang dragons, green dragons, blue dragons, brown dragons, hell hounds, cockatrices, pyrolocs, imps, dark nagas, reaves, tso, nythys (detailed in FA1 Halls of the High Kings), and some undead creatures. More commonly he sends bats, black dogs, green-eyed black cats, black-and-green moths, flies, hemmatics, black star sapphires, sheens, emeralds, bloodstones, malachites, blood hawks, and vultures to show his favor or disfavor and as a sign to inspire his faithful.

The Church

CLERGY: Clerics, specialty priests, crusaders
CLERGY: ALIGN: LN, N, LE, NE, CE
TUNE UNDEAD: C: Yes, if neutral; SP: Yes; Cru: No
CMDND UNDEAD: C: Yes, if evil; SP: Yes; Cru: No

All clerics, specialty priests, and crusaders of Iyachtu Xvim receive religion (Faerûnian) as a bonus nonweapon proficiency.

Iyachtu Xvim attracts the same sort of cruel, power-hungry folk who worshiped Bane. Some are fascinated by the awe and fear they feel in his presence, some take comfort in the rigid rules and the promise that humankind will prevail over all though might, taming all Faerûn, and others feel truly alive when engaged in the ruthless intrigue that is unending in the Church of Darkness. Followers of Xvim, priests and lay folk, are called Xvimists, while priests of the Godson are known as Xvimlar, and the elite specialty priests of the faith are known as authlims.

Xvim exults in destruction and in oppressing others and enjoy casually dealing pain. Killings that pass slaming doors on people, and hurling stones down busy streets at random are not uncommon acts for Xvimlar. Some Xvimlar are former Banites, since Banite clergy members were accustomed to good and starved beasts and desperate unarmed captives, conducted amid fragile glass items that can be shattered to yield weapons that harm both the wielder and targets. The church is also rumored to conduct chanting dances wherein priests work themselves into frenzies and then attack slaves and lesser priests wildly but barehanded, kicking and fighting until at least one combatant falls bleeding (whereupon bells are struck to end the strife and the ritual). In this young faith, rituals are still developing and changing quickly.

Major Centers of Worship: The supreme head of the church of Xvim is High Tyrannar Fzoul Chembryl, who, assisted by Ruinlord Xana the Once-Martyred, rules in the name of the Godson from the Heart of the Hand, a subterranean temple beneath the remnants of Zhentil Keep. Several temples in Thay are growing rapidly in power, but Fzoul’s abject loyalty, brilliant schemes, authlim spies, and beholder allies have kept him at the pinnacle of the faith of the New Darkness, and continue to do so. Xvim ensures Fzoul’s loyalty by possessing him at regular intervals to thoroughly explore his thoughts and memories—and highly values his cunning experience with religious infighting and conducting intrigues.

Affiliated Orders: The Church of Darkness has only one affiliated knightly order, the Brothers of the Black Fist, a still-forming order to which the crusaders of the faith belong and which commands fighters attracted to the discipline and decisive leadership of Xvim’s forces. With Fzoul Chembryl as its High Tyrannar, the Church of Darkness is also likely to develop intimate ties to the Zhentarim if it is not so allied already.

Priestly Vestments: Ritual vestments for an authlim are a blackened metal skullcap, wand a black amice (overmantle) with thin, bright green piping or braidwork worn over a long, black casquillo with green maniples attached to its sleeves, so they flash green out of the black garb when the priest gestures. The garb is completed by a green ecclesiastical stole embroidered with the symbol of Xvim. Ritual garments for rank and file priests include a green surplus adsorbed on the breast with the symbol of Xvim worn over a plain black casquillo. This outfit is augmented out of doors in ritual processions with a black cape (overcloak) embroidered on the back with the symbol of Xvim, black gloves, and a black miter set with two green gems to represent the eyes of Xvim.

Adventuring Garb: The adventuring priest of Xvim dresses like any armored priest, favoring black armor with green accessories. Everyday wear is black (often black robes) with green piping as trim, or with gloves, belts or sashes, collars, and pouches of a startlingly bright emerald hue. Authlims wear spiked and imposing black battle armor and snort black warhorses beneath their garb.

Ritual Vestments: Ritual vestments for an authlim are a blackened metal skullcap, wand a black amice (overmantle) with thin, bright green piping or braidwork wound around a long, black casquillo with green maniples attached to its sleeves, so they flash green out of the black garb when the priest gestures. The garb is completed by a green ecclesiastical stole embroidered with the symbol of Xvim. Ritual garments for rank and file priests include a green surplus adsorbed on the breast with the symbol of Xvim worn over a plain black casquillo. This outfit is augmented out of doors in ritual processions with a black cape (overcloak) embroidered on the back with the symbol of Xvim, black gloves, and a black miter set with two green gems to represent the eyes of Xvim.

Turn Undead: C: Yes, if neutral; SP: Yes; Cru: No

CLERGY: Clerics, specialty priests, crusaders
POWER: All nonweapon proficiency.

Holy Days/Important Ceremonies: There are as yet no known calendar-related festivals in the church of Xvim, though some temples celebrate his Coming, albeit on different days. (Some decree is expected to fix a firm date for this in the near future.) Xvim expects his priests to pray to him whenever they take a life in his name (even if the heat of battle or flight continues) and to bow down to him in prayer morning and evening, preferably in front of a high altar.

High rituals involve horrific sacrifices of intelligent creatures and depraved gladiatorial combats (observed by the assembled priests) between goaded and starved beasts and desperate unarmed captives, conducted amid fragile glass items that can be shattered to yield weapons that harm both the wielder and targets. The church is also rumored to conduct chanting dances wherein priests work themselves into frenzies and then attack slaves and lesser priests wildly but barehanded, kicking and fighting until at least one combatant falls bleeding (whereupon bells are struck to end the strife and the ritual). In this young faith, rituals are still developing and changing quickly.

Major Centers of Worship: The supreme head of the church of Xvim is High Tyrannar Fzoul Chembryl, who, assisted by Ruinlord Xana the Once-Martyred, rules in the name of the Godson from the Heart of the Hand, a subterranean temple beneath the remnants of Zhentil Keep. Several temples in Thay are growing rapidly in power, but Fzoul’s abject loyalty, brilliant schemes, authlim spies, and beholder allies have kept him at the pinnacle of the faith of the New Darkness, and continue to do so. Xvim ensures Fzoul’s loyalty by possessing him at regular intervals to thoroughly explore his thoughts and memories—and highly values his cunning experience with religious infighting and conducting intrigues.

Affiliated Orders: The Church of Darkness has only one affiliated knightly order, the Brothers of the Black Fist, a still-forming order to which the crusaders of the faith belong and which commands fighters attracted to the discipline and decisive leadership of Xvim’s forces. With Fzoul Chembryl as its High Tyrannar, the Church of Darkness is also likely to develop intimate ties to the Zhentarim if it is not so allied already.

Priestly Vestments: Ritual vestments for an authlim are a blackened metal skullcap, wand a black amice (overmantle) with thin, bright green piping or braidwork wound around a long, black casquillo with green maniples attached to its sleeves, so they flash green out of the black garb when the priest gestures. The garb is completed by a green ecclesiastical stole embroidered with the symbol of Xvim. Ritual garments for rank and file priests include a green surplus adsorbed on the breast with the symbol of Xvim worn over a plain black casquillo. This outfit is augmented out of doors in ritual processions with a black cape (overcloak) embroidered on the back with the symbol of Xvim, black gloves, and a black miter set with two green gems to represent the eyes of Xvim.

Adventuring Garb: The adventuring priest of Xvim dresses like any armored priest, favoring black armor with green accessories. Everyday wear is black (often black robes) with green piping as trim, or with gloves, belts or sashes, collars, and pouches of a startlingly bright emerald hue. Authlims wear spiked and imposing black battle armor and snort black warhorses beneath their garb.

Ritual Vestments: Ritual vestments for an authlim are a blackened metal skullcap, wand a black amice (overmantle) with thin, bright green piping or braidwork wound around a long, black casquillo with green maniples attached to its sleeves, so they flash green out of the black garb when the priest gestures. The garb is completed by a green ecclesiastical stole embroidered with the symbol of Xvim. Ritual garments for rank and file priests include a green surplus adsorbed on the breast with the symbol of Xvim worn over a plain black casquillo. This outfit is augmented out of doors in ritual processions with a black cape (overcloak) embroidered on the back with the symbol of Xvim, black gloves, and a black miter set with two green gems to represent the eyes of Xvim.

Specialty Priests (Authlims)

REQUIREMENTS: Strength 12, Wisdom 10
PRIME REQ: Strength, Wisdom
ALIGNMENT: LE
WEAPONS: All nonweapon proficiency.
ARMOR: All missle bludgeoning (wholly Type B) weapons and javelins
MAJOR SPHERES: All, combat, divination, elemental, guardian, necromancy, summoning, thought, war
MINOR SPHERES: Creation, healing (reversed forms only), law, sun (reversed forms only)
**Xvimlar Spells**

Iyachtu Xvim learned how to grant a great many of the spells his father was capable of granting to his followers while in his father’s service. Dungeon Masters may wish to allow any or all of the spells exclusive to the church of Bane to be used also by the church of Iyachtu Xvim. The battle tide spell detailed below is a spell brought to the knowledge of the church by Fzoul Chembryl when he joined Xvim’s faith.

**2nd Level**

**Mace of Xvim (Evocation)**

*Sphere:* Combat

*Range:* 0

*Components:* V, S, M

*Duration:* 5 rounds

* Casting Time:* 5

*Area of Effect:* Special

* Saving Throw:* Special

This spell conjures up a short-lived glowing mace in the caster’s hand that strikes with a +3 attack bonus, deals 1d12+2 points damage at a strike, and forces all struck items to succeed at an item saving throw vs. crushing blow or shatter. The mace vanishes if it leaves the possession of the caster and cannot be wielded by any other being. All magical items and enchanted substances or surfaces hearing a dweomer get an +4 bonus to their saving throws against the battering power of the mace. Any item that succeeds at its saving throw once against a particular mace of Xvim need not do so again even if struck repeatedly.

The mace has a reach of 5 feet but is almost weightless; casters of any size and strength can easily wield it. It appears as a black, spiked, knob-headed, one-piece rod surrounded by a dim, flickering, blue radiance.

The material component of this spell is an iron or steel nail, sliver, or fragment.

**4th Level**

**Reaving Blades** *(Evocation, Necromancy)*

*Sphere:* Combat

*Range:* 10 yards/level

*Components:* V, S, M

*Duration:* 2 rounds

* Casting Time:* 7

*Area of Effect:* Special

* Saving Throw:* None

This spell creates two whirling black blades of force that spin end over end as they fly through the air at MV Fl 18 (B) to strike at whatever targets the caster wills them to—either two separate beings or a single foe. The blades of force vanish at the end of the second round and do no damage to inanimate objects, but each one silently slices twice during a round at undead and living things. The reaving blades strike with the caster’s THAC0, but with +6 attack bonus, and deal 2d12 points of damage on a successful strike. *Reaving blades* does no damage to items worn or carried by attacked beings, though fragile items could well be harmed if dropped by a strick target.

The material components of this spell are two raven’s feathers and a fragment of an entire bladed weapon.

**5th Level**

**Battle tide** *(Alteration)*

*Sphere:* Combat

*Range:* 0

*Components:* V, S, M

*Duration:* 6 rounds

* Casting Time:* 8

*Area of Effect:* 20-foot radius

* Saving Throw:* Special

This spell slows all beings within a 20-foot spherical radius centered on the caster except the caster. Affected beings move and attack at half-speed. (The spell affects beings within the radius of effect at the time of casting, not creatures who later come within range of the caster during the duration of the spell.) Beings affected by the spell remain slowed even if they move beyond the original area of effect of the spell.

The magic transfers the energy it steals from its victims to the caster, who is hasted for the spell duration without any of the aging effects of a haste spell. The caster moves at double his or her normal movement rate and makes physical attacks twice as fast (that is, a being who attacks once per round would attack twice—first in the round and then last). *Battle tide* does not allow spellcasting to be hastened.

All beings within range of the caster are allowed to make saving throws vs. spell once a round to avoid, or instantly break free of, the battle tide. The spell ends entirely when the last victim escapes its effects or at the end of its duration. On the first round, the saving throw to avoid battle tide’s effects is made at a -6 penalty; on the second, at a -5 penalty; on the third, at a -4 penalty, and so on.

The material component of this spell is a piece of cobweb, human hair, or silk thread as long as the caster’s hand.

**Kelemvor**

*(Lord of the Dead, Judge of the Damned)*

**Master of the Crystal Spire**

<table>
<thead>
<tr>
<th>PORTFOLIO:</th>
<th>Death, the dead</th>
</tr>
</thead>
<tbody>
<tr>
<td>ALIASES:</td>
<td>None</td>
</tr>
<tr>
<td>DOMAINNAME:</td>
<td>Oinos/Crystal Spire</td>
</tr>
<tr>
<td>SUPERIOR:</td>
<td>None</td>
</tr>
<tr>
<td>ALLIES:</td>
<td>Mystra, Jergal</td>
</tr>
<tr>
<td>FOES:</td>
<td>Cyric, Talona, Velsharoon</td>
</tr>
<tr>
<td>SYMBOL:</td>
<td>An upright, bone-colored skeletal arm holding the golden scales of justice balanced evenly in its fist against a steel-gray field</td>
</tr>
<tr>
<td>WOR. ALIGN.:</td>
<td>Any</td>
</tr>
</tbody>
</table>
Kelemvor (KELL-ehm-vor), a former associate of Midnight, Cyric, and Adon during the events of the Godwar, inherited the portfolio of the god of the dead when Cyric lost those responsibilities following the Cyrmishad debacle. The first official act of the newly created god of the dead was to turn Cyric’s Bone Castle into a gleaming tower of crystal, a symbol that this particular god of the dead would hide nothing from his subjects. He intends to impart justice among the dead in an even-handed and fair manner.

Kelemvor is kind, just, forthright, and earnest, though stern at times. He is not terribly smart, but a powerful arcanum tends to try to solve what he perceives as his immediate problems with direct action. Though he means well, he does not always see the difficulties down the road caused by short-term solutions.

Kelemvor has an unexpected ally, at least in terms of traditional godly alliances. He and Mystra, formerly the human Midnight, remain close. They were in love during their mortal lives, but whether this romance has kindled during their godly tenure is a matter they have thus far kept private.

Cyric, who lost his death portfolio to Kelemvor, is Kelemvor’s bitter enemy. Cyric views Kelemvor as someone who pointedly and maliciously set out to steal a part of Cyric’s rightful power. One traditional foe of the Faerunian god of the dead, Lathander, has not declared against Kelemvor, but is waiting to see if his actions live up to his promises.

Kelemvor’s Avatar (Fighter 33, Cleric 25, Mage 18)

Kelemvor walks Faerun quietly and unassumingly when he comes to it. Since Kelemvor was until recently a mortal human warrior, he appears much as he did in life, as a square-jawed fighter with piercing green eyes in a dark, tanned face. He has a wild mane of black hair with a few streaks of gray in it and is clad in chain mail and dark leather. He always wears a wide belt bearing a large, cabochon-cut cat’s-eye jewel at its front, but it appears to have no magical powers. He can draw from any sphere or school for his spells, but casts necromantic spells and necromancy school spells at triple effect in all respects and with a -3 penalty to any applicable saving throws by the victims of such spells. Kelemvor will not create any sentient undead creatures, though he has no compunctions about using such to his own ends before dispatching them to a final judgment.

Kelemvor commands all nonintelligent undead he can see at a -6 penalty. He can see in any sort of darkness as with normal sight; this power is not disrupted by light or heat as infravision is.

Other Manifestations

Kelemvor prefers to send a translucent image of a floating skull enfused by a hand and surrounded by the flapping tatters of the rest of a diaphanous gray robe. This image is accompanied by the mournful whistle of winds. If necessary, a real wind can accompany this image, and a tangible skeletal arm can reach out from it to point, handle items, carry beings, or attack. The arm possesses a Strength of 24 and can chill touch as the 1st-level wizard spell, as if cast by an 18th-level mage. The image can speak with the voice of the god, though Kelemvor prefers not to speak aloud, or it can speak directly into the minds of beings who are present. This shrouded skull can drift about at MV Fl 21 (A), dispel (permanently disrupt with no saving throw) all undead within 90 feet, or animate dead all corpses within the same range to command them or turn their control over to a mortal, usually one of his priests. Commands given by Kelemvor to the animated dead cannot be broken by any mortal.

Kelemvor also indicates his favor or disfavor or sends aid through the presence or actions of the demipower Jergal, a few einheriar (whom he transforms into minor deaths when his senior specialty priests summon them) and watchghosts, but never any evil or corporeal undead.

The Church

CLERGY: Clerics, specialty priests
CLERGY’S ALIGN.: LG, NG, LN, N, LE, NE (LE and NE only allowed provisionally in the case of converted Myrkylites, who must change to a neutral alignment within three years in the church or leave for another faith)

TURN UNDEAD: C: Yes, SP: Yes
COMM. UNDEAD: C: Yes, SP: Yes

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

Those who see death as a necessary part of the cycle of life, not something grisly and abhorrent in itself, are the favored followers of Kelemvor. They tend to be humans who derive personal comfort in seeing that disorders do not attend death and to be both sensitive and practical. Gravediggers, mourners, embalmers, monument carvers and stonecarvers who work in graveyards all give their respects to Kelemvor, along with the relatives of the recently deceased and Kelemvor’s clergy. In addition, the majority of the temples of Cyric that used to be temples of Myrkul have now switched their ways and allegiance to Kelemvor and are learning to follow him with as much fervor as they did Myrkul and Cyric (their name for Cyric) in turn. These old-line converts tend to be more evil in nature, but are drifting closer to neutrality as the years pass or leaving Kelemvor and finding other deities more suited to their natures.

The bulk of the death clergy are clerics who comfort the dying, administer last rites, assist in funerals, burials, and the just and orderly setting right of affairs that follow, place warning marks of plaque and other diseases, and ensure that the work among the dead ceases when death has attended. The re-mainder of the death clergy are the specialty priests, who Kelemvor has blessed with unique foresight and applied wisdom that enables them to anticipate where death will occur and so direct the other clergy. Most specialty priests are also charged with maintaining discipline within the clergy (quelling clerical attempts to prolong life due to sentimentality) and with fundraising to support the clergy. Most donations to the church are bequests in the form of possessions or lands that must be sold, rented out, or—in the case of profitable farm—worked by the clergy.

Specialty priests of Kelemvor are known as doomguides. The church has not been in existence long enough to develop even an informal consensus about the usage of titles.

Dogma:

Kelemvor is interested in having followers who recognize that death is but a part of life. It is not an end but a beginning, not a punishment but a necessity. There is no deceit in death, nothing concealed, nothing chaotic. Death is an orderly process.

The followers of Kelemvor are not out to spread death and destruction in the Realms. Rather, they seek to help others to die with dignity at their appointed time and no sooner. Just as they do not seek to rush death, they also speak out against those who seek to artificially prolong their lives beyond their natural limits, including such magical creations as liches.

The charge of Kelemvor to his novitiates is this: “Death is but part of life: fear it not, evade it not, and view it not as evil. To fear death delivers you to the hands of those who can bring death down upon you. Die with dignity, neither raging nor seeking to embrace undue death. Do honor to the dead,

AC -6; MV 15; HP 223. THEACO -10; AT 4/2

Dmg 2d4+17 (bastard sword +3, +12 STR, +2 spec. bonus in bastard sword) MR 80%; SZ L (10 feet)

Special Att/Def: Kelemvor wraps himself in a cloak of shadows when he wishes to hide from mortal eyes and observe. This cloak bestows upon him a 90% probability of being invisible while he moves or stands within a shadowy or dark place; it also works similar to a cloak of displacement in that any melee or missile attack may not hit Kelemvor automatically misses what he perceives one being per round within Kelemvor’s sight and causes dead victims to levitate a few inches upward and float in unbreakable stasis for 2 turns when they die. The death sleep end has a range of 150 yards and effects up to 8d10 creatures within a 120-foot cubic area. Kelemvor may select beings within the area of effect to sleep. Death sleep does not bring true death to anyone, but merely a comalike collapse and suspension of all bodily functions lasting for an entire day. Beings in death sleep do not breathe, but suffer no harm from lack of air to internal organs and the likes; their bodies simply cease to function. Such beings cannot be awakened, even with rough handling. Removal of death sleep before a complete day passes requires the application of both dispel magic and remove curse. The nature of this magic is such that a being casting one of the needed spells is made aware of the necessity of the other.

Kelemvor is immune to all necromancy and necromantic spells, spell-like effects, and abilities. He commands all nonintelligent undead he can see at will and destroys them at will. He destroys all sentient undead he touches unless they make a successful saving throw vs. death magic at a -6 penalty.
for their strivings in life brought Faerûn to where it is now, an to forget them is to forget also where we are now—and why.\*\*

The church of Kelemvor believes that seeking out those who are near death is their great duty, for it is the will of Kelemvor that no human (and if possible, no sentient being) die a natural death in all Faerûn without one of his priests at their side. Kelemvor assigns the essence of the dead their proper place in the ongoing cycle of existence, and it must be emphasized to all that he is the Great Guide, leading all folk into their next life. Death is not a final ending, but the next step in a wondrous, ongoing journey. Let no one die not knowing that Kelemvor awaits them and that he is not to be feared. As his believers believe, "To die is to live."

Day-to-Day Activities: Priests of Kelemvor comfort the dying and provide burials for those who die alone. They administer last rites to the dying and help the living left behind to better understand the natural and inevitable process of death and dying. When people die alone without a will, known heirs, or business partners, their goods are taken by the church to fund its ongoing ministry to the dying. This does not, by any means, mean that death clergy will ever take goods from a grave for their own benefit. When plagues, hordes, or great monsters run amok, they must be fought by the death clergy, for it is not right that many die before their due time. When marauding dragons or other monstrous predators become problems, the death clergy should try to interest adventuring bands in slaying the problems—failing that, they must deal with the problems themselves. In cases of great pestilence, ravaging disease, or mutational death, where death would be a mercy, it is the office of the priests of Kelemvor—and only the priests of Kelemvor—to bring death, as swiftly and painlessly as possible.

Undeath is an affront to Kelemvor. Undead creatures are to be destroyed or given true death whenever they are met with, and even sought out and hunted down for that holy purpose. Priests of Kelemvor are free to hire or take as companions folk of other faiths to assist them in this purpose, for the great sin of undeath must be stamped out by whatever means possible.

Though members of the clergy command the undead, these commands usually can be boiled down to “Go back to your graves and sleep there forever” except in times of dire need. Kelemvor has made no official statement to single out good-aligned undead creatures as an exception to his policy, though specific temples and individuals often take only lenient action against or ignore such creatures in the field, preferring to concentrate their efforts on those creatures of obvious malevolent intent or who are likely to quickly multiply.

All priests of Kelemvor may be called to a holy mission by their god or their senior clergy and pursue a more active and adventurous life. Such priests defend death clergy members and holdings when need be and bring death to others when it is necessary. For example, a Kelemvorite specialty priest assigned a holy mission may be sent to lead an adventuring party to stop the spread of disease or kill beings seeking to disrupt natural cycles—such as mages who seek to create huge armies of undead or develop necromantic spells that can slay others and transform them inescapably into undead creatures under their control. Death clergy sent to slay predators or to go into dangerous country to comfort the dying are often issued scrolls of offensive spells or magical items of battle power gleaned from the goods of those who died alone.

Holy Days/Important Ceremonies: Most folk experience the rituals of the death clergy in a personal way: As someone dies, a priest or priests of Kelemvor performs the Passing, a simple ceremony of last rites that is a chant of comfort calling on Kelemvor to be alert for the coming essence of this person, who has enriched life in Faerûn in his or her own way and earned this salute. The Lament for the Fallen is a larger ceremony of this sort sung over a battlefield, ruined village or fortress, or other site where many folk have recently died.

Clergy of the god also lead a daily morning ceremony over graves, the Remembrance, and a ritual that begins after nightfall, the Daeum. The Remembrance is a rite of remembrance and song by relatives of the dead. The Daeum, or Thanks to the Guide (Kelemvor), is a celebration of the strength and purpose of the Great Guide and his church and is attended only by faithful followers of the god. It is at the close of this ceremony that the goods of the dead are distributed to the assembled faithful and any favors of the god or holy missions are dispensed through manifestations of the order’s charity. Clergy of the god also lead a daily morning ceremony over graves, the Remembrance, and a ritual that begins after nightfall, the Daeum. The Remembrance is a rite of remembrance and song by relatives of the dead. The Daeum, or Thanks to the Guide (Kelemvor), is a celebration of the strength and purpose of the Great Guide and his church and is attended only by faithful followers of the god. It is at the close of this ceremony that the goods of the dead are distributed to the assembled faithful and any favors of the god or holy missions are dispensed through manifestations of the order’s charity.

The two great calendar-related holy days of the Church of Kelemvor are Shieldmeet and the Feast of the Moon. During both of these days, priests of the Lord of the Dead tell tales of the Deeds of the Dead so that the greatness and importance of the ancestors of those alive today will never be forgotten. They also call back from the dead heroes who are needed in the land again (in the opinion of mortal supplicants whom Kelemvor agrees with). During both of these solemn high holy days, any priest of Kelemvor who casts speak with dead can talk freely with the departed for as long as desired and hold conversations, not merely put questions to them for which the answer will be a bare “yes” or “no.”

Major Centers of Worship: The only major center of Kelemvorite worship thus far is the Tower of Skulls in Ormâth, an abbey built as a ziggurat whose walls are carved with a stone facing in the shape of staring human skulls. Its spiral ways are lined by mysterious guardian creatures that resemble will o’ wisps. The resident clergy, commanded by the High Lord Doom Bezuraghthan Indraeyan, can muster a capable army of battle-hardened clerics wielding magical items and items to defend the abbey. Vast cellars reaching down to an underground river for water and into caverns in which edible fungi are grown underlie the Tower. The priests make potent amber wine and various perfumes, unguents, and potions for sale from the fungi they raise.

Affiliated Orders: Thus far the church of Kelemvor has no affiliated military or knightly orders. All grave diggers, embalmers, and other cemetery workers and crafters who work for the church of Kelemvor and are not themselves clergy belong to the Most Solemn Order of the Silent Shroud, a society whose rolls are kept by the church and whose members know each other as true members of the order by certain secret signs. They report any signs of undead activity or desecration in graveyards tended by Kelemvorites immediately to the church. The Kelemvorite church is seriously considering sponsoring a holy order of crusaders and paladins to target undead creatures of fearsome prowess who tax the resources of the clergy of the nascent church. A tentative name for this group would be the Knights of Eternal Ritual, but church scholars are discussing other names that would be more indicative of the order’s duties.

Priestly Vestments: Clerics of Kelemvor usually wear smoky gray robes and cowled cloaks. Specialty priests can readily be identified by their silver chanting gray domino masks entrusted to their use by the church that enable them to detect undead (as the 1st-level wizard spell) and see with infravision up to 60 feet in darkness. Adventuring priests dress functionally, wearing whatever armor and clothing is practical. They are required to display the symbol of their deity prominently. Often it is worn on the left breast over the heart or is woven into a cloak.

Specialty Priests (Doomguides)

Requirements:

- Constitution 12, Wisdom 14
- Same as clerics
- Constitution, Wisdom
- Creation, divination, elemental, guardian, travelers

Prime Req.: Constitution, Wisdom

Alignment: LN, NE (NE only allowed provisionally in the case of converted Myrkylites, who must change to LN within three years or leave for another faith)

Weapons: All bludgeoning and piercing weapons (Type B, Type P, and Type P/B), sickles, and scythes, but no swords or other slashing weapons

Armor: All armor types up to and including chain mail; no shields

Major Spheres: All, astral, charm, combat, healing, law, necromantic, summoning, time, wards

Minor Spheres: Creation, divination, elemental, guardian, travelers

Specialty Magic Items: Same as clerics

Requi. Props.: None

Bonuses Props.: Modern languages (pick two)

Major Proficiencies:

- Doogmades 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 of necromancers from the Complete Book of Necromancers.)

- Necrology: Doomguides are well versed in necrology, the lore of undead creatures. When checking their necrology knowledge, doomguides make an ability check against their Wisdom score. Their knowledge may be used to help determine the probable lairs, dining habits, and history of such creatures (no ability check needed). Whenever a doomguide confronts an undead creature, she or he may be able to specifically identify the creature (discerning between a ghost and a common ghoul, for in-
stance) with a successful ability check. In addition, provided the doomguide makes another successful ability check, she or he recalls the deceased spirit and makes an ability check against their Wisdom score minus three. Doomguides learn about the cosmology and organization of the Outer Planes and how this specifically relates to the Realms, focusing primarily on the ultimate destination of spirits after death. In addition, doomguides learn about the dangerous behavior of the creatures inhabiting the nether regions, including such fiends as tanar’ri and baatezu. With a successful ability check to the modified Wisdom score, netherworld knowledge can reveal the specific weaknesses and natural immunities of beings from the Outer Planes. Netherworld knowledge can also be used to classify the exact type of extraplanar creature encountered with a successful ability check.

- Doomguides can affect triple the number of zombies and skeletons when commanding or destroying undead.
- Doomguides gain a +1 on their saving throws vs. death magic.
- Doomguides are able to feign death once per day (as the 3rd-level priest spell, but affecting only themselves).
- At 5th level, a doomguide gains a second chance at turning undead if the previous attempt failed. This second attempt is as a priest two levels lower than the first attempt was.
- At 5th level, doomguides are able to cast chilling scythe (as the 2nd-level priest spell) once per day.
- At 7th level, doomguides are partially shielded from life-energy draining attacks caused by monsters with connections to the Negative Material Plane or certain spells and weapons with similar effects. Doomguides receive a saving throw vs. death magic against such attacks (to which they may apply their +1 bonus). If the saving throw is successful, a doomguide takes only physical damage from the attack. All level-draining or ability-score draining damage is negated. Undead creatures making such an attack suffer 2d6 points of damage when a doomguide succeeds at his or her saving throw. If the saving throw is failed, a doomguide suffers the normal damage.
- At 9th level, doomguides are able to summon a Bloodstone’ spectral steed (as the 6th-level wizard spell) once per day.
- At 10th level, doomguides can summon a minor death to fight for them. A minor death appears as a skeleton wearing a robe and wielding a scythe. A minor death can be summoned once per tenday. The summoned minor death fights obediently for 10 rounds (1 turn) or until the fight is over, whichever comes first, and then disappears. If the minor death disappears before killing its opponent, another minor death cannot be summoned until the doomguide burns special incense (costing 1,000 gp or more) on a consecrated altar in a temple to Kelemvor. Characters slain by a minor death can be raised again.

**Minor Death (1):**THACO 1; #AT 1; Dmg 2d8 (scythe); AC -4; HD 8; hp 33; MV 18; SA THAC0 of 1 and automatic initiative roll of 1; SD Cannot be disarmed; immune to cold, fire, poison, and electricity damage, sleep spells, and all enchantment/charm spells (as if an undead creature); cannot be turned; SZ M (6 feet); INT average (10); AL N; ML fearless (20); XP 5,000.

- At 16th level, a doomguide who casts resurrection or raise dead boosts the recipient’s resurrection survival score by 10%. (If cannot, however, exceed 99%.) Furthermore, the doomguide only ages one year, not three, when casting the resurrection spell.

**Kelemvorite Spells**

### 2nd Level

**Chilling Scythe** (Evocation, Necromancy)
- **Sphere:** Combat, Necromantic
- **Range:** 0
- **Components:** V, S, M
- **Duration:** 1 round/level
- **Casting Tune:** 5
- **Area of Effect:** One scythe
- **Saving Throw:** None

This spell creates an oversized but weightless scythe that can be wielded by any living creature either as a tool or as weapon. The scythe appears in the hands of the spellcaster, but may be given to another to be wielded. The scythe is a two-handed, 7-foot-long device that is a +2 enchanted weapon, dealing 2d4+2 points of piercing and slashing (Type P/S) physical damage (1d8+2 vs. L-sized or larger creatures) plus chilling for a further 1d4 points of damage (no saving throw). This chilling damage is caused by draining of life force, not by cold; however, the damage is not permanent as most types of life-force drain are, and it can be healed as normal. A chilling scythe has a speed factor of 3. Its dowses enables its wielder to use it with no pro- niciency penalties.

If a chilling scythe even touches an undead creature it deals the undead being 4d6 points of damage and hurls it helplessly 20 feet away from the scythe. The undead creature cannot advance again until the next round even if this repulsion is brought up short by the creature impacting a barrier before the full distance is traversed.

The material component for this spell is a fragment of bone.

### 3rd Level

**Dead March** (Alteration, Necromancy)
- **Sphere:** Necromantic
- **Range:** 5 yards/level
- **Components:** V, S, M
- **Duration:** 1 hour/level
- **Casting Time:** 7
- **Area of Effect:** 10 corpses or body parts
- **Saving Throw:** None

This spell animates multiple corpses or body parts without making them undead. Up to 10 once-living objects per level of the caster can be raised from the dead. The caster can redirect them at any time by concentrating, so as to allow them to follow a winding road or simply to change direction. The spell is not ended, nor contact lost, if the caster engages in other spellcasting. The spell works underwater, so that the animated army of the dead can march down into a river, across its bed, and up the far bank. The magic is not broken by long falls; an animated band that marches over a cliff continues on its way at the bottom.

The animated corpses can be dressed in uniforms to deceive observers or be used as light transport by strapping pouches or weapons to them, but the spell cannot keep single items that weigh even a trifle over 200 lbs. aloft, so pack trams of the animated dead are impractical. The spell can be ended before it expires if the caster so wills. At the spell’s end the dead fall abruptly to the ground or sink gently down, as the caster desires. The animated dead have no sentience or hostile intent and cannot be affected by magic intended to affect or control undead, neither can they be turned.

The material components for this spell are a miniature or full-size drum stick or a chicken leg bone and a thread.

### 4th Level

**Deny Death** (Alteration, Necromancy)
- **Sphere:** Necromantic
- **Range:** 30 yards
- **Components:** V, S
- **Duration:** 1 hour/level
- **Casting Tune:** 8
- **Area of Effect:** One creature
- **Saving Throw:** None

This spell places willing or senseless beings who have suffered injury within the previous turn into a sort of suspended animation. It does not work on hostile beings who are still conscious or who are under the effect of a magical or psionic charm or sleep effect. This suspended sleep prevents further loss of blood, vital fluids, and hit points and prevents foreign substances and poisons that are propelled through the body by the natural actions of breathing, blood pumping, or digestion from dispersing any further in the body. It can therefore serve to keep poisoned or sorely wounded beings alive for the spell duration.

Deny death also protects its recipient against additional damage from nonmagical attacks or handling. This allows, for example, the caster to drag a sorely injured companion over rough ground without causing further harm. The caster can end the effect instantly at will regardless of how much distance separates him or her from the affected being. Recipients of deny death cannot rouse themselves, nor are they awakened by attacks upon them.
Kossuth
(The Lord of Flames, the Firelord, the Tyrant Among Fire, Tyrant Among Fire Elementals)

Greater Power of the Elemental Plane of Fire, N

**Portfolio:** Elemental fire, fire elementalists, purification through fire

**Aliases:** None

**Domain Name:** Elemental Plane of Fire/The Crimson Pillar

**Superior:** None

**Allies:** Amazmor (now dead), Flandal Steelskins, Iyachtu Xvim, Moradin, Surtr

**Foes:** Istishia

**Symbol:** A springing flame or a flaming orb

**Wor. Align.:** Any

Kossuth (Koh-SOOTH), spoken like a whispering flame, is the patron of all fire elementals as well as any who view fire as a purifying and revitalizing force. He is normally depicted as a huge pillar of flame boiling skyward. He represents the burning away of the old to make way for the new with the cognizance that the way to change is harsh and measured. He is the fire in the hearth which appears comforting but which may turn on its owner at any time and burn the house down. He is the mystery of fire, the unknowable secret that speaks inspiration to smiths and death to crazed people who burn things and people for pleasure.

Like all the elemental lords, Kossuth seems to hold little affection toward his followers on Abeir-Toril. His reactions seem calculated in end result, if alien in logic; he moves toward a certain end, but has not shared toward his followers on Abeir-Toril. His reactions seem calculated in whatever end result his flaming fist attacks, Kossuth can also send out a blazing wave of heat, inflicting 10d4 points of damage to all creatures within 120 feet; a successful saving throw vs. breath weapon reduces this damage by half. Those who gaze directly upon Kossuth must make a successful saving throw vs. spell at a -2 penalty each round they do so or be subject to the effects of a fire charm spell.

Kossuth cannot cross bodies of water or nonflammable liquids wider than he is (20 feet). Kossuth can leave a field of battle or the Prime Material Plane at any time by spending two rounds merging with a large fire.

**Other Manifestations**

Kossuth has manifested sporadically in the Realms, but much more frequently than the other elemental lords. Any significant blaze is viewed as a manifestation of the Firelord by his faithful. The followers of the Tyrant Among Fire report seeing their lord amongst the flames of every burning building. Needless to say, this has done little to endear them to the residents of such buildings. (More times than not, the presence of any follower of Kossuth near a burning building reveals the source of the blaze.) Kossuth sometimes sends servant creatures from the Elemental Plane of Fire such as fire elementals, salamanders, fire snakes, efreet, fire bats, smoke and magma paraelementals, and azers to do his bidding or aid followers. Starting a fire successfully is always seen as a sign of Kossuth’s favor, as it is successfully forging a piece of smithwork.

**The Church**

**CLERGY:** Specialty priests, crusaders, monks, shamans

**CLERGY’S ALIGN.:** LG, NG, LN, N, LE, NE

**TURN UNDEAD:** SP: No, Cru: No, Mon: No, Sha: Yes, if good

**CMDN. UNDEAD:** SP: No, Cru: No, Mon: No, Sha: Yes, if neutral or evil

All specialty priests, crusaders, monks, and Shamans of Kossuth receive religious training (Faerûnian) as a bonus nonweapon proficiency. Kossuthan priests are strongly encouraged to learn blacksmith, blind-fighting, and brewing in addition to their required proficiencies. All shamans of Kossuth receive elementals as one of their major spheres in addition to their normal spheres of magic.

Before the Time of Troubles, all of the elemental cults had clerics in their ranks. Now, only specialty priests remain. Why Kossuth abruptly decided to convert his clerics to specialty priests is unknown, but the Kossuthan church considers it one of the elements of purity within the faith that those closest to Kossuth are allowed to concentrate on the spells and activities that are of most interest to their lord. Since the Godswar, the Kossuthan church has added several monastic orders and an order of crusaders to the church to fulfill duties in the ranks of the priesthood previously tended to by Kossuthan clerics.

Followers of Kossuth on Abeir-Toril seem to be plotters and schemers intent on cleanly reorganizing the world as it is into their own vision of perfection—through abrupt and violent means if necessary. Of all the elemental cults, Kossuth’s is probably the most dangerous and unpredictable in that individual churches of Kossuth are led by powerful leaders with a rigid priest hierarchy beneath them but no ultimate authority other than Kossuth to report to—and Kossuth does not seem much to care what they do, as long as they honor him. His priests and its members are quick to resort to violence and quick to take offense at the actions of others; the “justice” of a Kossuthan is harsh, quick, and brutally suited to the offense or the crime.

Temples of Kossuth are led by a great many proud, deadly, and determined individuals, all convinced that their way is the way. Strict obedience is required—or rather, demanded—within the church. Those who go against the wishes of the ruling priests frequently find themselves tossed into a nearby river or lake and effectively excommunicated from the church. (Spawning a follower of Kossuth with water is considered an insult.) The priests of Kossuth are organized into two factions: the Tendrils of Flame and the Burning Braziers. The Tendrils are those who promote the various temples across Faerûn, catering to the faithful and preaching the word of Kossuth to the masses. The Tendrils perform most religious ceremonies and see to the observance of rituals and holidays. They hold most of the power in the faith and hurl themselves into regional intertemple and local political fray, generally making themselves famous for infamous near their temples.

The Burning Braziers, also known as the Brazier Brigade by critics of the church, are the adventuring arm of the faith. These frequently embittered priests are often former members of the Tendrils who fell out badly in a political squabble in their former temples. They venture forth out into lands that have not seen the “wisdom of Kossuth,” often leaving burning buildings in their wake. Preaching the word of the Tyrant, they discover new areas.

**Kossuth’s Avatar**

(30 -HD Fire Elemental, Cleric 30, Mage 30)

Kossuth has appeared much more often on the surface of Abeir-Toril than the other elemental lords because he is the only elemental lord to ever have been noted to respond to a summoning ceremony, but even his appearances number fewer than a dozen. Kossuth has appeared upon the prime in response to one of two calls: a truly immense bonfire constructed in his name or the visitation of one of his followers. The Tendrils of Flame and the Burning Braziers. The Tendrils are those who promote the various temples across Faerûn, catering to the faithful and preaching the word of Kossuth to the masses. The Tendrils perform most religious ceremonies and see to the observance of rituals and holidays. They hold most of the power in the faith and hurl themselves into regional intertemple and local political fray, generally making themselves famous for infamous near their temples.

**Special Att/Def:** Kossuth is considered a native of the Prime Material Plane in any crystal sphere he appears in so long as fire can naturally exist in that sphere. This makes him immune to the adverse effects of such spells as anti-magic shell, protection from evil/good, and holy word on creatures from other planes. He also has total immunity to any spell that causes damage by fire (fireball, flame arrow, flame strike, etc.).

Each flaming tendril of Kossuth’s avatar form cuts through all magical or natural resistances to fire, including the fire shield spell. In addition to

**AC:** -4; MV 24; HP 296; THAC0 -9; #AT 2

**Dmg:** 9d8

**Dmg:** 9d8

**Spells P:** 12/11/11/10/9/9/8, W: 7/7/7/7/7/7/7/6/6

**Save:** FTDM 2, RSV 3, FP 4, BW 4, SP 4

**Special Att/Def:** Kossuth is considered a native of the Prime Material Plane in any crystal sphere he appears in so long as fire can naturally exist in that sphere. This makes him immune to the adverse effects of such spells as anti-magic shell, protection from evil/good, and holy word on creatures from other planes. He also has total immunity to any spell that causes damage by fire (fireball, flame arrow, flame strike, etc.).

Each flaming tendril of Kossuth’s avatar form cuts through all magical or natural resistances to fire, including the fire shield spell. In addition to
The faithful must pray to Kossuth each day at sunrise and at highsun before taking their meals, thanking him for the hidden fire of life energy that burns in all things. Other than this daily ceremony, the church observes two personal ceremonies and each templeholds a yearly festival.

The Oath of Firewalking is a solemn oath taken when a novice becomes a priest. The strength of this promise is tested when it is first taken and again when a Kossuthan priest rises in rank by a walk over burning coals. The coals become hotter and the walk longer with each Firewalk. How Kossuth or his senior clergy members know what is in the hearts and minds of those taking the test is unknown, but Kossuthans with doubts or who are secretly against their temple (for instance) are often horribly burned by a Firewalk or die on the coals, while priests who are single-minded in their purity of purpose and loyalty walk unscathed.

The Unity of Fire is the ceremony that Kossuthan specialty priests undergo that allows them, upon reaching a certain level of skill, to call forth fire elements from the Elemental Plane of Fire. The ceremony is preceded by a day of constant chanting and prayer, after which the elemental is summoned. When the elemental answers, it is given a gift of food prepared by the hand of the ritual celebrant and a coffer of worked copper or other precious metal full of coins, gems, and jewelry to carry back to Kossuth with the good wishes of his faithful.

On the birthdate of the Eternal Flame of each temple, that temple holds a festival. The Eternal Flame invites Kossuth high and senior priests from other temples, local and foreign dignitaries, and others whom she or he believes the temple will benefit from by currying favor with. These people are pampered, given special gifts, and courted to become future allies of the Eternal Flame and the temple.

Major Centers of Worship: The Kossuthan church frequently builds its holy shrines near large sources of fire, such as volcanoes, or in hot, arid areas, such as deserts. Most temples and its large temples in cities and countries of substantial size (the better for them to be used and later controlled). The village of Lundeth in the Anauroch desert is a popular destination for the faithful of Kossuth. Of course, the largest temple to Kossuth in Faerûn is the Flaming Brazier in Bezentar in Thay, home to the Red Wizards, who have much respect for the Tyrant Among Fire.

Affiliated Orders: The Kossuthan monastic orders are known as the Disciples of the Phoenix (good-aligned), the Brothers and Sisters of the Pure Flame (neutral-aligned), and the Disciples of the Salamanter (evil-aligned). They are very insular orders who maintain abbeys composed of monks of only one order and who have very rigid traditions of scholarship and martial prowess. Each order has peculiar taboos applying to the behavior of its members that date to the founding of the order.

The crusading military order of Kossuth is the Knights of the Fire Drake. This order’s members guard the holy sites of the faith, lead the faith’s numerous holy campaigns, and provide personal protection to Eternal Flames.

The church of Kossuth also has many affiliations with the Red Wizards of Thay, since many Red Wizards are Kossuthans. A number of zulkirs work with the church and the church with the zulkirs in endless power plays within Thay and in preparation for conquest beyond Thay’s borders.

Priestly Vestments: Those who follow the Tyrant Among Fire dress in light robes of red, crimson, and orange. The use of armor while participating in a ceremony in a shrine or temple is forbidden to all priests except those of the Order of the Fire Drake. The flame of Kossuth is worn as a holy symbol and is usually formed of a ruddy gem (often flamedance) enchanted to glow with another fire that is set into fire. Embroidered on robes of various hues is a popular decoration to ceremonial robes, and the decorations grow more elaborate and expensive with increases in a Kossuthan priest’s rank.

Adventuring Garb: Reds and crimsons are the favored colors of the Braziers, though they wear whatever clothing is appropriate in style to their current location. Priests are allowed to wear up to chain mail and shield in the field, although magical protections are preferred. Most Kossuthans are extremely fond of magical items that do loud, flashy, sudden, and brutal damage, and display them prominently in an offensive posture at the drop of a hat.

Specialty Priests (Firewalkers)

**Requirements:** Constitution 12, Wisdom 12

**Prime Req.:** Constitution, Wisdom

**Alignment:** LN, N, LE

**Weapons:** All bludgeoning (wholly Type B) weapons

**Armor:** All armor types up to and including chain mail and shield

**Major Spheres:** All, Elemental fire, combat, healing, summoning, sun
At 3rd level, firewalkers gain the ability to cast

All firewalkers gain a +2 bonus to saving throws vs. the harmful effects of fire. This bonus can be used to gain high-level wizard spells, every 5th-level spell slot for a 6th-level priest spell slot and every 10th-level spell slot for a 7th-level priest spell slot.

Firewalkers are always able to read and write spells.

At 7th level, firewalkers have the ability to cast burning hands (as the 1st-level wizard spell) once a day.

At 9th level, firewalkers gain the ability to cast

Firewalkers who work together can summon an elemental of greater Hit Dice than they would otherwise be able to do alone. For example, a 9th-level priest could summon a 16-HD elemental. As long as both summoners remain alive, the summoned elemental remains under their control for one round and then relights. Burning flame weapons that enter the area of effect during the same round as the spell are cast have their damage reduced by 1 point per level of the spellcaster.

Lathander (Morninglord)

Greater Power of Elysium, NG

PORTFOLIO: Spring, dawn, birth, renewal, creativity, youth, vitality, self-perfection, athletics

ALLIES: None

DOMAIN NAME: Eronia/Morninglory

SUPERIOR: None

ALLIES: Chauntea, Good, Silvanus, Tymora, Lurue the Unicorn, Tyr, Imlater, Sune, Lilith, Selune, Oghma, Mill, Deneir, Mielikki, Eldath

Foes: Cyr, Talos, Sharko, Moander (now dead), Bane (now dead), Bhaal (now dead), Myrkul (now dead), Ibrandl (now dead)

SYMBOL: A disk of rosy pink hue

WOR. ALIGN.: LG, NG, CG, LN, N, CN

A powerful, exuberant god, Lathander (Lah-THAN-der) is known as the Commander of (Creativity and the Morninglord. When Lathander is depicted, he is most often shown in a form similar to his avatar (see below) or as a mist of glowing, rose-colored swirls with two golden eyes at the center. As the god of beginnings, Lathander traditionally receives prayer from many inhabitants of Faerûn at the start of a journey or endeavor. Lathander’s name is invoked to seal alliances and start new ventures or companies. As a result, the god is very popular among the merchant classes. Though depicted as young, Lathander’s noble bearing and demeanor serve him well among the nobility, who also favor his worship in many places. Because he encourages his clergy to strike out and start new shrines and temples all over Faerûn, Lathander’s broad-based popularity is rounded out by the many peasant folk aided by his clergy.

Lathander has a reputation for being sometimes overly enthusiastic, slightly vain, and given to excesses, all flaws very common among the young. He is also eternally optimistic and doggedly perseverant. His alliance with Chauntea serves them both well, since his interests in birth, nurture, and vibrant life dovetail well with her portfolio. The churches of Chauntea and Lathander have only grown closer since the Time of Troubles, and rumors hold that Lathander has been courting the favor of the Earthmother romantically as well as politically.

Lathander’s Avatar (Fighter 16, Cleric 25)

Lathander appears as a golden-skinned athletic male of exceeding beauty who has just fully entered early manhood. He wears noble robes constructed in the colors of the dawn, carries himself proudly, and dresses in the finest golden plate armor if attending to matters that might turn violent. He has access to all the priestly spheres of magic. Spells he casts from the sun sphere have triple normal effect.

AC -5; MV 15; HP 254; THAC0 -10; #AT 5/2

Dmg 1d+15 or +18 (footman’s mace +3/+6, +9 STR, +2 spec. bonus in footman’s mace)
well as less audacious and more serviceable structures in most towns and cities and dotting all of Faerûn. The main room of a temple faces east and is open to the horizon for an area 10 miles in diameter for up to an hour, whereupon he cannot do this again until two hours have passed. Lathander also automatically dispels all magical darkness that he touches in any way. He can also dispel all magical darkness within 120 yards with a thought. Because of his dominion over the dawn, light-, heat-, and fire-based attacks cannot harm him. Because of his alliance with Chauntea, no plant, sentient plant, or plant-based attack can harm him either.

Other Manifestations

Lathander manifests his power as an intense rosy radiance surrounding the bodies of those he favors. Lathander’s radiance also appears around objects to indicate special qualities about them and at confusing or dangerous junctures to indicate a safe or preferred path. This radiance causes those people it surrounds to be healed of all wounds, purged of any diseases, poisons, foreign objects, afflictions (including lycanthropy, feebled mindedness, insanity, and blindness), magical or psionic compulsions, fear, and curses. The radiance also telekinetically people for short distances to get them out of harm’s way. (They may be lifted out of a trap or out of the reach of enemies.)

The faithful of Lathander who are surrounded by the radiance also receive a brief message of some type from Lathander to guide them. Others may receive similar impressions if Lathander desires. If the radiance appears around a corpse of one of the faith, resurrection survival is automatically successful while the radiance is present.

Finally, Lathander sometimes uses robins, sunpeacocks (animals he favors for their plumage), sunpeacock feathers, butterflies, and aster blossoms as signs of his presence or favor.

The Church

Clergy:

Clerics, specialty priests, crusaders

Clergy’s Align.: LG, NG, CG, LN

Turn Undead: C: Yes, SP: Yes, Cru: No

Command Undead: C: No, SP: No, Cru: No

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

Wealthy and popular, the church of Lathander has opulent temples throughout the North, some of which push back the borders of good taste, as well as less audacious and more serviceable structures in most towns and cities and dotting all of Faerûn. The main room of a temple faces east and is open to the horizon for an area 10 miles in diameter for up to an hour, whereupon the faithful can see the dawn. The high priest or priestess of a shrine or temple is often called a prior or an archpriest. Winning a competition sponsored by Lathanderian churches brings great status in certain circles.

Temples and shrines also sponsor athletic events and competitions where people of all classes and races can strive together in nonhostile competition in wrestling, distance throwing, target archery, running, jumping, horseback riding, and any kind of sport where no one is hurt in the process. Competitions sponsored by Lathanderian churches are for honors in the literary and fine arts. Such competitions are usually for a prize, which may be money, a special item or piece of art, or even a work written about the victor by a famous poet or artist. Winning a competition sponsored by the Lathanderites brings great status in certain circles.

Holy Days/Important Ceremonies:

As may be surmised, most ceremonies of Lathander are held at dawn. Actions taken and contracts agreed to at dawn are considered blessed by the gods. Marriages held at Lathanderian shrines or temples are especially blessed, the idea being that the gods are especially likely to bless a union when it is when the church most often holds such services, even if they are inconvenient for visiting guests. Ceremonies of a solemn, candlelit ceremony called the Lord’s Supper. For those who are to be raised.

The most important ceremonies of worship are the daily prayers to Lathander at dawn, often held outdoors or where the dawn can be seen. This ritual is followed in importance by the twilight devotions. Some temples and shrines also add to these two daily ceremonies an optional prayer and song to Lathander at highsun. To these daily devotions are added special prayers said when offerings are presented at the altar and when prayers are called on Lathander for guidance or aid. These ceremonies are all joyful, but dignified, and usually there is some sort of ritual drinking of well water touched by the dawn. On special occasions, on Midsummer morning, and on the mornings of the vernal and autumnal equinoxes, priests of Lathander perform the Song of Dawn, praising, Lathander with a blend of vocal harmonies and counterharmonies of beautiful complexity.

Major Centers of Worship:

The Spire of the Morning in Waterdeep, home of High Radiance Ghentilira, is the largest and probably most opulent of all Lathander’s temples. The Tower of the Morning in Telpir, run by High Radiance Durneth Seafarer, is the second most prominent of his temples, though much simpler in design than the Spire of the Morning.

Affiliated Orders:

The church of Lathander has a knightly order of paladins, crusaders, and fighters known as the Order of the Astar. Members of this order protect temples and shrines, serve to lead large military groups
Saving Throw: None
Components: V, S
Range: Touch
Area of Effect: One living creature
Casting Time: 4
Duration: 2 + 1d4 rounds
Sphere: Protection

Rosemantle

At 5th level, morninglords are able to cast morningmantle.

PREREQUISITES: None
ARMOR: All armor types up to and including plate mail and shield.
WEAPONS: Same as clerics
ALIGNMENT: NG
MAGICAL ITEMS: Same as clerics

At 3rd level, morninglords are able to cast faerie fire (as the 1st-level priest spell) once a day.

At 9th level, morninglords are able to cast resurrection (as the 1st-level priest spell) once a day.

This spell causes the affected being (who may be the caster) to glow with a soft, faint, rosy radiance. Until the spell expires or is dispelled, the spell recipient moves and functions with the same freedom a ring of free action grants and is temporarily released from any negative modifiers or activity restrictions due to naturally or magically induced pain, nausea, fear, or venom effects. (The effects of venom are suspended by the spell, but not negated or lessened in any way.)

2nd Level

Rosetouch (Alteration)

Sphere: Protection
Range: Touch
Components: V, S
Duration: Permanent
Casting Time: 5
Area of Effect: Object touched
Saving Throw: None

This spell causes the caster’s hands to glow with a bright rose-red radiance. At any time after the spell is cast until the priest casts another spell, loses consciousness, goes to sleep, or dies, the caster can choose to mend any one item. The item cannot be larger in volume than the caster’s body.

The item must be touched by the caster, who must deliberately choose to affect it. The object may have been once living or even be presently living. When used on a living being, rosetouch closes gaping wounds—even over a foreign object—and closes off veins and arteries to prevent further blood loss, but cannot restore lost hit points, life force, or functioning organs, nor knit together severed limbs.

As the item is mended, the rosy glow pulses brightly, surrounds the item, and then fades. At the end of the round in which the rosetouch is bestowed, the item is whole.

This spell is often used to mend broken weapons or tools. Although it cannot restore the dweomer of a broken or expended magical weapon, its physical repair work is permanent and cannot be dispelled. A weapon that has been rosetouched gains no attack or damage bonuses, but counts as a magical weapon for purposes of what can be hit by it for 1 round per level of the caster of this spell.

3rd Level

Sunrise (Evocation, Alteration)

Sphere: Sun
Range: Touch
Components: V, S, M
Duration: 1 + 1d4 rounds or special
Casting Time: 6
Area of Effect: 5-foot-sphere centered on one being
Saving Throw: Special

With this spell, the caster evokes a dazzling sphere of light equal to natural sunlight around himself or a touched being or item. All beings in contact with the sphere lose the use of infravision for 2d4 rounds, which is halved if a saving throw vs. spell is successful.

At any time after the spell is cast until the priest casts another spell, loses consciousness, goes to sleep, or dies, the priest can choose to mend any one item. The item cannot be larger in volume than the caster’s body.

The item must be touched by the caster, who must deliberately choose to affect it. The object may have been once living or even be presently living. When used on a living being, rosetouch closes gaping wounds—even over a foreign object—and closes off veins and arteries to prevent further blood loss, but cannot restore lost hit points, life force, or functioning organs, nor knit together severed limbs.

As the item is mended, the rosy glow pulses brightly, surrounds the item, and then fades. At the end of the round in which the rosetouch is bestowed, the item is whole.

This spell is often used to mend broken weapons or tools. Although it cannot restore the dweomer of a broken or expended magical weapon, its physical repair work is permanent and cannot be dispelled. A weapon that has been rosetouched gains no attack or damage bonuses, but counts as a magical weapon for purposes of what can be hit by it for 1 round per level of the caster of this spell.
4th Level
Boon of Lathander (Conjuration/Summoning)

Sphere: Combat
Range: Touch
Components: V, S
Duration: 6 rounds
Casting Time: 7
Area of Effect: One being
Saving Throw: None

On the two rounds following the round this spell is cast in, the spell recipient receives bonuses of +1 on attack rolls and +1 on all saving throws and is allowed one extra attack per round. The spell recipient glows with a rose-red radiance during this time of augmented ability. This radiance is similar to faerie fire in appearance, but it does not carry with it the benefits that opponents would gain when attacking a creature outlined in faerie fire.

5th Level
Shield of Lathander (Conjuration/Summoning)

Sphere: Guardian
Range: Touch
Components: V, S
Duration: 1 round
Casting Time: 8
Area of Effect: One being
Saving Throw: None

If the recipient of this spell is unwitting or unwilling and engaged in combat, a successful attack roll is necessary to touch that being. The spell’s recipient must be touched within three rounds of the spell being cast or the spell is wasted and lost.

Shield of Lathander protects a single touched creature from all damage due to purely physical means on the round after it is touched. The protected being takes full normal damage from spells and magical item discharges, but the physical component of an enchanted weapon’s attack is negated. For instance, a long sword +2 striking a protected recipient of this spell would inflict only 2 points of damage (due to its magical bonus). Enchanted weapons lacking pluses cause only 1 point of damage.

6th Level
False Dawn (Evocation)

Sphere: Sun
Range: 0
Components: V, S, M
Duration: 1 round/level
Casting Time: 9
Area of Effect: 30-foot-radius sphere
Saving Throw: None

False dawn calls into existence a bright reddish light, as if a sunrise were occurring, within the area of effect. This light is bright enough to read by, dispels magical darkness, and persists for the spell duration despite any attempts to dispel it or to establish magical darkness in the area.

All undead creatures within a false dawn suffer 6d4 points of damage. Undead creatures are not allowed saving throws against this damage, and if it destroys them, their remains instantly crumble and can never again be animated to undeath. Affected undead also act confused (similar to the effects of a confusion spell) on the round after the false dawn appears. These confused undead beings cannot move, launch attacks, or use specific magical powers of their own volition.

All creatures using infravision have it foiled during the false dawn and for 1d4 rounds after it ends or they leave its area.

The caster cannot choose to exempt any creatures within the area of effect from these effects. The spherical area of effect extends below the caster’s ground level and into the air above him or her.

This spell consumes a clear, red- or yellow-hued gemstone or gemstones of not less than 1,000 gp total value that fades away to nothingness in the caster’s hand.

7th Level
Greater Shield of Lathander (Conjuration/Summoning)

Sphere: Guardian
Range: Touch
Components: V, S
Duration: 1 round
Casting Time: 1 round

Area of Effect: One being
Saving Throw: None

If the recipient of this spell is unwitting or unwilling and engaged in combat, a successful attack roll is necessary to touch that being. The spell’s recipient must be touched within three rounds of the spell being cast or the spell is wasted and lost.

Greater shield of Lathander protects a single touched creature from all damage—whether magical, physical, or psionic—on the round after it is touched. The greater shield also suspends the functioning of any magical gear, quest, or other compulsions on the touched being including psionic controls and attacks. Note that protected beings in or placed in damage-taking situations during the round of protection (such as pinned under water, leaping off cliffs, or buried under rockslides or collapsing buildings) are not rendered immune to damage. On the round after the spell expires, they suffer the full normal damage that the situation dictates. Beings can, however, use the round of grace given them by this spell to activate healing or escaping magics.

Leira (Dead)
(Lady of the Mists, Mother of illusionists, the Guardian of Liars, the Mistshadow)

Lesser Power of Limbo, CN

Portfolio: Deception, illusion
Allies: None
Domain Name: Formerly: Limbo/The Courts of Illusion; currently adrift in the Astral Plane
Superior: None
Allies: Mask (but betrayed by him), Azuth
Foes: None
Symbol: A triangular plaque of cloudy, swirling gray mists, point downward
Wor. Align.: Any

Leira (LAIR-yuh), the Lady of the Mists, was the goddess of deception and illusion and the patroness of illusionists and liars. Few people other than illusionists saw profit in misunderstanding and deception, so she had few lay worshipers, though many casual worshipers paid her homage to ward off or placate her before important decisions and judgments were made. Her true appearance was never known, and she was never depicted in (uncensored) religious art. Swirling gray mists—sometimes in a vaguely humanoid form—were always shown to represent her, and her horned altars framed no image above them. She is credited with inventing the language of Ruathlekh, the written tongue of illusionary magic.

Despite a fog of counterclaims and declarations, Leira perished shortly after the Time of Troubles at the hands of Cyric and Mask (in the form of Godtibane). Mask betrayed her to Cyric, and the goddess’s portfolio was subsumed by Cyric. Churches of Leira still operate, and their priests receive spells, but these are granted by Cyric in the guise of Leira, although the Leiran either do not know (most of them) or do not care.

Leira was an enigma since she covered everything she did and said with layers of illusion and falsehood. She was not an actively malicious power, however, and it is known that those few who managed to visit her realm in Limbo uninvited were normally trapped or restrained rather than simply being atomized, as is the practice of most evil or impotent powers. She was apparently content with her small following and had no great and glorious plans or ambitions. On a personal level, she seems to have been a very private power, and the only passing friendship she maintained was with Mask—who treacherously betrayed her to her death at the hands of power-hungry Cyric. She had a formal, cooperative relationship with Azath, patron of spellcasters, and was disliked by Tyr, who pursues justice through truth.

Leira’s Avatar
(Illusionist 30, Mage 22, Cleric 16, Thief 10)

The true appearance of Leira is unknown. Most senior clergy members and holy wrtings say she seldom looked the same way twice, but a recurring figure in accounts of her down the ages was that of a very tall, very thin woman with long smoke-hued hair and robes that exuded mists. Her eyes were said to be black, glistening, and very large—seeming to bore through any mortal and “see all” (or at least make mortals feel that she did). Leira was always a dangerous deity to cross, but her deceptions were essentially capricious, not works of malefic or deliberate attempts to conceal evil. She liked to tantalize, appearing to mortals as beings who attracted them, and because of this often
Leira seemed to prefer a feminine appearance whenever convenient for her purposes. Leira could draw spells from any sphere and from the schools of illusion, alteration, lesser and greater divination, enchantment/charm, and conjuration/summoning. She preferred using illusions, of course, and could not use true seeing.

**Special Att/Def:** Leira was never unknown to attack hand-to-hand, although she certainly could if she so desired. Leira cast all illusion/phantasm spells as if she were double her level. She automatically, unequivocally, and constantly negated all immunity to illusions and other spells caused by high Intelligence or Wisdom ability scores within a 35-foot-radius of her (even the immunities of other deities, although they still received their magic resistance and any applicable saving throws). In addition to casting two spells in a round, if she cast a polychromatic cloak, she had the ability to cast any illusion/phantasm spell once a round even after she ran out of her normal number of spells (given above). The illusions she cast were always perfect, as if the senses, masked one form with another, or attempted to render something invisible.

Leira could fly in any form at MV 24, and she could also assume the form of a mist or cloud of mist that flew or drifted as she wished at up to MV 24. She could fly in any form at MV 24, and she could also assume the form of a cloud of mist that flew or drifted as she wished at up to MV 24. Leira was totally immune to all illusion/phantasms, even those created by other deities. She was also immune to all charm and hold effects of any sort. All attacks against her were made as if she were wearing a cloak of displacement.

**Other Manifestations:**
Leira usually manifested as a grey, smoke-like mist, often accompanied by two piercing black eyes or simply the sensation of being intensely watched, and by a chiming, unearthly, apparent random music that came out of nowhere and seemed unconcerned with anything (such as forming a tune, or even a rhythm). In mists or smoke, Leira could be heard as a disembodied voice, by a chiming, unearthly, apparently random music that came out of nowhere and seemed unconcerned with anything (such as forming a tune, or even a rhythm). In mists or smoke, Leira could be heard as a disembodied voice, by a chiming, unearthly, apparently random music that came out of nowhere and seemed unconcerned with anything (such as forming a tune, or even a rhythm).

**Dogma:** Leirans believe that the Lady can be anything, anywhere, that is not what it seems. They are taught to make folk everywhere doubt what they believe and see in order to restore Holy Mystery to the world. Leirans are to give as well as take, to raise hope as well as dashed hopes. Leirans must never tell the truth when less can do and never use a half-truth when a lie would serve better. They should speak truth whenever possible only to fellow worshipers of Leira.

**Novices in the faith are charged by the whispering mists of the goddess that:** "Leira is never quite what you think she is. Truth is a worthless thing to know and worth even less to speak aloud. Never speak truth when falsehood will suffice. Cherish and further illusions and rumors, for distortion is ever endear us and fleet the world of truth and life alluring. Hiding a thing gives it value by the very act of cloaking."

**Day-to-Day Activities:** Clergy of Leira spread false rumors—and if they can, create illusions—in return for fees. They are charged with the task of making folk everywhere doubt truth by encouraging (and then revealing) false beliefs, setting up hoaxes, and the like. Leirans are masters of disguise and rent or sell costumes and (for stiff fees) apply makeup for everyone who desires it (usually folk in some trouble). They also aid others in deceptions by acting as actors-for-hire, often pretending to be wives, husbands, collection agents, brigands, paramours, escorts, thieves, or even clergy members of rival faiths as they assist some less-than-honest person in working a deceit on others. When not bent on such dark purposes, most Leiran clergy members work on alternative personas or roles they can adopt “out of mask” to work wonders on others enriching and entertaining themselves (though it is a tenet of the church that some people should not be given to be led astray by Leiran hands to make up for the loss.

**Holy Days/Important Ceremonies:** Leirans lie face-down on the ground and pray to the Lady every morning and on every moonlit night. They go walking whenever they encounter fog or mists to chant praises to Leira and peak with the Lady (who is said to sometimes answer as an echoing whisper out of the surrounding mists). They also hold brief ceremonies at altars of Leira (when assigned to a temple) on a daily basis to allow nonbelievers who wish to appease Leira’s caprices to make offerings and to hear and guide the prayers of lay worshipers. In all cases, formal worship of Leira...
consists of kneeling prayers and standing hymns and chants made while fac-
ing her horned altars whose upswep t arms frame only empty air.

The most holy rituals of Leira are the Unmasking, and the Invocation. The Unmasking is performed as purification by novices entering the priest-
hood, priests rising in rank, or priests doing penance for slighting their faith (telling the truth too often, for example). In this ritual, the bare-faced sup-
plicant walks down ranks of priests holding tall lit candles between reflect-
ing pools of water and mirrors. The Invocation is held when the Lady is
called upon directly for guidance, and during this ceremony chanting priests
swing censers to make thick smoke so that She may appear in the heart of its
concealment and speak to them.

Leirans gather for six Conclaves every year at different places and slightly
different times; word of where and when spreads quietly throughout the
priesthood, but it is not revealed to outsiders. It is believed that by holy writ
only truth is spoken at such gatherings and that the clergy members use such
occasions to share information, to allow members to transfer from temple to
temple, and to permit church elders to vote on the most important missions
the faith should undertake.

Major Centers of Worship: The most influential temple in the chaotic,
unorganized, rank-ignoring priesthood of Leira is the Mistkeep in
Presper, which is presided over by Illusionmaster Duldinbold Alarkyn.
This holy house is marked by its Pillars of Smoke (a slang name for it
among Leirans is “the Pipepillars”), and it houses one of the largest and
most valuable collections of magical items in Faerûn—all hidden away
and guarded in various ways. The Mistkeep’s temple
priests use these things of power in careful, subtle ways to sway political
events in the lands around and in expeditions in search of yet more magi-
cal items. They also make and sell masks and vestments to other Leirans,
and the gruff, aging gnome illusionist (now priest) Duldinbold is rumored to
have been personally taught the ways of making enchanted tabards and
masks that can emit powerful battle magic by the Mother of illusionists
herself. Rumor also has it that the state religion of legendary Nimbral is
that of the Lady of the Mists.

Affiliated Orders: The church of Leira has no known affiliated knightly
orders, although on successive tendays it claims to have many (making up
all sorts of grand names for them), to have none, and to control them all.
It is impossible to tell what or who the church of Leira may be allied with
through their barrage of lies, and whether it has any actual (as opposed to
made-up) honorary orders is likewise impossible to discern.

Priestly Vestments: Leiran clergy members all dress alike: in long,
cowled, bottom-fringed robes of russet to ochre, lined and streaked with
green, tied with sashes of the same material, and worn with gloves and dis-
tinctive smooth, silvered glass masks. These masks entirely cover the face,
projecting out below the chin to allow normal breathing, and their wearers
can see normally (if dimly) through them. These silver masks reflect gaze at-
tacks, and although their wearers may still gaze through them and so still
may meet something’s gaze, they give their wearers a +3 bonus to their sav-
ing throws against gaze attacks (or effects). Vampires, who hate mirrors, seek
to slay Leiran priests whenever possible.

Leiran silver masks are tinted: Red is worn in the morning, blue after
highsun, rust at dusk, and gray after the full darkness of night comes. The
most holy rituals call for a mask of the same green hue as the robes.

All clergy are taught to make the silvered masks (a difficult task requiring
much dexterity and patience), and they tend to have several sets (hidden in
well-padded traveling cases) in addition to their everyday set. A wealthy
Leiran cleric will often hire a wizard to cast glasssteel spells on his or her masks
just to be rid of worries about breakage.

A priest caught without a silver mask will wear a gauze headscarf.
Every robe has one sewn into the cowl and another in a concealed inner pocket to
be sure that a supply is always near at hand. Although it is no sin to go
barefaced, Leiran clergy members are usually paranoid about showing their
faces in public when their robes or residency make nonbelievers aware of
their faith and profession. Many a priest of Leira has bathed or entertained
private company while stubbornly still wearing (only) his or her mask!

Adventuring Garb: When traveling, Leiran sometimes adopt alternate
identities and dress as these types of people would, but most often they wear
their ceremonial robes and silver mask. The robes are covered by russet
cloaks with green gemstone-adorned clasps. These cloaks are cloaks of dis-
placement and the “gemstones” are tinted glass shapes that can be slid aside
to reveal a small hiding place where priests typically store gems, magical rings, or vials of sleep gas. This gas is a favorite weapon of
Leiran clergy. It fills a roughly 20-foot-cubic volume in about five rounds if
the stopper is left off the vial, or it can be poured onto a cloth and applied to
a victim’s nose and mouth. In either case, victims exposed to it must make a
successful saving throw vs. poison or fall asleep (as in a sleep spell) every
round they are exposed to it. It disperses or evaporates in 10 minutes after
filling the cubic area of effect or being poured onto the cloth.

Specialty Priests (Mistcallers)

**Requirements:** Dexterity 11, Intelligence 12, Wisdom 14

**Prime Req:** Intelligence, Wisdom

**Alignment:** CN, CE

**Weapons:** All bludgeoning (wholly Type B) weapons

**Armor:** Any. Armor of any type, however, negates all spellcast-
ing ability and the use of spell-like abilities.

**Major Spheres:** All, astral, charm, creation, divination, healing, protec-
tion, summoning, time, weather

**Minor Spheres:** Chaos, combat, elemental, guardian, necromantic

**Magical Items:** Same as clerics, plus all items involving illusions and de-
ceptions usually restricted to wizards, including scrolls with illusion/phantasm spells

**Bonus Prof:** Disguise

**Bonus Spells:**

- Modern languages (pick one), reading/writing (Ruath-lek), ventriloquism
- Gnomes may be mistcallers, though the cultural peer pressure against
gnomes walking such a life path is very strong in their society.
- Mistcallers, starting at 2nd level, may cast illusion/phantasm wizard
school spells in addition to priest spells. Mistcallers cast these as mages of half their actual level. For example, a 3rd-level mist-
caller casts illusion/phantasm school spells as a 1st-level mage and can
only gain those levels of illusion/phantasm school spells that are avail-
able to a 1st-level mage.

Mistcallers may be mistcallers, though the cultural peer pressure against
gnomes walking such a life path is very strong in their society.
- Mistcallers, starting at 2nd level, may cast illusion/phantasm wizard
school spells in addition to priest spells. Mistcallers cast these as mages of half their actual level. For example, a 3rd-level mist-
caller casts illusion/phantasm school spells as a 1st-level mage and can
only gain those levels of illusion/phantasm school spells that are avail-
able to a 1st-level mage.

- Mistcallers may use certain types of wizard spells from scrolls without
using a read magic spell to comprehend them. Spells which are purely illu-
sion/phantasm school spells may be used in this fashion. Any spell that
uses illusion/phantasm magic in conjunction with other magic schools
cannot be cast from a scroll because the mistcaller cannot read it. If a
scroll contains illusion/phantasm spells along with those of other schools,
then only the illusion/phantasm spells may be used by the mistcaller.
- Mistcallers gain a +2 bonus to saving throws vs. illusion/phantasm spells
and spell-like abilities.
- At 3rd level, mistcallers are able to cast impenetrable falsehood (as the
2nd-level priest spell) once a day.
- At 3rd level, mistcallers are able to cast phantasmal force or audible glamer
(as the 1st-level wizard spells) once a day.
- At 5th level, mistcallers are able to cast misdirection (as the 2nd-level
wizard spell) once per day. Mistcallers may cast another misdirection
for every additional five levels in experience they gain beyond 5th.
- At 7th level, mistcallers are able to cast shadow magic (as the 5th-level
wizard spell) once a day.
- At 10th level, mistcallers are able to cast demi-shadow magic (as the 6th-
level wizard spell) and disbelieve (as the 6th-level priest spell) once a day.
- At 13th level, mistcallers are able to cast mislead (as the 6th-level wizard
spell) once per day.
- At 20th level, mistcallers are able to create a permanent illusion (as the
6th-level wizard spell) three times a tenday.
- One spell is completely forbidden to both clerics of Leira and mist-
callers — true seeing or devices that use true seeing. Any priest of Leira who
uses this spell goes irrevocably insane (though the action of a deity may
reverse this state) There is no penalty for casting the reverse f this spell,
false detection.

**Leiran Spells**

**2nd Level Impenetrable Falsehood (Abjuration)**

<table>
<thead>
<tr>
<th>Sphere</th>
<th>Divination</th>
</tr>
</thead>
<tbody>
<tr>
<td>Range</td>
<td>Touch</td>
</tr>
<tr>
<td>Components</td>
<td>V, S</td>
</tr>
<tr>
<td>Duration</td>
<td>12 hours</td>
</tr>
<tr>
<td>Casting Time</td>
<td>5</td>
</tr>
<tr>
<td>Area of Effect</td>
<td>One being</td>
</tr>
<tr>
<td>Saving Throw</td>
<td>None</td>
</tr>
</tbody>
</table>
This spell makes any untruth spoken by the caster or a touched spell recipient seem convincing and hides all untruths from a detect lie spell, similar magics, related spell-like abilities, and even the discernment of specialty priests of Tyr. It also foils ESP and other mind-reading magics or psionic abilities that could reveal a lie, hiding true thoughts behind random ruminations on two or three topics mentally chosen by the caster as the spell is cast (for example, the possible whereabouts of a half-remembered stream that must have been somewhere hereabouts, how soon the next apple crop might be ready, and the name of a particular merchant met years ago in a tavern, and seen from afar down a crowded street just a tenday ago).

4th Level

**Monstrous Illusion** (Illusion/Phantasm, Necromancy)

- **Sphere:** Combat, Necromantic
- **Range:** 0
- **Components:** V, S
- **Duration:** 1 round/level
- **Casting Time:** 2
- **Area of Effect:** The caster
- **Saving Throw:** None

This spell transforms the air around the caster into the shape of any wholly physical Faerûnian creature. It cannot create the shapes of creatures having a dual-planar existence or a fundamental connection to another plane of existence, such as most undead creatures. The monster form chosen must be of a creature that the caster has seen directly somewhere earlier in time, while it was alive and awake, but cannot be a unique being such as the tarrasque or a particular human ruler. The form must also be large enough to encompass the caster.

The illusion monster’s attacks do only half the damage the real monster would, but the illusion also cloaks and shields the caster, who suffers only half the normal damage from attacks made on him or her while within the monstrous illusion. This spell can be ended at any time at will.

5th Level

**Triple Mask** (Illusion/Phantasm, Necromancy)

- **Sphere:** Necromantic, Protection
- **Range:** 0
- **Components:** V, S, M
- **Duration:** 1 round/level
- **Casting Time:** 8
- **Area of Effect:** The caster
- **Saving Throw:** Special

This spell transports the caster’s real body and gear to an extradimensional space and creates three identical, solid images of the caster on the spot where the caster stood. These solid illusions have no intellect and cannot wield or cast magic, but otherwise look and act just like the caster, who controls them all. The images can carry things, speak, and even launch (non-missile) attacks at the caster’s normal THAC0, employing their nonmagical duplicates of whatever gear and weaponry the caster had on his or her person at the time the spell was cast. The images act independently and can travel any distance apart from each other without affecting the operation of the triple mask. This spell is often used by casters who want to be present at a dangerous meeting or journey but somehow remain safe.

The caster must be in contact with/linked to one of the images at the beginning of a round and stay “in” that image until the end of the round; in the meantime, the other two images carry out any instructions they were given at the end of the preceding round. When the round ends, the caster can instantly, silently, and untraceably switch to another image. At the same time, the caster can alter the orders for the other two images. No switch need be made if the caster does not desire to, and the caster can see and hear (but not smell, feel, or taste) through the eyes and ears of all three images at all times.

Images that are destroyed when the caster is not in them do the caster no harm. One image’s destruction does not end the spell or visibly affect the other two images—but if the image the caster is linked to is destroyed, the spell ends, all three images vanish instantly, the caster appears in the location of the destroyed image, and the caster suffers 1 point of damage for each experience level she or he currently possesses.

When this spell is cast, the caster must make a system shock survival roll. If it fails, the caster falls unconscious but takes no other harm, and the spell is wasted without taking effect. When the spell ends normally, the caster returns to the last position of any of the remaining images when the spell expired.

The material components of this spell are three peas.
Special At/Def: Lliira can unleash spells as she spins (up to the normal total of two per round if she makes no physical attacks) and also leave behind a third magic each round. This spell takes effect when a creature (or creatures) of her choice enters the part of the twinkling wave she has cast. The magic will affect only those she desires, avoiding others even if they are accompanying or even touching beings who are Lliira’s deemed targets. If the lights of her wave have faded, these invisible “waving” magics remain for 1 turn in the spot where she set them to strike at the unwary.

Lliira can only place such waiting magics in areas she has directly passed through, and each takes effect only once, discharging itself fully at that time. Each release of such a magic forms Lliira into another shape (typically a little lillend, lamia, or draconic form—but always one of her choosing) for at least 1 round. She retains (and can use all the powers of) such a form for as long as she desires, but retains all of her own powers also—and, of course, her intellect and alignment, whatever the tendencies of the beast whose form she has taken normally are. The goddess usually returns to her dancing human form after at least 1 day. Observations of her transmutations over the years have led to her being cryptically called the Everchanging Goddess in holy writings and caused those not familiar with the secrets of her faith a great deal of confusion. (Most often, they confuse Lliira with Leira.)

Lliira destroys any form of nondivine undead creature with her touch. Her light step or the sparkling trail of her passage while dancing on air acts as a freedom spell (the reverse of imprisonment), wherever she treads. She can convert any form of liquid within a container of some sort (even fountains qualify, but natural ponds, lakes, and the sea do not) into another nonmagical liquid by touching the container. Typically, she uses ability this to change poor ale into fine wine, but she can change wine into soapy water or sour milk as a joke or to get back at someone who has spoken poorly of or to her. Lliira is immune to all spells, abilities, and spell-like effects that cause fear, impede her movement (such as hold spells), or alter her emotions. She casts all charm sphere or enchantment/charm school spells to double effect in all respects and a -2 penalty to saving throws (when saving throws are allowed).

Other Manifestations

Lliira appears as a will-o’-wisp that leaves a sparkling trail and can emit dancing lights at will that it can direct to illuminate certain areas, signal, form symbols or words in the air, and so on. The wisp speaks with Lliira’s voice, has all the properties of a true will-o’-wisp, and can unleash spells just as the avatar of the goddess does. This wisp is almost always flickering and dancing and is often accompanied by a wordless, ululating song. (This sound is the goddess singing; it sounds like a human female voice crooning from afar.)

If Lliira intends to take no active part in events, she may manifest as a sudden dancing radiance about an item or favored person. This light is short-lived and is accompanied by joyous laughter or exultant, wordless singing. The light can convey silent mental messages (as words spoken in the mind) and one priest spell per round to those entering its confines. Spells thus bestowed are either cast upon the being or placed in their minds for their own later use (one time only) and require no material components. Beings who receive such spells to cast need not even be spellcasters to wield them; when they loose the spells, they cast them as a spellcaster of the appropriate type at their own level of experience. The goddess chooses which creatures receive her spells or words—they are not given to just any being who enters her manifested radiance.

Lliira also acts through the appearance or presence of aasmars, courtes, einheriar (all mettime mortal jokers, dancers, revelers, and party folk), fires, lilend, movanic devas, and shieres. More commonly she turns beverages into fine wines and liquors unexpectedly and sends multicolored butterflies, robins, sparrows, bluebirds, rainbows, kittens, puppies, pinto or piebald horses, goats, doves, goats, snapshots, sphinxes, sorcerers, other wildflowers, opals, agates of all sorts, lynx eyes, microcosms, silkstones, rhodochrosites, rosasline, phalenes, star quartzes, tabasheers, tremairs, jasms, fire opals, and diamonds to show her favor and as a sign to inspire her faithful.
The Goddesses of Beauty, Happiness, and Lust: Hanali Celanil, Sune, Yliira, and Sharess...
Day-to-Day Activities: Clergy of Lliira are the most fun holy folk in all of Faerûn to be around. Making everyone have a good time is their profession, and they throw the best parties and are the best priesthood at perceiving the needs of others and governing themselves accordingly. (Some people need intelligent conversation in order to be happy, others need companionship or something else—Lliirans try to see what is needed without being told and to fulfill it.) As a result, joybringers are among the best-loved priests in all Faerûn, even among folk who think their goddess represents empty-headed, frivolous nonsense. Joybringers do their best to see that they do little heart-lifting deeds every day that surprise or aid people. They also ensure that people get a steady stream of jokes from them, so that they do not become bored with their faith. Wise heads among the rich and powerful give these joyful folk choice jobs. Learn what folk find funny, and what lightens their hearts, and in this doing come to know yourself and how best to serve Lliira and all intelligent beings.

Affiliated Orders: The Lliiran faith is the Palace of Holy Festivals in Selgaunt. Here Grand Rapturemother Chlanna Asjros issues the Words of the Goddess as written policy decrees to all Lliirans. She also oversees church investments of titanic size and scope, sending out supportive funds to recognized religious communities of Lliira everywhere. New communities are identified and “certified” to her by the roving specialty priests of the faith, who take care to force false worshipers of the goddess to stop invoking her name without also serving her. Because of the vigilant joydancers who desire only to revel on church funds receive more than one “gift of the goddess” payment.

Priestly Vestments: Ceremonial vestments of Lliira for joybringers of both genders consist of a skin-tight outfit divided into unequal orange, yellow, and red colors. Some red, yellow, and orange fabric is preferred, even if it but sports piping in those colors. Joybringers of either gender, and cosmetics, anklets, bracelets, and delicate chain belts may also be seen; personal variations in dress are permitted and encouraged.

Adventuring Garb: The red, yellow, and orange coloration of the Lliiran faith is continued in the field in armor, overrobes, cloaks, and outdoor clothing as much as possible. When this is not possible, a cloak featuring some red, yellow, and orange fabric is preferred, even if it but sports piping in those colors.

Specialty Priests (Joydancers)

REQUIREMENTS: Wisdom 13, Charisma 13

ALIGNMENT: CG

PRIME REqs: Wisdom, Charisma

WEAPONS: Lasso and net (bludgeoning weapons in extreme circumstances)

ARMOR: Any

MINOR SPHERES: All, animal, charm, creation, elemental, healing, necromantic, protection, sun, travelers, weather

MINOR ITEMS: same as clerics

BONUS PROFs: Dancing, juggling, tightrope walking

SPECIALTY: priests of Lliira may utter a soothing word once per day. The soothing word has two functions. First, it may remove fear or other harmful emotion-affecting magic from all within 20 feet of the priest. The priest has a 50% chance per individual affected to remove the magic, plus 2% per level. Second, the soothing word may add 2 to initial reactions with others. The use of the soothing word is obvious and visible, so if the individual is it being used on are suspicious of magic or are paranoid, it may be interpreted as an attack.

Joydancers are extremely good at unarmed combat of a free-form nature due to their highly toned physiques and good senses of balance. They gain bonuses when engaged in wrestling or “punching”—a type of damage they often inflict with well-placed kicks rather than with their fists. When they make an unarmed attack against an armed opponent, normal initiative is rolled for both combatants, and the usual bonus that the
armed opponent would receive in attacking them under the Weapons in Defense rule is reduced to a +1 attack and damage bonus. (The Weapons in Defense rule is found in the Weapons in Non-Lethal Combat subsection of the Attacking Without Killing section of the PHB. Normally, this rule allows an unarmed character to attack first with a +4 on attack and damage rolls when another character makes an unarmed attack against him or her.)

Unarmed Combat with The Complete Fighter's Handbook, The Complete Priest's Handbook, or the PPH and the DMG: In this system of unarmed combat, joydancers begin play as punching/kicking specialists or wrestling specialists. (They receive a free weapon proficiency which must be used to specialize in one of these nonlethal forms of combat.)

Specializing in these combat forms gives joydancers a +2 bonus to attack rolls (including an additional +1 special to their class), a +1 bonus to damage rolls, and a +1 chart bonus with their unarmed attacks. Joydancers specialized in punching gain one extra attack per round, while joydancers specialized in wrestling gain a +2 bonus to their effective Strength score for purposes of maintaining or breaking holds. The chart bonus allows a character to pick a result on the Punching and Wrestling results chart one higher or one lower than the actual attack roll would dictate.

At 6th, 13th, and 20th levels, joydancers may spend another weapon proficiency to give themselves an additional +1 to attack and damage rolls, and an additional +1 chart bonus.

Unarmed Combat with PLAYER'S OPTION: Combat & Tactics: In this system of unarmed combat, joydancers begin play with extra skill in pummelling/kicking or wrestling. (They receive a free weapon proficiency which must be used to become expert in one of these nonlethal forms of combat.) Whenever possible, they use their feet to pummel if they decide to pursue that form of combat, inflicting the extra damage done by kicking, and they may kick creatures the same size category as themselves or smaller (or prone, sitting, or kneeling opponents of any size) and still inflict this extra damage.

At 1st level, joydancers are considered expert; at 6th level, specializ- ed; at 13th level, a master; and at 20th level, a grand master. The exact benefits are described in more detail in Chapter Five of PLAYER'S OPTION: Combat & Tactics.

• At 3rd level, joydancers are able to cast bliss (as the 2nd-level priest spell) or unseen servant (as the 1st-level wizard spell) once a day.
• At 5th level, joydancers are able to cast hold person (as the 2nd-level priest spell) or sleep (as the 1st-level wizard spell) once a day.
• At 7th level, joydancers are able to cast deadly dance (as the 4th-level priest spell) on themselves or another touched being once a day. They gain the ability to cast another deadly dance once every additional four levels (two at 11th, three at 16th, etc.).
• At 10th level, joydancers are able to cast candle of calm (as the 5th-level priest spell) once a day.
• At 15th level, joydancers are able to generate magical pheromones that mimic the ability of Starella's aphrodisiac (see the Tome of Magic) once a day.

• All of the above abilities for priests of Lliira are revoked if the priest uses a weapon (other than net or lasso) that inflicts damage on another. This penalty exists until the joydancer spends a full day engaged in meditation and absolution followed by a big party that lasts all night.

Lliiran Spells

2nd Level
Bliss (Enchantment/Charm)
Sphere: Charm
Range: 5 yards/level
Components: S
Duration: 4 rounds
Casting Time: 2
Area of Effect: One creature
Saving Throw: Neg.

This spell causes a single being who fails a saving throw vs. spell to be lost in a trance of intense pleasure and happiness, a sensation felt so acutely that the creature fails to notice the rest of the world, approaching danger, or pain. A blissful being wanders aimlessly about, smiling in a dazed fashion and dropping any items it is holding or wielding. Victims of this spell cannot perform any deliberate task, attack, or defend themselves—even if wounded during their blissful state. A creature affected by a bliss spell is immune to other bliss spells for one day plus one hour per point of Constitution it has. The saving throw vs. the spell is made with no bonuses or penalties if the target creature has the same level or Hit Dice as the caster, and at a -1 penalty per every level or Hit Die that the caster has in excess of the target, or a +1 bonus per every level or Hit Die that the target creature possesses above the caster’s level. Blissful beings are not affected by hypnosis or any attempts (magical or psionic) to control or influence their minds (for example, charm person spell).

4th Level
Deadly Dance (Alteration)
Sphere: Combat
Range: 5 yards/level
Components: V, S, M
Duration: 4 rounds
Casting Time: 7
Area of Effect: One four-legged, bipedal creature
Saving Throw: None

This spell affects the caster, another touched four-legged bipedal creature (such as a human), or a touched creature currently using such a form. It fades, wasted, if used on another sort of creature or if the recipient being changes its form to something other than a four-legged biped.

Recipients of a deadly dance move with fluid grace. They find that remaining still takes a conscious effort; their bodies want to move. For the duration of the deadly dance, the Dexterity of the recipient is increased by 2 points and his or her balance is perfect, allowing the recipient to leap about and land with pinpoint precision—for example, on tiny ledges—and cast spells, catch or throw things, or launch attacks in mid-leap. In each round of the deadly dance, she or he can choose to attack with a +3 bonus to attack rolls or to get double the usual number of attacks with the normal chance of striking their target.

The material components of this spell are a bit of rubber and a scrap of silk.

5th Level
Candle of Calm (Enchantment/Charm, Evocation)
Sphere: Charm, Protection
Range: 10 yards/level
Components: V, S, M
Duration: 1 round
Casting Time: 1 round
Area of Effect: 70-foot-radius sphere
Saving Throw: Special

This spell creates the illusion of a lit, levitating candle—an illusion that gives off very real, flickering light bright enough to read by without any real flame or heat being present. The spell affects all beings who are within 70 feet of the candle at any time during the round of its existence. On the round the candle burns, a saving throw vs. spell must successfully be made by any affected creature desiring to cast any spell, launch an attack, or even act to defend themselves in any way beyond movement. (In other words, they can freely move aside from an attack, but cannot ready a weapon or raise a shield without making a successful saving throw.) Any attacks by a creature who does make a successful saving throw are made with a -7 penalty to attack rolls. On the following round, creatures affected by the candle of calm can act freely, but their attack rolls are at a -6 penalty. On the second round after the candle vanishes, attack rolls at a -5 penalty, and on the third round, they are at a -4 penalty, and so on until the penalty vanishes on the seventh round after the disappearance of the candle of calm.

The radiance of the candle also causes the same happiness effect in creatures as the 4th-level wizard spell emotion and banishes any existing natural or magical discord, fear, hate, hopelessness, and sadness. Once the candle has been created, its caster is free to engage in other spellcasting without harming its magic.

The material components of this spell are an unlit candle of any sort and a piece of clear crystal or glass.

Loviatar
(Maiden of Pain, the Willing Whip, Patroness of Torturers)
Lesser Power of Gehenna, LE
Portfolio: Pain, hurt, agony, torment, suffering, torture
Aliases: None
Domain Name: Mungoth/Ondtland

Tome of Magic)
Loviatar's Avatar (Cleric 29, Mage 23, Fighter 15)

Loviatar appears as a beautiful human maiden of slim build, thigh-length, straight, platinum-blonde hair, and a cold, sinister manner. She dresses in re-

AC 3; MV 15, Fl 24; HP 187; THAC0 6; #AT 5/2


Saves PPDM 2, RSW 3, PP 5, BW 4, Sp 4

Special Att/Def: Loviatar can hide her attacks or traps with illusionary magic. Mortals who launch magic at her or attack her instantly reexperience

the worst pain in their lives with the same hit point loss and disabilities that they suffered the first time. If such beings have died and been magically

brought back, they reexperience the worst single attack that they survived. A second attack by the same mortals forces them to reexperience the sec-

ond-worst attack they have ever suffered.

Loviatar wears two garters that are ropes of intanglement; she unleashes these if in personal danger. She is considered to be specialized in scourge,

dagger, and whip. She wields a dagger of ice in hand-to-hand combat whose strike chills for 1d10 points of damage unless the target is shielded against cold-based attacks and that cuts for a further 1d4 points of damage. The dagger can absorb 9 spell levels per turn; Loviatar can choose to turn this power off to save it for more fearsome attacks if she sees a feeble spell coming her way.

Loviatar can create a 20-foot-long barbed whip or scourge at will in ei-

ther hand. Using a whip, she can lash out with deafening noise to flick dice out of cups without moving or toppling those cups, strike a foe's eyes, or re-

move a ring from a single finger, and so on. Such whips or scourges fade to

nothingness the moment she releases them. Her scourge inflicts 8d8 points of damage. Her whip lashes for 4d6 points of damage or inflicts 2d6 points of damage and winds around a foe's trunk or limbs (as Loviatar desires). En-

wrapped foes move at half rate, are unable to ready weapons or employ

spells having material components, and can—if the goddess wishes—be dragged helplessly toward her at a rate of 10 feet per round.

The kiss of Loviatar can heal her clergy or others she has a fondness for or

burn like acid, corroding flesh for 2d12 points damage. The use of either

power causes such emotional turmoil in mortal targets that unless they make a

successful saving throw vs. death magic, they are stunned into total help-

lessness the following round and can take no offensive action (nor do they

apply Dexterity bonuses to their Armor Class that round).

Other Manifestations

Loviatar manifests either as a flying black whip that moves as her avatar
does or has the same properties as the whip she uses as a weapon. She can create or as a floating, disembodied human female head that laughs maniacally as it flies about, platinum blond tresses streaming behind it. In either form Loviatar can use her kiss ability, speak, write (with the tip of the whip or an ani-
mated lock of hair, in either case leaving behind letters written in black blood), or cast illusions.

Loviatar also acts through the appearance or presence of baatezu (exiles), imps, and tieflings (mages and warriors who are all cruel, veteran adventur-

ers, and skilled torturers). More commonly she sends inquisitors, night-

mares, hell hounds, black rats, black poisonous spiders, wolf spiders, jet,

ivory, snowflake obsidian, webstone, black violets, and black and red pop-

cpies to show her favor and as a sign to inspire her faithful.

The Church

CLERGY: Clerics, specialty priests, monks, mystics

CLERGY'S ALIGN.: LE, NE, CE

TURN UNDEAD: C: No, SP: No, Mon: No, Mys: No
CMND. UNDEAD: C: Yea, SP: No, Mon: No, Mys: No

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

Worship of Loviatar tends to be strongest in large, decadent cities such as

Athkatla, Calimport, Mulmaster, Saeloon, Selgaunt, Tellalfan, Waterdeep,

and Westgate. Newcomers are often recruited from the ranks of the bored

and wealthy and the desperately hungry beggars through large revels where

much drugged wine is drunk and dancing and more intimate pursuits go on

for several days and nights.

Priests of Loviatar are few in number, but widespread in power. Oppo-

nents tend to avoid them, since murder is the least that they will do in re-

venge against insults to their goddess. Women—both humans and half-

elves—dominate the ranks of the priesthood both numerically and in rank

and have always done so. Loviatar's tightly organized priesthood is com-

posed primarily of clerics. Her specialty priests, called pains, operate as a

separate arm of the faith, moving from place to place and ensuring that the
goddess's will is carried out; they serve as the envoys and secret agents/in-

quisitors of the church. The clerics hold the pains in great respect, since

they are often the tools of Loviatar's punishment. If an organized temple or

shrine of Loviatar is present in a city, clerics make up the bulk of the or-

ganization, but one to three pains are also able to be called upon by the cler-

ics. Mystics often are attached to small groups of pains, and monks, while

living only with other monks in monasteries and abbeys, usually owe fealty

to the temple to which their abbey is hierarchically attached.

Priests of Loviatar are known as Loviatans (pronounced "Low-VEE-a-
tans") and in old texts are sometimes referred to as Lovites (LOH-vites). They tend to be cruel and sadistic. They enjoy bestowing pain upon others (and receiving it) within a hierarchy of strict rules and discipline. Junior clergy members are often ordered to do tasks in a needlessly difficult or painful way to reinforce this iron discipline. Those who stay faithful usually develop truly awesome self-control, and in battle can carry on thinking and acting calmly even when dying from wounds or lacking limbs. They become very used to pain and are usually much scarred from self-inflicted in-
juries and hurts dealt by their superiors. To increase the agonies they receive and inflict, handfuls of salt are often rubbed in open wounds.

Loviatarans always pray for battle spells before going out in public and are admonished to be alert. Although they boldly walk dark streets alone, their reputations sometimes land them in trouble with drunken sailors or dock

workers or into ambushes from adherents of goodly faiths. Such attackers rapidly discover that most devotees of the Maiden of Pain are vicious in a fight. Since they do not fear pain or disfiguring wounds, they strike boldly

where a more prudent combatant might withdraw. Some priestsesses even go into taverns when bored or restless and deliberately start fights, though Loviatans rarely resort to such public methods of spreading mayhem in civ-
ilized areas for fear that they will be thwarted, slain, and the faith outlawed or adherents harassed in the future.
Novices or postulants to the Faith of Pain are known as Kneeling Ones. Confirmed priests use the titles (in ascending order): Taystren, Adept (in Pain), Sister/Brother (in Torment), Supremar, Caressor (of Terrors), Whiplass/Whiplar, Paingiver, Whipmistress/Whipmaster, High Whipmistress/Whipmaster, Brand (of the God), and True-Watch. Words in parentheses in the preceding list represent parts of the formal title seldom used except in rituals, disciplinary hearings, or documents. The last two titles are applied to all Loviatan clergy members who have served as the head of a temple, abbey, or monastery of the goddess who have personally distinguished themselves in their service and taken up a life of wandering to further Loviatar's will and influence, often sponsoring or leading bands of "dark" movement to reestablish her church and influence throughout the world.

The church of Loviatar is currently relatively independent, though its members aid other evil churches when it suits them. They particularly hate the church of Eldath, which teaches of peace, the banishment of fear, and living in harmony with nature, since the specialty priests of these deities are most resistant to Loviatar's pain inflicting abilities.

Most Loviatan temples feature extensive dungeons beneath their above-ground facilities. The surface temples are usually built of stone or thick wood and resemble nothing so much as a combination monastic cell complex and prison. Even the windows of priest's rooms often sport bars. 

**Dignity:** Loviatar teaches that the world is filled with pain and torment, and the only true hope is to suffer the suffering that cannot be avoided and deal with the pain back to those who offend. They (shuddlingly) believe that true pleasure is only won through pain. In the Loviatar faith, the strong are those who taste pain and strive on.

Novices in the Loviatan faith are charged with: "Kinderesses are the best companions to hikes, and increase the intensity of suffering. Let mercy of sudden abstinence from causing pain and of providing unlooked-for healing come over your seldom, but at whim, so as to make folk hope and increase the Mystery of Loviatar's Mercy. Unswerving cruelty will turn all folk against you. Act alluring, and give pain and torment to those who enjoy it as well as to those who desire it most or would be most hurt by it. The lash, fire, and cold are the three pains that never fail the devout. Spread my teachings whenever punishment is meted out. Pain tests all, but gives strength of spirit to the hardy and the true. There is no true punishment if the punisher knows no discipline. Wherever a whip is, there am I. Fear me—and yet long for me."

**Day-to-Day Activities:** As one of the Dark Gods, Loviatar likes to be feared, and her clergy members are ordered to whisper of her ever-present power in the darkness after they have inflicted pain. Her Prime Charge is feared, and her clergy members are ordered to whisper of her ever-present power, and to manipulate them toward that end.

**Holy Days/Important Ceremonies:** The most basic ritual performed by Loviatar is a kneeling prayer at morning and at evening performed after striking oneself once with a whip. Other rituals of the faith center on conquering the gallants, when the worship of Loviatar is the state religion and the queen of Dambrah, Yenendra, is her high priestess, the Black Spires of the Maiden temple in the Vale of Wailing Women west of Ishla in Ann is the largest, wealthiest, and most energetic center of worship to Loviatar, sending out agents all over Faérün and speaking with "the close love of the goddess."

The House of Spires has risen to such prominence only in the last decade and so very rapidly because of one priestess: Queen of Torment Chalathra Nyndra, the dark-eyed, raven-haired, gaunt woman of truly vicious tastes and a legendary hunger to feel pain. It should be noted that Chalathra has found and modified an old draconic spell that acts to heal through immersion in a pool of a secret, enchanted mixture of tree saps and plant oil—and that creatures in contact with this substance automatically make all System Shock and Resurrection Survival rolls if faced with situations requiring them while largely immersed. Loviatar will hunt down—to the ends of Faérün and beyond—and slay anyone stealing any samples of this "Milk of the Maiden."

**Affiliated Orders:** The Loviatar church has no affiliated knighthood orders. Monks of the faith all belong to the Disciples of the White Rod, named in honor of the token granted to their founder by Loviatar and held in the home abbey near Calimport as a relic. Mystics follow an eccentric philosophy/order that they call the Way of Transcendence. When asked what their order's tenets are, they just smile knowingly.

**Priestly Vestments:** Loviatar of both genders wears high black boots, black choker gorgets, and long black gloves that reach up to their shoulders. They also wear daring-looking leather harnesses over or under side-slit ritual robes of icy white or black lined with scarlet silk (so that movements cause red flash). Loviatar's priests wear it.

Loviatar is usually armed with saw-edged daggers and whips. A typical priest of low rank has a dagger at her belt, another in one boot, and a barded whip with a 6-foot reach that lashes for 1d6+1 points of damage. A priestess of "full" (medium) rank adds to this gear a barbed cat-o'-nine-tails with a 4-foot reach that trails for 2d4 points damage, and perhaps a black metal mace with skin-contact sleep venom in its hollow so that its first strike releases the venom, causing the next six blows to force saving throws vs. poison on a victim. Failure of this saving throw means falling asleep for 1d8+3 turns commencing in 1d4+1 rounds, and slapping or dousing the sleeper in cold water does not awaken him or her.

High-ranking priestesses are usually also equipped with several iron bands of Bilarro spheres at their belts, and a few also carry a wand of frost, fire, and fear. This rechargeable magical weapon is a cat-o'-nine-tails with a 4-foot reach made of electrified tentacles attached to a steel shaft. Each strike from it drains 1 charge and deals magical damage, as follows (roll 1d10): On a roll of 1, 4, or 7, the target takes 3d6 points of frost damage; on a roll of 2, 5, or 8, the victim is burned for 3d6 points of damage; on a roll of 3, 6, or 9, the victim is affected as if by a wand of fear; and on a roll of 10, two tentacles (depending on the powers rand they have) suddenly grasp the victim, causing 3d6 points of magical damage (roll any second roll of 10). Saving throws vs. spell are allowed against the whip's fear power, but not against its other two types of attack.

**Adventuring Garb:** Priests and priestesses of Loviatar wear a pleated armor that resembles scale mail. However, the ceremonial garb is lightweight and designed for fashion rather than protection. It is constructed to emphasize the figure of the wearer rather than to provide true protection. The AC of ceremonial scale mail is 6 instead of 4. Loviatar's priests wear it as a badge of honor and pride.

The plated mail is often augmented by breastplates that bristle with spikes. From a wearer of such augmented armor, a firm hug (the Embrace of Lovia) can be used to grapple and hold a victim firmly. The AC of ceremonial scale mail is 6 instead of 4. Loviatar's priests wear it as a badge of honor and pride.

**Armor Class to 5.**

Loviatar grants boons, in the form of white wands, to those who have caused widespread suffering. She usually grants these boons to members of her priesthood who have served her outstandingly. However, she has been known to grant white wands to individuals outside her faith who have, willingly or not, caused widespread suffering. She prefers to grant them to those who have deliberately done so, in particular good and lawful types who will be tormented just knowing that they have advanced her cause. (Loviatar delights in tormenting good or lawful beings with these "gifts;" in such cases, the wand emits her cold laughter whenever it operates.) Loviatar's white wands appear mysteriously, but their origin and purpose are mentally communicated to the beings they are intended for upon
2nd Level

This spell provides the means of unerringly delivering another single harm.

**Area of Effect:** Special

**Casting Time:** 5

**Specialty Priests (Pains)

**Requirements:** Constitution 15, Wisdom 15

**Prime Req.:** Constitution, Wisdom

**Alignment:** LE

**Weapons:** All bludgeoning weapons (wholly Type B) plus whip and scourge

**Armor:** All armor types up to and including scale mail and shield (pleated ceremonial scale mail preferred)

**Major Spheres:** All, charm, combat, elemental, healing, law, necromantic, sun

**Minor Spheres:** Animal, divination, guardian, summoning, time, weather

**Magical Items:** Same as clerics

**Required Proficiencies:** Leatherworking, scourge

**Bonus Proficiencies:** Endurance, rope use, whip

- Pains may inflict a pain touch on any opponent they touch with a successful attack roll using a hand or other limb. The recipient is allowed a saving throw vs. spell. If this saving throw succeeds, she or he suffers no effect. If this saving throw fails, she or he is wracked by pain, suffering a -4 penalty to attack rolls and a -2 penalty to all Dexterity checks for as many rounds as a pain’s level. Pains may attack one individual of size H or smaller each day for every three levels of experience they have (one person at 1st-3rd levels, two at 4th-6th level, etc.). Pains may combine this ability with any attack roll to touch a certain being (such as is required for say, a cause light wounds spell), in some cases resulting in two magical effects happening to a creature at once. Certain special abilities of other specialty priests (Ilmater and Eldath, for example) negate the effect of this ability. As a result, there is great hatred between the clergy of other creatures it is able to affect. When the wielder successfully touches the target of the spell, a spiral of illusory blades whirls around the victim, marking the boundaries of a field of sharp-edged, invisible lines of force that cut the victim and buffet him or her about. If free to move, victims of this spell are jerked about in an uncontrollable dance that causes a -2 penalty to their attack rolls, worsens their Armor Class by 4 points, and can manage at least one semi-intricate task (such as opening locks or casting spells) impossible. The unseen cutting edges slice and slash the victim for 2d4+4 points of damage per round. Restrained or immobilized victims simply suffer damage.

- At 3rd level, pains are able to cast whip of flame (as the 2nd-level priest spell) once a day.
- At 5th level, pains are able to cast dance of pain or whip of pain (as the 3rd-level priest spells) once a day.
- At 7th level, pains are able to cast kiss of torment (as the 4th-level priest spell) once a day.
- At 10th level, pains are able to cast eyebite (as the 6th-level wizard spell) once a day. Only the effects of the sleep form of the spell can be reflected upon them, however.
- At 15th level, pains are able to cast symbol (as the 7th-level wizard spell) once a day. They prefer the pain form of this spell-like ability, but can use the other forms also.
- At 20th level, pains are able to cast ensnarement (as the 6th-level wizard spell) once a month. They are taught how to make the proper warding circles through the lore of the church and do so with the same facility as a wizard of their level. Permanent warding circles are found in the dungeons of some temples of Loviatar.

**Whip of Flame (Evocation)

**Sphere:** Combat

**Range:** 0

**Components:** V, S, M

**Duration:** 4 rounds

**Casting Time:** 6

**Area of Effect:** One recently injured creature of size L or smaller

**Saving Throw:** Special

This spell creates a blazing whip or flexible line of flames extending for 12 feet from one of the caster’s hands (or, if lacking a hand, from the end of whatever is left of the caster’s arm). The whip of flame is wielded using the caster’s THAC0, and it strikes once per round. Although this weightless lash behaves like a whip, and burns brightly enough to see by, the flames are actually an illusion, and cannot ignite anything. The weapon is an intangible line of force, not an actual cord that can wrap around things, be grasped, or be cut. A whip of flame does damage by transmitting heat, searing whatever it touches for 1d8+3 points of damage per strike. Metal weapons and armor transmit full damage to their wearers, but leather armor or the padding typically worn under metal armor reduces damage by half, rounding fractions down, for the first strike of the whip of flame; thereafter, such garments are hot enough to transmit full damage to their wearers.

Note that creatures can pass through the lashing whip without being slowed or hampered in any way, but in turn they have no effect on it. Beings who rush through the stretched-out whip or otherwise deliberately come into contact with it take its full damage even when it has already struck another creature on the same round.

The whip of flame fades away when the spell expires, the caster wills it to, or the caster commences any other spellcasting.

The material components of the spell are one of the caster’s hairs and a flaming branch, spark, or lump of charcoal.

**3rd Level

**Dance of Pain (Alteration, Necromancy)

**Sphere:** Combat, Necromancy

**Range:** Touch

**Components:** V, S

**Duration:** 4 rounds

**Casting Time:** 6

**Area of Effect:** One recently injured creature of size L or smaller

**Saving Throw:** Special

This spell only affects creatures who have been recently injured, defined as having lost some of their hit points within the preceding 24 hours. It is wasted if cast on a healthy, unharmed being, or a creature larger than size L. (The spell cannot form around larger beasts.) When the caster successfully touches the target of the spell, a spiral of illusory blades whirls around the victim, marking the boundaries of a field of sharp-edged, invisible lines of force that cut the victim and buffet him or her about. If free to move, victims of this spell are jerked about in an uncontrollable dance that causes a -2 penalty to their attack rolls, worsens their Armor Class by 4 points, and makes intricate tasks (such as opening locks or casting spells) impossible. The unseen cutting edges slice and slash the victim for 2d4+4 points of damage per round. Restrained or immobilized victims simply suffer damage.

Victims of this spell are allowed saving throws vs. spell each round. When a saving throw succeeds, it means that they take only 2 points of damage on that round and can manage at least one semi-intricate task (such as hurling a missile weapon, getting an item from pouch or belt and readying it for use, and so on), but still cannot cast spells.

**Whip of Pain (Necromancy)

**Sphere:** Combat, Necromancy

**Range:** 0

**Components:** V, S, M

**Duration:** 1 round/level

**Casting Time:** 6

**Area of Effect:** Special

**Saving Throw:** Special

This spell creates a whiplike, flexible line of force emanating from the fingertips of the caster’s hand (or, if lacking a hand, from the end of whatever is left of the caster’s arm). This crackling, coiling line of purple sparks is wielded as a whip and uses its caster’s THAC0 to attack. It strikes opponents up to 10 feet distant.

The whip of pain functions as a +2 magical weapon for purposes of which creatures it is able to affect. When the wielder successfully strikes a target, the whip makes a loud snapping sound, and the target must make a saving throw

**Loviatar Spells

2nd Level

**Loviatar’s Caress (Alteration)

**Sphere:** Combat

**Range:** 10 yards/level

**Components:** V, S

**Duration:** Special

**Casting Time:** 5

**Area of Effect:** Special

**Saving Throw:** None

This spell provides the means of unerringly delivering another single harmful or beneficial spell of 4th level or less that requires a touch to deliver cast within the round immediately preceding the casting of Loviatar’s caress. It may be combined with the pain touch ability of a specialty priest of Loviatar.
To enact kiss of torment, the caster must successfully touch the bare flesh of Malar. If this third saving throw succeeds, no damage is taken in the third round, and if it fails, the writhing continues for 1d4+1 rounds, then ends. If the ability check succeeds, the target feels only enough pain to suffer a -1 penalty to his or her Armor Class by 1, places a -2 penalty on attack rolls, and makes it impossible for the victim to concentrate enough to cast any spells.

The whip of pain fades away when the spell expires, is dispelled, the caster wills it to, the caster falls unconscious, or the caster commences any other spellcasting. The wielder can trigger magical items like wands with his or her touch; this can be of any type from a light brush with the fingertips to an actual kiss. Kiss of torment attacks the nervous system of the body, overwhelming it with phantom pain that causes the victim to writhe uncontrollably and suffer 4d6 points of damage. Typically, targets of this spell can retain their footing and their grasp on wielded or carried items, but can do little else; attacking or uttering incantations is impossible.

The victim is allowed a saving throw vs. spell at the end of the first round, and if it succeeds, the spell ends. If it fails, the writhing continues for a second round and mother saving throw is necessary. If this second saving throw succeeds, no damage is taken in the second round and the spell ends, but if it fails, an additional 2d6 points of damage is inflicted upon the victim, the writhing continues for a third round, and another saving throw is necessary. If this third saving throw succeeds, no damage is taken in the third round and the spell ends, but if it fails, an additional 4d6 points of damage is inflicted upon the victim.

**Malar**

(The Beastlord, Lord of Beasts, the Black-Blooded, the Ravaging Bear)

**Lesser Power of Carceri, CE**

**Portfolio:** Hunters, marauding beasts and monsters, blood, bloodlust, evil lycanthropes, stalking

**Aliases:** The Stalker (Vilhon Reach), Render (Endless Ice and Great Glacier), Blue Bear (Uthgard barbarians), Herne (Orcs of the High Forest)

**Domain Name:** Colothys/The Land of the Hunt

**Superior:** Talos

**Allies:** Auril Tales Umberlee, Bane (now dead), Loviatar

**Foes:** Chauntea, Deneir, Eldath, Ilmater, Lurue the Unicorn, Nobanion, Silvanus, Sune, Gwaeron Windstorm, Shiallia, Uthgar

**Symbol:** A brown-furred, bestial claw with long, curving talons tipped with fresh red blood

**Wor. Align.:** N, CN, LE, NE, CE

Malar (MAH-larr) is the god of the savage wild. Along with Umberlee and Auril, he is one of the Gods of Fury who serve Tales. He is worshiped by hunters who revel in the kill or who hunt for sport or to excess, fallen rulers, sentient carnivores, and lycanthropes. Those who suffer the depredations of wild beasts attempt to placate the Beastlord with offerings of freshly killed and bloody meat, but Malar rarely recognizes their entreaties. In his more favorable aspect, he is revered by beings who identify with the untamed nature, grace, and amoral nature of predators.

Malar achieves almost sensual fulfillment from the hunt and the kill. He revels in the fear radiated by the hunted and hungers for the blood of his prey. He speaks only in low growling undertone or vicious snarl. The Lord of Beasts despises the Balance sought by druids and their deities and seeks to overthrow it through the actions of his faithful. He manifests an avatar in Faerûn in an endless hunt across the Realms whenever the mood strikes him—which is almost constantly.

During the Time of Troubles, Malar stalked the length and breadth of Faerûn. He is known to have battled Nobanion in the Gulthmere Forest in a fierce conflict known as the Roar of Shadows. The Beastlord was driven north and west by the Lion God working in an alliance with the Emerald Enclave. When Malar appeared in the North, he was relentlessly pursued by Gwaeron Windstorm and could not shake the Master of Tracking from his trail. The Beastlord did challenge and defeat Herne, a corrupted incarnation of the Master of the Hunt brought to the Realms by an ancient wave of immigrants along with Oghma and other powers. Herne was venerated by the orcs of the High Forest, and Malar has since assumed his portfolio.

In the aftermath of the Time of Troubles, Malar has been weakened by the growing strength of Talos. As a result, he has been forced to seek new worshippers among the nonhuman tribes, and now numerous humanoid beings have begun to venerate the Beastlord as an adjunct to their traditional pantheons. Malar has also acquired additional human worshippers from the ranks of a few beast cults by slaying their totem spirits and assuming the animal spirits’ portfolios as aspects of his own. One of the first beast totems to fall to his bloody talons was Blue Bear, an Uthgard beast cult corrupted by pervasive contact with lower planar beings and venerated in other lands as Ren-der, the Bear God.

**Malar’s Avatar** (Ranger 30, Druid 17)

Malar favors two forms when he stalks the Realms. As the Beast, he appears as a man-high catlike beast, sleek and supple in its movements. His ebony fur is matted with blood, and his talons and fangs endlessly drip blood. The Beast cannot and does not speak.

As the Master of the Hunt, also known as the Wild Hunter, Malar appears as a black-furred, 12-foot-tall humanoid with red eyes above a whulfling, flesh-draped hole rather than a nose and mouth, and a large rack of antlers that he can use to slash or stab at targets. Malar can speak in this form and can cause his antlers to melt away and reappear at will, allowing him to avoid damage to his rack and to prevent opponents from trapping him by enroaming his antlers. The Master of the Hunt is typically accompanied by a pack of 21 dire wolves (winter wolves in polar regions) of the largest possible size (maximum hit points).

Malar can cast spells from any sphere, although he favors spells from the animal, combat, and summoning spheres. Malar often joins in the hunts his clergy members promote—and when such a visitation occurs, his clergy members seek to impress him with their reckless valor and often fling away weapons to chase the quarry—frequently a bear, wolf, owlbear, or more fearsome—barehanded. Although Malar believes all creatures should look after themselves and that all who hunt should also know the pain and fear of the hunted, he does dispense healing on such occasions, bestowing curative magic through the burning-hot blood that drips from him.

**AC:** 13; **MV:** 21 (leap 70 feet); HP 207; THAC0 -9; **P:5** or **3**

**Dmg:** 3d4+4/3d4+11/4d4+4/1d4+11 claw/wfangs, **+1 STR** or 1d6d+11 (antlers, **+1 STR**) and 1d6d+16 (spear **+3**, **+1 STR**, +2 spec. bonus in spear) MR 70%; **Z:** 12 feet long—Bear, or 12 feet tall — Master of the Hunt

**Sp:** 23; **Dx:** 24; **Cr:** 23; **Int:** 15; **Wis:** 20; **Cha:** 18

**Spells:** P: 10/10/9/9/5/3/2

**Saves:** **PPDM 2, RSW 5, PP 4, BW 4. Sp 6**

*The Beast can attack each round with four taloned claws and one fanged bite.

**The Master of the Hunt can attack once each round with his antlers and two times with his spear."

**Special Att/Def:** In either form, Malar laughs like a deep-voiced giant. He is an infallible hunter and tracker, bested only at tracking by Gwaeron Windstorm and Mielikki. He can shape change at will between the Beast and Master of the Hunt forms in one round, once per turn. In either form, the Beastlord can cast monster summoning I, II, III, IV, V, VI, or VII once per round in addition to casting a spell. Malar can always choose what sort of creatures respond to his summoning, but they are always some form of predator.

The Beast customarily pounces in battle so he can attack with all four talons in a round in addition to his bite. His bite inflicts lycanthropy (of a random form of evil were-creature) at will. The Master of the Hunt attacks with his antler rack and his massive spear **+3**. On rolls of 4 or better more than he needs to hit with his antlers, the Wild Hunter successfully gores for double damage. His magical spear vanishes if he lets it go of it for any reason and reappears in his hand at will.
Malar regenerates 5 points of damage per round. He heals 5d8 points of damage and regenerates mutilations by changing form from Beast to Master of the Hunt or vice versa. He is immune to charm spells or spell-like effects of any sort and cannot be forced to change physical form to any shape he does not wish to assume. Malar has no special effect on undead creatures other than man can be accomplished by his physical attacks or spells; however, undead beings of any sort (except deities) cannot harm him and avoid him instinctively.

Other Manifestations

Malar prefers to manifest as a cloud of darkness in which two large, red, feral eyes glint. From this cloud may issue forth his voice, bestial roars or snarls, or (most often) deep, snarling laughter.

Malar may also manifest as, or change in one round to, a disembodied, animated furry beast limb (akin to that conjured up by the beast claw spell, described below) that can point, draw symbols or write in the air in letters of floating, blazing blood, carry or manipulate items, or fight (raking for 3d4 points of damage, striking twice per round at THAC0 -8, and having AC 0, MV Fi 21 (A), and 101 hp). An impossibly deep, bone-shaking snarl usually accompanies this latter manifestation.

Malar acts frequently through all sorts of predators, particularly bears, wild hunting cats of all sorts, displacer beasts, fang dragons, jackalweres, gargantuas, leucrotta (greater and lesser), evil lycanthropes, owlbears, perytons, wolves, wolverines, aurumvorae, wolves, and even (very rarely) the tar-saghe. It has been known to place appropriately seeded deepspawns in regions where predators and/or prey are scarce so as to ensure the hunt never ends.

The Church

Clereso is composed of clerics, specialty priests, fighters, wizards.

CLERGY’S ALIGN.: LE, NE, CE

T THE CHURCH—LEADERSHIP OF THE CHURCH—ONLY WITH A PRIEST, WARRIOR, WIZARD, OR POET

CMND. UNDEAD: C: Yes, SP: No, F: No, W: No

All clerics and specialty priests of Malar receive religion (Faerûnian) as a bonus nonweapon proficiency. Malar’s clergy are required to take the hunting nonweapon proficiency, and animal lore and tracking are both highly recommended. Clerics of Malar are allowed to use daggers.

Malar is not a popular god with many devoted followers. Like Umbrelle, he is invoked usually to prevent his intercession (usually heralded by wild beasts) as opposed to beseeching it. Groups devoted to following him are present, however, terrorizing civilized areas and surviving by poaching what they need.

Temples of Malar are simple affairs. Typically they are inwardly curving, fang-shaped stones arranged in a ring in shadowy forest glens. Many temples, particularly those located in more civilized settings where the activities of Malarites are viewed with loathing by the local populace, are built above extensive limestone caverns and accessed via a sinkhole in the circle’s center. The twisting subterranean passages serve as hunting grounds through which ruthless Malarites stalk sentient prey (particularly humans and demihumans) captured from the surrounding region.

The church of Malar is loosely bound and without a central hierarchy. This makes it all the more difficult to counter or remove, for as soon as one den of Malarites is contained, another arises. The church organization is built around the concept of the hunt, and consists of local, independent cells or “Hunts.” The leader and most powerful individual of each hunt is known as the Huntmaster, who may be a priest, warrior, wizard (very rarely), poet, or (most often) a beast or shapechanging predator (such as a wolfwere or evil lycanthrope). If human, the Huntmaster can be identified by his or her headpiece: usually a bony skull of a large carnivore. The Huntmaster tends to consist of personal prayers to the Beastlord offered before the chase, during pursuit, and while drinking a toast over the slain quarry (sometimes a toast of the blood of the very animal killed). The droning Bloodsong is intoned over the bodies of all creatures slain during a hunt—and specific ritual prayers and chants should accompany feasting on any beast slain during a hunt.

The only high rates of the faith are the Feast of the Stags and the High Hunts. The Feast is celebrated at Highharvestide, when Malarite clergy parade through settled areas bearing the heads of the beasts they have slain during the previous tenday (a frenzied orgy of killing) and lead all who desire to eat to a feast. The beasts hunted down by Malarite hands are the main dishes at this two-day-long revel of gluttony, and all folk are invited (even druids may come and dine in safety, protected by “the Peace of the Table”). At the feast, clergy publicly undertake to hunt through the winter ahead for the tables of specific widows, aged folk, infirm individuals, and orphan children. This day marks the annual high point of regard for the faith of Malar in most communities.

By Malar’s command, every hunt (religious community) of his worshipers must celebrate at least one High Hunt in each of the four seasons of the year. A High Hunt is a sporting event attended by all Malarite clergy members able to walk. They wear boots and headpieces made from the skulls or heads of beasts they have personally slain, and each wields only a single knife or the claws of Malar. Their quarry—a sentient humanoid, usually a human male—who is set free in a wooded area (or extensive cavern complex if necessary) ringed by Malarite clergy members. The quarry is armed and armored with all the nonmagical items he or she desires that can reasonably be obtained—and then hunted to death for the glory of Malar. However, if the prey escapes the boundaries of the hunt (set up at its beginning) within a day and a night or survives until the sun has cleared the horizon on the morning after the hunt begins, he or she wins freedom, can never be so hunted again, and can ask any boon of the Huntmaster that is within his or her power and does not involve killing a Malarite.

The prey is often a dual and cannot be a worshiper of Malar. (Huntmasters cannot use the High Hunt to eliminate potential rivals within the clergy.) When slain, victims of the hunt are wholly burned to ashes as a meal for Malar.

Major Centers of Worship: The Divine Den in Benezhilit, where High Huntmaster Skith Tsonagar leads a congregation of 70 or so Malarite clergy...
members and twice as many lay worshipers who are avid hunters, is the cen-
ter of Malar’s faith in the Great Dale and all of Faerûn east of the Dragon
Reach and north of Thay. The clergy members of the Divine Den mount many
hunting expeditions to remote and perilous regions of Toril in pursuit of
exotic prey. A dozen skilled smiths among them make the True Talons of
the God (approved claws of Malar).

The Deep Hunting Grounds in Undermountain beneath Mt. Waterdeep is
a powerful and rapidly growing temple located amidst a subterranean for-
est known as the Wyllowwood. Led by Benita Darkwind, the congregation
of 60 or more priests and as many warriors, rogues, and lay worshipers is ac-
tively expanding its influence throughout Undermountain and mounting
increasing numbers of hunts through the streets of Waterdeep.

Affiliated Orders: The church of Malar also includes lone priests unaffil-
ated with any particular hunt. These solitary women and men, known as
Beastmasters, exhibit an amazing rapport bordering on telepathy with ani-
mals and other predators, and they are rumored to command fearsome pow-
ers resembling those of powerful druids. Beastmasters resemble savage beasts
in disposition and lifestyle and exert control over most predators in large
swaths of wilderness through the use of multiple, concurrent find companion
spells. (Other clergy can only have one animal companion at a time.) Beast-
masters only rarely call upon the aid of other Malarites in their territory, but
when they do, few local Huntmasters defy their requests. There is a loose
correlation between the geographic areas of influence of Beastmasters and
circles of druids in the wild. Individual Beastmasters and their servitors con-
test in an endless cycle of violence with nearby druids.

Malar is also served by a few rare Beast Lords. These lone spellcasters
breed unnatural monsters like bulettes, stegocentipedes, owlbears, perytons,
and so forth. While most Beast Lords are human, a few are drawn from the
ranks of other races such as illithids and beholders. One prominent nonhu-
man Beast Lord in the North is an illithild, believed to be based in ruined
Dekanter, who seeks to conquer part of the dark realms of the Underdark
with an army of beasts.

Priestly Vestments: Huntsmasters wear headpieces made from the pelt
and head of the most impressive beast they have been able to slay with their
ranks of other races such as illithids and beholders. One prominent nonhu-
man Beast Lord in the North is an illithild, believed to be based in ruined
Dekanter, who seeks to conquer part of the dark realms of the Underdark
with an army of beasts.

Adventuring Garb: When adventuring, priests of Malar dress practi-
cially, but most favor armor constructed from the hides of living creatures
that allows flexibility and rapid movement. Necklaces of claws and fangs and
a variety of pelts from predator animals are often worn to quietly
demonstrate a Malarite’s hunting prowess to the members of a community.

Talons of Malar and Huntsmasters are allowed to employ the weapons
known as claws of Malar. Claws of Malar are metal weapons griped in the
fists that resemble brass knuckles studded with rows of sharp, jagged edges
along the top like lion’s claws. A priest must allocate a weapon proficiency
for these weapons in order to use them. A priest trained in their use can
strike one point per round with each fist without disadvantage. Claws of Malar
weigh 1 pound total (a half pound each), have a speed factor of 2, are size S,
and inflict 1d6 points of piercing and slashing (Type P/S) damage to size S or
M targets or 1d4 points of damage to size L or larger targets.

Although crude local specimens of these weapons exist, the best True
Talons of the God come from one source: the Divine Den in Benzentil, the
most important temple to the Lord of Beasts in all Faerûn. Claws from this
source are blessed in the blood of beasts slain in the hunt, enchanted to
never rust (even if touched by rust monsters or assaulted by spells that
should make them rust), and bear tiny markings that allow the smiths who
made them to identify each pair. Other individuals can try to use the claws,
but a nonbeliever or a nonpriest of Malar suffers the wrath of the church if
she or he does so, and said wrath translates to the Malarites hunting down
and slaying the individual as a warning to others.

Specialty Priests (Talons)

Requirements: Strength 13, Wisdom 13

Prime Req.: Strength, Wisdom

Alignment: CE

Weapons: All nonmissile bludgeoning (wholly Type B) weapons
daggers, and the claws of Malar

Armor: Any

Major Spheres: All, animal, combat, healing, plant, summoning, sun,
war, weather

Minor Spheres: Divination, elemental, protection, travelers

Magical Items: Same as clerics

Requirements: Animal, lone, claws of Malar

Bonus Proficiencies: Hunting+4 (for a Wisdom check modifier of +2), sur-
vivial (pick one type of terrain)

- Although most talons are human, their ranks include renegade
demons, half-orcs, half-ogres, and other evil humanoids.

- Talons can select nonweapon proficiencies from both the priest and
warrior groups with no crossover penalty.

- Talons can employ claws of Malar. These weapons are described under
Adventuring Garb, above. Claws of Malar are acquired through the
church and are not normally for sale on the open market. Talons can
attack twice a round using the claws of Malar at no penalty to their at-
tack rolls, once with each hand/claw.

- At 3rd level, talons can identify plants, animals, and pure water with
98% accuracy.

- At 3rd level, talons are able to cast beast claw (as the 2nd-level priest
spell) once per day.

- At 5th level, talons can track any animal by its spoor. This is treated
as gaining the tracking nonweapon proficiency for free. If a talon is al-
ready proficient in tracking, at 5th level she or he receives a +4 bonus
when tracking wild animals.

- At 7th level, talons are immune to the effects of charm spells cast by
woodland creatures (similar to druids).

- At 7th level, talons can make three melee attacks every two rounds
(or gain one extra attack per every two rounds with one claw of Malar)

- At 10th level, talons can cast rage (as the 5th-level priest spell) or an-
imal transfer (as the 6th-level priest spell) once per day.

- At 13th level, talons can make two melee attacks per round (or gain
one extra attack per round with one claw of Malar).

Malarite Spells

2nd Level

Beast Claw (Alteration, Necromancy)

Sphere: Combat, Necromantic

Range: 0

Components: V, S

Duration: 1 round/level

Casting Time: 5

Area of Effect: The caster’s arms

Saving Throw: None

This spell temporarily transforms the caster’s arms into extremely durable
furry limbs with raking talons and gives the caster 18/72 Strength so that
she or he can rend and rake for 2d4+4 points of damage (total), striking
twice per round (once with each claw, unless holding something) at a +2 bonus
to attack. The caster may employ a normal weapon with these limbs if desired, but the limbs only convey their Strength bonus to such
attacks, and the caster otherwise follows all normal rules for attacking
with the held weapon.

The spell can be ended at any time at will so that the caster’s limbs in-
stantly revert back to normal. The reversion banishes any damage done to
the limbs, wiping out both hit point damage and any mutilations or even
magical witherings suffered.

The claws are as dexterous as the caster’s own hands and are capable of
manipulating small objects and performing any delicate tasks the caster
is normally able to do. They are also immune to any magic that transforms
physical shape. In other words, if a foe polymorphed the caster into a frog,
she or he would retain the two mighty limbs—or if the caster employed
shape change to take another form, the beast claws and their limbs would
remain.

4th Level

Animal Sight (Alteration)

Sphere: Animal

Range: Touch

Components: S

Duration: 1 turn/level

Casting Time: 7

Area of Effect: One touched creature

Saving Throw: None
This spell is often employed by priests who have animal companions. By casting this spell upon an animal, the priest literally sees through that creature’s eyes. Wherever the animal travels for the duration of the spell, the priest sees whatever it sees.

During the time the priest is employing this spell, she or he must be stationary and concentrate on the animal. Damage caused to the priest interrupts the spell.

This spell is especially useful when the priest wishes to spy on other individuals or discover the lay of a territory before entering it personally.

**Find Companion ( Conjuration/Summoning)**

**Sphere:** Animal

**Range:** 1 mile/two levels of caster

**Components:** V, S, M

**Duration:** Special

**Casting Time:** 1 hour

**Area of Effect:** 1 animal companion

**Saving Throw:** Special

This spell is similar to the 1st-level wizard spell find familiar, but it is in some respects more powerful. Priests casting this spell are attempting to summon animals for aid and companionship. Like wizards, priests can each have only one companion at a time, and they have no control over what creatures answer the spell call unless they couple find companion with an animal summoning.

No matter the creature summoned, it has greater Intelligence and a longer life span than others of its kind. Priest companions have an Intelligence of 4 or 5. Priests gain the heightened senses of their companion, granting them a +1 bonus to all surprise rolls.

Priests are linked to the animal companion telepathically and can give it directions telepathically or verbally. In return, the priests can understand the thoughts and sounds of their animal companion as if they were using a speak with animals spell.

If the companion is separated from its linked priest by more than a mile for more than one day, it loses 1 hit point a day until it dies.

Unlike a wizard’s familiar, a priest’s companion does not give the priest’s saving throws. Further, the priest does not suffer physical damage if the companion dies.

Priests can attempt to find a companion once a month until they are successful. The process involves an hour-long prayer session in which a priest must ask his or her deity for a companion and burn 100 gp worth of incense during the process. (At this point, roll 1d20 on the table below.) Immediately after the spell is completed, a priest knows if she or he was successful. The companion arrives at the spot the spell was cast within 1d4 hours if the spell was successful.

<table>
<thead>
<tr>
<th>d20 Roll</th>
<th>Companion</th>
<th>Sensory Powers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-3</td>
<td>Wild dog</td>
<td>Smell, hearing</td>
</tr>
<tr>
<td>4-6</td>
<td>Eagle</td>
<td>Distance vision</td>
</tr>
<tr>
<td>7-9</td>
<td>Wild bear</td>
<td>Smell, hearing</td>
</tr>
<tr>
<td>10-12</td>
<td>Fox</td>
<td>Smell, hearing</td>
</tr>
<tr>
<td>12-15</td>
<td>Giant rat</td>
<td>Night vision</td>
</tr>
<tr>
<td>16-18</td>
<td>Badger</td>
<td>Smell</td>
</tr>
<tr>
<td>19-20</td>
<td>No companion available</td>
<td></td>
</tr>
</tbody>
</table>

If the priest strikes the companion or withholds its food, the spell fails, at which time the companion is no longer held and can freely depart. That kind of animal will never again become a companion to that priest.

A priest’s companion typically has 3d4 hit points plus 1 hit point per level of the summoning priest and an Armor Class of 7.

**5th Level**

**Rage (Alteration)**

**Sphere:** Combat

**Range:** Touch

**Components:** V

**Duration:** 1 turn +1 round/level

**Casting Time:** 8

**Area of Effect:** One touched creature

**Saving Throw:** None

Casting this spell invokes a battle rage that temporarily raises Strength, combat abilities, and hit points. The affected individual’s Strength is raised to 18, regardless of racial maximums and to 19 if the individual already has a Strength of 18. The affected individual gains an additional at-tack per round and gains 10 hit points immediately; if these hit points would exceed the individual’s normal hit point maximum, the excess hit points disappear when the spell expires. Further, the affected individual gains a +1 bonus on initiative and a +2 bonus on saving throws made while the spell is in effect.

Despite the battle fervor, the enraged creature can tell friend from foe with a successful Intelligence ability check at a -2 penalty. However, enraged creatures are so intent on combat that they cannot cast spells.

After the spell elapses, the formerly enraged individual is exhausted and must rest 1 full turn by lying down and not moving before engaging in combat or other stressful activities again.

**6th Level**

**Animal Transfer ( Alteration)**

**Sphere:** Animal

**Range:** 60 yards

**Components:** V, S

**Duration:** 3 turns +1 turn/level

**Casting Time:** 1 turn

**Area of Effect:** One creature

**Saving Throw:** Special

Casting this spell transfers the priest’s mind into the body of a designated animal. The priest gains all the senses and abilities of the animal, including its hit points, Armor Class, and movement rate, and is in full control of the animal form. For example, a Driste could elect to transfer his or her mind into the body of a hawk and fly over an area to determine its terrain, occupants, and other conditions in the locale.

While the spell is in effect, the priest’s body is motionless and vulnerable. The priest is unaware of his or her body or anything that might be happening to it. The animal’s mind is suppressed throughout the duration of the spell.

If the priest’s body is killed, the priest’s mind is stuck in the animal’s body until the animal dies or a wish is cast to alter the Driste’s situation. If the animal dies while the spell is in effect, the priest’s mind returns to his or her body and she or he suffers 1d12 points of damage and must make a successful Wisdom ability check at -2 penalty. However, en- raged creatures can tell friend from foe with a successful Intelligence ability check at a -2 penalty. However, enraged creatures are so intent on combat that they cannot cast spells.

The spell can be cast on warm-blooded creatures of animal intelligence or less; the creatures do not receive a saving throw. Animals of greater intelligence, such as blink dogs, displacer beasts, animal companions, and other such creatures, receive a saving throw vs. spell. A successful saving throw means the spell was wasted, and the animal was unaffected. Animal transfer cannot be used to transfer into the body of another priest’s animal companion or a wizard’s familiar. Such attempts always fail and waste the spell.

**7th Level**

**Faithful Mount ( Enchantment/Charm)**

**Sphere:** Animal, Charm

**Range:** Touch

**Components:** V, S, M

**Duration:** Permanent

**Casting Time:** 1 turn

**Area of Effect:** One touched creature

**Saving Throw:** Neg.

Casting this spell places a mount under a powerful magic that combines the effects of charm mammal and speak with animals. The mount remains loyal to the priest who cast the spell, and the two can converse as if under a permanent speak with animals spell. Further, the mount receives a +3 bonus to saving throws against fear spells and effects and additional charm mammal spells or effects directed at it after faithful mount is cast upon it.

Mounts that can be affected include horses, ponies, mules, donkeys, camels, rhinoceroses, elephants, giant stags, griffons, hippogriffs, pegasi, unicorns, and other animals that can be ridden. The mount is allowed a saving throw vs. spell, with a +2 bonus if it has greater than animal intelligence (Intelligence 1) and magical defense adjustment modifications if it has an exceptional Wisdom. Success means the animal is not affected by the spell, nor can it be affected by subsequent castings of the spell by the same priest.

The material component for the spell is a lump of sugar.
Mask
(Master of All Thieves, Shadowlord, Lord of Shadows)
Lesser Power (previously Intermediate Power and briefly Demipower) of the Gray Waste, NE

PORTFOLIO:
Thieves, thievery, shadows

ALLIES:
None

DOMAIN NAME:
Niflheim/Shadow Keep

SUPERIOR:
None

ALLEES:
Bane (now dead), Bhail (now dead), Leira (now dead), Ibrandul (now dead)

POES:
Helm, Oghma, Torm, Ty, Cyric, Selene, Waukeen (missing), Deneir

SYMBOL:
A black velvet mask, tinged with red

WOR. ALLIGN.:
NG, CG, LN, N, CN, LE, NE, CE

Mask (MASK) was the deity of intrigue along with being the patron of thieves, but his disastrous perusal of the Cyrmishad led to Cyric being able to steal this aspect of his portfolio from him. One school of thought believed the god totally destroyed after reading the Cyrmishad and having his Godsbane avatar form destroyed by Cyric, another held that Mask was totally subsumed by Cyric, and a third school believed that Mask, engaged in his own intrigues, faked his loyalty to Cyric and later his own death. The truth is that Mask survived the enslaving effects of the Cyrmishad and the destruction of a major avatar form at great cost, losing much of his godly power in the process.

Mask had allowed his intrigue with Cyric to progress so far that he had neglected his own worshipers and was effectively but a lesser power when hit by the effects of the Cyrmishad. When forced to cut away part of his divine power, leaving it in Cyric’s hands, Mask was temporarily reduced to the status of a demipower. To make matters worse, Mask crossed a powerful extra-planar entity known as Kezef the Chaos Hound, who has sworn eternal re-venge. Mask cannot remain too long in one location or Kezef catches up to him, and Mask does not wish to confront the Chaos Hound until he regains the status of an intermediate power that he had just after the Godswar. Such is the price of intrigue, a price that Mask has paid dearly. (The Chaos Hound’s chase has slowed somewhat of late, though, as it becomes distracted by the new-found joys of freedom after so many years of imprisonment.)

Mask’s form is ever-changing in regard to appearance—and his true form is not known for sure. Mask remains the patron of thieves, and there his faith is strongest. After a year of frenzied activity by his priests on his behalf (at his encouragement), Mask has taken shadows into his portfolio and managed to climb to the status of lesser power. However, Mask is still a weakened power and walks (or runs, when the Chaos Hound is abroad) carefully in his dealings with the other powers. For the time being, he wants to remain out of the sight (and hopefully out of the mind) of Cyric, who might still covet his remaining power, but he is already plotting ways and means to regain that which he lost to the Mad God.

Mask is very self-possessed and confident—too confident for his own good. He enjoys erecting convoluted and intricate plots to achieve his ends and then playing them out to his benefit. As he has recently learned, however, such predications prove a weakness for him, and he is now trying much more direct methods to accomplish his goals than before in order to avoid such needlessly—and unwanted—plot twists as nearly cost him his life and his godhood in his manipulations of Cyric.

Mask’s Avatar
(Thief 30, Illusionist 27, Cleric 14)

Although Mask usually appears in one of his temples in avatar form as a sardon, slightly built human male clad in soft gray leather armor, wearing a black mask tinged with red and a black cloak (and some sages believe this is his true or chosen form), he may also appear as a soft-spoken human female with glowing pale skin, white starry lights for eyes, and floor-length, dark hair who walks barefoot and is always shrouded in shadow-like gloom. In public, Mask’s form is ever-changing: human, halfling, or dwarf; male or female; and of all ages, builds, and strengths. (For instance, many legends speak about suspected encounters with Mask among planar travelers and priests of Mask alike. People are never quite sure if who they met was Mask—or really Burtle-stone Ironfist the dwarf, as he claimed, for instance.) Whatever his form, Mask’s tread and movements make no sound and leave no trail.

Prior to the whole Cyrmishad debacle, one of Mask’s avatar forms was the rose-red sword Godsbane carried by Cyric, but this avatar was destroyed when Cyric broke the sword. Mask has shown no sign of using a similar form since.

Mask is said to have matchless grace and dexterity, and is easily able to pluck thrown weapons out of the air, vault across chasms to plunge through small windows or to catch hold of tiny ledges, and perform various intricate tasks in midair while falling or tumbling. The Lord of Shadows is wary, ever paranoid (always spying on faithful and foes alike), and never seems to lose his temper; he always speaks calmly and even sardonically, as if mocking human always lurks behind every phrase.

Mask can draw spells from any sphere and from the schools of illusion, alteration, lesser and greater divination, enchantment/charm, and conjuration/sorcery. He prefers using illusions with shadow effects or aspects.

AC -3; MV 15, leap 20; HP 168; THAC0 6; #AT 1

Dmg 1d8+5 (Stealthwhisper, +1 Str)

MR 70%; SZ L (10 feet)

SR 16, DeK 25, Con 19, Int 24, Wis 20, Cha 22
Spells P. 99/87/73/2/1, W. 7/7/7/7/7/7/7/6/<

Saves PDM 5, RSW 3, PP 5, BW 7, Sp 4

*Numbers assume one extra Illusion spell per spell level.

Special Att/Def:
When he uses a weapon in combat, Mask prefers a long sword +4 named Stealthwhisper. When Mask wishes, he can shrink Stealthwhisper to the size of a dagger or enlarge it to the size of a two-handed sword, but it always behaves as a long sword for damage purposes. Stealthwhisper is always completely silent, reflects no light from its black blade, and cannot be made to rust or corrode (from acid damage, for instance). It functions in Mask’s hands as a sword of quickness and a sword of wounding. It causes seven times normal damage when used to backstab. Mask has never been known to loan this sword to anyone, but occasionally gifts faithful worshipers and priests with magical daggers +1 blessed by him to never make noise, rust, or reflect light.

Mask is so dexterous that he can turn any movement into a tumbling roll, a graceful leap, or even briefly seem to hang in the air if it serves his best advantage. He can even snatch missiles from the air and redirect them to those who fired them as if wearing gloves of missile snaring, with any hand that is not swinging Stealthwhisper. Because of his phenomenal dexterousness, Mask receives a saving throw of 10 for even physically damaging effects that do not normally allow a saving throw if magic should penetrate his magic resistance.

Mask sometimes wears a cloak of shadows that allows him to become invisible, fly (at MV FL 24 (A)) and gives his form the appearance of anyone he should choose to duplicate. He has been known to loan the cloak to his faithful worshipers so that they can perform missions for him or in his name.

Mask’s touch opens locks, causes manacles, chains, and bindings to crumble and fall away, and allows faithful worshipers to he protected for a day by an ironguard spell. (See Pages From the Mages of FORGOTTEN REALMS: Adventures for this spell. Basically, ironguarded creatures can pass through metal, be it the bars of a cell or a stabbing sword, without taking harm or being slowed by the contact; however, equipment they may be carrying is not affected in this way.) He can become invisible at will; however, he prefers to fade into a shadowy form and blend in with shadows.

Mask unconsciously exudes a constant aura that eliminates all immunity to illusions and other spells caused by high Intelligence or Wisdom ability scores within a 360-foot-radius of him (except in deities). Mask is immune to spells, spell-like abilities, or effects that charm, cause fear, or affect the mind to work against its will. His intent cannot be discerned by mortal or deity (and neither can his alignment) as his mind is his own unless he wishes to let someone see its thoughts and memories. The incredible power of the Cyrmishad was the only force that has ever defeated this ability, and that it could be a costly and perturbing discovery for Mask, who has since further fortified his mental and emotional defenses.

Other Manifestations
Mask sometimes appears as a drifting, amorphous darkness, that may or may not have or grow a cowled human head. He also manifests as whipspery, soft, chuckling laughter or an utterly black, nainls human hand that can carry or wield items, point, emit dust and write in it, or grasp and choke beings at THAC0 7, chilling and strangling for 4d4 points of damage and preventing forward movement, speech, or spellcasting, but always releasing the foe at the end of a round. (This hand cannot be struck except by magical weapons of +2 or higher enchantment; it has an AC of -1, 14 HD, and 72 hit points.) The cloud of darkness can enter or pass through any known barrier without taking harm, but vanishes if struck by spells dealing 20 points of damage or more. The touch of these manifestations opens locks, causes manacles, chains, and bindings to crumble and fall away, and allows faithful worshipers to be protected for a day by an ironguard spell, just as the touch of Mask’s avatar does.
Mask also acts through the appearance or presence of annis (hags), dopplegangers, etecers, kenku, verbeeg, wervrats, werewolves, werfoxes, shadow monsters (creatures as from the wizard spell shadow monsters made permanent by the power of Mask), shadow dragons, and undead shadows. More commonly he sends a shadow where there should be none, smoke-gray horses, iron-gray or black cats, gray dogs, glooming moths or temebrous worms, ghostly flowers, smoky quails, gray chaldeans, gray and banded onyx, ravener, rogue stone, common crows, condors, and gray doves to show his favor or displeasure and as a sign to inspire his faithful.

The Church

CLERGY: Clerics, specialty priests, thieves
CLERGY’S ALIGN.: NE, CN, LE, NE, CE
TURN. UNDEAD: C: Yes, if neutral; SP: No; T: No
CMND. UNDEAD: C: Yes, if evil; SP: No; T: No
All clerics and specialty priests of Mask receive religion (Faerûnian) as a bonus nonweapon proficiency.

The followers of Mask have been reduced to their central core: thieves and thieves’ guilds. (However, in addition to thieves and more shadowy individuals, courtiers and diplomats have also been known to evoke the Shadowlord’s name in hope of guaranteeing a smooth negotiation.) Many guilds still have their shrines to the god, and in those regions where thievery is not actively frowned upon, temples to Mask survive. The priesthood of Mask is independent in each major city or region to prevent the frequent actions against one thieves’ guild or temple from spilling over and affecting others. The hierarchy may consist of clerics, specialty priests, and thieves in about a 30/40/30 ratio. Clergy of Mask are know as Maskarran. Specialty priests of Mask are called demarchesses (deh-mar-KESS-ehs) if female and demarchs (deh-MARKS) if male. There has been a significant increase in the number of specialty priests in the faith since Mask lost status as a deity; he feels that specialty priests are the most effective adjunct to the thieves who are his mainstay of worship and so has been furiously encouraging their recruitment and advancement by giving them with more special abilities than before.

In areas with a single strong thieves’ guild, the temple or shrine to Mask is usually connected to the guild hall via underground tunnels. In large cities with competing guilds, the temple is in an underground location and is recognized as neutral ground by all sides. Maskarran strive to keep hidden these days, sometimes holding services of worship in underground shrines (often cellars reached by old sewers) and often keeping hidden inside local thieves’ guilds. It is to the advantage of such seasoned conspirators as Maskarran that many folk of Faerûn think Mask is dead, and his worship reduced to talking of shadows and a few rumors about this or that treasure (to attract the interest of those interested in thievery). These agents, known as “local shadows,” identify important thieves and those rebellious to authority and approach both of these sorts of folk to recruit them to the faith or at least offer them training—for fees—in thievery or intrigue. Jalaunther has also set his clergy members the twin tasks of building their temple magic (including the spells they are currently researching) into a network of powerful, practical stealth and battle magic and working themselves into positions where they can influence the politics of all realms in Faerûn behind the scenes. Needless to say, these ambitious goals are achieving success only slowly.

Dogma: All that occurs within shadow is in the purview of Mask. Ownership is nine-tenths of what is right, and if a person happens to currently have something, it is his or hers. Previous ownership does not count. Therefore, the day belongs to the quick, the smooth-tongued, and the lightly-fingered. Stealth and wariness are virtues, as are glibness and the ability to sound smooth-tongued and conciliatory while taking control of a situation or twisting it to your advantage. (Needless to say, the writings of a true follower of Mask can be read in many ways.)

The Unproven in the church of Mask are charged as follows: “Wealth rightfully belongs to those who can acquire it. Strive to end each day with more material wealth than you began it with, but steal what is most vital, not everything that is to hand. Honesty is for fools, but apparent honesty is rightful belongs to those who can acquire it. Strive to end each day with more material wealth than you began it with, but steal what is most vital, not everything that is to hand. Honesty is for fools, but apparent honesty is

Day-to-Day Activities:

Dogma: All that occurs within shadow is in the purview of Mask. Ownership is nine-tenths of what is right, and if a person happens to currently have something, it is his or hers. Previous ownership does not count. Therefore, the day belongs to the quick, the smooth-tongued, and the lightly-fingered. Stealth and wariness are virtues, as are glibness and the ability to sound smooth-tongued and conciliatory while taking control of a situation or twisting it to your advantage. (Needless to say, the writings of a true follower of Mask can be read in many ways.)

The Unproven in the church of Mask are charged as follows: “Wealth rightfully belongs to those who can acquire it. Strive to end each day with more material wealth than you began it with, but steal what is most vital, not everything that is to hand. Honesty is for fools, but apparent honesty is rightful belongs to those who can acquire it. Strive to end each day with more material wealth than you began it with, but steal what is most vital, not everything that is to hand. Honesty is for fools, but apparent honesty is

Day-to-Day Activities:

Clergy: Clerics, specialty priests, thieves
CLERGY’S ALIGN.: NE, CN, LE, NE, CE
TURN. UNDEAD: C: Yes, if neutral; SP: No; T: No
CMND. UNDEAD: C: Yes, if evil; SP: No; T: No
All clerics and specialty priests of Mask receive religion (Faerûnian) as a bonus nonweapon proficiency.

The followers of Mask have been reduced to their central core: thieves and thieves’ guilds. (However, in addition to thieves and more shadowy individuals, courtiers and diplomats have also been known to evoke the Shadowlord’s name in hope of guaranteeing a smooth negotiation.) Many guilds still have their shrines to the god, and in those regions where thievery is not actively frowned upon, temples to Mask survive. The priesthood of Mask is independent in each major city or region to prevent the frequent actions against one thieves’ guild or temple from spilling over and affecting others. The hierarchy may consist of clerics, specialty priests, and thieves in about a 30/40/30 ratio. Clergy of Mask are know as Maskarran. Specialty priests of Mask are called demarchesses (deh-mar-KESS-ehs) if female and demarchs (deh-MARKS) if male. There has been a significant increase in the number of specialty priests in the faith since Mask lost status as a deity; he feels that specialty priests are the most effective adjunct to the thieves who are his mainstay of worship and so has been furiously encouraging their recruitment and advancement by giving them with more special abilities than before.

In areas with a single strong thieves’ guild, the temple or shrine to Mask is usually connected to the guild hall via underground tunnels. In large cities with competing guilds, the temple is in an underground location and is recognized as neutral ground by all sides. Maskarran strive to keep hidden these days, sometimes holding services of worship in underground shrines (often cellars reached by old sewers) and often keeping hidden inside local thieves’ guilds. It is to the advantage of such seasoned conspirators as Maskarran that many folk of Faerûn think Mask is dead, and his worship reduced to talking of shadows and a few rumors about this or that treasure (to attract the interest of those interested in thievery). These agents, known as “local shadows,” identify important thieves and those rebellious to authority and approach both of these sorts of folk to recruit them to the faith or at least offer them training—for fees—in thievery or intrigue. Jalaunther has also set his clergy members the twin tasks of building their temple magic (including the spells they are currently researching) into a network of powerful, practical stealth and battle magic and working themselves into positions where they can influence the politics of all realms in Faerûn behind the scenes. Needless to say, these ambitious goals are achieving success only slowly.

Affiliated Orders: The church of the Shadowlord has no affiliated knightly orders. Members of the clergy who have pulled off a particularly daring heist or intricate piece of manipulation of people and events are often admitted (voted on by acclamation at a secret yearly meeting of members of the order) to the Circle of the Gray Ribbon. Many thieves’ guilds (as well as individual thieves) throughout Faerûn have connections to the church and rely on it for medical and tactical support.

Priestly Vestments: Maskarran wear no badges of rank nor differing vestments, but all senior clergy members strive to purchase, have made, or (preferably) steal such useful items as slippers of spider climbing, teleport rings, rings of shadow (that generate darkness 15’ radius at will of a sort that their wearer can see through), rings of invisibility, slippers of wind walk, rings of entanglement, and protective garments enchanted to provide feather fall protection (as well as a wide array of enchanted weapons and armor).

Ceremonial Maskarran dress consists of tunics and trousers in a bright motley. The tunics sport ballooned sleeves and cuffs and bright embroidery, displaying wealth. The entire outfit is covered with a full-length, hooded gray cloak that can be drawn shut to hide the bright color beneath. A black cloth mask is worn beneath the hood. In some areas where Mask has fallen on particularly hard times, the gray cloak and mask only are worn as a symbol of the Shadowlord’s favor.
Inside a temple of Mask, the masks are of black gauze and do not conceal the identity of the wearer; in public, such masks are usually thick, black wool or heavy, double-thick silk and extend to cover most of the face in an effective disguise. (A bearded priest, for example, would have a mask that extended well down over the chin.) There is a saying that "the degree of law in a town can be seen on the face of a priest of Mask."

Adventuring Garb: Priests of Mask are encouraged to hide their true nature and masquerade as other priests or commoners. Normal dress for clerics of Mask is similar to that of any merchant, craftsman, or adventurer in the area or similar to that of any armored battle cleric or itinerant adventuring cleric of any faith. Specialty priests of Mask usually dress as thieves in leather or other light armor or assume the guise of typical peasants one might meet on any town's or village's streets.

Specialty Priests (Demarchs/Demarchesses)

**Requirements:**
- **Prime Reqs.:** Dexterity 14, Wisdom 14
- **Alignment:** NE
- **Weapons:** All bludgeoning (wholly Type B) weapons plus knife, dagger, and hand crossbow
- **Armor:** Leather, padded leather (padded armor), studded leather, or elven chain mail; no shield
- **Major Spheres:** All, astral, charm, combat, divination, guardian, healing, protection, sun, time
- **Minor Spheres:** Elementals, necromantic, summoning, thought, weather
- **Magical Items:** Same as clerics, plus devices that can only be used by thieves

**Req. Prof.:** Disguise

**Bonus Prof.:** Forgery, modern languages (pick one), reading lips

- Demarchs and demarchesses have some thieves skills. They have the thieves' skill base scores as set out in the Player's Handbook (including Dexterity, race, and armor adjustments), but gain no initial discretionary points. Each time a demarch or demarchess gains a level, 20 points may be applied to thief skills. No more than 15 points may be assigned to a single skill. Demarchs and demarchesses cannot backpack as a thief, nor do they ever gain the ability to use magical scrolls that a thief does.

- Demarchs and demarchesses can select nonweapon proficiencies from both the priest and rogue groups with no crossover penalty.

- Demarchs and demarchesses understand and use thieves' cant.

- Demarchs and demarchesses are able to cast darkness (as the reverse of the 1st-level priest spell light) once a day

- Demarchs and demarchesses are able to cast Lorloveim's creeping shadow (as the 3rd-level wizard spell) and shadowcloak (as the 3rd-level priest spell) once a tenday.

- At 3rd level, demarchs and demarchesses are able to cast shadow door (as the 5th-level wizard spell) once a day.

- At 5th level, demarchs and demarchesses are able to cast demi-shadow monsters (as the 4th-level wizard spell) once a day.

- At 7th level, demarchs and demarchesses are able to cast demi-shadow monsters or seeming (as the 5th-level wizard spells) once a day.

- At 10th level, demarchs and demarchesses are able to cast shades (as the 6th-level wizard spell) once a day.

- At 13th level, demarchs and demarchesses are able to cast Lorloveim's shadowy transformation (as the 6th-level wizard spell) once a day.

- At 15th level, demarchs and demarchesses are able to cast shadowcat (as the 7th-level wizard spell) once a day.

- At 20th level, demarchs and demarchesses are able to cast shadow walk or vanish (as the 7th-level wizard spells) once a day.

Maskarran Spells

**3rd Level**

**Listening Shadow** (Alteration, Divination)

- **Sphere:** Divination
- **Range:** 1 mile/level
- **Components:** V, S
- **Duration:** 1 round/level
- **Casting Time:** 6
- **Area of Effect:** 10-foot-radius amorphous (though usually spherical)

**Saving Throw:** None

This spell creates a semisolid fog of amorphous shape that is centered on the caster or a single touched spell recipient being and moves with that being to hide him or her completely from view. In bright conditions, a rolling, rolling moving cloud of shadow can readily be seen, concealing only the spell recipient's precise identity, but in darkness, an unconscious observer is only 15% likely to think something is amiss with what she or he is seeing (darkness) and a successful Intelligence ability check must still be made to reach a decision that something is certainly unusual and that it is more or less at such-and-such a spot.

A shadowcloak both confuses attackers with its swirling, smoky chaos, and slows strikes, so that all attacks against the shadowcloak - user occur at a -3 attack penalty and a damage penalty of -1 point per die. The shadowcloak also muffles all sounds made by the cloaked being (regardless of that being's desires) so that even shouted speech seems faint and distant, and all sounds short of breakage or metallic ringing or clinking are very likely to be completely blanketed out.

Torches, fire, smoke, and magical radiances are unaffected by contact with a shadowcloak spell, but they in turn have no effect on it and do not force it to part or light up its gloom. An observer outside a shadowcloak would be able to see the presence of a light source inside a shadowcloak because it would lighten the dark appearance of the fog around it to a light gray—but the observer would not be able to see other things within the shadowcloak because the light source illuminated them.

To the caster of a shadowcloak and to any other creatures present who are bearing consecrated holy symbols of Mask, its borders appear as a slight hazy shimmering in the air, but no darkness is apparent. The spell does not affect the vision and combat abilities of such beings.
Watching Shadow (Alteration)

- **Sphere:** Divination
- **Range:** 10 yards/level
- **Components:** V, S
- **Duration:** 1 round/level
- **Casting Time:** 7
- **Area of Effect:** Special
- **Saving Throw:** None

This spell creates a mobile shadow that sends its caster visual information (similar to, but by no means exactly like, a wizard eye spell). The locale being watched need not be known to the caster of the spell. The shadow need not be man-shaped, but it is always of approximately the same cubic volume as the caster. It can squeeze through any hole that one of the caster’s hands, up to the wrist, could pass through, and the caster can change its shape at will. (Quite specific forms can be taken, so that the shadow can point like a hand, etc.) The shadow glides along the ground or floor at MV 15, feather falling gently to earth if it moves over a sudden drop off. It cannot fly, or rise except by moving up a stair, or climbing a wall, rock face, or incline that the caster could traverse.

The caster can move the shadow wherever desired, seeing in any direction from it by silent effort of will. The shadow is visible, and will no doubt attract attention if it moves, stops, moves again, and appears to follow beings—especially when no shadow should be present—but there is no visible eye or other indication that the caster is watching through the shadow. The caster’s mind cannot be contacted by beings employing magic or psionics on the shadow. The caster can see out of the shadow as far and as well as if his or her own eyes were present where the shadow is and the gloom of the shadow was not.

The presence of lead or gorgon’s blood in walls (or their mortar) serves as a barrier against the viewing linkage of shadow to caster, but the caster retains control of the spell effect. If the shadow can be moved “blind” to a spot where there is no effective intervening barrier, the visual link is restored. Watching shadow only functions on its caster’s current plane of existence.

Unlike a listening shadow, a watching shadow, spell ends instantly if its caster undertakes any other spellcasting.

**6th Level**

Striking Shadows (Conjuration/Summoning)

- **Sphere:** Guardian
- **Range:** 10 yards/level
- **Components:** V, S
- **Duration:** 1 round/level
- **Casting Time:** 9
- **Area of Effect:** A 20-square-feet/level contiguous area
- **Saving Throw:** None

**Striking shadows** creates two tentacled, smokelike guardian monsters identical to worker grell (see the MONSTROUS MANUAL accessory) in form, attack (11 attacks at THAC0 15—10 tentacles and one bite), damage (ld4 [10 times]/ld6), Armor Class (AC 5), and movement (MV Fl 12 (D)). However, these shadow creatures’ tentacles cannot paralyze, and they are unable to wield or carry items, speak, or reason. Striking shadows attack all beings within the spell’s designated area of effect that are not bearing holy symbols of Mask. They dissipate when the spell expires or when dealt as many hit points of damage (each) as the caster possesses.

**Mielikki**

(Our Lady of the Forest, the Supreme Ranger, Daughter to Silvanus)

**Intermediate Power of the Beastlands, NG**

- **Portfolio:** Forests, forest creatures, Rangers, dryads, autumn
- **Aliases:** Khelliara (Rasheman)
- **Domain Name:** Kriglia/ The Grove of the Unicorns
- **Superior:** Silvanus
- **Allies:** Eldath, Silvanus, Shialla, Gwaeron Windstrom, Lurue the Unicorn, Chauntae, Shaundakul, Lathander
- **Foés:** Malar, Talona, Talos, Moander (now dead), Myrkl (now dead)
- **Symbol:** A white unicorn on a green field, a white unicorn’s head facing sinister, or a tiny star of dazzling white hue balanced on an open, lush green oak or ash leaf (older)

**Wor. Align.:**

LG, NG, CG, LN, N, CN

**AC:** 4
**MV:** Fl 18
**HP:** 219
**THACO:** -10
**RAT:** 3/1
**Dmg:** 1d8 +15 (hornblade +3, +10 STR, +2 spec. bonus in long sword)
**MR:** 70%
**SZ:** L (10 feet)
**STR:** 22, **CON:** 19, **INT:** 18, **WIS:** 23, **CHA:** 22
**Spells:** F: 15/12/12/12/11/9/4, W: 5/5/5/5/5/3/2/1
**Saves:** PPD 2, SW 5, PP 4, BW 4, Sp 6

*M[ielikki](My-LEE-kee) is the Lady of the Forest, the goddess of the woods and those creatures who live within them. She is the patron of rangers in the same way that Oghma is the patron of bards. Until recently Mielikki made her home on the Prime Material plane, and so was unharmed by the Time of Troubles, though the presence of so many other gods in the Realms gave her followers great difficulties. In the confusion following the Time of Troubles, she also gathered autumn into her portfolio, away from the dead Myrkul. She is worshiped by humans, elves, half-elves, and dryads alike. The Lady of the Forest is fond of wandering the woods of all of Faerûn, although her faithful are concentrated in northern Faerûn.

Mielikki is allied with and in the servitude of Silvanus, and with the growing power of that god she was being diminished in her own right. In 1369 DR, she radically reorganized her priesthood and the boost in power this gave her has forestalled her decline and allowed her to establish her own realm in the Outer Planes for the first time. Her followers had already added the title “Daughter to Silvanus” to her other names previous to this point as an honorarium, causing some confusion since she is not Silvanus’s daughter. Inaccurate legends have since grown up to explain the title in which Mielikki is said to be the offspring of dalliance between Silvanus and Hanali Celanil, the elf goddess of romantic love and beauty.

Mielikki serves Silvanus alongside Eldath. She considers Eldath to be almost her sister, and Silvanus a father figure. All three powers work closely and lovingly together, and this relationship is reflected in their churches and clergy also. Mielikki herself is assisted by three divine beings of lesser power: Lurue, Gwaeron Windstrom, and Shialla. On rare occasions when Mielikki rides into battle, Lurue the Unicorn serves as her mount, and Gwaeron Windstrom, who can track infallibly through any conditions, in or on any terrain, aids her on some missions and teaches her rangers the way to read forest signs. Shialla, a local nature deity of the High Forest, serves her as the midwife to pregnant forest creatures, the planter of seeds, and the nurturer of seedlings in that forest. In addition, Lady Jeryth Phaulkon of Waterdeep, the Chosen Star of Mielikki, serves as Mielikki’s mortal champion. She has been gifted by Mielikki with unknown powers and is referred to in the faith as Our Lady’s Champion or the Granddaughter of Silvanus. Though still fairly young, she has quickly matured from a frivolous debutante into a steadfast forest warrior.

Mielikki is good-humored and quick to smile. She is confident in her actions and conveys this confidence well in small groups, though she dislikes speaking formally or leading large contingents. She is fiercely loyal and protective to those she calls friend, but does not grant that consideration lightly. Though she knows that some creatures must die to make way for others in life, she finds the injuries of animals and other friends hard to bear and often cures hurt creatures that Silvanus would leave be to fuel the cycle of death and rebirth.

**Mielikki’s Avatar**

(Ranger 35, Druid 25, Mage 18)

Mielikki always walks on air, her soundless feet never quite touching the ground and thus leaving no tracks. She prefers to appear as the Supreme Ranger—a tall, shapely, robust woman who moves with a lithe grace, clad in the leather armor used by many rangers. Her garb is muted green and brown in hue, her russet hair hangs free about her shoulders and down her back, and her eyes are large, deep brown pools. Mielikki can also choose to appear as the Forest Queen, a young maiden with leaves and golden moss for hair, and surrounded by summer songbirds. Mielikki’s voice is a low, rich purr in whatever form she takes, and she sometimes appears with the antlers of a stag growing from her forehead or slowly grows them as mortals watch. Since Beshaha began to use the black antlers as her symbol, Mielikki seldom does this.

Whatever form she appears in, Mielikki can draw her spells from any sphere or school except the schools of necromancy and illusion/phantasm. She cannot cast the reversed, harmful forms of spells from the healing or necromantic spheres. All spells she casts from the plant and animal spheres or that affect, summon, or call animals or plants are cast at double strength in all respects and a -2 penalty to saving throws against their effects.

**Special Att/Def:** In combat, the supreme Ranger uses two scimitar-sized...
Turn Undead: C: Yes, D: No, R: No, D/R: No
North in her name. All the faithful of Mielikki are known as Walkers of the Forest Way. They are now organized into three branches of devotion: the Forestarms, the Needles, and the Hawks of the Lady. This last title is given by the Lady herself to denote her most cherished and high-ranking followers. Temple staff titles tend to be very simple: Cook, Master of Novices, Doorwarden, Housemaster, Prior, Abbot, and Worship Master are all common titles.

Dogma: Mielikki’s followers are close to those of Silvanus in outlook and ethos, save that they stress the positive and outreaching nature of the wild. Indeed, beings can live in harmony with the wild without requiring the destruction of one in the name of the other. Mielikki’s outlook matches that of rangers in general, which is why she is their patron.

Mielikkians are taught to embrace the wild and not fear it, because the wild ways are the good ways. They are to keep the balance and learn the hidden ways of all life. They should not allow trees to be needlessly felled or the forest to be burned. They are to live in the forest and be a part of the forest, not dwell in endless battle against the forest.

Walkers of the Forest Way must protect forest life, defend every tree, plant anew where death fells a tree, and strive to keep the balance that indiscriminate fire-users and woodcutters break. They are to live in harmony with the woods, to teach others to do so, and to punish and frustrate those who hunt for sport (not food) and who practice cruelties upon wild creatures.

Day-to-Day Activities: The Forestarms outlook is oriented toward the protection of nature (and forests in particular) from the forces of evil and ignorance. Many of these priests can be found wandering among small communities nestled at the edges of forests both great and small. They seek to teach humans and other goodly races to care and respect the trees and the life beneath their leafy bows. They try to prevent further encroachment by civilization on the remaining great forests by teaching careful forest husbandry. When called upon, they defend the forest with force of arms if necessary.

The Needles support the Forestarms of their own faith and the clergy of Eldath and Silvanus in defending, renewing, and even extending forests and forest life. Wherever possible without conflicting with this prime interest, they also deal in fire magic (not notably the Red Wizards) and encourage city- and farm-dwelling folk to reverence natural life and to view woodlands as rich, friendly places that are pleasant refuges for renewal and enjoying natural beauty, not deadly battlegrounds to be feared and fought. They are also charged with supporting the Harpers when this does not conflict with their more primary duties, since the Harpers work against the rise of great powers, which tend to endanger all natural life and conditions around them by trying to reshape Faerûn.

Rangers of all faiths are to be assisted whenever possible by Walkers of the Forest Way, and the seeds of trees and woodland plants gathered, nurtured, and planted in an ongoing process so that 40 new trees will rise for every one taken by flame or axe. Many of the Forestarms and Needles visit foresters regularly to heal them and provide guidance so that as few trees as possible are taken and the forest is culled of weak creatures and unnatural predators, not creatures in the prime of life and health. In recent years, the Forestarms and Needles have worked with ranchers north of Melvaunt, eastern Amn, and the lands of the Dessarin to breed deer in large herds for food and pelt use, leaving the wild deer of the forests to recover—along with all the other forest creatures that either depend on deer for food or are killed or frightened away by casual human forest incursions.

Holy Day/Important Ceremonies: Those who worship the Lady of the Forest believe her voice is echoed continuously throughout all forests by the rustling leaves. A worshiper in good steed can listen and understand the whispers of the woods after a period of meditation and extended introspection.
These whispers have been transcribed by a few bards and rangers, but never seem to say the same thing twice. The general theme is the preservation and understanding of the forests and the creatures living within them. (Those who listen for a long period of time are reputed to improve their tracking and woodland survival skills as well as their knowledge of animal lore.)

Worship of Mielikki involves periods of introspection and meditation each morning and evening (in the forest whenever possible). Groups of worshippers also gather under the stars to sing the Lady’s praises and ask for her guidance. When a worshiper of Mielikki begins a self-imposed quest to right a desecration of the forest, a special prayer is given up to the lady of the Forest for strength and guidance. When aid is needed performing some simple task like setting the broken leg of a trapped wolf or following a trail, Walkers of the Forest Way usually ask for the Lady’s blessing under their breath before proceeding.

The best-known to outsiders of the holy rituals of Mielikki are the Four Feasts of the solstice and equinox nights. These are known simply as the First Feast, the Second Feast, and so on. They are occasions for holy rituals and revels, wherein all Mielikki’s faithful are expected to celebrate the sensual side of existence and sing praises to the Lady in forest depths wherever possible.

The festivals of Greengrass and Midsummer Night are even greater rituals, combining revels similar to those of the Four Feasts with planting rites and the Wild Ride. During the Wild Ride, the lady causes unicorns to gather in herds and gallop through the woods. Her faithful are allowed to ride them bareback toward the night, covering astonishing distances and seeing sights that others are not granted. On such rides, unicorns are empowered by the Lady to use their teleport ability as often as they desire for up to triple the normal range. On years when Shieldmeet follows Midsummer, riders can continue the Ride for that day and night if they so desire.

At least once a month, every member of the clergy must perform the Song of the Trees and serve any dryads, hamadryads, or treants their song calls forth. The clergy members perform the small tasks requested of them, but are free of dryad charms through the will of the Lady.

Every fire lit by a member of Mielikki’s clergy must have the Dread Prayer whispered over it. In return, Mielikki makes the fire give off intense heat in particular directions indicated by the supplicant but almost no smoke. Such fires glow only dimly, so as to attract as little attention as possible, and do not spread. In this way, no watch need be kept against starting forest fires. The festivals of Greengrass and Midsummer Night are even greater rituals, combining revels similar to those of the Four Feasts with planting rites and the Wild Ride. During the Wild Ride, the Lady causes unicorns to gather in herds and gallop through the woods. Her faithful are allowed to ride them bareback through the night, covering astonishing distances and seeing sights that others are not granted. On such rides, unicorns are empowered by the Lady to use their teleport ability as often as they desire for up to triple the normal range. On years when Shieldmeet follows Midsummer, riders can continue the Ride for that day and night if they so desire.

Affiliated Orders: Named for the greatest trees of the forests, the shadowtops and the weirwoods, the Shadoweirs are a highly secretive branch of the faith that originated in the northern reaches of the High Forest. Its members consist solely of half-elf multiclassed druid/rangers, and its membership has spread (slightly) beyond the High Forest throughout all of Faerûn.

The Shadoweirs serve as a sort of religious knighthood of the woods. Unlike the Arms of the Forest or even the Needles, the Shadoweirs are an activist and proselytizing order who are willing to go on the offensive in the behalf of their sacred forests. They seek to advance the regrowth of ancient forests reduced by civilization. Many Shadoweirs are adventurers, wandering the Realms with missionary zeal. They seek to halt the endless assault of civilization on their ancient homelands.

Within the Walkers of the Forest Way, the Order of the Unicorn’s Horn is a small society of itinerant healers who bring solace to both injured people, animals, and plants. The Mielikkian faith also has close ties with Those Who Harp (the Harpers), an organization working for good throughout Faerûn and against the rise of great powers, which tend to endanger all natural life and conditions around them by trying to reshape Faerûn.

Priestly Vestments: The colors of Miellikki’s clerical garb vary with the seasons, each season having a base color and an accent. Winter is white with green accents, spring green with yellow accents, summer yellow with red accents, and fall red with white accents. The white and green of winter symbolizes evergreens and the unsleeping life of the forest, the green and yellow of spring is for the slow awakening of the forest to lush life, the yellow and red of summer represents the full splendor of flowers and burgeoning fruits and grains, and the red and white of fall symbolizes fall leaves being overlaid with snow. These colors govern caps worn with armor in times of war and the ceremonial dress of the Forestarounds and the Needles: trowsers, boots (always brown), a short cape, and a tabard that is long-sleeved in winter and sleeveless in summer. Whatever the garb, the unicorn’s head of Miellikki is always worn over the heart.

The ceremonial dress of the Shadoweirs is chain mail and deep forest-green cloaks woven by dryads from spider silk and dyed with natural dyes. Many powerful forest knights wear ancient suits of elven chainmail they have been given by elven lords for their efforts in defending the forests. The symbol of the Shadoweirs is a great shadowtop tree with a pair of crossed swords overlaying it, and it is sometimes stitched as a design on their clothing or worn on their shields.

Adventuring Garb: When in the field, most Walkers in the Forest Way dress appropriate to the weather and their duties, though they maintain the preferred seasonal colors of their faith. In very hot weather or in the summer woods most wear only a sash and baldric of the right colors. They carry needed gear in pouches, small packs, or strapped to their boots. The Shadoweirs prefer suits of gleaming chain mail or studded leather armor in the field.

Specialty Priests (Rangers)

Requirements:
- Strength 13, Dexterity 13, Constitution 14, Wisdom 14
- Prime Req.: Strength, Dexterity, Wisdom
- Alignment: LG, NG, CG
- Weapons: Any (penalties to some special abilities accrue if wearing heavier armor than studded leather)
- Minor Spheres: Animal, plant, time, travelers
- Magical Items: Same as ranger
- Req. Prof.: Survival (woodland)
- Bonus Prof.: Hunting, set snares, animal lore, elvish (pick three)
- Most of Mielikki’s specialty priests are rangers. Within the faith, they are called Needles. Their abilities and restrictions, aside from changes noted above, are detailed in full in the *Player’s Handbook*.

Specialty Priests (Druids)

Requirements:
- Wisdom 12, Charisma 15
- Prime Req.: Wisdom, Charisma
- Alignment: N
- Weapons: Club, sickle, dart, spear, dagger, knife, scimitar, sling, staff
- Armor: Padded, leather, or hide and wooden, bone, shell or other nonmetallic shield
- Major Spheres: All, animal, combat, elemental, healing, plant, time, wards, weather
- Minor Spheres: Divination, travelers
- Magical Items: As druid
- Bonus Prof.: Survival (woodland); tracking; modern languages (pick two from: brownie, dryad, elvish, korred, pegasus, pixie, satyr, sprite, sphyl, treant, unicorn)
- A few specialty priests of Mielikki are druids. They, along with Mielikkian clerics and druid/rangers, belong to the branch of the Mielikkian faith known as the Forestarounds. Their abilities and restrictions, aside from changes noted above, are summarized in Appendix 1: Priest Classes and detailed in full in the *Player’s Handbook*.

Specialty Priests (Druid/Rangers)

Requirements:
- Strength 13, Dexterity 13, Constitution 14, Wisdom 14, Charisma 15
- Prime Req.: Wisdom, Charisma/ Strength, Dexterity, Wisdom
- Alignment: NG
- Weapons: Club, sickle, dart, spear, dagger, scimitar, sling, staff, long sword, long bow
- Armor: Any (penalties to some ranger special abilities accrue if wearing heavier armor than studded leather or elven chain mail)
To enact this spell, the caster must touch and breathe on any part of a

### Major Spheres:
- All, animal, combat, elemental, healing, plant, time, wards, weather

### Minor Spheres:
- Divination, protection, travelers

### Magical Items:
- As druid and ranger

###Req. Prof.: Animal lore, survival (woodland)

###Bonus Prof.: Modern language (elvish), modern languages (pick two from: brownie, dryad, korred, pegasus, pixie, satyr, sprite, sylph, treant, unicorn)

- Only half-elves may be druid/rangers. Half-elves of sea elf ancestry may not be druid/rangers.

Mielikkian druid/rangers are the **only known exception** in Faerûn to the rule that druids must be neutral in alignment.

- Mielikkian druid/rangers’ THAC0s, saving throws, Hit Dice, hit points, and proficiency slots, and proficiency slot acquisition rates follow the rules for multiclass characters in the PHB.

- Through Mielikki’s grace, her druid/rangers accrue no armor penalties to their ranger abilities for wielding elven chainmail.

An exceptionally rare few specialty priests of Mielikki are half-elf druid/rangers. They all belong to the branch of the faith known as the Forestamps, an order of woodland knights. Their abilities and restrictions, aside from changes noted above, are summarized in Appendix 1: Priest Classes and in the Player’s Handbook.

### Mielikkian Spells

#### 2nd Level

**Banish Blight** *(Alteration)*

### Sphere:
- Plant

### Range:
- Touch

### Components:
- V, S

### Duration:
- Special

### Casting Time:
- 5

### Area of Effect:
- One plant

### Saving Throw:
- None

To enact this spell, the caster must touch and breathe on any part of a plant. This spell wipes out plant diseases permanently, and it restores plants to a healthy state, following its normal growing cycle, and not wilted flowers bloom anew, and drooping leaves rise up green. Leaves that have fallen to the ground cannot be reattached to their plants by means of this magic, but withered foliage can be made green and growing again even in the depths of winter as long as the spell lasts. In this manner, the skeleton of a hedge can be made opaque with thick growth in an instant. A flower restored by means of this magic can be picked without ending the magic, though it shrivels again when the spell expires.

If the weather and season permit continued life, restorations wrought by this spell outlive it. For example, a diseased, shriveled plant restored to health will remain healthy, following its normal growing cycle, and not lapse back into ruin the moment the spell ends. To injured mobile or intelligent plant life (such as treants and shambling mounds), application of a banish blight restores 1d10+1 hit points of damage permanently; but it cannot help healthy plants to grow larger or gain extra hit points.

Mielikki crafted this spell both as a gift to Silvanus and to empower her faithful to give forest creatures endless food by restoring half-eaten vegetation to a full state.

**Stalk** *(Alteration)*

### Sphere:
- Animal

### Range:
- Touch

### Components:
- V, M

### Duration:
- 1 turn/level

### Casting Time:
- 5

### Area of Effect:
- One creature

### Saving Throw:
- None

This spell makes the affected creature nearly invisible in rural surroundings (99% undetectable, visually as if hiding in shadows). The creature also becomes almost totally silent (as if moving silently with a 99% skill), and both its natural scent and its heat signature are masked by the spell (making infravisional detection or the creature also 99% unlikely). A stationary creature under the effect of stalk is impossible to detect by nonmagical means at a range of greater than 10 yards.

Movement does not negate the spell, but it renders nonmagical detection possible by keen observation. In this case, the subject of the stalk spell still can move silently with a base 50% chance for success and remain visually and infravisually undetected with a base 65% chance for success; if the subject’s normal hide in shadows or move silently skills are higher than these percentages, then they are used instead, although the infravisual masking percentage for a moving subject remains 65%. Scent masking is always at 99% for the duration of the spell.

The spell effect ends when the duration expires or when the subject attacks.

The material components are a piece of dried chameleon or lizard skin and the holy symbol of Mielikki.

### Wood Sword** *(Alteration, Evocation)*

### Sphere:
- Combat

### Range:
- 5 yards/level

### Components:
- V, S, M

### Duration:
- 1 round/level

### Casting Time:
- 5

### Area of Effect:
- Special

### Saving Throw:
- None

This spell transforms its material component into a temporary weapon: a sword that can be wielded by the caster or be directed to attack a particular target by the caster from afar. In either case, it strikes with the caster’s normal THAC0, deals 1 hit point of damage per level of the caster at every successful strike, and vanishes instantly when the spell expires or it comes into contact with any flame. If released to fight on its own, a wood sword is AC -1, has 22 hp, and moves at MV Fl 16 (A). It strikes once per round at a single target.

The target of a wood sword can be indicated during casting or determined later and can be changed at any time. The caster can choose any visible creature or item within range and silently will the wood sword to attack it. A wood sword hangs motionless if its designated target dies or vanishes if not given a new target. The caster can bid the weapon go and attack a certain target or return to be directly wielded as often as desired during the life of the spell.

A wood sword is supple, but can be broken by successful edged weapon chopping attacks that do more damage than it has hit points or by being caught in a closing stone or metal door; such destruction ends the spell instantly. The caster can fight with another weapon and leave the wood sword to fight on its own, but if its creator casts any other spell, the wood sword vanishes the instant that new magic takes effect. Caster use of magical items does not destroy a wood sword.

A wood sword can do no harm to nonliving wood or to stone or metal, but can readily be employed to smash glass flasks, topple items, and even to stir mixtures in distant bowls. (A clever caster could direct it to knock over the rearmost bottle in a cluster of glass objects, thereby making it smash or knock over the other glass objects in its way.) If the caster has the leisure to enact precise control, a wood sword can perform quite delicate tasks. It need not merely attack things. If used to carry things (such as satchels or ropes across chasms, or rings of keys to prisoners), it breaks if burdened with a greater weight than the caster can lift (the caster’s maximum press amount, dictated by his or her Strength ability score).

The material component of this spell is a twig branch, or any fragment of wood that still retains some bark and has not been cut, stained, varnished, or otherwise altered by tools. (This means the wood must be picked up as fallen wood or snapped off rather than cut.)

### 5th Level

**Tree Healing** *(Alteration, Necromancy)*

### Sphere:
- Healing, Necromantic, Plant

### Range:
- 0

### Components:
- V, S

### Duration:
- Special

### Casting Time:
- 8

### Area of Effect:
- The caster and one tree

### Saving Throw:
- None

This spell enables a wounded priest to pass into the interior of a tree and remain hidden within it for as long as desired, being healed by the natural nutrients of the tree. During this time, the caster can see and hear the surroundings of the tree perfectly but is concealed from all forms of detection by the magic of the spell and protected by the tree from any extremes of heat, cold, rain, sunlight, snow, and other conditions. The tree itself gives off no magical aura and is not marked by the caster’s entry in any way. All the caster’s bodily processes are suspended, so the caster has no need to sleep, breathe, or eat. The caster regains 1 hit point every 6 turns of continuous existence inside the tree. There is a 40% chance that the tree will...
neutralize any disease the caster may be carrying, regardless of whether or not the caster is aware of the condition. If more than one disease is present, determine the result separately for each. Tree healing can do nothing against any poisons except tree poisons, which it always neutralizes.

If a tree containing a priest is damaged, the priest takes half of the damage but is free to leave the tree at any time. The caster can use his or her spells or magical items carried to heal the tree from within. Offensive magic must be cast from outside the tree, or the tree is destroyed.

Once the caster of a tree healing spell leaves the tree, the magical ends. Reentry is impossible without another casting of the spell. The caster priest can, however, reach out of the tree to speak, gesture, or discard items, and then duck back in, 50 long as some part of his or her body remains within the tree. The spell brings all items worn or carried by the caster into the tree, but other items cannot be brought in later. If the priest reaches out of the tree and picks anything up, it cannot pass into the tree.

A tree healing can never be used to enter treants or other sentient forest plants. Any physical damage deliberately done by the priest to the tree while it remains in its or her unenceremonious expulsion from the tree, whether the tree is sentient or not.

**7th Level**

**Create Treant (Alteration, Invocation/Evocation)**

Sphere: Plant
Range: Touch
Components: V, S, M
Duration: 1 day/level
Casting Time: 1 round
Area of Effect: One twig, bough, shrub, or living tree
Saving Throw: None

This spell transforms its material component into a treant who serves the caster with utmost loyalty until destroyed or the spell expires. When the spell ends, the treant dwindles to nothingness and is gone. Since the material component is consumed, priests of Mililikki use this spell sparingly. The type of material component determines the size of the created treant: Twigs produce 7-HD treants, boughs create 8-HD treants, shrubs 9- or 10-HD treants, and trees 11 or 12-HD treants.

The material component of this spell is any twig, bough, shrub, or living tree.

**Milil (Lord of Song, the Lord of All Songs; Guardian of Singers and Troubadours; the One True Hand of All-Wise Oghma)**

**Lesser Power of the Beastlands, NG**

**PORTFOLIO:** Poetry, song, eloquence

**ALIASES:** None

**DOMAIN-NAME:** Brux/Library of All Knowledge

**SUPERIOR:** Oghma

**ALLIES:** Oghma, Deneir, Liilra, Sune, Mystra, Finder Wyvernspur, Stillsong, Hanali Celanil, Corello Larethian, Sehanine Moonpool, Rillifane Rallathil, Erevan Ilesere, Labelas Enoreth, Lathander

**FOES:** None

**SYMBOL:** A silver harp, often depicted as a fire-stringed instrument whose body is made of silvery leaves

**WOR. ALIGN.:** Any

Milil (Mihl-LILL) is depicted in religious art and song as a handsome male human or elf with a charismatic manner and a haunting, melodic voice. He is venerated by human, elf, and half-elf bards, who see him as the One Who Watches While Music is Alive (when the other are performing), the Guardian of Singers and Troubadours, and the One True Hand of All-Wise Oghma. (Deneir is the other “Hand.”) Deneir, Gond, and Milil serve Oghma, though Milil has little in common with Gond, and their relationship is strained. He is on excellent terms with a number of powerful deities and often works closely with Liilra. He is welcome in the elf pantheon as well as the Faerunian pantheon because of the beauty of his song.

Milil is the ultimate performer: self-confident, inspired, possessed of total recall or anything he sets a mind to remember, able to improvise facilely out of desire or necessity, well-educated in general theories of conduct and broad areas of knowledge, and masterful in all sorts of performance technique (including a passing knowledge of disguise derived from costume theory), especially within his sphere of knowledge-music, poetry, and elegant speech. However, he is also self-centered and egotistical and likes to be the center of attention. When he is not the center of attention, he bores easily, and his mind wanders or he leaves. He is also given to flirtation with both deities and mortals for his own enjoyment, to the deep annoyance of more sober powers.

**Milil’s Avatar (Bard 30, Spellsinger 22, Mage 21, Cleric 21)**

Milil often appears as a young, charismatic male human or elf with handsome features and a voice of unearthly beauty. He most commonly appears closer to middle age, with shoulder-length brown or blond hair. He dresses in the garb of a troubadour and favors bright clothing, elegantly patterned cloth, gold and bejeweled clothing decorations and jewelry.

Milil uses spells from any wizard school or priest sphere, though he favors spells that charm or have musical, vocal, sound, or instrumental effects or manifestations. Any spell he uses with musical, vocal, sound, or instrumental effects or manifestations is cast at triple normal effectiveness in all respects and the targets of such spells receive a -3 penalty to their saving throws if any are allowed.

**Spells Known:**

<table>
<thead>
<tr>
<th>Caster Level</th>
<th>Spells Known</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>12/12/12/12/10/6/2</td>
</tr>
<tr>
<td>2nd</td>
<td>6/6/6/6/5/5/4/3</td>
</tr>
</tbody>
</table>

**Spells Prepared:** PP 2, RW 3, PP 5, BW 7, Sc 4

**Special Att/Def:** Milil can conjure weapons and items from midair and is considered proficient with any weapon he uses. He favors Sharptongue, a magical rapier +3 that has the abilities of a sword of quickness and a sword of dancing when he uses it. He sometimes loans Sharptongue to people performing a great quest or service for him or his church, and in the hands of a mortal it behaves as either a sword of quickness or a sword of dancing in a round, but not both (and obviously must perform as a sword of dancing if it is apart from its wielder).

Milil can use spell turning and ironguard (detailed in the FORGOTTEN REALMS Adventures tome and Pages From the Maps) spells at will to protect himself from mortal attacks. He can sing so as to shatter magical silence or to make all beings within 90 feet cease all acts of violence, instantly, and remain peaceful until he ceases to sing, even if their weapons or other items are taken from them or they are attacked. One of Milil’s favorite methods of demonstrating his divinity to skeptics is to play harp woven of flames, which he conjures from the air.

By touch, Milil can place the knowledge of a song—both tune and lyrics—in the mind of a mortal, so that it can never be forgotten, or confer upon any being the ability to play a single type of instrument as if with years of mastery. He has often used the former power to preserve clues about the whereabouts of treasure or tasks that should be done for generations to come (trusting that his song will be handed down). Milil can also either convey or cure deafness by touch. There is no saving throw allowed against deafness caused by Milil, and creatures so stricken cannot be cured except by the hand of a deity.

Milil plays any instrument, even those from other crystal spheres or planes, with supreme mastery. He never forgets any tune that he or any of his priests have ever heard and can perform them all superbly. When he wishes, he can project his voice as a group of voices in harmony or create the sound of any instrument or combination of instruments from thin air to accompany his performance.

Milil is immune to spells and spell-like effects that have musical, vocal, sound, or instrumental effects or manifestations unless he wishes them to affect him.

**Other Manifestations**

Milil often manifests as haunting music, particularly in clearings deep in woodlands. He appears as a wordless, lone male voice soaring through the air and likes to be the center of attention. At times, Milil draws the image of two dancing hollyphants in the air in glowing yellow lines or in ink (that appears from nowhere) on parchment to signify his approval. This seems to indicate his delight in watching such creatures dance to his music. More often, Milil manifests as a radiance surrounding a bard, storyteller, or epic poet in the throes of inspiration—a sight always heralding a performance that moves an audience to tears, blind obedience, enthusiastic offerings of money, or what-
ever else the performer desires them to do. Milil often places helpful visions (mental pictures of the whereabouts of treasure, lost loved ones, or directions overland) in the mind of a singer or musician who pleases him.

Milil also acts through the appearance or presence of asinar (all accomplished singers), hologlyphs, light assimons, panovic devas, and solars. More commonly he sends songs, songs contained in special nightingales, white horses or pegasi, calico cats, red or yellow roses, lions, peonies, perfect gemstones of any sort, and peregrine falcons to show his favor and as a sign to inspire his faithful.

The Church
CLERGY: Clerics, specialty priests, mystics, bards, spellsingers
CLERGY AUGE: N.C., NG, LN, NO, SD, PS
TURN UNDEAD: C, Yes, SP, Yes, Mys: No, B: No, Spell: No
COMM. UNDEAD: C, No, SP, No, Mys: No, B: No, Spell: No
All clerics, specialty priests, and mystics of Milil receive religion (Faerûnian) as a bonus nonweapon proficiency. All priests must take singing and musical instrument as two of their initial nonweapon proficiencies.

Milil attracts those who love music who need to be a part of it, not merely listeners. Such folk tend to be semiconductor. They love good wine, good food, pleasing art and architectural or natural surroundings, the amorous company of others, and the beauties of nature—many faithful of Milil enjoy rising before the sun to watch the wakening radiance. For reasons lost in the mists of time, all clergy of Milil are known as Sorlyn (probably after a founding patriarch of the faith), and specialty priests of the faith are called tuneservants. Rendiers are rare both in number and not in your voice, the faith, and the ranks of the clergy are about two-thirds human, with a quartet of the remaining being elves, and the remainder half-elves. Sorlyn all tend to be charismatic and physically attractive. All are also good singers skilled in the use of at least one musical instrument. Additionally, many are accomplished composers and musicians or even dancers. They tend to be active performers and travelers, not recluses or cloistered specialists.

About half of the total priesthood of Milil is clerics, the remaining being specialty priests with a few bards, mystics, and spellsingers in the service of the Lord of All Song. In general, before the Godswar the priests in the larger cities, with more organized churches beneath them, were clerics, while the churches in more remote areas were commanded by tuneservants; however, the number of tuneservants in the faith has been growing steadily since the Time of Troubles. Relations between the clerics and the musical priests are good, though the more conservative clerics are a bit concerned about recurring incidents of tuneservants using their enthrall and suggestion powers to enhance their own status and the tuneservants’ continual support of “næe-do-wells” (adventurers). A quick way to determine whether a local temple of Milil is run by a cleric or a tuneservant is to listen to its music. All temples of Milil have very good choirs, songmasters, organists, and/or musicians, but the type of music varies. Clerics tend to play traditional songs and hymns while tuneservants prefer newer works, some of which may be disconcerting to the parishioners.

Milil’s is an organized faith, with all churches paying heed (or at least lip service) to the Patriarch of Song in Waterdeep. Unfortunately, the influence of the Patriarch has been dwindling since the Time of Troubles. Relations between the clerics and the musical priests are good, though the more conservative clerics are a bit concerned about recurring incidents of tuneservants using their enthrall and suggestion powers to enhance their own status and the tuneservants’ continual support of “næe-do-wells” (adventurers). A quick way to determine whether a local temple of Milil is run by a cleric or a tuneservant is to listen to its music. All temples of Milil have very good choirs, songmasters, organists, and/or musicians, but the type of music varies. Clerics tend to play traditional songs and hymns while tuneservants prefer newer works, some of which may be disconcerting to the parishioners.

Milil’s is an organized faith, with all churches paying heed (or at least lip service) to the Patriarch of Song in Waterdeep. Unfortunately, the influence of the Patriarch has been dwindling since the Time of Troubles. Relations between the clerics and the musical priests are good, though the more conservative clerics are a bit concerned about recurring incidents of tuneservants using their enthrall and suggestion powers to enhance their own status and the tuneservants’ continual support of “næe-do-wells” (adventurers). A quick way to determine whether a local temple of Milil is run by a cleric or a tuneservant is to listen to its music. All temples of Milil have very good choirs, songmasters, organists, and/or musicians, but the type of music varies. Clerics tend to play traditional songs and hymns while tuneservants prefer newer works, some of which may be disconcerting to the parishioners.

Milil’s is an organized faith, with all churches paying heed (or at least lip service) to the Patriarch of Song in Waterdeep. Unfortunately, the influence of the Patriarch has been dwindling since the Time of Troubles. Relations between the clerics and the musical priests are good, though the more conservative clerics are a bit concerned about recurring incidents of tuneservants using their enthrall and suggestion powers to enhance their own status and the tuneservants’ continual support of “næe-do-wells” (adventurers). A quick way to determine whether a local temple of Milil is run by a cleric or a tuneservant is to listen to its music. All temples of Milil have very good choirs, songmasters, organists, and/or musicians, but the type of music varies. Clerics tend to play traditional songs and hymns while tuneservants prefer newer works, some of which may be disconcerting to the parishioners.

Milil’s is an organized faith, with all churches paying heed (or at least lip service) to the Patriarch of Song in Waterdeep. Unfortunately, the influence of the Patriarch has been dwindling since the Time of Troubles. Relations between the clerics and the musical priests are good, though the more conservative clerics are a bit concerned about recurring incidents of tuneservants using their enthrall and suggestion powers to enhance their own status and the tuneservants’ continual support of “næe-do-wells” (adventurers). A quick way to determine whether a local temple of Milil is run by a cleric or a tuneservant is to listen to its music. All temples of Milil have very good choirs, songmasters, organists, and/or musicians, but the type of music varies. Clerics tend to play traditional songs and hymns while tuneservants prefer newer works, some of which may be disconcerting to the parishioners.
Affiliated Orders: Milil has one knightly order of personable (and sometimes swaggering) fighters, paladins, and bards, the Harmonious Order, whose members, along with the clergy, guard temples and holy sites. Its members also often pursue quests or do good works in Milil’s name, and tuneservants love to accompany them on these romantic and glorious quests. Though Milil’s symbol is the silver harp, his symbol is not meant to directly link him to the Harpers, who use the crescent moon and harp; however, the church of Milil does have ties to Those Who Harp.

Priestly Vestments: Sorlyn wear robes of rich, lustrous fabric—usually crimson adorned with cloth-of-gold dragons, bards, or warriors arching and spiraling the length of the garment. Metal chimes are often worn as earrings, anklets, or on bracelets when outdoors, but these are always easily removable so as not to mar music-making. Hair is worn short or—in the case of tuneservants—bound up in a golden hair-net so as not to get in the way of playing instruments or listening acutely. Their holy symbol can take the form of a real harp or the symbol of Milil formed into an artfully crafted piece of jewelry.

Adventuring Garb: Sorlyn prefer the security of full (often chased and ornamented) armor when adventuring or traveling overland in dangerous regions, and defend themselves with magic, maces, and enchanted musical instruments. Song has its place, but in a world full of orcs, dragons, and crit- ics, it is best to be prepared for anything.

Specialty Priests (Tuneservants)

**Requirements:** Wisdom 14, Intelligence 13, Charisma 14

**Prime Req.:** Wisdom, Charisma

**Alignment:** NG

**Weapons:** All bludgeoning (wholly Type B) weapons

**Armor:** Any

**Major Spheres:** All, astral, charm, creation, divination, guardian, healing, necromancy, protection, summoning, thought

**Minor Spheres:** Elemental, sun, weather, travelers

**Magical Items:** Same as clerics

**Required Proficiencies:** Singing, artistic ability (lyric poetry)

**Bonus Proficiencies:** Musical instrument (pick one), artistic ability (song-writing), modern languages (pick one)

- Elves and half-elves can be tuneservants.
- Tuneservants can enthrall an audience (as the 2nd-level priest spell) with song. This ability may be used once per day, with the same limitations as the enthrall spell, but with the following exceptions: Tuneservants may not affect creatures of a higher Wisdom than themselves nor creatures with more Hit Dice than their own experience levels.
- Tuneservants are able to sing a loud, sustained note once a day that has the effect of the 2nd-level wizard spell shatter.
- At 3rd level, tuneservants are able to both cast music of the spheres (as the 2nd-level priest spell) and unearthly choir (as the 3rd-level priest spell) once a day. They may cast an additional unearthly choir for every three experience levels they gain above 3rd level (twice at 6th level, three times at 9th, etc.).
- At 5th level, tuneservants are able to both dispel silence and sing a song of compulsion (as the 3rd-level spells) once a day.
- At 7th level, tuneservants are able to use their vocal mastery to shout (as the 4th-level wizard spell).
- At 10th level, tuneservants can create a song of suggestion (as the 3rd-level wizard spell) once per day.
- At 10th level, tuneservants can also perform such a sweet tune that they can persuade the very rocks to speak to them, similar to the 6th-level priest spell stone tell, once a day.
- At 15th level, tuneservants are able to cast harp of war (as the 7th-level priest spell) or Melisander’s harp (as the 5th-level wizard spell found in Pages from the Mages) once a day.

**Sorlyn Spells**

**2nd Level**

**Battle Song (Conjuration/Summoning)**

**Sphere:** Charm, Combat

**Range:** 60 yards

**Components:** V, S

**Duration:** 7 rounds

**Casting Time:** 5

**Area of Effect:** 50-foot cube

**Saving Throw:** None

This spell is readily recognizable by itsringing song, a loud ascending refrain that raises and releases the magic at the instant of its ending, affecting all beings within a 50-foot-cube centered on the point selected by the caster. This spell cannot be cast stealthily. Creatures in or leaving this area when the casting is complete are affected, but beings entering that area afterward are not. While it lasts, a battle song conveys a +1 attack bonus, a +1 damage bonus, a +1 bonus to saving throws, and a +2 bonus on all ability checks. A faint echoing keeps the sound of the caster’s song alive until the spell expires; this can readily be heard by those who listen for it. Note that any vocal inflection or gag prevents the casting of this spell. This spell can be used in conjunction with a chant and/or prayer spell, but no more than one of each type of spell can be in effect at a time.

**3rd Level**

**Dispel Silence (Abjuration, Alteration)**

**Sphere:** Combat

**Range:** 0

**Components:** S, M

**Duration:** 1 round/level

**Casting Time:** 6

**Area of Effect:** 10-foot/level radius

**Saving Throw:** None

This spell is the priest version of the dispel silence spell presented in Pages From The Mages. This spell negates the effect of magical silence within the area of the dispel silence for the duration of the spell. Following the casting of dispel silence, all spellcasting, speaking, and actions can proceed normally.

For the duration of the spell, the area protected by dispel silence is proof against silence spells; they do not function within the area of the dispel silence. The area of effect is immobile, however, and does not move with the caster.

The material components of this spell are a pinch of powdered diamond worth at least 50 gp that is flung into the air and the holy symbol of the casting priest. The holy symbol is not consumed in the casting.

**Song of Compulsion (Enchantment/Charm)**

**Sphere:** Cleric, Charm, Law

**Range:** 60 yards

**Components:** V

**Duration:** 1 turn+1d6 rounds

**Casting Time:** 6

**Area of Effect:** One to six beings in a 60-foot cube

**Saving Throw:** Neg.

To set this spell in motion, the caster sings the first verse of a popular and mindless traveling song having many verses (such as “Ninety-Nine Barrels of Ale on the Wall”). Song of compulsion prevents the affected beings from taking offensive actions, casting spells, using psionic abilities, using magical items, or leaving the area of effect until they finish the song (which is assumed to occur when the spell duration expires). Affected creatures may still defend themselves (that is, they receive no Armor Class penalties) and move about within the area of effect, and the effects of a song of compulsion on any creature are negated if it is attacked.

The effect is centered on a point selected by the caster, and it affects persons selected by the caster within the area of effect. If the spell is cast at three or more beings, each gets a normal saving throw; if only two creatures are being dispelled, each rolls its saving throw with a -1 penalty; if the spell is cast at but one creature, its saving throws suffer a -2 penalty. Saving throws are adjusted for Wisdom. Those creatures who succeed in their saving throws are totally unaffected by the spell. Mindless undead creatures and undead creatures with (individually) more Hit Dice than the caster has experience levels cannot be affected by a song of compulsion, and neither can beings who cannot hear or do not understand the language of the caster (although the caster may employ magical means to make himself or herself understood and then affect such creatures).

**4th Level**

**Singing Stone (Alteration)**

**Sphere:** Divination, Elemental Earth

**Range:** Touch

**Components:** V, S, M

**Duration:** Permanent

**Casting Time:** 7

**Area of Effect:** One stone

**Saving Throw:** None

This spell traps a short tune—one that the caster can sing with three breaths or less—in a stone. Whenever the stone is either tapped or en-
himself (in other words, singing, playing an instrument, and thumping out a rhythm simultaneously as about as complex as the captured sound can be). In the past many gemstones have been used for this spell, though it is a false rumor that granite and other simple stones cannot carry tones as beautifully.

The “tune” need not involve vocal sounds or may be a message spoken or chanted rather than sung—but in any case, the pitch, timbre, and inflections of the voice and/or instrumental sounds are precisely duplicated, and listeners could mistake the sounds of a singing stone for a particular person’s actual voice. This spell has been used to prepare traps, leave behind wills or dying messages, and to preserve the best work of the bard. Certain temples of Milil have entire libraries of carefully racked stones. Long tunes are played back by tapping a row of stones, each one enchanted with this spell to capture a segment of the ongoing tune.

The maker of the sound to be captured must be the caster. There is no known way to use this spell to capture the words or song of another being. The spell does not pick up the words of others or background noise, even if such things were present as the spell was cast, but it does preserve throat-clearings, mistakes, and other noises—such as the clatter of something dropped by the caster—that the caster may not want preserved. The sound is preserved at the volume level reaching the stone. Loud shouting or music is recorded as loud.

The spell range refers to the fact that the stone must be touched. The caster can, if desired, move away from the stone to achieve an echoing effect or a distant sound and may even choose to move continuously toward, away from, or around the stone while recording. The recorded sound will reflect this. The recording time is the three breaths following the round of casting when the stone is touched, and the magic causes the stone to glow faintly rose-red while it is capturing sounds.

The material component of a singing stone spell is a small hollow metal tube (chime).

5th Level

Forgotten Melody (Enchantment/Charm)

Sphere: Charm, Combat
Range: 120 yards
Components: V
Duration: Special
Casting Time: 8
Area of Effect: One to four creatures in a 60-foot cube
Saving Throw: Neg.

To set this spell in motion, the caster sings the first phrase or the chorus of a tuneful, catchy song. Victims of forgotten melody must make a successful saving throw vs. spell at a -4 penalty or mentally obsess on that song. They cannot get the song out of their heads until they finish it, and they worry the lyrics around in their minds over and over trying to remember them and complete the song. While victims are trying to finish the song, they cannot cast spells or use psionic abilities since they cannot focus on any other intense mental activity other than finishing the song.

Forgotten melody is especially devastating to very intelligent beings, who tend to be able to concentrate intensely, since it subverts that very capability. The duration of the spell is determined by the Intelligence of the being affected by it. Beings who fail their saving throws are affected for the number of rounds equal to their Intelligence. This duration is affected by their magical defense adjustment (determined by Wisdom). Those affected beings with a magical defense adjustment bonus may subtract the number of rounds equal to the bonus from the spell’s duration; those with a magical defense adjustment penalty must add the number of rounds equal to the bonus to the spell’s duration.

Mindless undead creatures and creatures with animal intelligence or less (an Intelligence of 1 or less) cannot be affected by a forgotten melody, and neither can beings who cannot hear or do not understand the language of the caster (although the caster may employ magical means to make himself or herself understood and then affect such creatures).

7th Level

Harp of War (Alteration, Evocation)

Sphere: Combat
Range: 0
Components: V, S, M
Duration: 1 turn or less
Casting Time: 1 round
Area of Effect: Special
Saving Throw: None

This spell creates a five-stringed silver harp of glowing force in the caster’s hands. This is a weightless instrument that can be “hung” in midair to allow the caster to cast other spells or engage in other activities. It can be banished by application of dispel magic, but only the caster can actually touch it, move it, or evoke its powers, which are awakened by plucking the harp strings.

One string can be plucked per round, and each string holds only one power (d) works only once, vanishing when called upon. When the last string fades away, so too does the spectral harp. The caster is always aware of which string calls forth what power. The normal selection of powers includes the ability to:

- Shatter all nonmagical metal items within 20 feet of the harp.
- Teleport all magical items within 40 feet of the harp to random locations in Faerûn (not accompanied by anyone holding, carrying, or wielding them).
- Unleash a lightning bolt from the harp, stabbing out at a single chosen target. (This causes 9d6 points of damage, and the target is allowed a saving throw vs. spell to reduce the damage by half.)
- Teleport without error any beings specifically chosen by the caster who are within 20 feet of the harp to a locale somewhere in Faerûn chosen by the caster. (In other words, out of a group of struggling combatants, the caster could choose just his or her friends.)
- Call down a flame strike (a 5-foot-radius, 30-foot-high vertical column of roaring flame) on a single target creature within 70 feet of the harp. (This causes 6d8 points of damage, and the target is allowed a saving throw vs. spell to reduce the damage by half.)

There are ways of varying the incantation of harp of war to give a harp slightly different powers from the norm. Each temple has its own variations. (Player-created custom variants must be approved by the DM.) The most common variant of this spell is a harp that calls forth repulsion, wall of stone, wall of fire, and blade barrier spells, and instead of teleportation summons three angry pegasi that fight for the caster or provide transport for him or her and other chosen beings (or items) for up to 7 turns. (This latter version of the spell is the one used almost exclusively by faithful trained in Waterdeep and Athkalla.)

The material component of this spell is a thin strand of silver wire.

Moander (Dead)

(The Darkbringer, the Jawed God, the Rotting God, the Great Dread God)

Lesser Power (later Demipower) of the Abyss, CE

Portfolio: Rotting death, decay, corruption
Aliases: None
Domain Name: Formerly: Rarandreth/Olfalmound; currently adrift on the Astral Plane
Superior: None
Allies: None
Foes: Auril, Chauntea, Eldath, Finder Wyvemspur, Lathander, Melikki, Silvanus, Selune, Tymora
Symbol: An upright male human right hand, fingers outstretched, with an open human female fanged mouth, lips parted as though speaking, set in its palm
Wor. Align.: LE, NE, CE

Moander was an ancient god of rot, corruption, and decay who had been banished from the Realms on more than one occasion. Although the ranks of its faithful were never large, Moander had been venerated by a variety of cults since before the rise of Netheril. Alternately represented in the ancient texts as he, she, or it, the Darkbringer is an excellent example of how even dead and forgotten gods can sleep lightly.

The Darkbringer was a cruel and petty tyrant who enjoyed tormenting lesser beings and making them destroy that which they held most dear. Moander frequently lied, particularly when such prevarications would cause great emotional distress in its victims. The Darkbringer sought to control every aspect of its worshippers’ lives, viewing them only as puppets. It sought to corrupt and destroy all who would not bow down before it.

Over a thousand years ago, during the time of Myth Drannor, the Darkbringer’s sole remaining major temple in the Realms was a huge complex on the site of present-day Yûlash whose inhabitants were a continual menace
to the forest peoples. The elves eventually burned the complex to the ground, slew all the priests, banished the Jawed God from the Realms, and imprisoned his avatar beneath the ruined temple where it could only be freed by a nonborn child. They hoped Moander would shrink to nothing, starved of worship, and could return to haunt the Realms or some other world again.

The Abomination could confine its essence to a small piece of its rotting mass and spring forth as a small egg-shaped pod in a single round. This pod could then merge with another hill-sized pile of corruption or slowly grow in size again by absorbing more vegetation if the Darkbringer so desired. While less than 30 feet in diameter (because it was compressed into pod form), the Abomination could swell up with swamp gas and attack with a giant maw that inflicted 4d10 points of damage on a successful hit. However, this form was extremely susceptible to fire—any sizable flame that was not snuffed out by the wet rot of its body would ignite the gas in a fiery explosion, destroying the Abomination.

For every 10 feet in diameter it was, the Abomination could at- tach with 2d8 large tendrils (AC 0, 20 hit points each) each of which ended in a lipless, many-fanged maw that could speak with its voice. Such large tendrils were half the Abomination’s diameter in length and several inches in diameter. They could either bite and rend flesh (MV 6, THACO 7,2d4+4 points damage) or enter any body orifice of an immobilized, living mammal or reptile and possess the creature’s body and mind. Alternatively, a tendril could disgorge a seed of Moander within the body and then withdraw. The seed then burst, releasing its spores. Tendrils could also hurl large trees and boulders with a maximum range of 300 yards doing 3d10 points of damage with each massive spear or stone. If two or more large tendrils made a successful attack, they could also entangle opponents and over the next two rounds drag them toward the Abomination’s rotting mass where it could manifest a gaping mouth and bite for 4d10 points of damage per round (if no further saving throw was permitted or needed). Fifteen to thirty seconds later, the entangled victim was swallowed.

The Abomination had the option to create a shambler mound, a floating mound of rotting material, when it was composed primarily of wet, rotting vegetation. For each 10 feet in diameter in size it was, the Abomination could at- tach with 2d8 large tendrils (AC 0, 20 hit points each; 2d8+8 points damage) or enter any body orifice of an immobilized, living mammal or reptile and possess the creature’s body and mind. Alternatively, a tendril could disgorge a seed of Moander within the body and then withdraw. The seed then burst, releasing its spores. Tendrils could also hurl large trees and boulders with a maximum range of 300 yards doing 3d10 points of damage with each massive spear or stone. If two or more large tendrils made a successful attack, they could also entangle opponents and over the next two rounds drag them toward the Abomination’s rotting mass where it could manifest a gaping mouth and bite for 4d10 points of damage per round (if no further saving throw was permitted or needed). Fifteen to thirty seconds later, the entangled victim was swallowed.

The Abomination could manifest as the intangible Image of a rotting hulk that re-emerges as a gibbering mouther. Both of these sorts of spawn of Moander would do its bidding for 1d12 days and thereafter wander off to take up their own independent lives. (Mouthers have no effect on the plant bulk that is the Abomination.) The Abomination could quench fires with its bulk if it was composed primarily of wet, rotting material. It took no harm from heat or flame unless it was composed primarily of dry kindling. In general it liked warmth, which was more conducive to decay, and always suffered double damage from all cold magics.

The Abomination could learn anything contained within a possessed being’s mind at will. Doing so gave the possessed being a glimpse into the Darkbringer’s mind as well, which often drove them mad (as adjudicated by the DM). Although the Abomination could not cast spells directly, it could have a possessed being cast any spells the possessed being knew. Likewise, the Abomination’s Intelligence and Wisdom rose (but did not fall) to match that of the currently possessed puppet (Minion) of greatest intelligence. Finally, the Abomination could create a gate for itself or fly for up to six hours (by burning swamp gas) at will, but doing so required a tremendous expenditure of energy, consuming one month of the Abomination’s existence in its current avatar form in the process.

Special Abilities: The Abomination could easily scale vertical surfaces or float across bodies of water. It could emit tendrils at will from any part of its bulk, including internally, that ended in fanged maws that babbled in an endless cacophony of a thousand disparate voices chanting the god’s name, or in swirling gray-and-white eyes that stared blindly. Although the Abomination was easy to make contact with in combat, its high Armor Class was a result of the difficulty of actually causing it any noticeable physical damage.

For Moander to possess an avatar form constructed by his cultists, the mound of rotting material had to be at least 30 feet in diameter. For each mile of forest the Abomination plowed through, it regenerated 10 hit points and grew an extra 10 feet in diameter, up to a maximum of 100 feet. Unless rejuvenated by additional compost, the body of the Abomination always collapsed into dust and putrid slime in 1d4 months and a new one had to be found or built, requiring cultists to continually build it new bod-
ies in the Realms.
Moander could also manifest in any decaying matter in Toril, growing out of it as a 20-foot-long, vnelike tendril identical to those originating from the Abomination. If the tendril’s movements brought it to any decaying matter: leaf mold, which is present on the ground anywhere in a forest, is enough), it could transfer its “base” to that new decaying mass, leapingfrogging away from its initial location.

In addition to their normal attacks, such tendrils could also possess im mobilized, living creatures as described above. Often a tendril’s victims were sleeping, but sometimes they were bound by the Darkbringer’s Minions. If a tendril devoured (not possessed) a cumulative total of warm-blooded (mammalian) victims that had more than 77 hit points when alive, it grew a bad that in 1d4 days split into a second, separate vine or tendril that could operate independent of its parent. Tendrils lacking food or decaying matter within reach could go dormant for 1d8 months, but shrivelled and died if no sustenance came to them after that time.

Moander was served by a variety of plant creatures and peculiar abomina tions including algoids, dark trees, gibbering mouthers shambling mounds, and vegepygmies spawned from russet mold. It sometimes sent black or green dragons to serve as a steed for the Mouth of Moander (the head of its church). The Darkbringer also manifested through a variety of possessed beings including animals, humans, treants, and various monsters, who were recognizable as being sent from or controlled by it by the vines growing from their bodies. The Great Dread God particularly enjoyed cor rupting beholders and their kin to serve its will, probably as the result of some ancient affinity. Those that were slain while resisting posses sion by the Darkbringer are transformed into rotting death tyrants (undead growing from their bodies). The Great Dread God particularly enjoyed cor rupting beholders and their kin to serve its will, probably as the result of some ancient affinity. Those that were slain while resisting possession by the Darkbringer are transformed into rotting death tyrants (undead beholders) upon their demise.

The Church

CLERGY: Clerics, specialty priests

CLERIC ALIGN: NE, CE

TOWN UNDEAD: C: No, SP: No

CAND. UNDEAD: C: Yes, SP: No

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

Servants of Moander had to undergo a ceremony upon their initiation into the cult in which a seed of Moander was absorbed into the initiate. This seed slowly grew throughout the body until the recipient’s entire internal structure was composed of rotting plant material. The only outward manifestation was a small flowered tendril emerging from one ear and winding through the hair. At all times the recipient was under the direct mental and physical control of Moander, whenever it so desired, and would always act according to the instructions of Moander and the cult.

Moander’s priests tended to be lonely, directionless folk who had found in the god’s mind visions firm direction in life. Once Moander possessed a body directly, the god’s control over that being became absolute, but the process of eating them away from within also began. In the case of extremely capable ser vants, the Darkbringer guaranteed their loyalty by its power to speedily slay them from within if they proved treacherous, but kept them alive for years by granting them spells that inhibited the inner rott ing (such as slow rot).

Prior to Moander’s death at the hands of Finder Wyvernspur, his clergy Included both specialty priests, known as darkbringers, and clerics. After the Darkbringer’s destruction and the death of his remaining clerics, new cults included only specialty priests and lay members in the priesthood. All priests were known as Minions of Meander. Senior clergy of a temple were High Minions, and the leader or high priest of a temple was the Master Minion. The supreme Faerûnian priest of the Darkbringer was known as the Mouth of Moander. The clergy members of Moander used no other titles as they were all simply slaves and puppets of the Darkbringer. There was a 1% chance that any high priest of Meander would be transformed into a skuzz upon death. Such undead were known as Undying Minions.

The Mouth of Moander was its supreme servant in Faerûn and was usually (though not always) a human female priestess. Since the death of Mo an in ruined Yûlash, the Mouth has been the shrewd mistress of intrigues Dalchatha Maereegh, a once strikingly beautiful crone who dwells in the Hidden Glades temple somewhere in the Chondalwood near Torsch. She administers a network of capable spies and task forces that capture or slay creatures destined to feed Great Moander and then teleport them to her or establish new bodies or lairs in remote areas. In return, Moander grants her mouthful, lush beauty whenever she grows restless, and she can then venture into nearby human cities to enjoy satisfying (if fleeting) human companionship.

Any newly formed Cult of Moander that includes true priests must be backed by some other dark power than Moander (such as the cult backed by Lolth). Assuming the cultists do not realize that their divine sponsor is other than Moander, it is likely that such a cult will continue as before (albeit with increased visitations by dark elf emissaries in the case of Lolth’s cult).

Temples of Moander tended to be located on stark hills in wilderness set tings or in subterranean complexes in urban settings. Those in wilderness settings were marked by hallucinations of red, fang-shaped plumes arranged to resemble a bloody, fanged mouth from above and typically contained an altar in the center of the circle. Those temples located in subterranean com plexes were often constructed from forgotten sewer tunnels and saw much of the garbage and sewage of the city overhead pass through their halls. The walls of such temples were carved with tiny, intricate, flowing designs resembling tree sculptures grown and shaped by elves, but which depicted horrific images of heroes suffering deadly tortures at the hands of leering humanoidls, being torn apart by chaotic beasts, and being fried, frozen, dissolved, and poisoned by dragons, beholders, and other deadly creatures. Temporary shrines to the Darkbringer were constructed in fetid swamps, verdant jungles, and rank sewers and consisted of massive compost piles meant to house the Abomination.

Dogma: Minions of the Darkbringer were charged to feed Great Moan der with fresh corpses of their own making. They were to hew down strong plants and trees to feed it. Moander’s priests were charged to keep the Abomination and the lands through which it would pass as warm as possible. When a novice was first initiated into the priesthood and possessed by a seed of Moander, the Darkbringer instructed him or her through horrific dreams, as follows: “Seek not the comfort of the god, for the god seeks you. Only by giving your life away, and giving your power to the god, can you serve the god!”

Day-to-Day Activities: Moander’s Minions were a secretive, proud clergy that scoured the land for malformed life (such as mongrelmen and diseased plants and beasts) and brought destructive beings (orcs and the like) to feed to Moander. Cultists of Moander strove to spread intelligent vegetable life throughout the Realms, including algoids, shambling mounds, gibbering mouthers, and vegepygmies (russet mold).

Minions of Moander existed to feed the god, whose decaying powers quickly destroyed any body it animated (always a tangled mass of carrion, dead or diseased plants, and the like). Minions were thus always kept busy building new bodies, leading the old ones to fresh food, or infecting other mortals to become new Minions. In rituals and spell-aweavings in secluded wilderness ravines and caves, they built the Great Dread God endless new bodies to possess as the Abomination: triangular pyramids of decaying vegetation, dung, and rotting corpses. Moander animated a “body” as the Abomination in a sacred ritual requiring but a single drop of blood from a living seed that granted the casting priest instant favor and promotion. To begin the ritual, the priest brought one of Moander’s living, seeds to the new body. Living seeds were sentient mammals or reptiles of high intelligence and good alignment who had been possessed by a seed of Moander and who had (at least temporarily) survived the process.

Holy Days/Important Ceremonies: The church of Moander had no calendar-related high holy days except the Balefire. Always held on the first of Hammer, the Balefire celebrated the will of Moander’s servants to hold back the cold by building huge bonfires in its honor—fires at which the god always manifested to thank them, to deliver inspirational sermons, and to charge them with missions to further its power during the cold months when the Darkbringer retreated to deep, lava-warmed caverns in the Underdark (and had to be guarded by select faithful Minions against drow, deep dragons, and other dangers of the World Below).

On a daily basis, faithful of Moander had to slay something or gather vegetable matter in the name of the god and render up their gatherings either to build a body for the god or to encourage rot and decay. Each month Moan der’s Minions had to seek to extend the influence of the god by spreading ru more seeds of Moander into contact with at least one new being (while whispering Moander’s name).

Rituals were simple, and Moander did benefit its priests in one special way: Minions of Moander never caught a disease (including mummy rot and lycanthropy) nor suffered from poisoning no matter what they did. They could eat all manner of rotting food, mold, and the like, and drink water that had been deliberately poisoned or contaminated by decaying things and take no harm.

Major Centers of Worship: The Abyss of the Abomination, a subter ranean temple of the Darkbringer located deep beneath Yûlash, survived Moander’s destruction and is still being run by the Moanderite cultists (unknowingly backed by Lolth). Tolerated by the Red Plumes of Hillstar, cultists of the Darkbringer are permitted to travel to and from the temple in
Specialty Priests (Darkbringers)

Requirements: Constitution 13, Wisdom 10
Prime Reqs: Constitution, Wisdom
Alignment: NE, CE
Weapons: Any
Armor: Any

Major Spheres: All, combat, elemental, healing, necromancy, plant, summoning
Minor Spheres: Animal, chaos, time, weather
Magical Items: Same as clerics
Rejp. Props: Sharded cudgel (treat as horseman’s mace) or scimitar
Bonus Props: Herbalism

- Darkbringers cast all spells tram the plant sphere with double the normal area of effect and duration
- When darkbringers cast plant growth either as spell-like power or normal spell, the spell varies from its normal effect. If the first form of plant growth is cast by a darkbringer, the normal riotous growth of vegetation results, but all affected plants immediately begin to rot and die after a tenday unless a successful dispel magic spell is cast before the tenday is up. If the second form of plant growth is cast and the initial saving throw is successful, any effect of the spell is negated. If the saving throw is failed, all plants within the one-mile-square area become rotten and diseased and die within a month unless a bless spell followed by a successful dispel magic spell is cast on part of the one-mile-square area in the interim in the name of blessing the entire area affected. If such a combination of spells are cast, the detrimental effects in the entire area are negated.
- Darkbringers are able to cast entangle (as the 1st-level priest spell) or, if the DM allows it, puffball (as the 1st-level priest spell described in the Complete Druid’s Handbook) once per day.
- At 3rd level, darkbringers are able to cast handfang (as the 2nd-level priest spell) once per day.
- At 5th level, darkbringers are able to cast speed rot (as the 3rd-level priest spell) or plant growth (as the above variant of the 3rd-level priest spell) once per day.
- At 9th level, darkbringers are able to cast rising rot or spirit trap of the Darkbringer (as the 5th-level priest spells) once per day.
- At 11th level, darkbringers are able to cast roots of the assauin or tentacle of withering (as the 6th-level priest spells) once per day.

Moanderite Spells

2nd Level

Handfang (Alteration, Necromancy)
Sphere: Combat, Necromancy
Range: 0
Components: V, S
Duration: 1 round/level
Casting Time: 5
Area of Effect: The caster’s palm
Saving Throw: Special

This spell creates a fanged, biting mouth in the palm of the caster’s hand. It can readily be concealed by curling the hand into a fist or by placing the palm of the hand against something. Its bite is under the control of the caster; it does not automatically snap at anything it touches. The caster can only deliver the hand’s attack by slapping his or her palm against a target, requiring a successful normal attack roll; it can bite once per round.

The bite of a handfang does 1 point of damage and forces the victim to make two saving throws, one vs. paralysis and the next vs. spell. If the saving throw vs. paralysis fails, the victim is paralyzed for 1d3 rounds; if it succeeds, this effect is negated. If the saving throw vs. spell falls, the mouth’s saliva corrodes the victim, doing 3d4 points of additional damage. If this saving throw succeeds, this damage is reduced to 1d6 points. These twin saving throws must be made against every bite of a handfang; saving successfully against one attack does not mean that the victim is immune to these effects. Paralyzed victims who are not actively protected by compatriots or somehow moved beyond the reach of the spell’s caster are automatically successfully attacked by the handfang on subsequent rounds while they are paralyzed if the spellcaster targets them.

3rd Level

Speed Rot (Abjuration)
Sphere: Plant
Range: Touch
Components: V, S, M
Duration: Instantaneous
Casting Time: 6
Area of Effect: Special
Saving Throw: None

This spell is the opposite of the 3rd-level priest spell slow rot. Speed rot causes fruits, vegetables, and grains to immediately ripen and then rot into a putrid slime. It has no effect upon meat of any kind. Plants and plant-based creatures within the area of effect suffer 1d6 points of damage per level of the caster to a maximum of 10d6 points of damage.

The caster can affect as much as 100 cubic feet of plant material per level. Thus, even a low-level Minion of Moander could effectively ruin a farmer’s stored grain or rot all the fruit on the trees in his orchard.

The material component of this spell is a bit of mold.

5th Level

Rising Rot (Evocation, Necromancy)
Sphere: Combat, Necromancy
Range: 10 yards/level
Components: V, S, M
Duration: Special
Casting Time: 8
Area of Effect: One creature
Saving Throw: Special

This spell generates a glowing brown or green beam of light that slabs out from the caster to unerringly strike a chosen target creature, who must be visible to the caster and within range when spellcasting begins. The beam fades from existence the moment the victim has been struck, and the caster exchange for regular, hefty bribes to the local commanders. The temple is entered via a deep shaft hidden in a newly constructed warehouse owned by the cult. Surrounded by a ring of fanglike red marble stones, the pit is used as a garbage midden by the city’s inhabitants for a modest annual fee. The cultists serve as an informal dungsweepe’s guild for the slowly rebuilding city. The temple itself is entered via a recently rebuilt stair that spirals down the pit wall to a platform halfway down the stair, and the complex is undergoing a significant expansion.

Numerous sacred sites of the Darkbringer’s cult survive throughout the Realms and are the site of pilgrimages by Moander’s cultists. West of the city of Westgate is a ring of seven hills, each the site of a temple to one of the Seven Lost Gods and topped with a ring of standing stones. The southernmost hill, known as the Hill of Fangs, is the site of a simple shrine to the Darkbringer. The standing stones are not mere pillars but huge red plinths of stone shaped like fangs that point inward. At the center of the ring, meant to suggest the Jawed God, is a bloodstained stone altar. Although the Darkbringer’s cult is no longer active in the region, cultists gather annually at midnight on the sixth of Kythorn, the anniversary of Moander’s defeat, to plead for the return of the Jawed God to the area.

Affiliated Orders: Moander is served by a secret brotherhood of rogues known as the Eyes of the Darkbringer. This secretive fellowship has placed one or two members in most of Faerûn’s major cities. The Darkeyes, as they are known among the faithful, serve as spies and occasionally as assassins and warn the cult of any brewing threats to their fell rituals.

Priestly Vestments: Moander’s priests tended to dress in everyday garb to conceal their faith when they were “reaping” (gathering material for the god’s latest body), but within their hidden cave and subterranean cellars, they wore cowled robes of mottled green and brown trimmed with natural vines, symbolizing Moander’s growth from decay, and faceless masks of white with a single eye painted in the forehead and surrounded by teeth. All senior clergy wore copper-hued robes enchanted so as to afford food for a creeping fungus growth that moved slowly and continuously over them; only the Master Minion had a “bare” copper robe. The Mouth of Moander wore a clean white robe bearing the red-embroidered device of an eye surrounded by an open fanged mouth on his or her breast. As puppets of the Darkbringer, all of Moander’s Minions sported a flowered tendril emerging from one ear and wrapped throughout their hair.

Adventuring Garb: When adventuring, Minions of Moander dressed practically in the best armor they could find. Most wore as much of their ceremonial garb as possible without drawing attention to themselves. Some enjoyed pretending to be druids and dressed appropriately, wielding scimitars. Others favored nondescript brown and green clothing and wielded cudgels inlaid with shards shaped to resemble fangs. (Sharded cudgels inflict 1d8+2 points of damage against size S and size M creatures, and 1d8+2 points of damage against size L creatures. They are otherwise treated as clubs.) If possible, Minions carried a small colony of russet mold with them in order to seed new areas with the spawn of Moander.

- The DM allows it, puffball (as the 1st-level priest spell described in the Complete Druid’s Handbook) once per day.
- At 3rd level, darkbringers are able to cast handfang (as the 2nd-level priest spell) once per day.
- At 5th level, darkbringers are able to cast speed rot (as the 3rd-level priest spell) or plant growth (as the above variant of the 3rd-level priest spell) once per day.
- At 9th level, darkbringers are able to cast rising rot or spirit trap of the Darkbringer (as the 5th-level priest spells) once per day.
- At 11th level, darkbringers are able to cast roots of the assassin or tentacle of withering (as the 6th-level priest spells) once per day.

- Darkbringers are able to cast entangle (as the 1st-level priest spell) or,
does not need to concentrate on the spell’s effects past this point. The beam infects the victim with a mold that sucks moisture and nutrients from living flesh, causing it to shrivel and turn brown. The target must make a saving throw vs. spell. Success means only 1d8 points of damage is inflicted by the mold, but failure means the victim suffers 2d8+2 points of damage. On every round thereafter the victim must make another saving throw vs. spell. The same spell damage (1d8 points or 2d8+2 points) continues until the victim has successfully saved twice. The second successful saving throw ends the spell. Cure disease ends this spell instantly, as does any magic that kills molds or prevents damage done by them.

Rising rot has no effect on undead creatures, incorporeal beings, or creatures lacking body tissue (such as elementals). Sages believe that the Darkbringer’s cult has fashioned numerous wands, known as wands of rotting, which can cast rising rot upon command.

The material component of this spell is a handful of mold spores from any source and of any type.

**Seed of Moander** (Alteration)

**Sphere:** Plant

**Range:** Special

**Components:** V, S, M

**Duration:** Permanent

**Casting Time:** 1 turn

**Area of Effect:** Special

**Saving Throw:** Special

This spell was developed by priests of Moander centuries ago as a method of enslaving sentient beings to the will of Moander. The spell itself results in the creation of a seed of Moander, which can then transform a victim into a servant of Moander.

To create a seed of Moander, a priest wraps an emerald fragment in a ball of rising rot. Plant material, thereafter the victim must make another saving throw vs. Spell. The same spell damage (1d8 points or 2d8+2 points) continues until the victim has successfully saved twice. The second successful saving throw, the victim is entangled (as the spell of that name) until she or he is released or escapes.

The material components of this spell are an emerald fragment (base value 100 gp) and Moander’s holy symbol.

**Spirit Trap of the Darkbringer** (Abjuration)

**Sphere:** Plant, Necromantic

**Range:** 0

**Components:** V, S, M

**Duration:** Special

**Casting Time:** 1 hour

**Area of Effect:** One living creature

**Saving Throw:** Neg.

This spell creates an innocuous-looking false walnut. Once the spell is cast to create it, it can be activated at will by any possessed Minion of Moander by clenching it in a special way. When activated, the round nut radiates a sphere of darkness that expands to the size of a pumpkin to encompass the bearer’s hand and forearm in an inky black ball in a single round. In the following round, the sphere then shimmers like hot tar and emits a vinelike tendril of glassy black up to 20 feet in length that touches the target being. If the target fails a saving throw vs. spell with a -4 penalty, she or he is enveloped in darkness and transformed into a silhouette. The silhouette then constructs and squeezes into a tiny, black, marble-size sphere that is pulled by the tendril into the Minion’s hand. The darkness then dissipates, leaving a clear, crystal walnut in the Minion’s hand surrounding the marble-size black sphere that is the imprisoned being. Victims who succeed at their saving throw vs. spell are unaffected by the vinelike tendril, and the spell dissipates immediately.

The clear spirit prison lasts for 1 day per level of the spellcaster. When the crystal nut is shattered or when the spell duration expires, the marble-size sphere of darkness reforms into the shape of the imprisoned creature and then the darkness dissipates, leaving the victim unharmed.

The material component of this spell is a black sapphire with greenish-yellow highlights of at least 5,000 gp value which is transformed into the false walnut.

### 6th Level

**Roots of the Assassin** (Conjuration)

**Sphere:** Summoning, Plant

**Range:** 10 yards

**Components:** V, S, M

**Duration:** 1 turn

**Casting Time:** 2 rounds

**Area of Effect:** 5 square yards/level

**Saving Throw:** None

This dark and evil spell creates long, slimy, black roots of foul look and manner. These plant things grow from any surface the spell was cast on with astonishing speed and attempt to strangle the poor person (or people) who triggered the spell; they wrap themselves around the neck of their victim. These roots attack collectively as a priest of the same level as the caster.

The caster of this spell chooses exactly what condition triggers it. The condition can be of any complexity—for example “Kill only Tallflèf half-lings wearing magical black leather armor with a red rose painted on their left shoulders.” However, the spell cannot know the name or alignment of a living, nor can it be set off by undead or plantlike creatures. The most common way to use this spell is to cast it at a mandatory passage point of the intended target (for example, the bed of a king).

This spell creates 1d100 tiny roots per square yard, any of which is sufficient to strangle a human-sized opponent. Each of them can project itself up to 5 yards in order to attack. Potential victims thus have to fight several
The material component of this spell is a rotting leaf or a rotting piece of wood and the holy symbol of the caster.

**Tentacle of Withering** (Alteration, Necromancy)

- **Sphere:** Combat, Necromantic
- **Components:** V, S, M
- **Duration:** 6 rounds
- **Casting Time:** 1 round
- **Area of Effect:** Special
- **Saving Throw:** None

This spell transforms one of the caster’s arms into a wriggling, eel-like gray tentacle, which can be manipulated as a weapon (at a -2 penalty to attack rolls), constrict for 1d8 points of damage, or constrict for 1d8 points of damage in 1 round, or enact its withering power (if the weapon strikes, it confers +4 bonus). A successful withering attack causes the victim 1d8 points of damage plus 1 point per level of the caster in a round, or uses its withering power.

Characters attacking from outside the initial area of effect do not suffer any penalty when attacking the roots. However, they are also in danger since the roots can turn in response to their attacks and attack these characters as long as they are within a 5-yard range of the initial area of effect.

Myrkul (MER-kul), one of the Dark Gods, was the god of the dead, opposed to the god of death, which was the province of Bhaal. His portfolio was Hades, the Bone Castle, and he was the deity that almost all human mortals could picture clearly. Myrkul took care that all mortals thought of him often—he was even known to materialize beside open graves, scythe in hand, just to gaze around at gathering mourners for a few silent seconds before fading away, in order to remind everyone that he was waiting for them all.

**Myrkul’s Avatar** (Cleric 38, Fighter 28, Mage 25)

Myrkul enjoyed appearing as a skeleton clad in a billowing black cowled robe and wielding a scythe. He had scaly, wrinkled skin covered with knobby lesions and black, cracked lips. His eyes gleamed with a cold, evil light and were so sunken that his face looked like a skull. His chest and torso were bare bones, and he had four bony arms, not the usual two. Below the waist his bones were covered by withered sinews and wasted flesh. He could fly about so that his rotting, gangrenous feet did not need to touch the ground.

The Lord of Bones could cast spells from any school or sphere, but he could not cast spells that created light (not just fire or heat) as their primary function. When he cast spells, he could cast twice the normal amount of necromantic or necromancy spells per round with triple effectiveness (area of effect, duration, range, etc.) at a -3 penalty to his targets saving throws (when allowed).

**AC:** 5; **MV:** 15 ft; **HP:** 228; **THAC0:** -7, **#AT:** 2

**Dmg:** 2d10+8 (1d10 chill damage, +8 STR) or 2d12+16 (scythe)

**Special Spells:**
- **Chill:** 1d10 points of damage (plus his Strength bonus) and chilled. The chilling effect was akin to a chill touch, doing an additional 1d10 points of damage with a temporary loss of 1 point of Strength (no saving throw for either effect) per successful strike. If the situation enabled him to, Myrkul could cast two necromantic or necromancy spells per round (double the normal allowed amount for deities also attacking physically), grasp with two hands, and wield his scythe with the other two hands. Myrkul’s scythe ever left his hands, it vanished only to reappear in his bony grasp whenever he pleased. His scythe had a similar chilling effect to his touch; it caused the temporary loss of 1 point of Strength per successful strike.

**Lord of the Dead**

- **Portfolio:** The dead, wasting, decay, corruption, parasites, old age, exhaustion, dusk, autumn
- **Alignments:** N’asr (Anauroch, among the Bedine)
- **Domain Name:** Formerly: Omin/Bone Castle; currently adrift on the Astral Plane

**Myrkul (Dead)**

- **Superior:** None
- **Allies:** Bhaal (now dead), Jergal, Shar, Bane (now dead)
- **Foes:** Chauntea, Lathander, Mielikki
- **Symbol:** A white human skull face-on against a black field or a reaching white skeletal hand in white on a black field, (in recent years, either symbol usually shown on an inverted black shield with a continuous border of white, stylized human fingerbones)
- **Wor. Align.:** LN, N, CN, LE, NE, CE

Myrkul, the Lord of Bones, stood hundreds of feet tall. His bones were covered by withered sinews and wasted flesh. He could fly about so that his rotting, gangrenous feet did not need to touch the ground. The Lord of Bones could cast spells from any school or sphere, but he could not cast spells that created light (not just fire or heat) as their primary function. When he cast spells, he could cast twice the normal amount of necromantic or necromancy spells per round with triple effectiveness (area of effect, duration, range, etc.) at a -3 penalty to his targets saving throws (when allowed).

Myrkul enjoyed appearing as a skeleton clad in a billowing black cowled robe and wielding a scythe. He had scaly, wrinkled skin covered with knobby lesions and black, cracked lips. His eyes gleamed with a cold, evil light and were so sunken that his face looked like a skull. His chest and torso were bare bones, and he had four bony arms, not the usual two. Below the waist his bones were covered by withered sinews and wasted flesh. He could fly about so that his rotting, gangrenous feet did not need to touch the ground.

The Lord of Bones could cast spells from any school or sphere, but he could not cast spells that created light (not just fire or heat) as their primary function. When he cast spells, he could cast twice the normal amount of necromantic or necromancy spells per round with triple effectiveness (area of effect, duration, range, etc.) at a -3 penalty to his targets saving throws (when allowed).

**AC:** 5; **MV:** 15 ft; **HP:** 228; **THAC0:** -7, **#AT:** 2

**Dmg:** 2d10+8 (1d10 chill damage, +8 STR) or 2d12+16 (scythe)

**Special Spells:**
- **Chill:** 1d10 points of damage (plus his Strength bonus) and chilled. The chilling effect was akin to a chill touch, doing an additional 1d10 points of damage with a temporary loss of 1 point of Strength (no saving throw for either effect) per successful strike. If the situation enabled him to, Myrkul could cast two necromantic or necromancy spells per round (double the normal allowed amount for deities also attacking physically), grasp with two hands, and wield his scythe with the other two hands. Myrkul’s scythe ever left his hands, it vanished only to reappear in his bony grasp whenever he pleased. His scythe had a similar chilling effect to his touch; it caused the temporary loss of 1 point of Strength per successful strike.

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

If he chose, Myrkul’s grasp could confect flesh rot, the “mummy disease,” in addition to its normal chilling effect. This contagion negated all cure...
wounds spells, caused infected creatures to heal at only 10% of the normal rate, caused a permanent Charisma loss of 1 point every two tendays, and was fatal in 1d6 months. Toughened creatures could avoid acquiring this disease with a successful saving throw vs. poison, but they had to save again every time the Reaper touched them. Those who acquired the could be cured of it with a cure disease spell as normal.

A side effect of Myrkul’s touch was that living creatures saw all those around them as moving, talking, clothed skeletons. Victims could not see flesh, including expressions, moving lips, and so on. This did not mean victims struck by Myrkul automatically assumed that their comrades had become undead creatures; the DM must simply describe the effect to players and let them determine their PC’s reactions. A struck PC must make an intelligence check every turn until successful in order to end this effect.

**Other Manifestations**

Myrkul could also choose to appear as a swooping human skull with blazing lights for eyes. It was normal-sized or larger (up to about 6 feet in height) as he desired, and in all versions was AC 3, moved at MV Fl 27 (A), and vanished in flame if dealt more than 66 points of damage. (If it were so destroyed, Myrkul could not manifest or appear in avatar form anywhere on Toril for three days.) Myrkul could also appear as a disembodied flying skeletal arm that pointed, gestured, or wielded a slashing scimitar. (The statistics for the arm were same as for the skull; the scimitar did 1d8+8 points of damage and caused the temporary loss of 1 point of Strength, similar to his avatar’s scythe.) All of Myrkul’s manifestations retained all the powers of his avatar except the ability to materialize a scythe and to cast two necromantic spells in round; manifestations can unleash only one. (If Myrkul’s spectral arm form loses its scimitar, the weapon dissolves and cannot be replaced by that manifestation.) Some sages hold that Myrkul could only manifest thrice per day on any plane other than the Gray Waste, but the truth of this assertion is severely doubted, as other powers of greater stature are not so fulfilled.

Myrkul’s influence on the Realms was manifested through a variety of servitor creatures. He sent “Deaths” (identical to the minor death associated with the Skull card of a deck of many things), skeletons (all types, from crawling claws to blazoning bones and crypt things), zombies (all sorts), and a wide range of other undead horrors to work his will. Myrkul unleashed armies of night riders astride gaunts against the still-living on more than one occasion. Myrkul sent bats, black panthers or leopards, hell hounds, nightmare, deepest red roses (that looked black and crumbled into dust when touched), jet, obsidian, onyx, ravens, and crows to show his favor or disfavor and to aid the faithful or harass his enemies.

**The Church**

**CLERGY:** Clerics, specialty priests

**CLERGY’S ALIGN.:** LE, NE, CE

**TURN UNDEAD:** C: Yes, SP: Yes

**CMD. UNDEAD:** C: Yes, SP: Yes

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

The faith of Myrkul was not popular, nor were its priests numerous. Many venerated Myrkul out of fear, and offerings were made in his name at funerals and other solemn occasions, but few actually worshiped him as their primary faith. Myrkuleye priests tended to be morbid loners who enjoyed scaring others or enjoyed the power that widespread rumors that it is death to touch or act against a priest of Myrkul brings. They took care to conceal their identities, always leaving the locales where they were born and raised. Some who were romantically attracted to the notion of death followed the god and his teachings; and, of these priests about three-quarters were specialty priests. Relationships between the various branches of the faith of Myrkul were very good, primarily because no single person held enough power to confidently direct it against others.

Myrkuleyes all addressed each other as “Death” or “Most Holy Death” (for senior or elderly priests), adding the honorific before a known name or title, as in “Death Williamson,” or “Most Holy Death Trollslayer.” Their titles (in ascending order of rank) were: Daring One (novice, addressed formally by other Myrkuleyes as “Daring Death, X,” where “X” is the novice’s name); Night Walker, Bone Talker, Shroud Wearer, Crypt Carver, Bone Dancer, Ritual Consecrator, Undead Master, Withering Lord, Deathbringer, and Elder Doom (a title used by all who ascended in rank and influence beyond a temple). All of these level titles described a duty or ritual of the faith that the priest assumed for the first time upon ascending to the named rank. For instance, Bone Dancers lead the bone dance ritual (a variant of animating dead), wherein guardian undead were conjured up and placed around something to be guarded; Ritual Consecrators dedicated altars, scythes, and the materials to be used in the making of magical items to the service of the god; Withering Lords were taught wither, a prayer that brought them a spell able to duplicate the powers of a stuff of withering, and Deathbringers gained quench the spirit, a priestly version of finger of death. Specialty priests are known as gray ones or, less politely, as “fingerbones.”

Temples of Myrkul were typically massive mausoleums built above ghastly Mediterranean necropolis. Most were covered in mosaics and smoke belched from ever-burning crematoriums. Leering gargoyles adorned the outsides, and stone statues of men, women, and children in various stages of death and decay lined the walls of the interior halls. All sorts of undead creatures, particularly skeletal undead, stalked the halls and dungeons in ancient pursuits. Both living and undead temple guards employed official consecrated scythes (which did 1d12 points of damage) and wielded rechargeable manykuld wands that fired “bone balls” (akin to some reportedly used by ships that sail the skies to other worlds) that streaked up to 120 feet, veering to avoid all mammalian life, and then burst apart to become 4d6 skeletons who would attack all intelligent living things around them until destroyed.

The changeover from Myrkul to Cyric, whom the former followers of Myrkul refer to as Cyruk in their writings, was smooth and took place without any of the tensions or incidents that plagued followers of Bane or Bhaal. It was, in the words of one Zeboaster of Ordulin (known to Myrkuleyes as Zeboaster “the Still Alive-For Now”), “merely changing the name on the letterhead and putting a purple sunburst around the skull outside the temples.” Of the three evil gods who were slain and their powers given to Cyric (the followers of Cyric provided the best response to the neutrality of the change (actually relatively enthusiastic for the morbid Myrkuleyes) was emblematic of the stoic, unflappable priests of the dead, but might also have been due to the similarity of the two gods, as well as indicating that the church had gone through this changeover before. The abilities of the priesthood changed somewhat, but that was all taken in stride by the Myrkuleyes.

With Cyric’s defeat in the City of Strife, the portfolio of death and the dead has been rested in the once-mortal Kelemvor Lyonsbane. Most of the Myrkul-worshiping priests have now just as easily shifted to Kelemvor (though some, mainly those of chaotic evil alignment, chose to remain with Cyric), although many find Kelemvor’s more peaceful and less fear-inspiring ways hard to learn. This easy shift in allegiance has been aided by the fact that all three gods had the same base of operations and the same support hierarchy. (All three employed Jergal, the Scribe of the Doomed, as their seneschal and assistant, and while the nature of the death palace has shifted from a castle of bones to a crystalline tower, it has remained at the same location.) Kelemvor is more even-handed than Cyric, but far less tolerant of the undead than Myrkul was, and so the former priests of Myrkul who are Kelemvontes are now going about laying to rest many of the same creatures they raised to undeth not that many years ago, a task they find ironic but are not unwilling to undertake. Unless Myrkul is resurrected or some other shakeup occurs in the divine hierarchy of Faerûn, the church of Myrkul is officially dead and only lives on as part of the new church of Kelemvor.

**Dogma:** The clergy of Myrkul were charged to make folk fear and respect death and the power of almighty Myrkul so that no one stood against the church or tied to thwart its activities. Myrkul’s priests were expected to spread the word that touching a priest of Myrkul brings death. They were expected to tell all folk that those in the service of Myrkul had perfect patience and could be trusted utterly and then conduct themselves accordingly. Myrkuleye clergy were to teach the stories of past and future “doom-bringers”—mortals who roamed the land avenging dead friends, masters, and blood kin to whom they had sworn oaths, and slaying those who scorned or who held other gods supreme over the Lord of Bones.

Initiates to the faith first heard the word of Myrkul through a speak with dead spell cast upon a temple’s most revered deceased former high priest. Such spells allowed all within hearing range to comprehend the corpse’s words. Myrkul spoke through such vessels to say: “Know me and fear me. My embrace is for all and is patient but sure. The dead can always find you. My hand is everywhere—there is no door I cannot pass, nor guardian who can withstand me.”

**Day-to-Day Activities:** Myrkul, clergy members roamed the Realms burying the dead and conducting funerals for fees. Their resistance to diseases made them popular hirelings for the disposal of plague victims and dealings with the fearful and the diseased. They could do what others could not; make the dying comfortable, but viewed death as natural, inevitable, and not something to be run from. They placed great value on the influence dead folk could have (referring to it as “the sacred hand that reaches from the grave”).
and would assist dying folk to draft decrees, wills, and cryptic verses that would guide the living to search for their hidden treasure or otherwise dance to their bidding after they were dead. In return for a “skull fee,” a priest of Myrkul would even agree to act as an agent or avenger for the dead, administering the wishes of the departed or carrying out tasks they were unable to complete before death. (Myrkulyte clergy members never accepted skull fees from a living person, and so accounted the worst of the deceased persons themselves in arrangements made before—sometimes years before—death.) While Myrkul rarely allowed his clergy to resurrect the dead, bringing a person to the temple of another faith for attempted resurrection and paying for this undertaking with money left by the dead was a procedure both commonplace and perfectly acceptable to Myrkulyte clergy members.

Holy Days/Important Ceremonies: Myrkul was worshiped on a daily basis at dusk, and every devout follower was also to proffer a personal prayer at any time during the hours of darkness. The Dusking was a ritual involving bones, the ashes of cremated humans, and grave dust, and was a remembrance of how mortal all living beings are and how close death walks behind them. Ashes were accepted at this time from folk who were not devout but who wished to appease the Lord of Bones. They typically had to kneel at altars when presenting their offerings. Tolling bells (deep and echoing, never tinny) marked the opening and ending of this ritual and were struck once whenever an offering was made.

There was only one calendar-related ritual observed by the Church of Myrkul. The Flags of the Fallen were raised to commemorate the faithful of Myrkul as the Day the Dead Are Most With Us. Myrkulytes believed that on that day the essences of all dead folk rose and drifted as unseen ghosts across Faerûn and sought their living descendants to deliver messages or warnings (by silently writing in dust, sand, or ashes, or by moving objects about, not by speech), or just to observe. To those who worshiped the Lord of Bones, this was a day to celebrate the dead in chant, prayer, and hymns, culminating in the midnight ritual of the Flagons of the Fallen, wherein glasses of wine were set alight by spells so the spirits who drank of them could be warmed for a brief moments in their “eternal chill.”

The only other major rituals practiced by Myrkulytes involved funerally-related observances and the ceremonies some used to accompany their raising (or forcing down) undead. Since these activities were often done for hire, they were frequently dressed up with sinister, impressive rituals to make folk regard the work of the priests more highly.

Major Centers of Worship: The Skullspire in Tulmon on the shores of the Lake of Steam is a soaring, slender black needle of a temple that over looks both the town and the ruins known as the Crypt City immediately to the west of the inhabited settlement. Here Deep Elder Doom Haelahuth Murilhaert, a soft-spoken but ice-hearted old man of frail health but rapier keen wits, presides over an energetic Conclave of Doom of senior clergy (known disrespectfully as “Jabberskulls Council” to Myrkulyte clergy members safely distant from “the shadow of the Spire”) that directs the lesser clergy members, trains them, and goes out among them often to watch what has befallen. Some of these priests used to experiment with animating strange undead assemblages of jaws, claws, and the like from various sources, but only for monsters and their work almost always disappeared down long linking tunnels to the Crypt City to emerge therein and lumber menacingly about. This church moved smoothly from worshiping Myrkul to worshiping Cyrus in 1358 DR, and then to worshiping Kelemvor in 1368 DR. The experiments with animating odd forms of undead have ceased since the church moved from worshiping Cyrus to the worship of Kelemvor, and now priests spend a lot of time in the crypts trying to destroy such undead as they once made. It is rumored that groups wishing to remain secret hold meetings and store valuables in the heart of the undead-haunted ruins, by financial arrangement with the Skullspire. These rumors are very likely true.

The Legacy of Deep Death is the only temple of Myrkul established after the Time of Troubles. The temple was constructed through magic by a trio of Myrkulyte clerical liches (whose spells are believed to be granted by Cyric or Velsharoon, or who may have discovered a lich state enabling them to cast priest spells without a deity) on the sea bed of the Sea of Swords. The sea floor in a 5-mile-radius around the temple is permanently tainted by Myrkul’s dying essence. The brown murk rained down from the sky after the Lord of Bones was dimension doored by Midnight away from the city of Waterdeep while in his final death throes. Myrkul’s legacy is an ever-expanding horde of undead sea beasts, and countless other aquatic undead horrors that prey on ships passing overhead and denizens of the deep travel through the region. The temple itself is guarded by a monstrous undead kraken and wildly mutated sahuagin.

Affiliated Orders: The Knights of the Undying Dragon are an ancient order of undead crusaders who served as the swordarm of Myrkul. The Order includes 12 death knight commanders, each of whom commands a company of 12 skeletal warriors, who in turn each command a platoon of 12 night riders. The death knights all ride nightmares; the subcommanders and troops ride gaunts. It is not known how the group maintains its size, even after a great deal of death, but their troop strength never changes. The knighthood is based in the dungeons of the long-vanished Castle of Al’hanar located in the Eastern Shaar, south of the Sharawood, east of the Great Rift, and south of Azul-duth, the Lake of Salt. It is believed that the order was established before the rise of Unther and Mulhorand by the long-vanished kingdom of Eltabranar to guard against invaders from Zakhara. Unwilling to abandon their posts, even in death, the Knights of the Eternal Dragon (as they were known while still living) were granted immortality through undead by the Lord of Bones in exchange for their eternal servitude.

It is has been several centuries since the last campaign of the Undying Dragons, and the order has been long since forgotten. Companies of undead knights emerge once each century to destroy a dracolich known only as the Everlasting Wyrm and several of its living spawn who inhabit the Sharawood (also known as the Dakrwood). The Everlasting Wyrm always reforms after its destruction and begins rebuilding its horde. It is believed that Al’hanar Castle contains the wealth of at least 10 such hordes in its bowls and magic not seen since the Imaskari Empire. In the wake of the Time of Troubles and the death of Myrkul, the death knights have yet to decide whether to pledge their loyalty to Cyric or Kelemvor or to sweep across the Realms in a wave of murder and destruction until all members of the order are permanently laid to rest as a fitting tribute to their fallen patron, the Lord of Bones.

Priestly Vestments: All priests of Myrkul wore black robes with hooded cloaks, bound about the waist with a single sash of bone-white hue. Within temples they went barefoot and sometimes also bared their faces, but in public they were always masked, wearing half-masks (extending from the forehead to the upper cheeks) painted to resemble skulls. All exposed flesh was darkened with ash.

Adventuring Garb: When adventuring, priests of Myrkul wore the best armor available. They always wore a dark hooded cloak along with their skull half-masks, and even while in the field, they continued to darken all their exposed flesh with ash. Priests of the Lord of Death felt no need to hide their allegiance as death would come to all eventually—sooner, it was rumored, for those foolish enough to molest a Myrkulyte.

Specialty Priests (Gray Ones)

Requirements:
Strength 14, Wisdom 14, Intelligence 14

Prime Requires:
Strength, Wisdom

Alignment:
NE

Weapons:
All bludgeoning (wholly Type B) weapons, scimitars, and scythes

Magical Items:
Same as clerics

Req. Spells:
Scythe or scimitar, astrology

Bonus Spells:
None

• Gray ones command triple the normal number of skeletons and zombies.
• Gray ones know a great deal about undead creatures and the ultimate destinations of the spirits of living creatures after they die. This knowledge is separated into two fields: necrology and netherworld knowledge. (These fields of knowledge are identical to the necrology and netherworld knowledge nonweapon proficiencies from the Complete Book of Necromancers.)

Necrology: Gray ones are well versed in necrology, the lore of undead creatures. When checking their necrology knowledge, gray ones make an ability check against their Wisdom score. Their knowledge may be used to help determine the probable lairs, dining habits, and history of such creatures (no ability check needed). Whenever a gray one confronts an undead creature, she or he may be able to specifically identify the creature (discerning between a ghast and a common ghoul, for instance) with a successful ability check. In addition, provided the gray one makes another successful ability check, she or he will recall the creature’s specific weaknesses and natural defenses or immunities. At the DM’s discretion a failed ability check (in either of these cases) reveals misleading or even completely erroneous information which may actually strengthen or otherwise benefit the undead creature.
Netherworld Knowledge: Gray ones steadfastly serve Myrkul, who sees to the disposition of the dead, and so obtain a great deal of arcane knowledge. When checking their netherworld knowledge, gray ones make an ability check against their Wisdom score minus three. Gray ones learn about the cosmology and organization of the Outer Planes and how this specifically relates to the Realms, focusing primarily on the ultimate destination of spirits after death. In addition, gray ones learn about the dangerous behavior of the creatures that inhabit the nether regions, including such fiends as tanar’ri and baatezu. With a successful ability check to the modified Wisdom score, netherworld knowledge can reveal the specific weaknesses and natural immunities of beings from the Outer Planes. Nick-named knowledge can also be used to classify the exact type of extraplanar creature encountered with a successful ability check.

- Gray ones are unaffected by disease or parasites. They are not immune to parasites or disease as paladins are, but are unaffected by a disease’s debilitating game effects. A gray one could have the gray death obvious in his rotting, dry face, and be spreading it throughout the land, but he would suffer no penalties from the disease. Fatal diseases continue to rot the body until the gray one drops over dead, but they have no game effect until that time.
- Gray ones gain a +1 on their saving throws vs. death magic. This bonus does not apply when using or defending against the Hand of Myrkul (see below).
- Gray ones are able to feign death once per day (as the 3rd-level priest spell, but affecting only themselves).
- At 5th level, gray ones are able to animate dead (as the 3rd-level priest spell) or corrupt (as the 4th-level priest spell) once per day.
- At 9th level, gray ones are able to wither once per day (as the 5th-level priest spell).
- At 10th level, gray ones can summon a minor death to fight for them. A minor death appears as a skeleton wearing a robe and wielding a scythe. A minor death can be summoned once per tenday. The summoned minor death fights obediently for 10 rounds (1 turn) or until the fight is over, whichever comes first, and then disappears. If the minor death disappears before killing its opponent, another minor death cannot be summoned until the gray one kills a living creature. Characters slam by a minor death or have the gray death obvious in his jaws that bite any living being they strike except the caster. They either bite someone they are in contact with or someone they are thrown at and strike. The caster throws the bone jaws on the next round that automatically strike for 1d6+4 points of damage and remain attached, bony fangs clinging, as they transform into a second, arching pair of jaws on the next round that automatically strike for an additional 1d4+2 points of damage.

Any amount of time can elapse between the casting of the spell and its bite-strike. If a caster can pick up and throw bone bite jaws several times if they fail to hit a target or leave the jaws in a niche or corridor as a trap. They even function underwater and so can be hidden in a pool or bucket of water. A priest can have no more bone bite spells than four times his or her level left undischarged. Additional bone bite spells may be memorized, but fail to work when cast if they exceed the limit. Bone bite teeth can puncture armor, carapaces or bony plates, dragon hide, and all known nonmagical barriers and substances. Undead creatures are unaffected by this spell, and bone bite jaws do not bite them.

The material component of this spell is a bone or bone fragment.

4th Level

Corrupt (Alteration, Necromancy)

Sphere: Necromantic
Range: 5 yards/level
Components: V, S
Duration: Permanent
Casting Time: 8 rounds
Area of Effect: One bone or bone fragment
Saving Throw: None

This spell causes any bone or bone fragment to become a razor-sharp pair of jaws that bite any living being they strike except the caster. They either bite someone they are in contact with or someone they are thrown at and strike. The caster throws the bone jaws once for 1d6+4 points of damage and remain attached, bony fangs clinging, as they transform into a second, arching pair of jaws on the next round that automatically strike for an additional 1d4+2 points of damage.

5th Level

Wither (Necromancy)

Sphere: Necromantic
Range: Touch
Components: V, S
Duration: 6 rounds
Casting Time: Special
Area of Effect: One creature touched
Saving Throw: Special

This spell enables a priest of Myrkul to duplicate the powers of a staff of withering. Once cast, the spell lasts for up to six rounds or until a successful attack to touch a victim is made. The priest of Myrkul may take other actions once the spell is cast and need not concentrate to maintain it, though

Myrkulute Spells

In addition to the religion-specific spells found here, it is recommended that the potential spell selections of Myrkul’s clergy be expanded to include the priest spells found in the Complete Book of Necromancers.

2nd Level

Bone Bite (Alteration, Evocation, Necromancy)

Sphere: Combat, Necromantic
Range: 5 yards/level
Components: V, S, M
Duration: Special
Casting Time: 5 rounds

Area of Effect: One bone or bone fragment
Saving Throw: None

This spell causes any bone or bone fragment to become a razor-sharp pair of jaws that bite any living being they strike except the caster. They either bite someone they are in contact with or someone they are thrown at and strike. The caster throws the bone jaws once for 1d6+4 points of damage and remain attached, bony fangs clinging, as they transform into a second, arching pair of jaws on the next round that automatically strike for an additional 1d4+2 points of damage.

Myrkulute Spells

In addition to the religion-specific spells found here, it is recommended that the potential spell selections of Myrkul’s clergy be expanded to include the priest spells found in the Complete Book of Necromancers.

2nd Level

Bone Bite (Alteration, Evocation, Necromancy)

Sphere: Combat, Necromantic
Range: 5 yards/level
Components: V, S, M
Duration: Special
Casting Time: 5 rounds

Area of Effect: One bone or bone fragment
Saving Throw: None

This spell causes any bone or bone fragment to become a razor-sharp pair of jaws that bite any living being they strike except the caster. They either bite someone they are in contact with or someone they are thrown at and strike. The caster throws the bone jaws once for 1d6+4 points of damage and remain attached, bony fangs clinging, as they transform into a second, arching pair of jaws on the next round that automatically strike for an additional 1d4+2 points of damage.

Any amount of time can elapse between the casting of the spell and its bite-strike. If a caster can pick up and throw bone bite jaws several times if they fail to hit a target or leave the jaws in a niche or corridor as a trap. They even function underwater and so can be hidden in a pool or bucket of water. A priest can have no more bone bite spells than four times his or her level left undischarged. Additional bone bite spells may be memorized, but fail to work when cast if they exceed the limit. Bone bite teeth can puncture armor, carapaces or bony plates, dragon hide, and all known nonmagical barriers and substances. Undead creatures are unaffected by this spell, and bone bite jaws do not bite them.

The material component of this spell is a bone or bone fragment.

4th Level

Corrupt (Alteration, Necromancy)

Sphere: Necromantic
Range: 5 yards/level
Components: V, S
Duration: Permanent
Casting Time: 8 rounds
Area of Effect: One bone or bone fragment
Saving Throw: None

This spell causes any bone or bone fragment to become a razor-sharp pair of jaws that bite any living being they strike except the caster. They either bite someone they are in contact with or someone they are thrown at and strike. The caster throws the bone jaws once for 1d6+4 points of damage and remain attached, bony fangs clinging, as they transform into a second, arching pair of jaws on the next round that automatically strike for an additional 1d4+2 points of damage.

Any amount of time can elapse between the casting of the spell and its bite-strike. If a caster can pick up and throw bone bite jaws several times if they fail to hit a target or leave the jaws in a niche or corridor as a trap. They even function underwater and so can be hidden in a pool or bucket of water. A priest can have no more bone bite spells than four times his or her level left undischarged. Additional bone bite spells may be memorized, but fail to work when cast if they exceed the limit. Bone bite teeth can puncture armor, carapaces or bony plates, dragon hide, and all known nonmagical barriers and substances. Undead creatures are unaffected by this spell, and bone bite jaws do not bite them.

The material component of this spell is a bone or bone fragment.

5th Level

Wither (Necromancy)

Sphere: Necromantic
Range: Touch
Components: V, S
Duration: 6 rounds
Casting Time: Special
Area of Effect: One creature touched
Saving Throw: Special

This spell enables a priest of Myrkul to duplicate the powers of a staff of withering. Once cast, the spell lasts for up to six rounds or until a successful attack to touch a victim is made. The priest of Myrkul may take other actions once the spell is cast and need not concentrate to maintain it, though
the effect of the spell can only be transmitted through the priest’s hand or another limb, not a weapon. A successful hit inflicts 1d4+1 points of damage, ages the victim by 10 years, and, if the victim fails a saving throw vs. spell, causes one of the creature’s limbs to shrivel and become useless. Check by random number generation for which limb is struck. (For example, on humanoid creatures roll 1d4: 1=right arm, 2=left arm, 3=right leg, 4=left leg.) The aging effect causes the victim’s abilities and lifespan to be adjusted for the resulting age increase and can cause ability scores to drop or an elderly victim to die of old age.

All effects are permanent unless cured. Regenerate restores a withered limb to normal, and rest or curative magic cure the damage done, but only a limited wish, wish, or some magic specifically able to cure or abate aging can restore the victim’s youth. This spell has no effect on beings bearing holy symbols of Myrkul. Ageless creatures and noncorporeal beings (undead, elemental, tanar’ri, baatezu, and other powerful extraplanar beings) cannot be aged or withered.

6th Level
Dolorous Decay (Alteration, Necromancy)
Sphere: Combat, Necromantic
Range: 10 yards/level
Components: V, S
Duration: Permanent
Casting Time: 1 round
Area of Effect: One injured living creature
Saving Throw: Special
This spell affects a single currently injured living being; undead and healthy creatures are immune. Dolorous decay is a rotting and withering of the body that spreads from existing injuries causing additional damage. The targeted creature receives a saving throw vs. spell against dolorous decay. A target creature who succeeds at this initial saving throw is slowed (as the spell of that name) for 1 round by the impact of the spell but is then free of further effects. If the initial saving throw fails, the victim suffers 1 point of damage per level of the caster of the dolorous decay, is slowed for the following round, and is then allowed a second saving throw. If this saving throws succeeds, the spell ends without further effect; if it fails, the victim takes half the previous decay damage (round fractions down), and is slowed for a third round.

This cycle of saving throws and resulting damage continues, each bout of damage being half that suffered on the previous round, until a minimum loss of 1 point is reached; at that point only 1 point of damage continues to be inflicted until the victim succeeds at a saving throw. The cycle of spreading decay continues until the victim dies or succeeds at a saving throw, which breaks the spell. Dolorous decay is not contagious, but it can (at the DM’s option) cause loss of mobility or the use of limbs if the damage is severe enough. (Typically over half the victim’s hit points must be lost.)

Quench the Spirit (Necromancy)
Sphere: Necromantic
Range: 50 yards
Components: V, S, M
Duration: Permanent
Casting Time: 9
Area of Effect: One creature
Saving Throw: Neg
This spell is a priestly version of the 7th-level wizard spell finger of death. Quench the spirit smashes out the victim’s life force. The casting priests utter the spell’s incantation, points the finger bone at the victim, and snaps it. The victim is entitled to a saving throw vs. death magic. If the saving throw is successful, the victim does not die, but the spell still inflicts 2d8+1 points of damage upon the victim. If the subject dies of this damage, she or he can still be revived normally. If the victim fails the saving throw, death occurs immediately. The victim can neither be raised nor resurrected. In human subjects who failed their saving throws, the spell initiates a series of body changes to their bodies such that after three days the caster can, by means of another wish, animate their corpses as ju-ju zombies under the control of the caster. This zombie-creation ceremony requires simply the priest’s presence and a vial of unholy water. These mystic changes can be reinitiated into the Realm is a circle of nine stars, with a red mist rising toward (or flowing from) its center or a circle of seven blue-white stars, or (older) a single blue-white star.

Mystra
(The Lady of Mysteries, the Mother of All Magic, Our Lady of Spells)
Greater Power of Elysium, NG
Portfolio: Magic spells, the weave
Ailias: Midnigh, Mystryl, the Hidden One (Rashemen)
Domain Name: Eironia/Dweormheart
Superior: None
Allies: Azath, Kemlevor, Seline, Oghma, Deneir, Milil
Priest: Cyric, Bane (now dead), Talos
Symbol: A circle of nine stars, with a red mist rising toward (or flowing from) its center or a circle of seven blue-white stars, or (older) a single blue-white star
Wor. Align.: Any
Mystra (MISST-ra) is the goddess of magic and with that the goddess of possibilities, which makes her arguably the most powerful deity in Faerûn and possibly throughout Realmspace. She is said to have taught the first spellcaster of the Realms, and to have enabled many of the races to use magic. She supposedly weighs and judges each new spell or magical item to determine whether it should be permitted. She is most venerated by wizards and those who use magic or magical items in their daily use. She differs from Azath in that Azath is the god of wizards (as to a much lesser degree, all spellcasters), while Mystra is the goddess of the essential force that makes all spellcasting possible. She provides and tends the Weave, the conduit to enable mortal spellcasters and magical craftsmen to safely access the raw force that is magic. Mystran advisers are common in Azthian churches, and vice versa.

During the Time of Troubles, the former incarnation of the goddess of magic, Mystra, was destroyed and her essence merged with that of the land itself. A new goddess of magic, arising from the human form of the magician Midnight, took the mantle of divinity and the goddess’s portfolio. At this time, the goddess of magic’s alignment shifted from lawful neutral, maintaining the balance in use of magic, to neutral good, reflecting the new incarnation’s attitudes toward the uses and purpose of magic. Rather than forcing her worshipers to change their ways, Midnight has taken a conservative, long-term strategy by assuming the name and trappings of her predecessor to make the change as smooth as possible for her church and worshipers. Midnight is now revered within the church as the human avatar of Mystra, and her form now graces the avatar of the goddess when she walks the Realms seeking to rebalance the dead and wild magic areas of the land.

In the past, Mystra contested with Talos and Gond as rivals and with both, Bane, and later, Cyric over attempts to control or usurp her power. She despises Cyric.

Mystra is fond of Kelemvor, Lord of the Dead, who has her love during her mortal life. Whether their relationship will again blossom into love is yet to be seen. She is aided in her work by Azath, Dornal the Watcher, and by her Chosen: Elminster, Khelben “Blackstaff” Arunsun, and the Seven Sisters. (The powers of the Chosen are discussed extensively in The Seven Sisters accessory.) Mystra is also served by the Magister, a title borne by a single mortal worker of the magical arts chosen by victory in one-on-one spell combat to be champion of magic. The Magister is also one of the Chosen of Mystra. The current Magister, Lady Magister Nouméa, was elevated to the position in 1354 DR.

Mystra’s Avatar (Mage 40, Cleric 40)
Mystra was formerly seen by most mortals only as a prismatic-hued will o’ the wisp. The new incarnation of Mystra (Midnight) prefers to appear as a beautiful human female with dark, flowing hair and radiant skin. She wears simple, yet elegant, darkly colored robes of the finest heavy silk and a jeweled bodice-clasp that appears to be a web. This clasp symbolizes the magical weave over which Mystra is sovereign. Mystra can use any spell of any school or sphere ever used on Faerûn.

AC: 4; MV 15, Fl 24, HP 196; THACO: 6; #AT 1
Dmg 1d10
MR 100%, SZ L (10 feet)
Str 14, Dex 19, Con 22, Int 25, Wis 19, Cha 23
Spells: P. 16/15/15/13/12/11/10/9/8/7/6/5/4/3/2/1/0

Mystra and Mystre is not contagious, but it can (at the DM’s option) cause loss of mobility or the use of limbs if the damage is severe enough. (Typically over half the victim’s hit points must be lost.)
Special Att/Def: In whatever form she takes, Mystra can employ two offensive and two defensive or miscellaneous magics per round (spells, item effects, etc.). She is unaffected by magic of any sort unless she wishes to be.

All spells Mystra casts can range from triple normal range in all respects (duration, damage, area of effect, etc.) and a -3 penalty to saving throws against them to minimum effect or any range in between, as she desires. Mystra can creatively reshape areas of effect to suit her desires, changing cubic forms to spherical ones, making “holes” in an effect so that a being is avoided, etc. Even after she runs out of her normal number of spells, Mystra can tap into the Weave to create one offensive and one defensive or miscellaneous magical effect or spell per round indefinitely and infinitely.

She can-withdraw a being’s Access to the Weave and prevent it from using spells of any sort, and in an even harsher restriction she can also prevent a being from using any sort of magic, whatever if she wishes. These conditions persist until she removes them. Mystra can even deny deities access to the weave, but she cannot deny powers the ability to grant ‘their’ worshipers spells through prayer. If she wished to deny the ability to cast spells to all of a deity’s clergy, she would have to deny all those people access to the Weave individually—a radically unbalancing action that Ao would gravely disapprove of.

Other Manifestations
Mystra’s typical manifestation is as a blue-white, pulsing glow on items, beings, or places that the goddess wishes to draw attention to, such as a hidden door or item. She also appears as a slender, graceful, disembodied human female hand outlined in blue-white motes of light that points, gestures, writes, inscribes lines on stone with one finger—often writing the tomb inscription of a powerful dead mage as an obscure clue—or unleashes spells.

Mystra has also been known to use aghanisms (in natural number object forms); devas; maruts; light aasimons; einheriar (former wizards and clerics of other prominent users of magic); hope, faith, and courage incarnates; rainbow tourmalines; amarathas; rogue stones; beljurils; and small sparrowhawks; white cats, dogs, donkeys, horses, pegasi, unicorns, and mules (all with blue or mismatched eyes); blue and clear gemstones of all sorts; rainbow tormallines; amarathas; rogue stones; beljurils; and small creatures composed of translucent magical force to demonstrate her approval or disapproval or to send aid to her faithful.

The Church
CLERGY: Clerics, specialty priests, wizards, bards
CLERGY'S ALIGN.: LG, NC, CC, LN, CN, LE

TURN UNDEAD: C: Yes, if good or neutral; SP: Yes, M: No, B: No
CMDN. UNDEAD: C: Yes, if evil; SP: No, M: No, B: No

All clerics and specialty priests of Mystra receive religion (Faerûnian) as a bonus nonweapon proficiency. All priests of Mystra are granted weaveglow (see below) upon their initiation.

Most worshipers of the Lady of Mysteries are human, but all natives of Faerûn who seek to become powerful in magic without benefit of divine aid must at least appease the goddess with sacrifices. (Burning items that have temporarily been enchanted with a spell is the easiest way to do this.) Wizards, especially, hold her enmity for such a special veneration, even if they primarily worship Azuth or some other deity.

All wielders of magic and seekers after arcane lore of any race are welcome in the service of Mystra. The hierarchy of the Mystran faith is wide and varied, separating into orders concentrating on one form of magical energy or another. Clerics, specialty priests, wizards, and bards can all he found in its ranks without regard to experience level or origin. The general rule of the Mystran faith is that talent and ability for the job outweighs social rank or legendary feats. Only those clergy members who gain their spells directly from a higher power gain their spells directly from the goddess, but all are welcome within the church’s hierarchy. Relations between the various orders and subgroups of the faith are very good. The priests of Mystra are known as Servants of Mystery. Higher level priests, both those with title and lands and legendary adventuring priests, are called Ladies or Lords of Mystery. Titles within the faith vary from temple to temple and follow no standard form across the whole of the church, though most temples are rigidly self-consistent.

Mystran temples can be structures of almost any size or style, and some shrines are natural caves or special grotoes. Through the grace of the goddess, Mystran priests who stand in a place sacred to Mystra can gain, in the same manner as any temple, spells for the maximum possible damage, duration, or extent of effect (their choice of which). Such places include all Mystran temples and shrines, and most private spellcasting chambers.

All priests of Mystra can cause their own flesh—all of it, or specific areas, such as a hand—to glow at will with a soft, blue-white radiance as a boon from Mystra. This radiance, known as weaveglow, is enough to read by or to allow a priest to clearly see items and surroundings within 5 feet. Most Mystrans keep this sign of the favor of the goddess secret from nonbelievers. As something mysterious, it is more useful, allowing them, for example, to feign affliction or magical attack. Weaveglow is granted to priests after their initiation ceremony.

Dogma: Choice, decision, and knowledge, leavened with a healthy dose of good for the most individuals, are the hallmarks of Mystra’s faith. Magic is great power, and it brings with it great responsibility. Mystra’s clergy are given the following charge upon aspiring to the faith:

“Love magic for itself, not lust as a ready weapon to reshape the Realms to your will. Learn when not to use your magic, and you will have learned true wisdom. Play with magic and learn how best to wield it, but not when the price is paid by others. Strive to use magic less and less as your powers develop, not more and more; often the threat and promise of Art outstrips its performance.

“Remember always that magic is an Art, the Gift of the Lady, and that those who can wield it are privileged in the extreme. Conduct yourself humbly, not proudly, while being mindful of this.

“Use magic deftly and efficiently; eschew carelessness and recklessness in the unleashing of Art. When magic imperils you, hide it or hurl it away into other planes rather than destroy it, for any destruction of Art is a sin.

“Seek always both to learn new magic and to create new magic, but experiment to learn to craft something oneself is better than merely buying scroll to try casting a creation than in hurling spells, because you can ensure that your creations are shared with others and so outlive you. Those who succeed in this last and in maturing into true wisdom and consideration for the greater balance of things in Faerûn in the use of Art are most favored in the eyes of the Lady and will serve her beyond death as beings who have become one with magic and live on in it forever.”

Day-to-Day Activities: Mystran clergy work hard to preserve all magical lore in secret libraries, private safeholds, well-guarded research laboratories, and small, hidden stashes so that magic flourishes in the future regardless of the effects that befals the thinking races of Faerûn or the powers of the planes. Mystrans also search out beings skilled in spell use, seeking to keep watch on the identities, powers, and behavior of individuals likely to become magic-wielders of importance.

Not everyone can find old magic of note, but all clergy of Mystra can devise their own new magic upon gaining sufficient experience, and they are expected to do so. In this way magical study remains a growing, vibrant thing, and magic does not merely become a handy power to serve rulers and engineers as a tool to tame the Realms, but remains a thing of wonder.

Holy Days/Important Ceremonies: In Waterdeep, the church of Mystra celebrates Gods’ Day on the 25th of Marpenoth, the anniversary of Midnight’s elevation to divinity as the new Mystra, with a huge festival centered around the House of Wonder that ends in magical fireworks that go long into the night. This holiday is being gradually adopted by shrines and temples of Mystra throughout Faerûn.

On the whole, though, the worship of Mystra tends to be a personal thing rather than a series of calendar rituals. For some mages whom the goddess counts as devout believers, it never goes beyond a whispered prayer of thanks to her with each spell they cast coupled with some thought as to the moral consequences of the use of this or that spell. For Mystra, that is enough. The goddess gains both delight and strength, however, from beings who do more in reverence to her. Two ceremonies of personal significance stand out: Starflight and Magefire.

Starflight is often used as an initiation when an individual joins the priesthood of Mystra or a celebration when two worshipers are wed. It is a special ceremonial cooperative magic worked by several priests that empowers one of the faithful to fly 50 long as stars are visible in the sky. This can make long Journeys easy, provide a joyous change of pace, serve as a special means of looking over the land, achieve privacy for important discussions, place one of the faithful a safe distance away from precious things in order to try hurling spectacular spells, or provide a very special beginning for one’s marriage.

Magefire is renewal; it is the exciting feeling of great magical power surging through one’s body, blaring out as fickering blue fire as it spils forth, cleansing and renewing. With enough clergy powering it, this cooperative ceremonial magic can heal all sorts of flesh conditions. Mystrans describe it as “the most beautiful thing one can know.” It is a spectacular thing to watch. The Mystran to be affected lies down on the ground and the circle of celebrants pours power into the worshipper—until his or her body, blazing with blue fire, slowly rises to hang in midair above those fueling the ceremony, humming and crackling
with the power of the magic surging through it. Magefire often ends in a Starflight ceremony, provided the celebrants intone the correct pronunciation.

The Hymn to the Lady is a solemn ritual performed at funerals and mage-moots, that calls up visions of dead mages and Mystran clergy as a plainsong dirge is intoned by the living clergy present. Mystra often uses these visions to insert her own guiding scenes. A modified Magefire ceremony may be employed at the end of the Hymn to raise the honored dead aloft into a floating pyre high.

Major Centers of Worship: On the wooded eastern verge of Elvenlute stands a ruined, overgrown stone hall known as the House of Mysteries. It is reportedly the strongest place of power to Mystra in all Faerûn (along with the nearby Harper refuge, the House of the Harp).

Those who enter the House of Mysteries say that the inside is like a sound-eating dark void where soft voices whisper and glowing, varicolored motes of light drift about. No spell can illuminate this darkness, and out of it comes the Voice of the Goddess (or a senior devotee) answering questions with cryptic advice, identifying items apparently without need of spells, and (rarely) altering supplicants with spells that come “out of nowhere.” Word of such puissant divine aid and guidance has spread swiftly across Faerûn, and wizards from distant realms indeed have come to Elventree in search of grandeur.

The largest temple to Mystra in all the Realms is located in Mt. Talath in Halruaa. It occupies an entire cavern complex, and its high priestess, Lady of Mystery Greyla Sontoin, is very old but still capable of performing powerful ceremonies and casting mighty spells. The grand temple of the complex is open to all who want to worship, but the storerooms and libraries are only open to Halruaans of proven good intentions and of Mystra’s faith. Non-Halruaans are sometimes admitted to certain libraries and halls deemed to contain nonsensitive items and reference works, but usually such admittance is at the price of a very steep admission fee.

Affiliated Orders: Most wizards and bards in the Mystran church are members of the clergy and belong to no special order, though the church of Mystra has close ties with Those Who Harper (the Harpers), an organization working for good and against the rise of great powers throughout Faerûn.

Those bards who are not clergy members belong to the Children of the Starry Quill and often work as information gatherers and rumormongers for the church or spend part of their time in designated libraries unearthing magical knowledge and then preserving it for posterity. Some members of the Starry Quill are also Harpers.

The church also sponsors a knightly order of paladins and a small order of rangers. The paladins, the Knights of the Mystic Fire, are granted their spells by Mystra. They often accompany members of the clergy on quests to locate lost hoards of ancient magic and also form the cadre from which the leadership for the small groups of armed forces who guard Mystra’s larger temples and workshops is drawn. The rangers, known as the Order of the Shooting Star, also receive their spells from Mystra. They serve as long-range scouts and spies for the church and also deal with magical threats that threaten the natural order of things, such as unloosed tanar’ri and baatezu and creatures born of irresponsible wizardly experimentation.

Priestly Vestments: The ceremonial garb of Mystran priests is simple blue robes that are sometimes trimmed with white. They are accented by a cloak of deep blue in colder climates. Some form of headgear is required, though this may range from a simple blue skulpcap for the scholarly orders of the Sword Coast North to wigs, wigs, blue hats and helms in southern lands.

Mystra’s symbol was a blue-white star before the coming of the Avatars and now is a circle of stars in a ring, with a red mist rising toward (or flowing vertically and horizontally at MV 24 (A), and at MV 12 (A) if diving sharply. The spell recipient can swoop and rise loss of the whole spell as if it were cast. This spell bestows on its recipient the capability of magical flight. It empowers a worshiper of Mystra to move air walk (as the 5th-level priest spell) or convey the ability to air walk to a mount they are riding once a day.

At 15th level, dweomerkeepers become immune to the effects of any three specific spells they choose.

Mystran Spells

3rd Level

Starflight* (Alteration)
Sphere: Elemental Air, Travelers
Range: 10 yards
Components: V, S
Duration: Special
Casting Time: 2 turns
Area of Effect: One to three worshipers of Mystra
Saving Throw: None

This provided spell requires at least two Mystran priests casting the spell simultaneously. For every two additional Mystran clergy members (of any class) who participate in the ceremony, another Mystran worshiper can be affected, to a maximum of three worshipers. Other participating clergy must either cast starflight or donate three spell levels of magical energy to the spell. Clergy who donate energy lose three spell levels of spells from memory as if they had been cast. Portions of a spell donated result in the loss of the whole spell if it were cast. Spell recipients then have a 10% chance per level to recognize if their capability of magical flight. It empowers a worshiper of Mystra to move vertically and horizontally at MV 24 (A), and at MV 12 (A) if ascending and MV 36 (B) if diving sharply. The spell recipient can swoop and rise with a mere thought and can carry up to his or her own body weight along in flight. It lasts as long as stars are visible in the sky, normally ending with sunrise, but possibly terminating earlier because of a storm or heavy fog.

4th Level

Anyspell (Alteration)
Sphere: Charm, Creation
Range: 0
Components: V, S
Duration: Special
Casting Time: 7
Area of Effect: The caster
Saving Throw: None

This spell allows the caster to read and then later cast any wizard spell of 1st through 5th level. Such a spell is readable via a read magic ability conferred with the casting of anyspell, but only one spell can be read and cast for each casting of anyspell. Merely reading the titles of spells on scrolls or in spellbooks to find a desired spell does not exhaust the magic of the anyspell; an
entire spell must be read. Once any spell is cast and a wizard spell is read, the wizard spell is retained in the priest’s mind until the priest casts it. Such wizard spells are cast precisely as if by a wizard of the same level as the casting priest, except that the user of an any spell needs no material components to work the wizard spell.

While the priest has the wizard spell in mind, she or he cannot pray for a spell to replace the still-pending any spell. In effect, one 6th-level spell slot is “lost” until the wizard spell is cast, at which point the duration of any spell comes to an end. Note that in order to make effective use of this spell, the priest must borrow the spellbook of a wizard friend or use a found wizard scroll. (Priests of Mystra are not otherwise able to use wizard scrolls.) Using a scroll in this fashion uses up the spell read from the scroll.

**Magefire** (Abjuration, Necromancy)

Sphere: Healing, Necromantic, Protection

Range: 10 yards

Components: V, S

Duration: Permanent

Casting Time: Two turns, plus one turn per additional effect desired

Area of Effect: One worshiper of Mystra

Saving Throw: None

This cooperative spell requires at least two Mystran priests casting the spell simultaneously. For every additional Mystran clergy member (of any class) who participates in the ceremony, another restorative benefit can be employed. Other participating clergy must either cast magefire or donate four spell levels of magical energy to the spell. Clergy who donate energy lose four spell levels of spells from memory as if they had been cast. Portions of a spell donated result in the loss of the whole spell as if it were cast.

With only two casters, this spell works as a neutralize poison, cure disease, and a remove curse. For each additional clergy participating, another benefit is added and the ceremony takes another turn to complete. Benefits always take effect at the combined level of all the spell’s participants. The additional benefits are, in order: cure blindness or deafness, heal, regenerate, and dispel magic. Additional participants past this point bring no effect to be repeated (if a dispel magic failed, for instance) or allow a special felt condition to be healed or dispelled at the DM’s discretion.

**6th Level**

**Wondrous Recall** (Alteration, Enchantment/Charm)

Sphere: Charm, Creation

Range: 0

Components: V, S

Duration: Instantaneous

Casting Time: 9

Area of Effect: The caster

Saving Throw: None

This spell enables the caster to bring back into memory two duplicates of the last spell cast before the wondrous recall in order to enable that spell to be cast again twice. A cast wondrous recall appears as two phantom spells that can be carried in addition to the normal spell load of the caster. Each of these “extra” spells can be unleashed by silent act of will with a casting time of 1 and no need for material components. Casting these spells does not allow the priest to exceed the normal casting limitations of one spell being enacted in a round. However, if the caster so desires, one of the recalled spells can precisely duplicate in efficacy (hit points of damage done, area of effect, etc.) the original spell from which the recall copied its phantom spells or—if this exact duplicate is the second recalled spell to be unleashed—its effect, etc.) the original spell from which the recall copied its phantom spells or—if this exact duplicate is the second recalled spell to be unleashed—its effect, etc.) the original spell from which the recall copied its phantom spells or—if this exact duplicate is the second recalled spell to be unleashed—its effect, etc.) the original spell from which the recall copied its phantom spells or—if this exact duplicate is the second recalled spell to be unleashed—its effect, etc.) the original spell from which the recall copied its phantom spells or—if this exact duplicate is the second recalled spell to be unleashed—its effect, etc.) the original spell from which the recall copied its phantom spells or—if this exact duplicate is the second recalled spell to be unleashed—its effect, etc.) the original spell from which the recall copied its phantom spells or—if this exact duplicate is the second recalled spell to be unleashed—its effect, etc.) the original spell from which the recall copied its phantom spells or—if this exact duplicate is the second recalled spell to be unleashed—its effect.

A priest may only cast in mind one cast wondrous recall (that is, two phantom spells) and one uncast wondrous recall at a time. Prayers for more than one wondrous recall are never granted and attempts to cast a wondrous recall while one is still in effect result in the caster being feebleminded (as the 7th-level wizard spell of the same name). Wondrous recall cannot recall 7th-level or greater spells.

**7th Level**

**Spell Ward** (Abjuration)

Sphere: Protection

Range: Touch

Components: V, S

Duration: At will/level

Casting Time: 1 round

Area of Effect: One being

Saving Throw: None

This powerful magic confers upon the caster or a single living touched spell recipient complete personal immunity to one specific, named wizard spell of each level (for example, lightning bolt, not just any lightning spell), which must be determined during casting. In addition, a spell ward affords protection against any one form of damage of both natural and magical origin (typical forms are cold, electricity, fire, acid, rot, heat, life-energy drain, and poison. However, a spell ward cannot prevent the contraction of any disease.

Casters who use this spell on themselves can—at an immediate cost of 1d6 points of damage to themselves—transfer the protection of the ward to another being through touch. (Unaware or unwilling recipients require a successful attack on AC 10 to touch.) Such a transfer does not affect the duration of the ward; only the remaining time of protection is gained. No second transfer can be made, and a being who is not the spell’s caster cannot transfer a spell ward to anyone. Spell ward does not work on automations (such as golems) or undead creatures.

**Oghma**

(The Binder of What is Known, the Lord of Knowledge, Patron of Bards, the Wise God)

**Greater Power of the Outlands, N**

F O R T E N D O : Knowledge, invention, inspiration, bards

A L L I A S E S : Curna (Durpar, Estagund, and Var the Golden)

D O M A I N N A M E : Outlands/House of Knowledge in Tir na Og

S P E C I A L : None

A L L I E S : Deneir, Milil, Gond, Liira, Mystra, Azuth, Lathander

V O I E S : Talos, Bane (now dead), Mask, Cyric

S Y M B O L : A simple, blank scroll

W R O N G A L I G N : Any

Oghma (OGG-mah) is the most powerful god of knowledge in Faerûn. Much as Mystra of old was said to sit in judgment of each new spell, Oghma is said to decide whether a new idea would be known to the world or confined to its originator. Deneir and Milil both act as intercessors for Oghma, carrying new information both to him and to those whom Oghma favors. He is on good relations with the artificer god, Gond Wonderbringer, who serves him by giving ideas manifest form, but their relationship sometimes becomes tense due to Gond’s proclivity to press for the rapid introduction of new devices throughout Faerûn. In Durpar, Estagund, and Var the Golden, Oghma is worshiped as part of the Adama, the Durparian concept of a world spirit that embraces and enfolds the divine essence that is part of all beings. Here he is known as Curna, goddess of wisdom.

Oghma is a cheerful and wise power whose ability to persuade others to his point of view he puts to endless use. He can be solemn and righteous, but he is more often quite humorous and quick to smile. His one flaw may be his fondness for his own thoughts; he tends to implement rather convoluted plots that he has worked out first in his own mind rather than to take direct action.

**Oghma’s Avatar** (Bard 40, Mage 23, Fighter 20)

Oghma is rarely seen, but has been known to appear as a dark-skinned, handsome man in bright, grand, stylish clothing typically including a tabard with projecting, ornamented shoulder plates, a cummerbund that bears a concept of a world spirit that embraces and enfolds the divine essence that is part of all beings. Here he is known as Curna, goddess of wisdom.

Oghma is a cheerful and wise power whose ability to persuade others to his point of view he puts to endless use. He can be solemn and righteous, but he is more often quite humorous and quick to smile. His one flaw may be his fondness for his own thoughts; he tends to implement rather convoluted plots that he has worked out first in his own mind rather than to take direct action.

**AC**: 5; MV 15 or 30; HD 9+7; hp 100; THAC0: 1; AT 3; Dmg: 1d8+6; Saving Throws: +5; M Ax: 12; Special:.Infos: 2nd (restrain), 3rd (neutralize poison), 4th (detect 5th-level or greater spells.**
within 180 yards of himself, though normal protective magic will work to thwart this. Though he prefers to wield spells, when he finds it necessary to attack physically, he uses a long sword +3 that magically appears in his hand when he wishes, though it has no other apparent special abilities. Oghma is himself immune to all charm -type or emotion-altering spells and abilities and to any spell, effect, or ability that would in any way damage his mental faculties (Intelligence or Wisdom) or sanity.

Oghma's yarting is able to play any song, tone, or noise perfectly, and can even sound like multiple instruments playing at once. Oghma can bring it from music to control its listener's emotions, making them so happy as to give up all hostile intent, sad enough to do nothing other than weep in despair, or angry enough to attack any target with immense ferocity (as berserkers, with a +2 to their attack rolls). (A saving throw vs. spell at a +2 penalty ends the effect.) It appears to have two powers, but sages disagree on them, and they might change from time to time. At times, Oghma has been said to loan his yarting to those of his faithful who are performing some special deed of importance to him. Its abilities when so loaned may vary from those typical to it in Oghma's hands.

Other Manifestations

Oghma most often manifests as a blue-green radiance accompanied by distinctive crouching chords of rising, almost menacing music. These are always the same, and only Oghma dare use them. Others who try to imitate the chords are visited by an immediate warning manifestation; if they persist, this is accompanied by a blue ring of flame that encircles and burns them either severely or fatally, depending on the anger of the god. The manifestation is always accompanied by a strong sensation of being watched, and Oghma may even speak in an elderly, echoing, cultured voice, using words sparingly to say, for example: "Well said," "Tis well done," "Desist from thy course, or perish," or "What ye seek is to be found in . . . ."

Oghma has also been known to manifest as a blinding white light that may from time to time extrude two blazing eyes of fire, emit beams of colored force that bestow magical effects, or project hands that can point, carry, or wield items. He also uses various golem, translators (see Mediators in the Planescape Monstrous Compendium Appendix), electrum dragons, leystags, watchers, and watchghosts to demonstrate his approval or disapproval or to send aid to his faithful.

The Church

Clergy: Clerics, specialty priests, monks, bards, wizards

Clergy's Align.: LN, N, CN

Turn Undead: C: Yes, SP: Yes, M: No, B: No, W: No

CMND. Undead: C: No, SP: No, M: No, B: No, W: No

All clerics, specialty priests, and monks of Oghma receive religion (Faerûnian) as a bonus non-weapon proficiency.

Oghma is venerated by sages, wizards, and the knowledgeable. He is particularly worshiped by bards, who also show their bended knees to Mîlîl. Anyone seeking information, particularly lost or hidden information, sends a few good words in Oghma's direction and asks for his blessing.

All priests of Oghma are called loremasters. Other clergy include a smattering of bards and wizards. All races are freely admitted to the priesthood. The entire church hierarchy is devoted to the spirit of one man, the Grand Patriarch of Oghma, who until the Time of Troubles made his home in Procamel and was recognized as being the "voice of Oghma." During the Time of Troubles the Grand Patriarch disappeared without a trace. Answers from Oghma have been conflicting and confusing as to what happened to him. The Patriarch's house in Procamel has become a shrine to Oghma.

Day-to-Day Activities: Priests of Oghma have traditionally been of two sorts: those who remain within temples, monasteries, and abbeys, spending their lives in analysis, reading gathered tomes, and copying out texts and spells as requested and those who go out into the world to find the writings that fill the abbey libraries. There have always been conflicts between the overly fussy pedants among the cloistered and those who chafe under the petty rules and infighting they encounter within abbey walls and prefer to face the real world as one of the wayfaring. Most abbeys of Oghma support themselves by selling maps, scribework, and spell scrolls. Wayfaring clergy are frequently armed with spell scrolls to trade and coin to purchase learned works and scrolls with by abbeys.

Wayfaring priests who run out of abbey funds or who are independent of any abbey make their own writings from observations of Faerûn and make money by teaching, selling maps, writing poems, letters, songs and lyrics for various patrons, and answering specific questions about Faerûn from their accumulated store of knowledge. Their map copies are always of real maps. A typical Oghmanyte charge to novices is: "Spread knowledge whenever it is prudent to do so. Keep no secrets for their own sake. Curb and deny falsehood, rumor, and deceitful accounts and histories whenever you encounter them. Write or copy some lore of value and give it away freely at least once a year. Hide some writings away while distributing others widely so that the written knowledge of Faerûn is larger when you leave life than when you entered it. Sponsor, assist, and teach minstrels, bards, scribes, and recordkeepers whenever you encounter them and perceive a need. Spread truth and knowledge throughout the Realms so that all folk may know more. Never deliver a message falsely or incompletely, but always just as you receive it. Teach any folk who ask how to read and write or as much of these crafts as time and tasks permit—and charge no fee for this teaching."

To date, there has been a tenuous cooperation between most regional churches, but a recent rift between the Church of Oghma in Sembia and the Orthodoxy in Cormyr has caused relations to be broken off totally between the church in those nations. Loremasters of the one nation are not welcome in the others' temples and vice versa. The heart of this problem seems to have been caused by assumptions behind the keynote remarks of one Sembian loremaster at a Sembian arts festival in which an extensive Cormyrean Oghmanyte contingent had come to participate.

The Church opposes him, therefore, covertly.)

Acolytes in the service of the Binder are called Seekers, and those of some accomplishments are Senior Seekers. When an acolyte demonstrates clear (good and useful) inspiration, solid service in Oghma's cause, or true loyalty to the god to the discernment of at least two priests in each jurisdiction, those two priests confirm the acolyte as a true priest of Oghma, bestowing upon him or her the title of loremaster. Those who rise in the service of Oghma may win various titles in different places and jurisdictions, but the most widely recognized hierarchy of ranks (in ascending order) is: Loremaster, Loremaster Amanuensis, Loremaster Venturer, Loremaster Bold, Lore-Scribe of the God, Wise Anticipator, Inspirator, Inspirator High, Ailari, Higher Ailari, Loremaster High, Loremaster Most High, Eye of Oghma, Divine Hand of Oghma. The Church of Oghma in Sembia and the Pursuers of Pure Knowledge in Mintar use the titles (in ascending order) of: Advocate, Accomplished Advocate, Loremaster of the Twelfth, Loremaster of the Eleventh (and so on up to Loremaster of the Second), Loremaster First, Loremaster High, Learned One, and Patriarch. Clergy address each other as "brother" and "sister" regardless of rank, and a polite formula of address for outsiders and lay worshipers to use when dealing with any priest of Oghma is "lady (or lord) loremaster."

Dognia: Knowledge is most supreme, particularly in its raw form, the idea. An idea has no weight but can move mountains. It has no height but it can dominate a nation. It has no mass but it can push aside empires. Knowledge is the greatest tool of humankind, outweighing anything made by mortal hands. Before anything can exist, the idea must exist. Knowledge is power, and must be used with care—but to hide it away from others is never a good thing. At least once within the passing of each moon, the clergy of Oghma should copy some information of import in written or inscribed form so that records multiply and knowledge is not lost. Oghmanyte clergy are to stifle no new ideas, no matter how false or crazed they seem, but to let them be heard and considered freely. They must never slay a singer, nor stand by while others do so. They are to listen to new bards when they meet them and sponsor bards when they can.

A typical Oghmanyte charge to novices is: "Spread knowledge whenever it is prudent to do so. Keep no secrets for their own sake. Curb and deny falsehood, rumor, and deceitful accounts and histories whenever you encounter them. Write or copy some lore of value and give it away freely at least once a year. Hide some writings away while distributing others widely so that the written knowledge of Faerûn is larger when you leave life than when you entered it. Sponsor, assist, and teach minstrels, bards, scribes, and recordkeepers whenever you encounter them and perceive a need. Spread truth and knowledge throughout the Realms so that all folk may know more. Never deliver a message falsely or incompletely, but always just as you receive it. Teach any folk who ask how to read and write or as much of these crafts as time and tasks permit—and charge no fee for this teaching."

Acolyte in the service of the Binder are called Seekers, and those of some accomplishments are Senior Seekers. When an acolyte demonstrates clear (good and useful) inspiration, solid service in Oghma's cause, or true loyalty to the god to the discernment of at least two priests in each jurisdiction, those two priests confirm the acolyte as a true priest of Oghma, bestowing upon him or her the title of loremaster. Those who rise in the service of Oghma may win various titles in different places and jurisdictions, but the most widely recognized hierarchy of ranks (in ascending order) is: Loremaster, Loremaster Amanuensis, Loremaster Venturer, Loremaster Bold, Lore-Scribe of the God, Wise Anticipator, Inspirator, Inspirator High, Ailari, Higher Ailari, Loremaster High, Loremaster Most High, Eye of Oghma, Divine Hand of Oghma. The Church of Oghma in Sembia and the Pursuers of Pure Knowledge in Mintar use the titles (in ascending order) of: Advocate, Accomplished Advocate, Loremaster of the Twelfth, Loremaster of the Eleventh (and so on up to Loremaster of the Second), Loremaster First, Loremaster High, Learned One, and Patriarch. Clergy address each other as "brother" and "sister" regardless of rank, and a polite formula of address for outsiders and lay worshipers to use when dealing with any priest of Oghma is "lady (or lord) loremaster."

Dognia: Knowledge is most supreme, particularly in its raw form, the idea. An idea has no weight but can move mountains. It has no height but it can dominate a nation. It has no mass but it can push aside empires. Knowledge is the greatest tool of humankind, outweighing anything made by mortal hands. Before anything can exist, the idea must exist. Knowledge is power, and must be used with care—but to hide it away from others is never a good thing. At least once within the passing of each moon, the clergy of Oghma should copy some information of import in written or inscribed form so that records multiply and knowledge is not lost. Oghmanyte clergy are to stifle no new ideas, no matter how false or crazed they seem, but to let them be heard and considered freely. They must never slay a singer, nor stand by while others do so. They are to listen to new bards when they meet them and sponsor bards when they can.
may be some sort of small chapbook, such as a collection of song lyrics overheard from observation of performing minstrels, or they may even be romantic fiction, so long as such works realistically portray an existing society or place in the Realms and impart some true knowledge to the laity.

Priests of Curna are paid to give advice and draw up contracts, and they may even work directly for rich merchants, giving advice and judging the reactions of opponents of their patron during tough negotiating sessions. They receive tribute for Curna before merchants make important business deals and before the inhabitants of Duppar, Estagund, and Var the Golden embark on new ventures. The priests who work at the Library of Curna (see Major Centers of Worship, below) also manage and supply the teams or explorers and sages who constantly update that vast storehouse of knowledge.

Holy Days/Important Ceremonies: Midsummer and Shieldmeet are the most sacred days of the Oghmanyte calendar since they occasions when agreements are made or renewed and many contracts, bonds, and the like are drawn up. However, a priest of Oghma must observe two solemn rituals every day: the Binding and the Covenant. The Binding is a morning service wherein the symbols of Oghma are written in the dirt, in ashes upon a stone altar, or in the mind if a clergy member happens to be shackled or otherwise unable to write, while a silent prayer of loyalty and praise is made to Oghma. The Covenant is an evening service during which a passage from some work of wisdom is read aloud or recited from memory, a song or poem is offered up to Oghma, and some item of knowledge that the clergy member has learned during that day is spoken aloud to the god and to any fellow clergy present.

In monasteries, temples, and abbeys of the Wise God, the rest of the day is typically occupied by readings aloud from great books of lore, philosophy, and history at gatherings held every two hours or so. It should be noted that almost all temples to Oghma have their own rituals that vary from one temple to the next except the Cornerstones of the Day (the Binding and the Covenant) and that many have two different sets of rituals: those for the resident clergy and those for laity and visiting clergy.

Major Centers of Worship: Candlekeep is traditionally the greatest center of learning in Faerûn, and one of the most holy places of Oghma. The Leaves of Learning temple in Highmoon (Deepdale) is the most recently prominent center of worship (thanks to the Index of Danali—see Volo’s Guide to the Dalelands for more information), but several temples are vying for supremacy in Oghmanyte worship in Faerûn at present: the Tower of Thought in Selgaunt, where Most High Learned Priest Urdiyvan the Tower of Thought in Selgaunt, where Most High Learned Priest Urdiyvan holds the most prominent position, and the House of Many Tomes fortified abbey in upland Impiltur west of Songhal, where Loremaster Most Exalted Priest Paerpaen Cadathlyn claims to have received a “new closeness” to the Binder and has taken the title “Binder of Faerûn” as a mark of his oneness with the god. The Font of Knowledge in Waterdeep is also notable as the most recently completed grand temple of Oghma. It was finished in Midsummer of the Year of the Running Clouds (968 DR) and is led by Loremaster Most High Sandrew the Wise, Savant of Oghma.

The Library of Curna in the Curna Mountains (also known as the Mountains of Wisdom) in the Shining South holds the most prominent center of scholarship and worship of Oghma in the guise of Curna. Its contents are said to differ from Candlekeep’s in that they focus more on current events, business, and naturalistic studies that Candlekeep’s collection, whose strength is by far in historical works.

Affiliated Orders: While the church of Oghma sponsors no military or knightly orders, it spreads its aegis over a countless number of monkish fellowships, scholarly orders of honor, guilds of naturalists and herbalists, and colleges of bardic knowledge. Some of these include the Children of the Passive Voice, an order of learned monks whose members protect many libraries and abbeys; the Order of the Gilt Laurel, an honorary society of historical fiction authors; the Fellows of the Forest, a naturalist society; and the Companions of the Silver Strings, an order of heroic bards who acted valiantly at risk of their own lives in the service of the church of Oghma. The Oghmanyte faith also has ties with Those Who Harp (the Harpers), an organization working for good and against the rise of great powers throughout Faerûn.

Priestly Vestments: All priests of Oghma have the same ceremonial dress—white shirt and trousers with a vest of black and gold brocade. The shirt sleeves are wide, but tied at the wrists. The vests, known as kantlara, depict many glyphs, sigils, runes, and symbols of magical power, arcane meaning, and significance in various realms of Faerûn down through the ages. Such markings are sewn on by the wearer using gold braid. They may be of any sort and size and are displayed on any spot on the garment that the wearer desires. At any time a priest ascends a level, she or he usually sees the symbol to be sewn in a dream vision. Kantlara are thus personal and individual garments.

Priests who lose or are separated from their kantlara are allowed to use purple or crimson vests adorned with a simple scroll of Oghma on the back and the symbol of Chelsinara on both breasts. This symbol, named for an important early priestess of the god, consists of two cupped hands, fingers uppermost and thumbs touching. It means “I learn.” It is the badge of Oghma used by all who worship him, both laity and clergy, to denote their membership among his faithful.

A small boxlike hat is worn in ceremonies held on sacred ground; off of ground holy to Oghma it is removed. In addition to their other ceremonial garb, the priests of the breakaway Church of Oghma (in Sembia) always wear a harlequin’s mask.

Adventuring Garb: In the field, Oghmanyte priests have a relaxed dress code, wearing what they choose and usually choosing as much armor as possible. The Church of Oghma (in Sembia) retains the harlequin’s mask, but only within the borders of Sembia.

Priests of the Wise God are encouraged to develop any musical skills they possess under the tutelage of senior clergy and bands of accomplishment, and they usually carry some sort of instrument on their persons as well as some means of writing things down. Many loremasters carry items of minor magic known as pens of Oghma. These are quill pens that do not break, glow at the writer’s will brightly enough to see to write or read by, and generate their own endless ink: a substance that does not blotch or fade and dries instantly.

Specialty Priests (Lorekeepers):

**Requirements:** Intelligence 12, Wisdom 14
**Prime Req:** Intelligence, Wisdom
**Alignment:** N
**Weapons:** All bludgeoning (wholly Type B) weapons
**Armor:** All armor types up to and including banded armor; no shields
**Major Spheres:** All, astral, combat, charm, divination, elemental, guardian, healing, protection, summoning, thought, travelers
**Minor Spheres:** Animal, creation, necromantic, sun, wards
**Magical Items:** Same as clerics
**Req. Prof:** Ancient history, local history
**Bonus Prof:** Modern languages (pick one), reading/writing (Common), reading/writing (Thorass)

- Lorekeepers may be of any race.
- Lorekeepers can use weapons in combat but are most comfortable wrestling, a type of combat at which their deity is excellent. If the Player’s Handbook rules for wrestling are used, lorekeepers suffer no penalty for wearing armor and receive a +2 bonus to their attack rolls when wrestling. Wrestling is covered in the Combat chapter under Attacking without Killing in the Punching and Wrestling section. If the martial arts rules from The Complete Fighter’s Handbook or The Complete Priest’s Handbook are used, lorekeepers spend one weapon proficiency slot to specialize in wrestling (rather than the two normally required. one for martial arts and one for wrestling) and gain +2 to their attack roll as a specialist; all other aspects of specialization in wrestling work as in the section on Specializing in Wrestling. If the unarmed combat rules from PLAYER’S OPTION: Combat & Tactics are used, lorekeepers receive a +2 bonus to their wrestling attack rolls and are otherwise expert wrestlers as discussed in the Wrestling section of the Unarmed Combat chapter.
  - At 7th level, lorekeepers are able to identify (as the 1st-level wizard spell) an item once per day. To use this ability, a lorekeeper must be in a temple, shrine, or other area sanctified to Oghma or within the radius of a protection from evil spell.
  - At 5th level, lorekeepers are able to cast friends (as the 1st-level wizard spell) once per day.
  - At 7th level, lorekeepers are able to mass charm (as the 8th-level wizard spell) twice per tenday.
  - At 10th level, lorekeepers are able to cast legend lore (as the 6th-level wizard spell) twice per tenday. To use this ability, a lorekeeper must be in a temple, shrine, or other area sanctified to Oghma.
- Lorekeepers are treated as having four additional experience levels when attempting to turn creatures that are native to the Outer Planes. They turn other creatures normally.
Components: S
Range: Touch
Vice, or other symbols. The information is transferred instantaneously, leaving the recipient by touch. This spell is often used to show an individual the likenesses
sequence to show a procedure—and the like) silently to the mind of the re-
magical symbols, diagrams, maps, explanatory images—which may move in
This spell allows the caster to communicate complex thoughts (including
duplicate writing fades away, and the spell is lost and ruined. (The pen writes as
fast as the caster can.) Being rendered unconscious or commencing other
spelling ruins the magic. The caster must view the writing for the pen to work.
(Brief glances away or interruptions do not harm the working of the spell.)

The mind of any caster can only encompass one duplicate spell at a time and
attempts to go beyond this limit result in feeblemindedness (as the suc-
cessful effect of the 5th-level wizard spell seeblemind). Casting duplicate
causes the caster to instantly lose 1 hit point per experience level currently
possessed. The loss of these hit points may only be reversed by the casting of
a wish or limited wish spell or the casting of a heal spell on the recipient by a
high priest of Oghma in the sanctuary of an Oghmanyte temple. No saving
throw against the loss of the hit points is allowed. Death caused in this way
destroys all spellcasting ability, so a priest who died casting duplicate and was
raised could no longer function as a priest, but only a lay worshiper.
The material component of this spell is a feather.

7th Level
Spellbind (Alteration, Necromancy)
Sphere: Necromantic, Protection
Range: Touch
Components: V, S
Duration: Special
Casting Time: 1 round
Area of Effect: One being
Saving Throw: None

This spell enables a caster who is touching a book of any sort and a living
creature to cause book and being to be bound together. Any damage done to
the book is suffered by the being by the same means. (For instance, if the
book is put into flames, the spell recipient is burned, no matter how distant
from the book.) However, the linked being can vanish into the book when-
ever desired.

Materialization and dematerialization both take 1 round. White within
the book, the bound being can see, hear, and speak normally, but cannot
move things, including the book, nor feel or move its body, clothing, or any
carried items. A being spellbound in a book cannot be seen by those exam-
inng it by nonmagical means. The spellbound being can read the surface
thoughts of anyone reading or flipping through the book (akin to the 2nd-
level wizard spell ESP) if it concentrates on doing so.

A spellbound being can freely leave the book it is linked to at any time
unless other spells are cast upon the book to restrict this. While within the
tome it need not rest, sleep, eat, or drink. All body processes, including heal-
ing, are suspended for the spellbound being while it is in the book.

A successful dispel magic cast by a spellcaster of at least 20th level destroys
the binding between book and being without damaging either. Utter de-
struction of the book ends the spell and deals the being it was linked to 4d12
points of damage. The death of a spellbound being in turn forces an item saving throw vs. acid on the book to avoid its crumbling to dust forever. This
disintegration takes three rounds and can be halted by a successful dispel
dispel magic spell, wish, or limited wish cast within this time.

Selūne
(Our Lady of Silver, the Moonmaiden, the Night White Lady)

Intermediate Power of Ysgard, CG

PORTFOLIO:
Moon, stars, navigation, navigators, wanderers, seekers, good and neutral lycanthropes

ALIASES: Bright Nydra (Farsea Marshes), Elah (Anaurotch, among the Bedine), Lucha (Durpar, Estagund, and Var the Golden)

DOMAIN NAME: Ysgard/Gates of the Moon

SUPERIORS: None

ALLIES: Mystra, Lliira, Sune, Tymora, Eilistraee, Selûne

FOES: Shar, Umbrelle, Mask, Moander (now dead)
When Selûne (Seh-LOON-eh) journeys to the Realms, she is said to appear in many forms and is depicted in religious art as everything from a female face on a lunar disk to a dusky-skinned woman with wide, radiant eyes and long ivory-colored hair to a matronly, middle-aged woman whose dark hair is streaked with gray. In Durpar, Estagel, and Var the Golden, Selûne is worshiped as part of the Adama, the Durparian concept of a world spirit that embraces and enfolds the divine essence that is part of all beings. Here she is known as Lucha, Who Guides. Lucha oversees connections and relationships, guiding herdsmen to good pastures, blessing marriages, helping lost ships at sea, and ensuring safe births. It can be safely said that as the moon changes, so does the nature of the moon goddess.

Selûne’s eternal foe is the evil goddess Shar, and she battles her ceaselessly on many planes of existence, both through mortal worshipers and servitor creatures. The undying enmity between the two goddesses predatesthe existence of most, if not all, of the present-day existing Faerûnian deities. The enmity between Shar and Selûne carries into their priesthoods, such that open battle often occurs when followers of each faith meet. Selûne also struggles with Umberlee constantly over the fate of ships at sea such that open battle often occurs when followers of each faith meet.

Selûne is a caring but quietly mystical power who often seems saddened by events perhaps millennia old. While she is normally calm and placid, her war with Shar is fierce, with neither side giving or receiving quarter. She is seen in many ways by her followers, who are a diverse group, and she is at times effervescently joyful and active, at others maternal, quiet, and almost poetic, and at yet others warlike and fierce, showing little mercy to her foes.

Before the Time of Troubles, Selûne had served Sune for some centuries after being independent for millennia. After the Godswar, she went her own way again. Her relationship with Sune and Lhliira is still extremely friendly and cooperative. Selûne is served by the Shards, a group of shining female servitors. The Shards can grow wings or banish them as they desire and have long, flowing blue hair and pearly-white skin. They are in reality planets.

Selûne’s Avatar (Mage 30; Cleric 22, Mystic 20, Fighter 16, Bard 12)

Selûne has a calm, placid nature, but the specifics of her personal form change with the moon. Sometimes she appears as a dusky-hued, long-limbed woman with wide, radiant lime-green eyes and knee-length tresses of ivory-white hair, and sometimes she is a ghostly, lilith form with dark hair and eyes but robes of white that trail moon motes (see Other Manifestations, below). At other times she appears as a fair but matronly woman of middle years, who dwells among mortals from time to time, most recently as an innkeeper in Waterdeep. In time with the moon, Selûne is continually either growing to full glory or aging and dying, but this change is only in outward appearance and does not involve any diminishment of powers—at least, as far as dealings with mortals are concerned. Whatever her form, she constantly glows with a faint blue-white moonlight whenever her surroundings are dark. She has access to all schools and spheres of spells, except the plant sphere, but cannot cast spells that create darkness as their primary function. She rarely casts the reversed, damaging forms of necromancy— either one use of any of the abilities of these wands or rods or normal attacks in a round are possible for Selûne), but all of its abilities are unknown. Her scale mail, which she wears only in battle, has opalescent, perfectly round scales that glow with a dim silver light. While Selûne’s Armor Class does not appear to be affected by her scale mail’s presence or absence, she sometimes loans this scale mail +5 to beings on a quest or performing a service for her. When used in such a way, it works as if it had the special abilities of armor of blending and plate mail of etherealness and the weight and encumbrance benefits of elven chain mail.

All Selûne’s spell effects begin as sweeping moonbeams, altering to their true spell effects only when they near their intended target or area of effect. Her holy word spells automatically banish evil extraplanar creatures of less than divine power to their home planes, and within 100 yards of her, no summoned creature of good may be dispelled or involuntarily returned to its home plane.

Selûne radiates protection from evil in any radius up to 100 yards at will. Light- and electricity-based attacks cannot harm Selûne, and neither can any spell or rod of any kind be cast on her, or any weapon or rod be used in a round. All beings make saving throws at a -3 penalty against her divinations when saving throws are allowed. Selûne may not be detected by or consulted by divination magic unless she wishes to be. (She always answers her own clergy.)

Other Manifestations

Selûne often manifests as trails of dancing light motes known as “moonlight” or “moon motes” that resemble will-o’-wisps. These guide folk who are lost or who must travel over treacherous ground; they also appear in order for her faithful to provide the light necessary to perform a delicate task. These moon motes may exude sparkling, glowing drops of pearly liquid—“drops fallen from the moon”—which Selûnite clergy gather and prize highly, using as an ingredient of power in many helpful potions and healing ointments. She also sends owls, weredragons, certain lycanthropes and shapechanging creatures, and the Shards to aid mortals or to show her favor or presence.

The Church

CLERGY:

Clerics, specialty priests, crusaders, mystics

CLERGY’S ALIGN.: LG, NG, CG, LN, N, CN

TURN UNDEAD: C: Yes, SP: Yes, Cru: No, Mys: No
CMND. UNDEAD C: No, SP: No, Cru: No, Mys: No

All clerics, specialty priests, crusaders, and mystics of Selûne receive religion (Faerûnian) as a bonus nonweapon proficiency.

Selûne is worshiped by a mixed bag of followers: navigators, sailors, women, female spellcasters (especially those born under a full moon or interested in divination), good- and neutral-aligned lycanthropes, those who work honestly at night, those seeking protection from Shar, the lost, the questing, and those curious about the future. Couples look to Selûne to bless them with children when they are ready, and women look to her for courage, strength, and guidance. The demands she places on her followers are few, and the goddess is reputed to be free with her gifts and boons to mortals.

Selûne’s priesthood is as diverse as her worshipers, with hers being truly a faith that promotes equal access and understanding. Reflecting the chaotic and scattered nature of the church of Selûne, its hierarchy is a hodgepodge of clerics, specialty priests, crusaders, mystics, informed or blessed by individuals, and a smattering of good-aligned lycanthropes (both natural and infected). All cooperate in relative—if collaborating—peace under the symbol of Our Lady of Silver. Members of this diverse group all worship the goddess in their own styles. Her churches vary as do the phases of the moon, from opulent temples in Waterdeep to simple shrines in the Dalelands, from hermitages and hilltop dancing circles to ornate mansion temples.

A round great deal of moon-related activity occurs in and around Waterdeep, and most of this is attributed to the temple to Our Lady of Silver. Most Selûnites, however, tend toward smaller shrines and individual worship, since “Anywhere the full moon shines is the place for Selûne.” Selûnites refer to night conditions as being either “moonlight” (the moon is present, though perhaps not immediately visible) or “nightgloom” (the moon is not out or is dark).
Selûnite priests use a wide variety of titles, but novices (not yet full priests) are always known as the Called, and human females tend to dominate the ranks of the more powerful clergy. Typical Selûnite titles (in ascending order) include: Touched, Enstarrred, Moonbathed, Silverbow, Lunar, Initiate, and High Initiate. All of these titles are followed by “Priestess, Priest of” and end in some form traditional to the individual temple or shrine the priest is affiliated with. It must be stressed that outside of Waterdeep and other larger city temples, many departures from these forms of titles will be found. The elite specialty priests of the goddess are known as silverstars.

Selûne as Lucha is worshiped by nearly everyone in Durpar. Her worshippers believe that she will guide them to the most profitable customers. It is widely believed that Lucha herself watches over all marriages performed by her clergy, and nearly all marriages in Durpar are performed by priests of Lucha. Her priests work ceaselessly against those of Mask and other evil gods.

Doga: Selûne’s ethos seems to be one of acceptance and tolerance over any other prevailing unspoken moral code. All are to be made well, and seen as equal, and fellow Selûnites should be aided freely, as if they were one’s closest friends. “May Selûne guide your steps in the night, and bring them to the new dawn” is the common blessing of priests of Selûne to the faithful.

Novices are charged with the words of the goddess: “Let all on whom my light falls be welcome if they desire to be so. As the silver moon waxes and wanes, so does all life. Trust in my radiance, and know that all love alive under my light shall know my blessing. Turn to the moon, and I will be your true guide.”

Day-to-Day Activities: Priests of Selûne spend their time wandering Faerûn reaching out to the faithful and to potential worshipers of the moon goddess, since Selûne can be worshiped anywhere on the surface world. They make much small coin by telling fortunes, because folk who try to read the stars never achieve the same success rate in predictions as do clergy members who can call on Selûne for real guidance. In this way, Selûne steadily gains worshipers from the ranks of those who look to the night sky for guidance.

Members of the Selûnite priesthood also face lycanthropes fearlessly and thereby win respect among farmers and other members of the common folk. They are also, by the Lady’s command, generous with their healing, often charging very little beyond a meal and a warm place to sleep for straightforward healing. Selûne’s way thus makes the goddess ever more popular and keeps her clergy hardy, well-traveled, and in practical touch with the natural world.

The Moonmaiden’s clergy are encouraged to be self-reliant, humble, and yet make as much of a success as they can in the world while always remaining as helpful and friendly to the lonely and to decent folk as possible. By this long-sighted policy Selûne allows her clergy to become happy, fulfilled, important people, and sees her faith steadily gain power thereby. Our Lady of Silver is inclined to be lenient in matters of alignment and religious observance. Self-reliance and finding one’s own, practical path are more important than fussiness. In her faith, and by her magic, Selûne is also gaining favor among eccentrics, adventurers, and mavericks of all sorts, including outcasts. Many sages expect Selûne to rise again to great might among the powers, perhaps within their lifetimes.

Holy Days/Important Ceremonies: Selûnite clergy embroiler their rituals into quite individual, unique observances. The basics of these are open-air dances and prayers under the moonlight with offerings of milk and wine poured upon a central altar during the nights of every full moon and new moon. These rituals are often called night stalks and during them her priests reaffirm their closeness to the Night White Lady and commune with her when possible.

The most sacred rituals of Selûne are the Conjuring of the Second Moon and the Mystery of the Night. The Conjuring of the Second Moon is performed only during Shieldevent. It summons the Shards to do the bidding of the mortal clergy, often to do battle with minions of Shar. The Shards always take one mortal priestess to be one of them before they depart.

The Mystery of the Night must be performed at least once a year by every priest. During the Mystery ritual, Selûnite priests cast certain secret spells and lie before the Moonmaiden’s altar, from whence they fly upward and spiral around the moon in a trance while they speak personally with Selûne via mental visions. This ritual causes a mortal 1d12 points of damage as it is so draining, but this damage heals normally through rest or the use of healing magic. When the goddess is pleased, she causes moonlight to bathe the wine or milk poured out on her altar, which transforms it into moonfire: an opalescent, glowing, soft-as-silk, ambulatory fluid mass the consistency of custard.

The moonfire flows down from the altar to touch or envelop beings and items. Its touch destroys undeath, enfolds objects to make them magical items for the use of Selûnite clergy, and confers special powers on creatures. Moonfire vanishes when Selûne wills and bestows power as she wills. Those who steal it gain nothing, and there is no known means of forcing it to yield up a specific power.

Typical magical items Selûne creates with her moonfire include bracers of defense, mooncloaks, moon motes, potions of moon-healing, rings of shooting stars, and various magical shields. Moonfire-created bracers of defense, in addition to working as other bracers, allow their wearer to dimension door once a night from one moonlit place to another. A mooncloak is a silver-grey cloak that combines the powers of a cloak of protection +1 with water walking and levitate at will. A moon mote is a round, smooth stone that can become danc- ing lights upon command under the directional control of whoever is holding the mote; range and duration for the effect are as if dancing lights were cast by a 22nd-level wizard. Potions of moon-healing restore 4d8+4 points of damage to injured mortals and can be split into four doses that cure 1d8 points of damage each. To natural or infected lycanthropes, potions of moon-healing restore 4d8+8 points of damage or yield four doses that cure 2d8 points of damage each.

Moonfire can also bestow magical powers upon mortal worshipers of Selûne under special circumstances. They work, when applicable, as if their users were 22nd-level mages. Typical special powers include:

- Dimigl spell at will once per moon (month)
- Feather fall in moonlight at will or when unconscious and descending uncontrolled.
- Fly (as the wizard spell) for as long and as often as desired one per moon.
- Identify objects by touch seven times per moon.
- 30-foot infravision.
- Locate object at will with no time or space limit within Faerûn once per moon.
- Remove curse by touch once per moon.
- Telekinesis once per night for as long as desired, but only when in moonlight. The ability ends abruptly in darkness or in nightgloom.
- Immunity to all powers of and damage from elven moonblades.
- Complete control over lycanthropic transformations for seven moons for lycanthropes of any type.

Major Centers of Worship: The greatest and most beautiful temple to Selûne is the House of the Moon in Waterdeep, where Priestess of the High Moonlight (or to the uninitiated, simply “High Priestess”) Naneatha Suaril holds court in a gild-domed temple whose ornate new gates depict Selûne triumphantly hurling Shar down into the spires of Waterdeep as the faithful say she did during the Time of Troubles. Here dozens of silver-robed priestesses harp out tunes to the moon or sell healing drafts, potions that keep one alert for an entire night and yet bestow the benefits of a solid sleep, and other potions that give their imbiners infravision from one dusk to dawn.

Here, too, the devout make pilgrimages to see the holy replica of the Wind of the Four Moons in its glass case (guarded by specialty priest of Selûne). Selûne usually manifests in the temple from out of this wand. It was created and blessed by Selûne herself in memory of the battle with Shar that Selûne wields in battle. It levitates in its glass case and glows with a soft, silver-blue light, though it has no other known magical powers. Some swear that Naneatha can, by special request to the Moonmaiden, switch this duplicate with the real Wind of Four Moons and wield it in all its glory for short periods, but no witnesses to such an event have ever come forward. A fortunate few pilgrims have witnessed drops of Selûne’s holy essence—the ingredient used in the making of her potions—falling from the hovering wand or heard her whispered words of advice or encouragement in their heads as they gazed upon it. On Selûne’s Hallowwing, a yearly Waterdhavian temple holiday, Naneatha carries it before her at the head of a parade of worshipers that leave the House of the Moon at moonrise and move down to the harbor.

She Who Guides is favored in Lastarr, an independent city once part of Estagund which is her most prominent center of worship. One last center of Selûnite worship is Myth Lharast in the heart of Ann, one of the legendary cities surrounded by a myth. Founded as a city of Selûnities ages ago, its myth is linked to the moon, and it appears only on certain moonlit nights as a ghostly, floating splendor of walls and towers only to disappear again. An assortment of evil beings and groups, from un-
dead armies ruled by demiliches to gargoyles clans, have seized control of it over the years and used it to raid the surrounding land. This has given it a fell reputation. The faithful of Selûne yet hope to restore it to her care.

**Affiliated Orders:** One order of fanatic Selûnites known as the Swords of the Lady, who are often referred to colloquially as the Lunatics. Its members are led by a few Selûnité crusaders, specialty priests, and mystics. They tend to act rapidly in response to threats from Shar and her priesthood, although their behavior is often viewed as bizarre by the public at large. Among other groups, the church of Selûne is also affiliated with the Harpers and a group of female diviners who worship the Night White Lady who call themselves the Oracles of the Moon.

**Priestly Vestments:** The ceremonial costume of Selûnites varies from place to place. Selûnité clergy members wear everything from plain brown robes to only a little moonstone jewelry as an accent to normal clothing to rich bejeweled gowns of the finest make and haughtiest fashion with enchanted, animate trains and capes and accompanying moonstone crowns. The finest can be found at the House of the Moon in Waterdeep, where the high priestess Naneatha Suaril presides over rituals in a wide-bottomed hoop skirt with a large fanlike collar rising at the back of its neck. Both skirt and collar are stiffened with whalebone and set with clusters of pearls and other gemstones.

The ceremonial dress of priests of Lucha consists of a circlet woven of vines or flowers and white robes. No shoes are worn at ceremonies. The only other symbol of office is a staff wound about with vines and flowers.

**Adventuring Garb:** In the field, the clergy members of the Selûnité church dress practically for the task they are undertaking. The tend to dress fashionably, but not gaudily, in day-to-day life. The preferred weapon of the clergy of Selûne is a smooth-headed mace called the moon’s hand. The moon’s hand has identical statistics to a standard footman’s mace, though it gains special combat bonuses in the hands of a specialty priest of Selûne.

**Specialty Priests of Lucha (Guides)**

- **REQUIRES:** Constitution 12, Wisdom 14
- **PRIME REQ.:** Constitution, Wisdom
- **ALIGNMENT:** CG
- **WEAPONS:** All bludgeoning (wholly Type B) weapons
- **ARMOR:** Any
- **MAJOR SPHERES:** All, animal, aerial, combat, divination, guardian, healing, necromantic, numbers, summoning, sun, travelers, weather
- **MINOR SPHERES:** Charm, elemental, plant, wards
- **MAGICAL ITEMS:** Same as clerics
- **REQ. PROFS:** None
- **BONUS PROFS:** Navigation, astrology
- **BONUSES:**
  - Beings of drill race may be silverstars.
  - Silverstars are gifted with infravision.
  - In the hands of a silverstar, a moon’s hand (mentioned above under adventuring garb) strikes with a +1 to its attack and damage rolls and counts as a +1 magical weapon for the purpose of striking creatures only able to be hit by magical weapons.
  - Silverstars may create starshine (as the 3rd-level priest spell) once per day. For each five additional levels, a silverstar gains the ability to create starshine again that day.
  - At 3rd level, silverstars may create a moonbeam (as the 5th-level priest spell) or true seeing (as the 4th-level priest spell or its reverse) once a day.
  - At 5th level, silverstars may create a moonblade (as the 3rd-level priest spell) once a day.
  - At 7th level, silverstars may create a moon blade (as the 3rd-level priest spell) once a day.
  - At 9th level, silverstars may create true seeing (as the 5th-level priest spell) once a day.
  - At 10th level, silverstars may create a moon path (as the 5th-level priest spell) or gain true seeing (as the 5th-level priest spell) once a day.

**Selûnite Spells**

**3rd Level**

- **Moon Blade** (Alteration, Evocation)
  - **Sphere:** Combat, Sun
  - **Components:** V, S
  - **Duration:** 1 round/level
  - **Casting Time:** 6
  - **Area of Effect:** One swordlike magical construct
  - **Saving Throw:** None

This spell brings into being a silent, weightless swordlike construct made of moonlight that extends 4 feet straight out from the caster’s hand. It cannot be dropped, transferred to the grasp of another being, or broken. To strike, it must be wielded as a weapon. The caster’s normal THAC0 applies, but a moon blade is considered a +4 magical weapon for the purpose of what kinds of beings it is able to hit. Its strike drains vitality or life force, causing no visible wounds, but inflicting 1d12+4 points of damage. Undead are visibly wounded by, a moon blade their substance boils away from its touch, and they suffer 2d12 points of damage per blow.

A successful moon blade strike temporarily scrambles magic. On the round after being hit, victims cannot cast spells or call on any spell-like abilities. The functioning of existing spell conditions is suspended for that round, and magical items wielded by the victim do not function for that round.

A moon blade vanishes if its caster is slain or casts any other spell except those that have only verbal components.

This spell as no connection with the enchanted items known as moonblades borne and made by some elves.
4th Level
Wall of Moonlight (Alteration, Evocation)

Sphere: Protection, Sun
Range: 5 yards/level
Components: V, S
Duration: 1 round/level
Casting Time: 7
Area of Effect: A 6-inch-thick vertical plane with a surface area of 5 square feet/level per side
Saving Throw: None

This magic creates a shimmering tapestry of swirling, pearl-white force. A wall of moonlight is intangible, need not be anchored to anything, and can readily be passed through. It can be made smaller than the caster’s limits if surroundings confine it or the caster wishes to leave an opening beside it, but it cannot be dismissed prematurely. The false moonlight of the wall is bright enough to read by and to clearly illuminate its surroundings within 20 feet in all directions. Beings employing infravision cannot see clearly through it, though they may, if the situation allows, be able to shield their eyes and see past it.

A wall of moonlight has the following effects on creatures and items coming into contact with it or passing through it: Undead creatures take 4d12 points of damage. Creatures of evil alignment plus any being who is carrying a holy symbol consecrated to the goddesses Shar or Umberlee suffer 2d10 points of damage. Magical items glow with a sudden red faerie fire for 1d4+1 rounds; this cannot be banished before its duration ends, even if the wielder can normally control the radiance of the item. Magical potions must make a successful saving throw vs. magical fire or explode, inflicting 3d4 points of damage upon beings within 10 feet or 1d4+8 points of damage to any being carrying them if they are carried in a glass, crystal, or ceramic flask. (If they are carried in some other manner and fail their saving throw, the Dungeon Master must adjudicate the appropriate proportionate effects.) Finally, magical darkness of any sort is banished and cannot be evoked or continue to exist within 40 feet of any part of a wall of moonlight.

If a creature passes through the wall more than once, or pauses in its midst for more than one round, the being suffers this damage for each contact with the wall or round of continuous contact with it.

5th Level
Moon Path (Alteration, Evocation)

Sphere: Sun, Travelers
Range: 5 yards/level
Components: V, S, M
Duration: Special
Casting Time: 8
Area of Effect: A variable-width, glowing white stair or bridge of translucent force a maximum of 15 feet/level long
Saving Throw: None

This spell enables its caster to create a stair or bridge from one known, visualized spot to another. The effect is a railless ribbon of glowing white translucent force like a glass strip that is from 3 to 20 feet wide as the caster decides (and able to vary in width over its length if the caster desires). It is a maximum of 15 feet per level of the caster long, though the caster may make it shorter if space is constricted. It can climb or descend and sticks to its endpoints unshakably, even if these endpoints are actually empty air above known ground features.

Beings walking on a moon path are protected as follows: They cannot be drained of abilities or experience levels (life force), they cannot be harmed above

---

Moonweb (Abjuration, Alteration)

Sphere: Guardian, Sun
Range: Touch
Components: V, S, M
Duration: 2 turns/level
Casting Time: 8
Area of Effect: One touched creature or opening with a surface area of up to 1 square foot per level.
Saving Throw: None

This spell creates a web of glowing, shimmering strands of silvery light. It affects one touched creature or opening (for example, a doorway or window) with a surface area of up to 1 square foot per level. This moonweb cannot be seen through except by priests of Selûne, the goddess herself, and the beings in its protected area, but it does not foil magical means of detecting or locating beings and objects. Any being, weapon, or spell striking a moonweb is forced, violently and immediately, back to its source. This includes beings trying to circumvent such a barrier by means of dimension door or teleportation magic (which are drained and ruined by the moonweb). Weapon attacks directed at or through a moonweb rebound for full damage on their wielders.

Before rebounding, magical weapons do a moonweb 1 point of damage for each point of attack bonus (each “plus”) possessed. A moonweb can be destroyed by inflicting 1 point of such magical melee damage per level of its caster upon it or by the application of a successful dispel magic.

Moonwebs repel globs of invulnerability and other magical barriers, but any contact between a moonweb and an anti-magic shell or any prismatic magic instantly destroys both spell effects in a spectacular burst of harmless blue sparks and crawling purple lightning bolts.

If the caster of a moonweb is on the same plane of existence as the moonweb whenever any being or object destroys it or tries to pass it, the caster gains a clear, vivid mental image of the offending object or being.

The material components of this spell are a piece of gray or silver hair from any source and a drop of holy water.

Shar

(Mistress of the Night, the Lady of Loss, Nightsinger)

Greater Power of the Gray Waste, NE

Portfolio: Dark, night, loss, forgetfulness, unrevealed secrets, caverns, dungeons, the Underdark
Aliases: Ibrandul (Calimshan, the Shining South, Waterdeep/Undermountain)
Domain Name: Nilfelheim/Palace of Loss
Superior: None
Allies: Myrkul (non dead), Talona
Foes: Selûne, Lathander, Ibrandul (now dead), Amaunator (now dead), Shaundakul

Symbol: A black disk with a border of deep purple
Wor. Align.: Any, but mainly evil

Loss is the nature of Shar (SHAIHR). One of the Dark Gods, she is a deeply twisted and perverse being of ineffable evil and endless petty hatred and jealousy. She rules over pains hidden but not forgotten, bitterness that are carefully nurtured away from the light and from others, and quiet revenge for any slight, no matter how old. She is said to have the power to make her devout followers forget their pain, yet what occurs is that they become inured to the loss, treating it as a common and natural state of being. The basic inanity of life and foolishness of hope are the cornerstones of Shar’s being. She revels in the concealed, in that which is hidden, never to be revealed. She can always clearly perceive every being, object, and act performed within darkness.

In temples, representations of the goddess are either a black sphere outlined in racing, magically animated flames of purple or paintings of a beautiful human with long, raven-black hair dressed in swirling dark garb. She smiles coldly and her large eyes have black pupils and are otherwise solid purple.

Shar is the mortal enemy of Selûne and battles her ceaselessly on many fronts. The enmity between the two goddesses is older than recorded time. Shar is the mortal enemy of Selûne and battles her ceaselessly on many fronts. The enmity between the two goddesses is older than recorded time.
dark away from her. She appropriated his portfolio. She continues to grant the clergy of Ibrandul spells in Ibrandul’s name. She is quietly delighted that she is able to use this puppet church to subvert the worship of Selûne without drawing attention to her most faithful worshipers.

**Shar’s Avatar** (Cleric 35, Mystic 30, Thief 25, Mage 20)

Shar favors two forms, the Nightingarter and the Dark Dancer. The Nightingarter is a 12-foot-tall presence whose female form is masked in feathery of all sorts that trail away into an increasingly intangible cowled cloak of gigantic proportions that merges into any shadows and darkness present. She sings continually, even when simply speaking, and her song is hauntingly beautiful and tragic. The Dark Dancer is a 7-foot-tall, lithe, exquisitely beautiful human woman who dances gracefully and alluringly, her jet-black body sparkling with stars and her dark eyes two hypnotic orbs that can emit both harmful and beneficial gaze effects. Both forms have access to all spell schools and spheres, but cannot cast spells that create light as their primary function (not just fire or heat).

**Turn Undead:** No, **Spare:** No, **Crusade:** No, **Mysticism:** No

**AC:** 5; **MV:** 18; **HP:** 178; **THACO:** 2; **NT:** 1

**Ding:** 1d10+7 (7th Str)**

**MR:** 80%; **SL:** 7 feet or H (12 feet)

**Str:** 19, **Dex:** 24, **Con:** 20, **Int:** 21, **Wis:** 21, **Cha:** 24

**Spells** P: 14/14/13/12/11/10/9, **W:** 5/5/5/5/4/3/3/2

**Saves:** **P/Sp:** 5, **P:** 4 **BW:** 8, **Sp:** 5

**Special At/Def:** The Nightingarter can create darkness and continual darkness at will. As her physical attack, she can either strike with her hand or attack with her song once per round. This song can either force the loss of an experience level (unless a saving throw vs. spell is successful), cause 3d8 points of uneartily chilling damage, inflict feeblemindedness (unless a saving throw vs. spell is successful), or cause death (unless a saving throw vs. death magic is successful) in all who hear it.

All charm-type magic, charm sphere spells, and enchantment/charm spells cast or used by the Dark Cancer are at triple strength in all respects and targeted creatures receive a -3 penalty to their saving throws against such spells. Beings kissed by the Dancer are forced into a choice between becoming her loyal servant or dying instantly (unless a saving throw vs. death magic is successful). The loyalty enforced by those who elect not to risk death is a charm like effect that converts those kissed to Shar’s aims and views. It wears off only if dispelled by the use of a wish or limited wish and is so powerful that beings so affected would happily die for Shar.

**Other Manifestations**

Shar frequently manifests as amorphous tendrils of darkness where there should be none. These tendrils swirl and writhe constantly and are surrounded by a purple aura. Such darkness sometimes has a single steadily gazing purple eye at its heart, but even if this orb is absent, beings within the darkness always feel the ceaseless regard of a fell awareness. These tendrils of darkness can touch the faithful and transmit messages from Shar directly to their minds, indicate items of importance or direction, or grant numbness and unconsciousness to ignore pain. The tendrils do not harm unless they allow the faithful to continue on until they drop dead of fatigue or accumulated injury (at -10 hit points). Shar also works through darkentaile, doom tyrants (undead beholders), and mysterious shadow monsters, using them as messengers, guards, and enforcers of her will.

**The Church**

**Clergy:** 

Clerics, specialty priests, crusaders, mystics

**Clergy’s Align:** LE, NE, CE

**Turn Undead:** C: No, SP: No, Cru: No, Mys: No

**Cmnd. Undead:** C: Yes, SP: Yes, Cru: No, Mys: No

All clerics, specialty priests, crusaders, and mystics of Shar receive religion (Faerûnian) as a bonus nonweapon proficiency. All priests of Shar may see as well in natural or magical darkness as in light; however, this does not give them the heat-sensing abilities of infravision.

Shar is worshiped by blinded, nocturnal, or subterranean-dwelling humans and allied beings and by those who hate the light, such as goblinkin and their allies. She is also worshiped by many who favor dark surroundings or who must undertake deeds or do business in darkness. She is venerated by those who are in love and who wish to find peace (especially through vengeance) and by individuals who want to forget. She is also placated by those who know their wits have been harmed and want to find peace or those who have been mentally harmed and want to remember fully or be restored in their minds. Many in Faerûn fear nightfall, the casting of the cloak of Shar, because of the dangers that lurk in its folds.

The church of Shar is largely composed of underground cells, rather than an overt, uniform body of priests working from temples. As such, its adherents have a covert, widespread, and complex hierarchy wherein every full priest serves a direct superior, an overpriest responsible for a large area, and beings (both human and otherwise) who know the priest’s Own Secret (the personal name Shar gave them and the dark deed they performed for her in order to demonstrate their loyalty and win that name). Clergy members revel in secrecy, and cells of the church are organized around small congregations of worshipers who know and are led by a single priest. Many priests may operate in the same area, and although they may know of and aid each other, they work independently. In this way, should one cell of the church fail, the others can still flourish in its absence.

Most Sharran clergy use such titles of address as “Brother Night” or “Sister Night.” To superiors, they say “Mother Night” or “Father Night,” and lay worshipers address them so. Their formal titles include Adept of the Night (a novice), Watcher (the least senior ordained priest), Hand of Shar (a battle-tested priest who leads a force of priest-adventurers or oversees several cells), Darklord/Darklady (a senior priest able to proclaim local policy), Nightseer (the overseer of all faithful in a realm or other large geographical area) and Flame of Darkness (archpriest or personally trusted servant of the goddess).

Specialty priests of Shar are called nightcloaks. Until five years ago, they were called nightbringers, only existed outside the standard church hierarchy, and served as contacts, messengers, and enforcers of the Dark Lady’s will. They still perform such detached liaison and enforcement functions, but some nightcloaks have now become integrated into the cell structure/hierarchy of the church, especially among the clergy of the Dark Embrace, discussed below.

Shar’s hatred of Selûne extends to her clergy and their relationships with the church of Selûne. The two faiths war continually, and jihads and assassination plots against Selûnite clergy are common where Shar is strong. One of the reasons the church of Shar remains so small is a byproduct of this endless war. Several holy wars and vendettas led by Sharrans against more powerful forces of Selûnites have resulted in many Sharran casualties.

**Dogma:** Dark Followers (the faithful of Shar) are instructed to reveal secrets only to fellow faithful and to never follow hope or turn to promises of success. They should quench the light of the moon (the faithful of Selûne and their holdings, deeds, and magic) whenever they find it and hide from it when they cannot prevail. Above all, the dark should be a time to act, not to wait.

Faithful of Shar are not supposed to hope and are therefore forbidden to strive to better their lot in life or to plan ahead except in matters directly overseen by the clergy of the Dark Goddess. Consorting with beings of good alignment who actively serve their deities is a sin unless undertaken to take advantage of them in purely business dealings or to corrupt them from their beliefs into the service of Shar. Devotees of Shar must not speak out against clergy of the goddess, nor interrupt their devotional dances for any reason. Lay worshipers must prove their faith by obedience to the clergy and by carrying out at least one dark deed ordered by a priest of Shar every year—or bringing at least one being to believe in, and worship, the Dark Goddess.

The lower clergy of Shar must obey their superiors in all matters, short of following orders that will lead to their own death—Shar desires to gain followers, not lose them. To win new followers and to keep the faithful truly loyal, clergy must see that some of the dark desires of worshipers are fulfilled (such as the elimination of business rivals).

**Day-to-Day Activities:** The clergy of Shar seem to pursue practical, local goals designed to further the power of the priesthood and of those who worship Shar, rather than to openly oppose other faiths (save that of Selûne). Shar desires to bring all humans under her sway by promoting general lawlessness and strife. In this way, most folk will suffer loss and turn to her for peace (especially through vengeance), and the influence of all other faiths will be lessened.

Specificially, Sharran clergy are enjoined to work covertly to bring down all governments, particularly within cities, and to publicize Shar’s patronage of avengers so that the desperate and despairing humans of other faiths turn to her to get revenge and not the weakened demipower of vengeance, Hoar. Sponsorship of thieving guilds and hedonistic clubs of all sorts is a key part of this assault on order, as is the encouragement of political intrigue everywhere. Widespread war and slavery are things to be avoided; Shar wants to gain followers, not see their lives thrown away for no gain.

Shar’s love of secrecy is strong. Her clergy work toward fulfilling her desire for secrecy by always acting through manipulation and behind-closed-doors intrigue. They also work through and promote shadowy cabals and
organizations that appeal to human desires to be a part of something elite and important, to keep secrets, and to be involved in the mysterious. Fifty or more false cults that have arisen in the past two decades have been born of secret clubs and cabals begun by Sharran priests to corrupt the peace and lawfulness of various cities.

Holy Days/Important Ceremonies: As so many devotees of Shar keep their faith secret (and this secrecy is encouraged by senior clergy), the Sharran faith has no set holy days aside from the Feast of the Moon. To Dark Followers (the faithful of Shar) this holiday is known as the Rising of the Dark. They gather on it under cover of the more widespread venerations of the dead to witness a blood sacrifice and learn of any plot or aims the clergy want them to work toward during the winter ahead.

The most important Sharran ritual of worship is Nightfall, the coming of darkness. Clergy hold this ritual every night. It consists of a brief invocation, a dance, a charge or series of inspiring instructions from the goddess spoken by one of the clergy or by a raven-haired female lay worshiper, and a revel celebrated by eating, drinking, and dancing together. Lay worshipers must attend at least one Nightfall (or dance to the goddess themselves) and must perform and report to their fellows—at least one small act of wickedness in salute to the Lady every ten days. On moonless nights, Nightfall is known as the Coming of the Lady, and every congregation must carry out some significant act of vengeance or wickedness in the Dark Lady’s name.

The most important ceremony of the priesthood of Shar is the Kiss of the Lady, a horrific night-long revel of slaying and doing dark deeds in the name of the lady that ends with a feast at dawn. Kissmoots are scheduled irregularly, whenever the priests of Old Night decree. Increasingly the rival clergy of the Embrace have been proclaiming that this ritual be celebrated at different times than those decreed by the temple of Old Night.

Major Centers of Worship: The Temple of Old Night in Calimport is the oldest, highest seat of worship to Shar. It is a subterranean complex underlying much of the eastern city ruled by the highest-ranked temple of Old Night. Despite this, the temple is barely served by three male priests who work covertly against each other. Selßne contested with her dark sister over whether or not to bring further life to the world. During this great conflagration, the gods of war, disease, murder, and death, among others, were created from residues of the decisive battle. At one point during the battle, Selßne seized the advantage and reached across time and space to a land of eternal fire. Fighting the pain of the blaze, which burned her sorely, she broke off a fragment of that ever-living flame and ignited one of the heavenly bodies so that it burned in the sky and warned Chauntea. However, Shar realized that the attack on her injured twin and began to snuff out all light and heat throughout the crystal sphere. Again Selßne gave of herself and tore the divine essence of magic from her body, fusing it desperately at her sister in defense of life in the sphere and nearly killing herself of the spiritual injury it caused her. A jut-born being of raw magic tore through Shar, bonding to some of her divine magical energy and ripping it free of her, and reforming behind her as the goddess of magic, known now as Mystara, but then as Mystyrl. Though Mystyrl was composed of both light and dark magic, she favored her first mother Selßne initially, allowing the silver goddess to win an uneasy truce with her more powerful dark twin. Consumed by bitterness at her defeat, Shar vowed eternal revenge.

The twin goddesses contested for eons as life struggled into existence on Toril and the other planets under Chauntea’s watchful gaze. She remained powerful, but bitterly alone, while Selßne waxed and waned in power, often drawing strength from her allied daughters and sons and like-minded immigrant deities. Over time, Shar grew strong again, aided by the shadevari who preferred night to blinding light and who stalked the Realms seeking to meld light and dark into shadowy chaos once again. Shar’s plot to reform the world after her own desires was undone when Azuth, the High One, formally the greatest of all mortal spellcasters and now consort to Mystra (incarnate successor to Mystryl), was formed by Gond. The High Lord then hurled the key into the endless reaches of Faerûn, creating the illusion of a realm of shadows. The High Lord then hurled the key into the endless reaches of Faerûn, creating the illusion of a realm of shadows. The Lords of Shadow were drawn to investigate, and before they discovered the trick, Azuth imprisoned the shadevari with the Shadowstar, a key of shadows. This allowed the silver goddess to win an uneasy truce with her more powerful dark twin. Consumed by bitterness at her defeat, Shar vowed eternal revenge.

The twin goddesses contested for eons as life struggled into existence on Toril and the other planets under Chauntea’s watchful gaze. She remained powerful, but bitterly alone, while Selßne waxed and waned in power, often drawing strength from her allied daughters and sons and like-minded immigrant deities. Over time, Shar grew strong again, aided by the shadevari who preferred night to blinding light and who stalked the Realms seeking to meld light and dark into shadowy chaos once again. Shar’s plot to reform the world after her own desires was undone when Azuth, the High One, formally the greatest of all mortal spellcasters and now consort to Mystra (incarnate successor to Mystryl), was formed by Gond. The High Lord then hurled the key into the endless reaches of Faerûn, creating the illusion of a realm of shadows. The Lords of Shadow were drawn to investigate, and before they discovered the trick, Azuth imprisoned the shadevari with the Shadowstar, a key of shadows forged by Gond. The High Lord then hurled the key into the endless reaches of the cosmos allowing life to flourish on in Chauntea’s loving hands.

### Specialty Priests (Nightcloaks)

**Requirements:**
- Strength 14, Wisdom 12
- NE
- All bludgeoning weapons
- Armor: All armor types up to and including chain mail and shield

**Major Spheres:**
- All, astral, charm, combat, divination, guardian, necromantic, protection, sun (only those which create darkness), time, thought

**Minor Spheres:**
- Creation, elemental, healing

**Magical Items:**
- Same as clerics

**Req. Prof.:**
- Dancing

**Bonus Props:**
- Blind-fighting, direction sense
  - At 1st level, nightcloaks may create darkness once per day (as the reverse of the 1st-level priest spell light). For each additional level (3rd, 5th, 7th, etc.), the priest gains the ability to create darkness again that day.
  - At 3rd level, nightcloaks are able to cast blindness once per day (as the 2nd-level wizard spell).
  - At 5th level, nightcloaks may create continual darkness once per day (as
the reverse of the 3rd-level priest spell continual light). For each five additional levels, the nightcloak gains the ability to create continual darkness again that day.

- At 7th level, nightcloaks may cast forget (as the 2nd-level wizard spell) once per day.
- At 9th level, nightcloaks may cast nightmare (as the reversed form of the 5th-level wizard spell dream) once per day.
- At 13th level, nightcloaks may cast shadow door (as the 5th-level wizard spell), eyebite (as the 6th-level wizard spell), or veil (as the 6th-level wizard spell) once per day.

In darkness (even that of their own creation), nightcloaks have a +1 bonus to hit, damage, and on saving throws. This is not cumulative with other darkness modifiers, but replaces them unless they are more beneficial to the priest.

In the light of a full moon, nightcloaks have a -1 penalty to hit, damage, and on saving throws.

**Sharran Spells**

### 3rd Level

**Armor of Darkness** (Alteration)

- **Sphere:** Protection, Sun
- **Range:** Touch
- **Components:** V, S
- **Duration:** 1 round/level
- **Casting Time:** 6
- **Area of Effect:** The caster or 1 touched creature

This spell creates a flickering, impressive-seeming shroud of magical darkness around the caster or a single touched recipient creature. The aura can, if the caster desires, conceal the wearer’s features. In any case, it improves the wearer’s Armor Class by 1 point for every four experience levels of the caster (round down). It also lessens all nonmagical damage suffered by the wearer by 1d4 points per round. (This reduction changes to 2d4 points if the caster is of 12th level or greater.)

The wearer of armor of darkness can see through the armor as if it did not exist and is also afforded 60-foot-range invisibility by the spell. All beings within armor of darkness are immune to hypnotic magic and other effects that depend on vision and receive a +2 bonus on saving throws vs. enchantment/charm school spells, charm sphere spells, and psionics of similar effect. Undead creatures wearing armor of darkness are immune to turning and dispelling attempts caused by things that they must see—the blow of a mace of disruption, for instance, would still destroy one if it failed its saving throw vs. the disruptive effect.

**Whip of Shar** (Invocation/Evocation)

- **Sphere:** Necromantic
- **Range:** 0
- **Components:** V, S, M
- **Duration:** 1 round/level
- **Casting Time:** 6

This spell creates a flickering black beam of force 1 inch in thickness surrounded by a purple halo. It is wielded by the caster, whom it cannot harm. It the caster successfully strikes with the whip in combat, the struck creature suffers 2d4 points of damage. Undead are affected as if by a turning attempt by a priest of three levels higher than the whip - caster.

Living creatures struck by a whip of Shar must also make a successful saving throw vs. spell or be unable to attack on the following round because they are writhing in pain and unable to control their actions. Wielding victims incur no Armor Class penalties, but must make successful Dexterity ability checks to avoid dropping all held and wielded items (one check per item). Victims struck in successive rounds are less prone to falling victim to this facet of the whip’s attacks due to a numbness produced from repeated exposure. Hits in successive rounds cause the second saving throw to be at a +1 bonus, the third saving throw to be at a +2 bonus, and so on. A whip of Shar has no effect on even the most fragile of nonliving objects and cannot be used to bind, constrict, or entangle. It is considered a magical weapon for purposes of which creatures it may strike.

The material components of this spell are three sharp-edged pieces of black obsidian or glass and a long, black hair from any evil creature.

### 4th Level

**Creature of Darkness** (Alteration, Illusion/Phantasm)

- **Sphere:** Sun
- **Range:** 10 yards/level
- **Components:** V, S, M
- **Duration:** 1 round/level
- **Casting Time:** 7
- **Area of Effect:** Special
- **Saving Throw:** None

This spell creates a mobile, upright, vaguely human-shaped, bipedal field of magical darkness that quenches magical light and continual light on contact without itself being affected. This shadow person can be controlled from afar, floating at MV 12, and sent into areas where the caster cannot go. The caster then perceives the shadow person’s surroundings dimly, as if seeing through eyes the person does not in fact possess. (This vision is not good enough to read by, see expressions, or recognize the features of a being.) This unintelligent aura of magical gloom cannot be used to carry solid objects or convey magical effects requiring that a target be touched (though rumors hold that the most powerful Sharran priests employ an improved version of this spell that can do both those things). The shadow person can be used to lure, to warn (pointing to beings, objects, or even markings on a map), or for concealment.

If a living being walks within the creature of darkness, its magic expands it to completely cloak the being and so conceal its identity. Such a cloaked being can see as if the gloom of the creature did not exist. Living beings can attack or freely pass into, out of, and through a creature of darkness without dispelling it. If a creature of darkness is worn in this manner by its creator, the caster can use the magic of the creature to levitate for up to four consecutive rounds (rising up to 20 feet per round) or as a feather fall. Either such usage ends the spell.

The material components of a creature of darkness are a bit of black or gray fur or down from any flying creature, a pinch of soot, and a strand of spider web.

**Darkbolt** (Invocation/Evocation)

- **Sphere:** Combat
- **Range:** 5 yards/level
- **Components:** S
- **Duration:** 1 round/level
- **Casting Time:** 7
- **Area of Effect:** 1 creature
- **Saving Throw:** Special

This spell unleashes a 4-inch beam of darkness in a straight line from the caster’s hand. The beam ends whenever it strikes a creature within range. One darkbolt can be hurled per round until the spell expires or the caster works another spell. A darkbolt does no damage to nonliving things, but chills living creatures for 2d4 points of damage and acts as a one-round hold spell on undead creatures. (A successful saving throw vs. paralysis negates this effect on undead.) Struck victims are also afflicted with magical silence lasting 1d4 rounds. If a struck creature succeeds at a saving throw vs. spell, it is not silenced, but takes only the damage.

**Shaundakul**

(The Rider of the Winds, the Helping Hand)

**Lesser Power (formerly Demipower) of Ysgard, CN**

- **PORTFOLIO:** Travel, exploration, long-range traders, miners, caravans, windghosts
- **ALIASES:** None
- **DOMAIN NAME:** Ysgard/Shaundaur
- **SUPERIOR:** None
- **ALLIES:** Akadi, Mielikki, Selûne, Shevarash, Solonor The-landira, Tymora, Gwaeron Windstrom, Shiallia, Lurue the Unicorn, Nobanion
- **FOES:** Beshaba, Shar
- **S YMB OL:** An upright silver left hand with palm out and fingers together, its wrist trailing away into rippling winds on a black or deep purple background of circling winds
- **W O R. A LIGN.:** LG, LN, NG, N, CG, CN
Shaundakul (SHAWN-da-kul) the Rider of the Winds, was the god of travel and exploration in old Myth Drannor. His existence may date back to the time of the Rus, forbears of the Rashemaar, or beyond. In the time of Myth Drannor, he was worshiped by humans and half-elves, particularly those who were caravan merchants, traders, explorers, and adventurers, and adventured wilderness of the Moonsea North. He was a keen-eyed guide who pointed out the hidden lodes and ways of the North, and brought luck and battle valor to worshipers in need.

In the days following the Dawn Cataclysm, Shaundakul is said to have had a brief dalliance with Tymora and spurned the advances of Lady Luck’s sister, Beshaba. The Maid of Misfortune vowed revenge, and the Rider of the Wind’s luck finally faltered during the assault on Myth Drannor. Shaundakul’s worship fell with his worshipers when Myth Drannor was destroyed. Most of his faithful perished in the final battle against the Army of Darkness. Mielikki absorbed the surviving rangers, and Waukeen the traders.

At his high point, Shaundakul was an intermediate power, but after the fall of Myth Drannor he declined to the status of a lesser power and bordered on demipower status. By the Fall of the Gods, Shaundakul’s clergy had fallen to a mere double handful of priests scattered throughout the North, and Shaundakul was a demipower reduced to brooding over fallen Myth Drannor. Only a few prospectors and caravan merchants still worshiped him in quiet, underground cults or fellowship.

During the Godswar, Shaundakul roamed the ruins of Myth Drannor with increased frequency and is believed to have battled and destroyed at least one demipower of the orc, gnoll, or giant pantheons. Since the Time of Troubles, a reinvigorated Shaundakul has increased his efforts to reestablish his worship throughout the North. Combined with the influx of traders and caravan merchants who have begun to venerate him with the disappearance of Waukeen (Lliira seems unconcerned by their collective choice), Shaundakul’s faith has undergone a rapid revitalization. The Helping Hand is being called upon once again throughout the North and has just gained enough worship to reattain lesser power status. Whether Shaundakul will keep the worship of traders and caravan masters if Waukeen returns to the Realms is unknown at this time.

Shaundakul’s spheres of influence overlap slightly with several other gods including Helm, Lliira (serving in Waukeen’s stead), Mielikki, Selâne, and, in particular, Tymora. None of these powers is likely to tolerate any further encroachment on their portfolios, potentially severely curtail the long-term growth of Shaundakul’s faith.

Shaundakul is a god of few words. He lets his deeds speak for him. He is kind and yet stern, but often displays a rugged sense of humor. He is sometimes lonely and enjoys a good chat—especially if he can trade jokes. He is eager to gain new worshipers, and if given the opportunity, he tries to persuade any ranger, fighter, wizard, or thief of appropriate alignment to join his faithful. His avatar often wanders the ruins of Myth Drannor striding to the aid of otherwise doomed adventurers, and he knows much about Myth Drannor’s history, myth, and current inhabitants. In exchange for his aid in such situations, he demands watchful service that often involves destroying or driving out from Myth Drannor a fiend from the lower planes or another powerful monster. Shaundakul himself is said to stalk the layers of Ysgard, and occasionally the Beastlands, hunting fiends and evil ghosts with his attendant windghosts (detailed in The Ruins of Myth Drannor boxed set and the Monstrous Compendium Annual: Volume One).

The “Kiss of Beshaba” still bedevils the Rider of the Winds in the lands of Anauroch. Shaundakul is cursed as the “Treacherous Lurker in the Sands” by the Bedine nomads who call the desert home. He is portrayed as a mischievous, malicious trickster appearing as a jackal-headed man. In truth, here he is impersonated and his reputation has been subverted by Beshaba, with the aid of the phaerimm living beneath Anauroch, and later, ruined Myth Drannor. In Anauroch, Shaundakul is not blamed for blinding folk, drying out oases, causing travelers to become lost, and all the other misfortunes that beset the Bedine. The only “windghosts” serving this false aspect of Shaundakul are mad windghosts (detailed in The Realms of Undermountain boxed set). Shaundakul is planning to reclaim his good name in the lands of Anauroch, but the phaerimm and Beshaba are likely to oppose this plan at every opportunity.

Shaudakul was also a god of battle,凭借其源神身份与辽阔的战场相连，他拥有坚定的力量，能够为战斗者提供庇护。他的信徒们常在战斗中为他祈祷，通过咒语和仪式来增强战斗能力。虽然Shaundakul的力量是有限的，但他的信仰却在重建，他的祭司们在月海北国的商队和探险者中传播他的教义，为求得生存和冒险而战斗。
No matter where they are, priests must seek out a strong breeze and cast a specific mission for the god and are usually powerful adventurers, servant creatures sent by Shaundakul. Such priests are typically engaged in a wraithform only one holy day per year. The 15th of Tarsakh is known as the Windride.

Swooping and swirling wherever chance may take them. They always land by the same level. In addition, the duration of either spell is extended to last from dawn (as the 2nd-level wizard spell) or unseen servant (as the 3rd-level wizard spell), or unsee

**Holy Days/Important Ceremonies:** Shaundakul’s clergy celebrate only one holy day per year. The 15th of Tarsakh is known as the Windride. No matter where they are, priests must seek out a strong breeze and cast a *wraithform* or *wind walk* spell at dawn. (Priests who do not have access to either spell are granted access to the former on this one day, regardless of level. In addition, the duration of either spell is extended to last from dawn to dusk.) Shaundakul’s priests then spend the day soaring with the wind, swooping and swirling wherever chance may take them. They always land safely, usually in a region they have never been to before.

Shaundakul’s clergy members have a few simple ceremonies they practice when appropriate. They are to utter a simple prayer every time the wind changes significantly. Whenever they discover previously uncharted territory (such as an undiscovered valley, lake, or island), they are to create a small throne of rocks marked with Shaundakul’s symbol near the location where they first made the discovery. If of sufficient level, they are to create a shrine to Shaundakul using *stone shape* magic.

**Major Centers of Worship:** The major temple of the Rider of the Winds in the Realms at his faith’s heyday was Shaundakul’s Throne in Myth Drannor, though he had many shrines in the North, particularly in the Moonsea region. One shrine frequently visited today is Lanthalas’s Requiem, located west of the Stonebowl Trail in the Stonelands.

Shaundakul’s Throne still stands, often guarded by the avatar of the god. It consists of two towers linked by walls that form an enclosed courtyard to a large central building containing an underground where the clergy lived in year’s past and a huge dais (the Throne itself) open to the sky, where Shaundakul was worshiped. High-level members of Shaundakul’s faith sometimes make a pilgrimage to the ancient temple, often receiving a great boon from the Rider of the Winds if they survive the dangerous trip.

**Affiliated Orders:** Since the Time of Troubles, several military orders have been founded in the name of Shaundakul. The Fellowship of the Next Mountain is an order of rangers and windwalkers who typically work alone, blazing trails in the uncharted wilderness areas of the Sword Coast North and Moonsea North.

Shaundakul’s name is not well known in the cities of the Realms, but more and more travelers are visiting his shrines and invoking his name when traveling in the North. Priests of Shaundakul use a variety of self-chosen appellations, but a loose hierarchy of standard titles does exist. In ascending order of rank, these include: Seeker of the Wind, Scout, Trailblazer, Explorer, Guide of the Hidden Ways, Rider of the West Wind, Rider of the South Wind, Rider of the East Wind, Rider of the North Wind, and Lord High Windhand.

**Dogma:** Priests of Shaundakul are usually quite reserved concerning their fellowship of worship, seeking to spread the teachings of Shaundakul through example. Priests of the Helping Hand are to actively work to reestablish their god’s sphere of influence among traders, particularly trailblazers who explore new lands and open new trade routes. They are to act as scouts, guards, and leaders for parties of explorers, caravans, and mining expeditions. They are to unearth ancient shrines of Shaundakul and re-sanctify them.

The charge given to postulants is as follows: “Ride the wind and let it take you wherever it blows. Aid those in need and trust in the Helping Hand. The world is large with many lands as yet undiscovered. Seek out the riches of the earth and the sea and journey to distant horizons. Be the first to see the rising sun, the mountain peaks, the lush valleys; let your footsteps fall where none have tread. This is the wonder of the world.”

**Day-to-Day Activities:** Priests of Shaundakul are expected to provide for themselves by living off the land, hiring themselves out as scouts and caravan guards to trading costs, or running caravans through the Moonsea North and beyond. Many serve as guides for adventuring companies or as explorers. A very few are Harpers. All seek to visit the scattered shrines of Shaundakul as frequently as possible and to construct new ones when they acquire sufficient resources.

On occasion a priest of Shaundakul is accompanied by a windghost, a servant creature sent by Shaundakul. Such priests are typically engaged in a specific mission for the god and are usually powerful adventurers.

Shaundakul’s clergy has expanded dramatically since the Time of Troubles, several military orders that have served the Rider of the Winds prior to the Godswar hold positions of great respect in the church. Shaundakul’s name is not well known in the cities of the Realms, but more and more travelers are visiting his shrines and invoking his name when traveling in the North. Priests of Shaundakul use a variety of self-chosen appellations, but a loose hierarchy of standard titles does exist. In ascending order of rank, these include: Seeker of the Wind, Scout, Trailblazer, Explorer, Guide of the Hidden Ways, Rider of the West Wind, Rider of the South Wind, Rider of the East Wind, Rider of the North Wind, and Lord High Windhand.

**Holy Days/Important Ceremonies:** Shaundakul’s clergy celebrates only one holy day per year. The 15th of Tarsakh is known as the Windride. No matter where they are, priests must seek out a strong breeze and cast a *wraithform* or *wind walk* spell at dawn. (Priests who do not have access to either spell are granted access to the former on this one day, regardless of level. In addition, the duration of either spell is extended to last from dawn to dusk.) Shaundakul’s priests then spend the day soaring with the wind, swooping and swirling wherever chance may take them. They always land safely, usually in a region they have never been to before.

Shaundakul’s clergy members have a few simple ceremonies they practice when appropriate. They are to utter a simple prayer every time the wind changes significantly. Whenever they discover previously uncharted territory (such as an undiscovered valley, lake, or island), they are to create a small throne of rocks marked with Shaundakul’s symbol near the location where they first made the discovery. If of sufficient level, they are to create a shrine to Shaundakul using *stone shape* magic.

**Major Centers of Worship:** The major temple of the Rider of the Winds in the Realms at his faith’s heyday was Shaundakul’s Throne in Myth Drannor, though he had many shrines in the North, particularly in the Moonsea region. One shrine frequently visited today is Lanthalas’s Requiem, located west of the Stonebowl Trail in the Stonelands.

Shaundakul’s Throne still stands, often guarded by the avatar of the god. It consists of two towers linked by walls that form an enclosed courtyard to a large central building containing an underground where the clergy lived in year’s past and a huge dais (the Throne itself) open to the sky, where Shaundakul was worshiped. High-level members of Shaundakul’s faith sometimes make a pilgrimage to the ancient temple, often receiving a great boon from the Rider of the Winds if they survive the dangerous trip.

**Affiliated Orders:** Since the Time of Troubles, several military orders have been founded in the name of Shaundakul. The Fellowship of the Next Mountain is an order of rangers and windwalkers who typically work alone, blazing trails in the uncharted wilderness areas of the Sword Coast North and Moonsea North.

The Knights of the Shadow Sword are an elite order of crusaders, windwalkers, and rangers. Founded by the half-elf Jax Nightsong and based in Shaundakul’s Throne, they are dedicated to cleaning Myth Drannor of the evil that haunts its streets and ruins. Initially, they are fortifying the ancient temple as a base of operations and sending out scouts to reconnoiter the ruined city.

The Riders of the West Wind are an order of windwalkers and a few rangers who hire themselves out as mercenary company to guard caravans heading through uncharted wilderness to distant lands. Having just returned from Sossal, they are rumored to be planning an expedition to the fabled lands of Anchoromé in the near future.

**Priestly Vestments:** Shaundakul’s priesthood has straightforward ceremonial raiment. All priests sport a dark swirling cloak over garb appropriate for their spell. As a holy symbol, they wear a leather or chain gauntlet stained deep purple or tinted black (respectively) on their primary hand (and sometimes on their off hand as well). They symbol of Shaundakul—a silver up-right left hand with its wrist trailing away into rippling winds—is depicted on the palm and back of the gauntlet.

**Adventuring Garb:** The adventuring garb of Shaundakul’s priests is not noticeably different from their ceremonial vestments. His priesthood typically favors leather armor, but sometimes wears studded leather armor or chain mail. Its members favor great swords, such as the two-handed sword or claymore, and often wield long or short bows. They always wear the dark, swirling cloak and gauntlet of their faith.

**Specialty Priests (Windwalkers)**

**Requirements:** Strength 13, Constitution 13, Wisdom 14

**Prime Req:** Strength, Constitution, Wisdom

**Alignment:** CN, CG

**Weapons:** Any

**Armor:** All armor types up to and including chain mail and medium or smaller shields

**Major Spheres:** All, astral, combat, elemental air, healing, protection, travelers, weather

**Minor Spheres:** Animal, creation, divination, elemental earth, elemental water, guardian, necromantic, plant, sun

**Magical Items:** Same as clerics and rangers

**Req. Profes:** Herbalism or tracking (pick one), sword (any kind)

**Bonus Profes:** Either direction sense or navigation (pick one), and either survival (any terrain) or endurance (pick one)

• Humans and half-elves can become windwalkers.

• Half-elf windwalkers are allowed to multiclass as windwalker/rangers.

(If the DM allows kits from *The Complete Ranger’s Handbook*, they are allowed to take the explorer or pathfinder ranger kit.)

• Windwalkers can select nonweapon proficiencies from both the priest and warrior groups with no crossover penalty.

• Windwalkers can move silently and hide in shadows as a ranger of the same level. All normal Dexterity, race, and armor modifiers apply.

• Windwalkers are able to cast *helping hand* (as the 3rd-level priest spell), *whispering wind* (as the 2nd-level wizard spell), or *unseen servant* (as the 1st-level wizard spell) once a day.

• At 3rd level, windwalkers are able to cast *gust of wind* or *wind walk* (as the 3rd-level wizard spells) once per day.

• At 5th level, windwalkers are able to cast *shield* (as the 1st-level wizard spell) or *wraithform* (as the 3rd-level wizard spell) once per day.

• At 7th level, windwalkers are able to cast *find the path* (as the 6th-level priest spell) once per day.

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

• At 10th level, windwalkers can never become lost on Abeir-Toril unless transported to a region through magic (such as a through the use of a *gate*, *teleport* spell, or *astral spell*). Once they again determine where they are, they can never get lost until again transported by magic.

• At 13th level, windwalkers can make two melee attacks per round.

• At 15th level, windwalkers are able to cast *wind walk* (as the 7th-level priest spell) once per day.

**Shaundakun Spells**

**2nd Level**

**Favor of Shaundakul (Alteration)**

<table>
<thead>
<tr>
<th>Sphere</th>
<th>Travelers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Range</td>
<td>Special</td>
</tr>
<tr>
<td>Components</td>
<td>V, S, M</td>
</tr>
<tr>
<td>Duration</td>
<td>Special</td>
</tr>
</tbody>
</table>
any round the caster’s concentration is interrupted, the spell lapses. or repeated the following round, or a different effect can be selected. If during
not consumed in the casting.

Sphere: Protection

Casting Time: 1 round
Area of Effect: Special
Saving Throw: None

Components: V, S
Duration: 1 round/level

A dead magic shield can be used to block magical attacks. If the caster wields a weapon in his or her other hand, the priest can attack with a melee weapon while employing the dead magic shield.

A dead magic shield wielder is still entitled to a saving throw with a +2 bonus.

Silvanus (Oak Father, the Forest Father, the Old Oak, Treefather, Old Father Tree)

Greater Power of the Outlands, N

Portraits: Wild nature, druids

Aliases: None

Domain Name: Outlands/Tir na Og (in the Deep Forest)

Superior: None

Allies: Eldath, Mielikki, Chauntea, Lathander, Lurue the Unicorn, Nobanion

Foils: Malar, Goliath, Goblinking, Giantkin, Giants

Symbol: A green, living oak leaf, an oak tree in summer, or a wooden staff sprouting tiny green leaflets and buds down its length

Wor. Align.: Any

Silvanus (Sihl-VANN-us) is the god of wild and untamed nature in Faerûn; he is of equal power to Chauntea, who represents a more ordered nature. The two are on good terms, although Silvanus takes pride in his true neutrality. He is served by Eldath and Mielikki, and many of the followers of one deity venerate the others as well. They work closely together and seem genuinely trusting and affectionate toward each other.

Silvanus hates Talos and Talona, whom his priests refer to as “the Unbalanced.” He most often reveals a beneficent, paternal nature toward his faithful, who number among them travelers, adventurers, explorers, sages seeking knowledge in nature, rural communities far from the protection of the local lord, guides, hermits, wise women and men, herbalists, and a few long-sighted woodcutters and hunters (harvesting only the dead, the excess, and the weak), as well as druids and rangers. He swiftly turns an uncaring and even righteousness wrathful face toward any who threaten the wild places and woodlands of Faerûn. Those who disturb the balance are often found at the edge of the forest torn to pieces by wild animals who cannot be tracked.

During the Time of Troubles, Silvanus is reported to have been seen in the Winterwood and the Chondalwood, lending credence to the Emerald Enclave’s (an activist circle/society of druids) claims that its efforts in the Vilhon Reach are greatly favored by Silvanus.

Silvanus’s Avatar (Druid 40, Fighter 25, Mage 20)

Silvanus appears in either old or young forms. The Old Father is an old, bearded, incredibly wise human male face floating in midair among trees or sometimes sprouting from the trunk of an especially old and large tree. His flesh is as brown, gray, and fissured as old wood. He casts spells from any priest sphere or wizard school. Those from the plant, animal, and weather spheres are cast at triple normal effect in all respects and targeted creatures receive a -3 penalty to all such saving throws.

4th Level

Gauntlet of Winds (Alteration, Invocation/Evocation)

Sphere: Elemental Air, Weather

Range: Touch

Components: V, S, M

Duration: 1 round/level

Casting Time: 7

Area of Effect: One gauntlet

Saving Throw: None

This spell enchants a gauntlet (the Shaundakul priest’s holy symbol) into a magical gauntlet of winds. The caster can then use the gauntlet of wind to create one of the following spell effects per round: feather fall (as the 1st-level wizard spell), gust of wind (as the 3rd-level wizard spell), wind wall (as the 3rd-level wizard spell), or calm winds (as the 4th-level priest spell described under the entry for Akadi). Each effect lasts one round. Each effect can be renewed or repeated the following round, or a different effect can be selected. If during any round the caster’s concentration is interrupted, the spell lapses.

The material component of this spell is the priest’s holy symbol, which is not consumed in the casting.
The Young Strider is a long-limbed young man wearing scale armor with scales all in the shape of oak leaves. He appears most often when a sacred grove is threatened or a circle of druids is attacked during worship. He especially hates those who use fire carelessly or with deliberate intent to destroy. He also casts spells from any priest sphere or wizard school, but only those he casts from the weather sphere are at triple normal effect in all respects and a -3 penalty to saving throws.

AC -5; MV Fl 18 or stationary (Old Father), or MV 15 (48 among wooded areas)

He comes forth in a cone up to 60 feet long and 20 feet in diameter at its furthest point that causes 5d6 points of damage when it hits. The wolfhound wields the great mallet of Silvanus.

Wolfhound (1): THAC0 11; #AT 1; Dmg 2d10 (bite); AC 3; HD 10; hp 80; MV 15; SD regenerates 5 hp/round; SZ M (6 feet long); INT Avg (8); AL N; ML 20 (unshakably loyal to Silvanus even in the face of controlling magic or psionics); XP 2,000.

Other Manifestations

Rather than appearing as an avatar, Silvanus prefers to appear as an oak leaf blown out of nowhere as a sign, or if he must take direct physical action, as a fire-quenching, eerie green glow that is always accompanied by the sounds of faintly whistling wind and running or dripping water. Alternatively, he may manifest as a stag-horned, silent man with burning white eyes who appears among the trees and has shaggy brown fur that is almost bearlike. As the Horned Man, Silvanus speaks only in the minds of those he touches and can point, lift, and carry things (even hurling trees or logs); inscribe words on wood by pointing with a fingertip, and cast spells (notably telekinesis of awesome weight capacity). The Horned Man most often simply materializes to show himself and indicate something by a gesture, a shake or nod of the head, or by pointing, and then fades away again.

Silvanus also indicates his favor or disfavor or sends aid through the presence or actions of trees, brownies, dryads, deer, bathers, unicorns, satyrs, atomies, sprites, pixies, and other woodland monsters.

The Church

CLERGY: Clerics, druids, shamans

CLERGY’S ALIGN.: LN, N, CN

TURND Undead: C: Yes, D: No, Sha: No

CMND. Undead: C: No, D: No, Sha: Yes

All clerics, druids and shamans of Silvanus receive religious (Faerûnian) as a bonus nonweapon proficiency.

The church of Silvanus is often referred to as the “greenleaf priesthood” after the symbol of its deity. Silvanus has a strong base among both clerics and urban areas and druids in the wilder territories. Like Chauntae he calls both his dear children, but in his case the druids are the favored of the two. Silvanus also has a few shamans among the nomadic and barbarian societies of Faerûn who spread his word of balance and respect for nature while tending to their tribes’ needs.

Silvanus’s clergy are spread throughout Faerûn, favoring small communities over large cities, though there are several large communities of Silvanites in major cities such as Waterdeep. Druids are the leaders and backbone of the greenleaf priesthood and are most favored by Silvanus if they dwell in the forest and live in harmony with the land, where they are best able to be the stewards of Faerûn’s wild places. Urban clergy of Silvanus more often become gardeners, trying to create a walled corner of wild forest in the city (or guard and revitalize an existing miniature wood). They often seek to attract followers by preaching of the peace and purity of the wilds and dispensing herbs and sweet-snap drinks (especially maple syrup, mint teas, and sweetroot brews).

Dogma: Silvanus sees and balances all, meting out both wild water and drought, both fire and ice, both life and death. His priests tend to see the total situation, to view the macrocosm; their view is not confined to one person or one nation’s idea of what is best. This is not to say that priests of Silvanus are neutral and take no sides. They are strongly on the side of wild nature, the natural state of matters, over any civilizing force.

All is in a cycle, deftly and beautifully balanced—and it is the duty of the devout to see this cycle and the sacred Balance as clearly as possible, to make others see it (whether they worship the Oak Father or no), and to work against all beings and things who seek to disturb the Balance. This is best done by watching, anticipating, and quiet manipulation. Silvanites should resort to violence and open confrontation only when pressure of time, situation, or hostile action makes it necessary. Ultimately, the faithful are to keep the Balance—when one must act in one way one day, take the opposing side on another day. Always keep the Balance.

Those aspiring to join the clergy of Silvanus are charged to fight against the felling of forests, banish disease wherever they find it, and defend the trees and plant new ones whenever possible. They are to seek out, serve, and befriend the dryads and learn their names. They are to kill only when needful, for all things in the forest are in balance, to destroy fire and those who employ it, and to beware orcs and others who bring axes into the forest.

Day-to-Day Activities: Most disturbances of the sacred Balance are due to too-heavy hunting or farming, which bring with them land clearances—essentially population pressures. The greenleaf priesthood is kept busy working to redirect development and control populations through covert sponsorship of brigands, breeding and selective placing of predators, and other means. It is essential that such work be as secretive as possible, so that most folk view the servants of Silvanus as essentially benign lovers of trees.

Wildlife breeding, nursing sick animals, and replanting trees and wild shrubs are all work that should be done as publicly as possible to support this perception—and as necessary work to redress the slipping Balance, of course.

To do this work properly, two skills are essential to all Silvanite clergy: learning through instruction and lifelong study the intricate workings of the life-cycles of all living creatures in Faerûn and learning to take the long-term view so that the manifold implications of every action and combination of actions can be seen clearly well into the future. By planning for the long term, Silvanite clergy hope never to take a serious misstep and worsen any shift of the Balance. Superior patience, natural knowledge, and anticipation are the hallmarks of a worthy servant of Silvanus. They are also the qualities that make any Silvanite priest a deadly foe. A Silvanite should never be surprised and always be three or four steps ahead of an opponent, prepared for victories well beyond the battles that an enemy can see.

Holy Days/Important Ceremonies: Priests of Silvanus pray to the Forest Father at all times, though the god seems to respond best to prayers at sunset and in moonlight. Greengrass, Midsummer Night, Highharvestide, and the Night the Forest Walks are holy days to the greenleaf priesthood. The Night the Forest Walks can occur at any time during the year. It is a night when Silvanus is restless, and trees move, streams and ravines change their courses, and caves open and close in the forest. Forest-dwelling monsters are often stirred into action, and forest magic is especially strong and apt to go wild.

Many rituals of worship to the god take place in a crown stand of tall, ancient trees on a hilltop. The god must always be worshiped by sacrifice—but never by blood sacrifice. Instead, something made from material taken from wood must be ceremonially broken and hurled—not burned. For example, a cart, wagon, or chair fashioned from the wood of felled trees could become a sacrifice to Silvanus.

The simplest prayer to Silvanus is the Call of Oak, Ash, and Thorn, wherein a priest gathers leaves of the three named sorts of trees, floats them on water, and entreats Silvanus to hear a prayer. For deeper concerns (a conversation with a servant of the god, or the receipt of godly favors or magical powers) a Vigil is often employed: The worshiper anoints his or her own body with a powder of crushed acorns and mistletoe leaves mixed with rainwater or spring water and lies down on, or in contact with, a growing tree for most of a night. Some part of the bare flesh of the faithful must touch green, growing moss, so moss-covered giant trees are most favored for use in Vigils.

The two most powerful and holy rituals of Silvanites are the Song of the Trees and the Dryad Dance. The first ceremony is a droning, haunting chant that is repetitive, leaps from sharp to flat in pitch, and increases in power the more worshipers are participating. Its performance always draws woodland creatures to gather in silent witness, laying aside their usual fears and their instincts to prey upon each other. The Song of the Trees heals burned, dis-
eased, and scarred trees—and even, in rare moments of the favor of Silvanus, reerects trees that have fallen or been felled.

The Dryad Dance is a wild ritual of piping, dancing, and carousing that calls out any dryads or hamadryads from the woods around and empowers them to travel far from their trees for a lunar cycle (month) after the dance is performed (though they cannot use their charm ability when more than 360 yards from the tree). Dryads and their trees are healed and revitalized by the dance, and it is rumored that humans and dryads who try it at this time cause the rapid spread of new oak trees and the birth of new dryads linked to them.

Sadly, it seems the most often performed ceremony in the Silvanite canon is the Thorncall, a ritual magic that raises thick walls of deadly tearing thorns out of the forest soil. These barriers are permanent and as labyrinthine as the presiding priest desires, but they can only be called up when a servant of Silvanus (a worshiper or a servitor creature, such as a stag) has been slain or shed much blood in the vicinity. The Thorncall ritual is used to keep out those who would burn or despoil the forest in such a way as to upset the balance.

### Major Centers of Worship:
The most major center of Silvanite worship is Old Oak Dell in the heart of the Forest of Tethar, due east of Mosstone in Tethyr. Lyon’s Oak south of the River Icehilt in Impiltur, where a vast forest has been planted all around by Silvanite clergy, is fast rising to challenge Old Oak’s supremacy. Another strong contender for supremacy is the island of Ighohn in the Vilhon Reach, where the Emerald Enclave has set up a faerie magic zone.

### Affiliated Orders:
The church of Silvanus does not have any affiliated knighthood orders. Several orders of rangers who serve Meliakki, since she in turn serves Silvanus, and its holy groves and forest pool shrines are often guarded by the seldon-seen clergy of Eldath along with the druids and clerics of the greenleaf priesthood. The Emerald Enclave, a large and aggressive society of druids active in the Vilhon Reach, has close ties to the church, but its members considered a tad radical by many Silvanites elsewhere in Faerûn who see their actions as likely to provoke a negative backlash against the Silvanite religion in the future. Finally, the church of Silvanus also has ties with the Harpers, an organization working against the rise of lesser armor, such as briartangle, when a priest is not involved with the High Ceremonies.

### Priestly Vestments:
The ceremonial dress for both clerics and druids of Silvanus is a suit of armor made of overlapping leaves. For clerics, the leaves are made of metal plates and the suit functions as a shield. For druids, the leaves are made of green-tinted leather and the suit functions as leather armor. Either set is worn with green breeches and shirt. The outfit is topped with a large helm with oak leaf-shaped wings.

In urban areas, where the clerics outnumber the druids, the standard dress has been simplified to a verdigrised-copper pin worn on the breast when a priest is not involved with the High Ceremonies.

### Adventuring Garb:
When adventuring, druids and clerics of Silvanus may wear their ceremonial armor or switch to something less flamboyant, depending on their mission. They are usual very practical in their dress, choosing outfits to suit the situation at hand.

Many of the wilder druids take to wearing only a loose, dusty brown cloak made of old hides adorned with feathers and carefully watered, woven-in clumps of mosses from day to day. Sometimes this body cloak is augmented by fur leggings or high boots. This garb, worn by priestesses of the Forest Father, has given rise to tales of wild women of the woods in many places around the Realms.

### Specialty Priests (Druids)

| REQUIREMENTS | Wisdom 12, Charisma 15 |
| PRIME REQ | Wisdom, Charisma |
| ALIGNMENT | N |
| WEAPONS | Club, sickle, dart, spear, dagger, scimitar, sling, staff |
| ARMOR | Padded, leather, or hide and wooden, bone, shell or other nonmetallic shield |
| MAJOR SPHERESS | Divination, travelers |
| MINOR SPHERES | All, animal, elemental, healing, plant, time, wards, weather, sun |
| MAGICAL ITEMS | As druid |
| REQ. PROFS | Brewing, cobbling, cooking, fishing, or weaving (take two); animal lore |
| BONUS PROFS | Survival (pick type), weather sense, modern languages (pick one from: brownie, dryad, elvish, korred, nymph, pegasus, pixie, satyr, sprite, sythl, treant, unicorn) |

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

### Silvanite Spells

#### 4th Level

<table>
<thead>
<tr>
<th>Briartangle (Alteration)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sphere:</strong></td>
</tr>
<tr>
<td><strong>Range:</strong></td>
</tr>
<tr>
<td><strong>Components:</strong></td>
</tr>
<tr>
<td><strong>Duration:</strong></td>
</tr>
<tr>
<td><strong>Casting Time:</strong></td>
</tr>
<tr>
<td><strong>Area of Effect:</strong></td>
</tr>
<tr>
<td><strong>Saving Throw:</strong></td>
</tr>
</tbody>
</table>

**A briartangle spell causes living shrubbery or undergrowth of any type to be instantly changed to densely tangled briars of the thorniest sort, growing to 6 feet in height and increasing in horizontal volume to a radius of 10 feet plus 10 additional feet radius for every two levels of experience of the caster (thus, a 7th-level priest would cause a briartangle of 40-foot radius).**

Beings can force their way through the briartangle readily, but the briars snag and halt missiles, thrown objects, or flying creatures within their confines. All creatures trapped within a briartangle when it forms—or those that enter it thereafter—suffer 1d+2 points of piercing and scratching damage per round (or portion thereof) that they remain moving and in contact with the spell. Beings clad in banded, scale, or plate mail have all damage reduced to 1d3 points per round. This reduced damage also applies to creatures made of rock or with skin of comparable hardness, but creatures with lesser armor, such as chain, take full damage, even if a shield is carried. Beings who do not move at all after the first round take only the damage from the first round of contact. In all cases, a successful saving throw vs. spell results in half damage (round up).

Spellcasting requiring a somatic component is impossible within a briartangle. Cloth raiment and exposed cloth, paper, or velum items must save vs. acid once per round (or portion thereof) that they are within the briartangle’s confines and their user or owner is moving or they are bent and torn. This means that such items must be made at least one item saving throw for the initial round of contact. Magical items receive a +2 bonus to this saving throw. A briartangle vanishes instantly if the caster so wills, but otherwise exists until the spell expires or is dispelled. When the briartangle ends, the plants it grew from (the living material components) revert to their former state.

Fire destroys a briartangle in a round (regardless of the size of its area of effect), but creatures within it take 2d6 points of fire damage and receive no saving throw against this damage. The area where a briartangle was cast radiates a faint dweomer for 1d4+2 turns after the spell has expired, and this aftereffect can be used to confuse creatures who are following a pass without trace trail by detecting that spell’s dweomer.

In addition to living plants of any type, which are transformed into the briartangle, required material components are mistletoe, a thorn from any plant, and a bud, petal, or leaf from a briar (wild rose).

### Oakheart (Alteration, Necromancy)

<table>
<thead>
<tr>
<th>Oakheart</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sphere:</strong></td>
</tr>
<tr>
<td><strong>Range:</strong></td>
</tr>
<tr>
<td><strong>Components:</strong></td>
</tr>
<tr>
<td><strong>Duration:</strong></td>
</tr>
<tr>
<td><strong>Casting Time:</strong></td>
</tr>
<tr>
<td><strong>Area of Effect:</strong></td>
</tr>
<tr>
<td><strong>Saving Throw:</strong></td>
</tr>
</tbody>
</table>

**Casting this spell creates a link between the caster or a touched being and an oak tree. The oak tree can be any distance from the spell recipient when the spell is cast and during its duration, so long as the spell recipient remains in Faerûn.**

At any time after this spell is cast, crushing the material component causes the spell to activate. For the next three rounds, any damage done to the spell recipient does not harm him or her, but instead affects the distant oak tree. The tree magically becomes the target of all spells and the victim struck by all attacks. If the tree is dead before the spell is cast, the spell does not work, and the caster knows this, although the spell is lost. If the tree dies of the damage done to it during the oakheart spell, the linked being suffers a permanent loss of 3 hit points. The recipient of an oakheart spell does not regain hit points through rest until the tree is entirely healed because while it is injured, it receives the linked spell recipient’s naturally healed hit points. The spell recipient can be magically healed during this time, though. A being may be linked through oakheart to only one oak tree at a time and can only have one oakheart in effect at a time.
Smoke Ghost (Alteration)

**Sphere:** Elemental Fire  
**Range:** 10 yards/level  
**Components:** V, S, M  
**Duration:** 1 round/level  
**Casting Time:** 7  
**Area of Effect:** Creates 1 apparition  
**Saving Throw:** Special  

A priest can use this spell to affect smoke, drawing it into a wraithlike cowled form that flies or glides, drifting up to 150 feet per round in the direction the caster wishes. The smoke ghost is not a living creature or sentient force. It cannot wear clothing, carry things, or be made to speak. It is merely an apperception with one attack ability: It can envelop a being and suffocate it with thick, choking smoke and ash.  

A smoke ghost is a cloud of thick, billowing gray smoke. It is approximately 9 feet high by 2 feet in diameter. It is roughly man-shaped. It cannot achieve a greater stable volume, and its precise form is variable in accordance with the caster's wishes. A smoke ghost can rise into the air 10 feet per level of the caster or be made to sink to the ground, flowing along the earth like some sort of living blanket. It can seep and maneuver through cracks and crevices precisely as the caster wills. It can shift into a globe form or wall form in one-quarter of a round (15 seconds).

The smoke ghost attacks by attempting to envelop a creature. A saving throw vs. breath weapon must be made each round against the smoke ghost attack until the spell expires or the smoke ghost is moved to another target. If the saving throw is successful, the affected creature's attacks are at a -1 penalty, and 1 point of damage is inflicted upon the smoke ghost's victim at the end of the round. Affected creatures who make their saving throws are able to utter item command words, power words, or cast other spells that require only a single spoken word. Doing so wracks the affected creature with uncontrollable coughing fits for the following round, making them unable to take offensive action that round (but not affecting their saving throw).

The failure of this saving throw vs. breath weapon (either in the first round or a successive round) means the creature is enveloped. Enveloped victims are partially blinded; all their attacks are made at a -2 penalty. They also take 1 point of damage at the end of the round. Enveloped victims find spellcasting and even normal speech impossible, resulting in violent retching and coughing when these are tried. These penalties and this rate of damage continue until the third round of envelopment.

Beginning with the third round of envelopment, a creature must make a successful saving throw vs. death magic each round or be rendered unconscious through suffocation. Each following consecutive round of envelopment adds another -2 penalty to the roll (for a -2 penalty on the fourth round, -4 on the fifth, and so on).

Assuming she or he is not killed through the accrual of damage (hit points reduced to 0 or less, if that optional rule is in use), an unconscious character eventually recovers. One-quarter (25%) of the smoke damage is actual, the rest is temporary.

The caster must be able to see the smoke ghost to direct it, and controlling the apparition requires the caster's full attention. The caster can cast no other spells nor take any other offensive action while controlling the smoke ghost, although the caster may voluntarily release control of it. An undirected smoke ghost hangs motionless until the caster takes control again. It is dispelled, or the spell expires. A victim who was being assaulted by a smoke ghost which becomes undirected is considered to automatically find himself or herself in fresh air (if such is available) on the round that the ghost becomes undirected. If subsequently reactivated by the smoke ghost, the entire attack sequence must be restarted from its beginning. Pre-vicious damage caused by the smoke ghost is assumed to linger until about a turn after the ghost finally disappears. A ghost that reaches the caster's maximum range stops and remains in place until directed elsewhere. The caster can will the ghost to disappear into nothingness at any time, an action that takes the smoke ghost half a round (30 seconds).

It can be destroyed by a gust of wind, dispel magic, or strong natural winds. Any magics that affect vapors also affect it. It is not affected by weapons.

The caster creates the smoke ghost by means of a pinch of dust and some mistletoe that are cast into an existing fire or cloud of smoke of magical or natural origin.

Thorn Spray (Alteration)

**Sphere:** Plant  
**Range:** 10 yards  
**Components:** V, S, M  
**Duration:** 1 round  
**Casting Time:** 3  
**Saving Throw:** None  

By means of this spell, a priest can cause barbs, spikes, thorns, spines, or nonmetallic darts, either naturally growing or magically created (in other words, by use of a spike growth, wall of thorns, or briartangle spell), to spring with enough force to serve as missiles from his or her hand or from hedges or resting places within 10 yards of himself or herself. The thorns fly up to 120 yards within the round of casting and strike as many targets as the priest wishes within the limits of the number of thorns able to be animated. The priest may direct the thorns in any combination of any living or nonliving (a scroll, lantern, or wineskin) targets that he or she can see. The priest can animate a maximum of four thorns per experience level.

The thorns strike only if a successful attack roll is made for each target. The attack roll is made as though the thorns were directly wielded by the priest and at a +4 attack bonus in addition to any other applicable bonuses the priest might have; no range penalties apply. The thorns inflict 1 point of damage each. Sleep-venomated wooden darts are sometimes carried by priest (especially druids) who use this spell often.

The missiles of a thorn spray twist and turn in flight to follow moving targets and avoid obstructions, and are fast enough to catch most buds on the wing. Thornspray works underwater, but the priest has only normal attack rolls, and the range is reduced to 90 yards.

The material components for this spell are magical or natural barbs, spikes, thorns, spines, or nonmetallic darts that the priest animates.

5th Level

Fireward (Abjuration)

**Sphere:** Elemental Fire  
**Range:** 0  
**Components:** V, S, M  
**Duration:** 1 round/level  
**Casting Time:** 8  
**Area of Effect:** Sphere of 1 foot in diameter/level  
**Saving Throw:** None  

This spell temporarily renders a spherical area fireproof, instantly extinguishing all fires and preventing the ignition of future conflagrations for the spell's duration. Despite its name, this magic does not ward away flames, but rather drinks them in, destroying them. The sphere is centered on the caster but is stationary once created. The caster can move about, engage in other spellcasting activities, slumber, or even leave and reenter the sphere repeatedly without affecting it in any way.

Fireward is effective against red dragon breath, fire elementals (who cannot enter or be summoned into the sphere), natural fires of all sizes (including forest fires), and fiery magic. It prevents heat and vapor transfer between its protected area and the surroundings so that smoke cannot enter a fireward, a conflagration cannot roast its occupants, nor can a fire suck all the oxygen out of the ward to feed its own roaring flames.

The material components of this spell are a pinch of sand and a drop of water.

Mulch (Alteration, Necromancy)

**Sphere:** Plant, Necromantic  
**Range:** 5 feet/level  
**Components:** V, S  
**Duration:** 1 round  
**Casting Time:** 5  
**Area of Effect:** 10 cubic feet/level (90 cubic feet minimum)  
**Saving Throw:** Special  

This spell must be used with extreme care by priests of Silvanus for its reckless use could undo much of the growth and revitalization of sylvan lands that their gods stands for. It causes wood (such as a tree, shrub, door, or cottage wall) or once-living organic material (such as leather straps or rope) to rot away instantly. Carefully applied, this can make plate mail fall off a foe, free a bound captive, and so on. When used with less care, it can destroy clothing in a trace, cause weapons to fall off friendly warriors in all directions, and devastate gardens or stands of trees. The spell must affect a minimum of 90 cubic feet if the caster's level so allows; the spell's area of effect above this is increased at the caster's discretion, but limited by this or her experience level.
This spell instantly kills yellow musk creepers, violet fungi, and various harmful molds, but intelligent plant life receives a saving throw vs. spell at +5 to avoid death. Plant beings (such as shambling mounds and vegepygmies) successfully saving against a mulch spell suffer 5d4 points of damage instead.

Nonvegetable intelligent beings are affected by this spell in a curious way: Its touch causes much internal moisture to retreat from the skin and fat layers of the body to deeper body cavities for a short period. This does no damage and has no adverse effects save to cause an affected being’s voice to grow rough and quavery and to cause the being’s skin to become very wrinkled (because it hangs more loosely). This effect of the spell would temporarily ruin a good singing voice, and for 1d4+4 rounds, it tends to cause affected beings to appear very old. This side-effect of the spell has been used by priests to aid in disguise attempts, fake devastating diseases, or simulate magical aging.

**7th Level**

**Death Chariot**

*(Evocation, Conjuration/Summoning)*

**Sphere:** Elemental Fire

**Range:** 10 yards

**Components:** V, S, M

**Duration:** Special

**Casting Time:** 1 turn

**Area of Effect:** Special

**Saving Throw:** Special

When this spell is cast, a clap of thunder sounds and a billowing cloud of smoke erupts from around the caster or at a spot within 10 yards of him or her. Within this cloud appears a flaming chariot pulled by two fiery horses. The chariot moves at MV 24, Fl 48 (D) and can carry up to nine man-sized creatures. The caster need not be among them. The chariot feels uncomfortably hot to approach, and merely touching one of the horses inflicts 3d8 points of fire damage, but boarding or touching the chariot does no damage. Anyone in the chariot may control its path by verbal command, causing the flaming steeds to stop or go, walk, trot, run, or fly, turn left or right, or rise or descend.

The vehicle and steeds can be harmed by water or by magical weapons. (One quart of water causes 1 point of damage.) The steeds and chariot are AC 2 and can be dispelled by inflicting 30 points of damage upon each of them. The steeds and chariot can he forcibly returned to the Elemental Plane of Fire by the use of such spells as dispel magic and holy word. Fire and electricity harm neither the chariot nor the steeds, but cold-, ice-, and water-based magic cause them double damage. Attempts to charm, sleep, or hold the fiery steeds are always unsuccessful. Bringing an alchemy jug or a decanter of endless water into the death chariot causes the chariot to explode immediately for the effects given below.

A death chariot closely resembles a chariot of Sustarre, save that its enchantments are less stable and more temporary. The caster may set the spell to work one of two ways: Either the death chariot is preset to explode at any time from one round to the end of one turn after the spell is cast, or the caster may retain detonation control over the chariot by accosting it in person. This control does not preclude the caster from taking other actions or casting spells and does not mean that the caster has to verbally “steer” the death chariot himself or herself. Note that a priest could well deceive others into thinking the death chariot is a chariot of Sustarre by touching passengers before they enter the death chariot and accompanying them.

If the death chariot is preset to detonate, then at the designated moment it suddenly explodes in a gigantic ball of fire and vanishes along with its steeds. All in the chariot or within 30 feet take 10d4 points of fire damage. (A successful saving throw vs. spell halves damage.) Passengers suffer a further 2 points of blast shock as oxygen is consumed in the blast, and air rushes back in to fill the void caused by it. If the chariot vanishes in midair, they also take falling damage unless magical items or spells afford escape. Readily combustible materials such as cloth, wood, paper, and oil are consumed in the blast; flaming oil damage should be added to the damage total for any chariot passenger carrying oil on their person. All other items—including scrolls and spellbooks—gain an item saving throw vs. magical fire to survive the blast. If items suffer a fall from a midair death chariot blast, they must also make successful item saving throws vs. fall or be destroyed.

If the casting priest accompanies the chariot, she or he can cause the death chariot to explode by act of will, not verbal command. The caster could ball out before igniting the trap, ride the death chariot in safety for a short trip (for example, across a chasm or down from a cliff, tower, battlefield, etc.) and then leave it as a fiery trap, or even send the death chariot back at a pursuer enemy before causing it to explode. The maximum duration of a death chariot if it is not detonated is one round per level of the caster. If kept for its maximum duration, the death chariot fades away harmlessly.

The material components of the spell are a small piece of wood, bark, or a handful of wood shavings, two holly berries, and a fire source at least equal to a torch.

**Sune**

*(Firehair, Lady Firehair, the Lady of Love, the Princess of Passion)*

**Greater Power of Arborea, CG**

**Portfolio:** Beauty, love, passion

**Allies:** None

**Domain Name:** Olympus/Brightwater

**Superior:** None

**Allies:** Lliira, Selîne, Sharesh, Mîlît, Lathander

**Forms:** Talos, Aurîl, Umberlee, Malar, Talona, Tempus

**Symbol:**

The face of a beautiful, ivory-skinned human maiden with long, red tresses

**Wor. Align.:** LG, NG, CG, LN, N, CN

Sune (SUE-nee) Firehair is said to be the fairest of the powers. When she is represented, she is shown as the most beautiful woman in the Realms, with sweeping, radiant, red hair and incredible charms. The Suneite faith is a popular one in large metropoli-

**Lady Firehair.**

Sune herself is said to be benevolent and sometimes whimsical, alternating between deep passions and shallow flirtations. She has been romantically linked with many of the Faerûnian powers in the myths of the Realms, although she has never borne any love at all for the gods of fiery, Talona, or Tempus, since their functions posit the destruction of many beautiful things, both living and inanimate. Currently, she is rumored to have been rather smitten by the noble actions of Torm at Tantras during the Time of Troubles.

Sune is said to share the waters of the Evergold, a sacred pool, with the evergreen goddess Hanali Celanil, and a friendly but intense rivalry exists between the two over the innate superiority of elven versus human beauty. Sune abides and actively opposes any force or deity that causes the marring of living beauty.

**Sune’s Avatar (Mage 35, Cleric 30)**

Sune appears rarely to mortals. When she is seen, it is as a human female of unearthly beauty clad only in a diaphanous silken gown and her impossibly long, sweeping red hair, which often assumes the appearance of flames. While she always has red hair, her appearance changes from time to time. Sometimes her skin is golden and her eyes almond-shaped, at others she has skin of mahogany and eyes the color of darkest amber or honey, at still others she has reddish skin and prominent cheekbones, and at yet others her skin is ivory white and her eyes a sky blue or forest green. She can draw her spells from any school or sphere. All charm -type magic, charm sphere spells, and enchantment/charm spells that affect emotions, beguile, enthrall, command, persuade, or have similar effects to a charm person to any being cast by her are at quadruple strength and a -4 penalty to saving throws (provided the penalty is not already greater and saving throws are allowed).

**AC:** 4; **MV:** 15, **Fl:** 24; **HP:** 171; **THAC0:** 2, **#AT:** 1

**Dmg:** 1d10+1 (+1 Str)

**MR:** 85%; **SZ:** L (10 feet)

**STR:** 16, **DEX:** 21, **CON:** 20, **INT:** 19, **Wis:** 18, **CHA:** 25

**Spells:** P: 11/11/10/10/9/9/8, W: 8/8/8/8/8/8/8/7/7

**Saves:** PPDFM 2, **RSM:** 3, **PP:** 5, **BW:** 7, **Sp:** 4

**Special Att/Def:** The sight of Sune’s unclad form can slay if she so desires (saving throw vs. death magic at -4 or die). Sune can cause rapture in all beings within 90 feet of her who are able to see her (as the rapture below), only of double duration and having stun effects only on all those she wants it to unless such potentially stunned victims make a successful saving throw vs. paralysis at -6. It is almost impossible not to look at Sune once even a glimpse of her is caught. No mortal can resist getting a good look at such supreme beauty. No animal or giant animal analog will even attempt to harm Sune. No male being of any sort can lift a hand or thought to harm her once he sees her; it is simply impossible.
A common manifestation of Sune’s presence or favor is a gentle, phantom caress or kiss, usually accompanied by a soft crooning that only the goddess and those truly loyal to her can emit. This sound is performed endlessly in most temples of the goddess and is familiar to all faithful worshipers of the Lady of Love. Conversely, Sune can manifest as an unseen surge of excitement in the air that makes all beings in a locale happier, more energetic, and forcibly attuned to the sensual—that is, made acutely aware of the smells, tastes, and feel of their surroundings. Sune also shows her favor through the appearance or presence of fire doves, flame poppies, rubies, roses or rose petals (especially deep red ones), chestnut horses, satyrs, sylphs, nymphs, and dryads.

An Individual (especially a member of Sune’s clergy) enjoying Sune’s special favor at the moment, or who has been charged with a task or the role of Sune’s champion, often glows with a red, pink, and white scintillating aura signifying the favor of the goddess. When such an aura fades away, it bestows the effects of a heal spell on its wearer. This aura is the gift of the goddess; to ask her for it would anger her and outrage any Sunite clergy who heard of the request.

Those priests who have earned a great boon from Sune by completing some great task in her name may be gifted with a draft of Evergold that raises the Charisma of the priest who consumes it by 2d4 points for one day and acts as a philter of love upon anyone who sees the drinker for one turn after the draft is quaffed. Only priests of Sune may benefit from this draft to others—otherwise it is poison. Charisma may reach godly levels in this fashion. Charming effects wear off and followers and henchmen gained at high Charisma drift away after the draft wears off at the end of the day, but initial reactions and any enmoming effects remain.

The Church
CLERGY: Clerics, specialty priests, mystics
CLERGY’S ALIGN.: LG, NG, CG, LN, N, CN
TURN UNDEAD: C: Yes, SP: Yes, Mys: No
CMND. UNDEAD: C: No, SP: No, Mys: No
All clerics, specialty priests, and mystics of Sune receive religion (Faerûnian) as a bonus nonweapon proficiency.

Comely male and female humans, elves, and half-elves serve the Lady of Love. Female clergy outnumber male clergy eight to one, but the men are all the more highly valued for their relative rarity. All clergy must possess an alluring or pleasing manner in addition to natural beauty, for high Charisma is essential for Sunite clergy. Ugly, physically imperfect, or marred beings are disdained or pitied by devout Sunites, and an acquired imperfection that cannot be masked or healed by spells or other means of shapeshifting spells the end of a Sunite priest’s career. Other faiths tend to regard Sunites as flighty, vain, and rather superficial, but basically harmless. Sunites have an intense rivalry with the followers of the elven goddess Hanali Celanil.

The Sunite church’s organization is loose and informal, and its leadership changes regularly with the whims of its clergy. The most charismatic Sunite clergy are the high priests and priestesses. Little is thought of a priest dropping everything and going bounding off into the wild, particularly if the goal is some beautiful object or some beautiful individual, and such behavior creates little scandal in the church.

Sunite temples are either stunningly beautiful edifices of fantastic design or classically elegant structures strategically enhanced by sculptured landscaping. Many Sunite temples sport formal gardens with gorgeous flower beds, trellises and bowers of well-trained vines, and carefully pruned trees and topiaries. Fine sculptures and sumptuous fountains that play with soft, magical lighting provide focal points in most Sunite temple gardens.

Dogma: Beauty is more than skin deep, say the Sunites; it issues from the core of one’s being and shows one’s fair (or foul) face to the world. The followers of Sune are believers in romance, true love winning over all, and following one’s heart to one’s true destination. Fatal matches, impossible loves, and ugly ducklings becoming swans are all part of the teaching of Sune.

Novice Sunites receive the following charge: “Love none more than yourself save Sune, and lose yourself in love of the Lady Firehair. Perform a loving act every day, and seek to awaken love in someone new each day. Respond to love at least once in a day.”

Encourage beauty wherever you find it. Acquire beautiful items of all sorts, and encourage, sponsor, and protect the artists who produce such things whenever and wherever you find them.

Keep your own body as comely as possible and as attractively displayed as situations warrant. Let hairstyle and clothing best suit your personal appearance, striving to stir and delight others who look upon you. Moreover, hide not away, but always seek to present yourself to those around you in a pleasing variety of garbs and activities so as to move them with love and desire.

“Love those that respond to your beauty and all beauty, and let warm friendship and admiration flower where love cannot or dare not.”

Day-to-Day Activities: Sunites are aesthetes and hedonists, who actively seek out pleasure and beauty in all things. The pursuit of aesthetic enjoyment is their life.

Sunite clergy buy beautiful items of art, sculpture, and handwork whenever they find it, sponsoring good artists where necessary and overpaying for such items so as to drive prices up, create more demand, and so increase the supply of things of beauty. This is to be done as often as funds afford and subterfuge permits, and in disguise if need be.

Whenever Sunite clergy must perform dirty tasks, the use of disguise is encouraged to protect the body as well as to conceal identity. The devout priest always hires or supports adventurers and others to destroy beings who vandalize beautiful creations.

All clergy of Sune also strive to create beauty in a personal way, preferably as a creator of statuette fine art (blown-glass ornaments, paintings, or tapestries are all fashionable), but as a dancer if one fails at all else. When one of them gains expertise in crafting things of beauty, she or he is obliged to pass on such learning by training others and turning away no one who shows genuine promise. Any moneys made through such training should be given to the church for further the growth of beauty and love everywhere.

As the lonely are in most need of such things (and the most likely to join in love of the Lady Firehair), they should be sought out by diligent clergy for friendship. Everyone, no matter how homely or dissolute in faith from the path of the Lady, should be assisted by gifts of clothing, hair styling, cosmetics, and lessons in deportment, dancing, and manners to so as to make themselves as beautiful as possible.

Holy Days/Important Ceremonies: Greengrass is celebrated by Sunites with a great deal of outdoor frolicking, and Midsummer Night with night-long flirtatious chases through forests and parks, but local priesthoods can set the tunes of other celebrations to their own pleasure, as long as at least one Grand Revel beholds each month and at least one Feast of Love is celebrated in every tenday.

A Grand Revel is a dusk-to-dawn party to which outsiders are invited, dancing and minstrelsy dominate, and those of the faith seek to attract converts with fun and the exhibition of a few of a temple’s or shrine’s beautiful art objects or magical treasures. A Feast of Love is a more intimate, quiet affair, open only to the faithful, who lie on couches and indulge in the gentle sipping of liqueurs and nibbling at subtly flavored bitelets (as savoyors hões oures are called in the Realms) and sweet pastries while lone dancers perform. These dances are interspersed with readings of romantic verse and prose and layers of love sung by skilled minstrels. Such rituals always break up into private gatherings, though bards are always on hand to relate tales of courtly love or mysteries of Faerûn for those who do not feel like socializing more privately.

Sunites also offer personal prayers to Sune, always while dressed in beautiful ritual garments, standing in a pool or bath, and looking into a mirror lit only by natural light or candles. Those seeking guidance in life, entry into the faith, or atonement indulge in an all-night Candle Vigil. Sune sends guidance to them by visions visible in the mirror-often by altering the reflection of the worshipper in some way.

Major Centers of Worship: One Sunite holy house has recently outstripped the beautiful House of Firehair in Daerlun and the sacred parks in Everlund and Neverwinter to become preeminent in the worship of Sune: the Temple of Beauty in Waterdeep. This rich and important sacred site is a recently rebuilt house of graceful grandeur whose slender towers taper with exquisite smoothness as they reach up into the sky. Around these towers soft-hued driftglobes float, and their wandering light also illuminates the interior chambers of the temple. The temple is said to house chambers of great luxury where beautiful people gather from far across Faerûn. It serves as a safe neutral ground for Waterdhavian nobles of hostile houses to meet and pursue romance together. The Temple of Beauty is also a favorite destination for tourists of all sorts, but non-Sunites must make handsome and expensive offerings to the goddess to be allowed entry.

Affiliated Orders: The Church of Sune sponsors an endless slew of honorary orders that seem to change with every new priestess or priest to rise to the head of a local temple. These titular orders convey honors for excellence in various artistic pursuits.
The church also has a small affiliated knightly order of fighters, paladins, and bards who serve to guard temples and holy sites along with the clergy and who sometimes pursue quests or do good works in Sune’s name to promote her faith. (The gallant kit from The Complete Bard’s Handbook is especially appropriate for these bards if the DM wishes to allow it.) To become one of the Sisters and Brothers of the Ruby Rose, a candidate stands vigil in a church of Sune all night. If the Lady Firehair appears to the candidate in a vision during the night or somehow shows her favor, the candidate is admitted to the order. Members in this order are given to writing essays and songs of courtly love when not engaged in vital business, and often adopt a beautiful individual to adore from afar whether that individual would be flattered by such attentions or not.

**Priestly Vestments:** Sunites are not bashful about their bodies. The standard ceremonial garb of Sunite priests is monastic robes for men and habits for women, both cut to show off the figure of the wearer and dyed a deep crimson. Hair is normally worn long and allowed to fall free during rituals. At other times, priestesses wear attractive wimples with v-shaped crown pieces, and priests bind their tresses back with crimson scarves. While red hair is considered touched by the goddess, all shades of hair and skin are welcome, provided they are unmarred and lovely. Aside from her face, other, less-common symbols of Sune ate a winking eye (often seen as an animated illusion on the doors of Sunite temples) or a pair of golden parted female lips with the tip of a vivid ruby-red tongue just visible between them, slyly touching the upper lip.

**Adventuring Garb:** At light-hearted social functions, members of the clergy often wear the lips of the goddess painted on a shoulder or their midriffs. At such times, they don garments cut away to display the badge of the goddess. When fighting or adventuring, clerics of Sune prefer as much protection (magical and otherwise) as they can afford. It is not that they are cowards, but they want desperately to avoid scars or even the need for magical healing. Sunite clergy often wear oversized, ornate, heavily padded full body armor (such as plate mail or plate armor, or even scale mail or chain mail with full coifs, helmets, and shields) designed to afford the body maximum protection against visible marring. Often such armor is fluted, polished mirror-bright, or otherwise adorned so as to be pleasing to the eye as possible.

**Specialty Priests (Heartwarders)**

**Requirements:** Wisdom 12, Charisma 16

**Prime Req.:** Wisdom, Charisma

**Alignment:** CG

**Weapons:** All bludgeoning weapons (wholly Type B) and darts

**Armor:** Any

**Major Sphere:** All, astral, charm, creation, divination, guardian, healing, protection, sun, time, thought

**Minor Spheres:** Combat, elemental, necromantic, summoning

**Magical Items:** Same as clerics

**Req. Prof.:** Artistic ability, singing, or dancing (pick one)

**Bonus Prof.:** Etiquette

Elves and half-elves may become heartwarders, though they invite the wrath of Hanali Celanil, the goddess of elven beauty.

- Heartwarders may attempt to charm (as the 1st-level wizard spell charm person) individuals of the same race and opposite sex. Heartwarders may attempt this charm once per day, but if it fails (victims are allowed a saving throw vs. spell) they cannot use this ability again until they have made proper offerings and meditations at an established shrine or temple. The victim has a -1 penalty to the saving throw for every point of Charisma the heartwarder has above 16 (-1 at 17, -2 at 18).
- At 3rd level, heartwarders are able to cast love bite (as the 2nd-level priest spell) once a day.
- At 5th level, heartwarders are able to cast rapture (as the 3rd-level priest spell) or charm person (as the 1st-level wizard spell) once a day.
- At 7th level, heartwarders are able to cast flame strike (as the 5th-level priest spell) once a day.
- At 9th level, heartwarders gain a permanent +1 to their Charisma.
- At 9th level, heartwarders are able to cast emotion (as the 4th-level wizard spell) once a day.
- At 12th level, heartwarders may arouse feelings of love (as the enamoring effect of a philter of love) in any intelligent being and cast mass charm (as the 8th-level wizard spell) once a tenday.
- Should the Charisma ability score of heartwarder drop below 16, then she or he is cast out of the faith until the loss in ability score is recovered. The prejudice within the church hierarchy against those who are marred or plain is very strong.

**Sunite Spells**

### 2nd Level

**Love Bite** (Alteration)

**Sphere:** Combat

**Range:** 10 yards/level

**Components:** V, S

**Duration:** Special

**Casting Time:** 5

**Area of Effect:** Special

**Saving Throw:** None

This spell delivers a kiss made by the caster on the empty air unerringly to a chosen creature who is visible and within range. The kiss can be a simple signal (the brush of phantom lips), an actual bite that does 1 point of damage (but cannot target a specifically vulnerable spot), or the means of unerringly delivering another single harmful or beneficial spell cast within the three rounds immediately preceding the casting of love bite that requires a touch to deliver.

### 3rd Level

**Rapture** (Enchantment/Charm)

**Sphere:** Charm

**Range:** 1 yard/level

**Components:** V, S

**Duration:** 1 round/level

**Casting Time:** 6

**Area of Effect:** 1 creature

**Saving Throw:** Special

This spell confers a state of bliss upon its recipient, temporarily raising his or her morale to 20 and banishing all feelings of pain, nausea, or weariness, though it actually heals and changes nothing except the recipient’s state of mind (and thus spell effects based on sudden negative sensory perceptions, such as the incapacitation caused by a stinking cloud). So far as any injuries permit, the recipient acts happy, refreshed, rested, high-spirited, and unhurt. While the recipient is enwrapped, lures designed to prey upon his or her libido are ignored (such as the song of sirens). Enwrapped recipients are not affected by hypnosis or any attempts (magical or psionic) to control or influence their minds (for example, charm person spells).

The enwrapped state can be a mixed blessing. Whenever a being is affected by a rapture spell, it must succeed at a saving throw vs. paralysis or be so strongly affected as to be stunned for the spell duration. Stunned beings tremble, drop any held items or weapons, and can take no voluntary or deliberate actions until the spell wears off. Rapture affects only intelligent mammals. Priests of Sune may cast rapture on themselves; they receive a +4 bonus to their saving throws to avoid being stunned.

### 4th Level

**Veil of Djalice** (Illusion/Phantasm)

**Sphere:** Charm

**Range:** 0

**Components:** V, S

**Duration:** 6 rounds

**Casting Time:** 7

**Area of Effect:** One being

**Saving Throw:** None

Named for the famous long-ago priestess who devised it, this spell is sometimes called the “glamour glamer” because it temporarily augments the beauty of the caster or a touched being to unearthly heights. The spell also affects the recipient’s voice and grace, boosting effective Charisma to 20 in all situations involving personal allure. Beings of the same race and opposite gender of the spell recipient who are not deaf and blind are helplessly smitten by the affected being and eagerly leap to serve his or her smallest whim.

### 6th Level

**Merge with Nature** (Alteration, Necromancy)

**Sphere:** Charm, Necromantic, Plant

**Range:** 0

**Components:** V, S, M

**Duration:** Permanent

**Casting Time:** 1 hour

**Area of Effect:** Caster

**Saving Throw:** Special

This spell allows a female priest of Sune to avoid old age and death by transforming into a dryad, a being with a life expectancy and strength of constitution and health far beyond mortal range. This spell is used only by
Talona
(Lady of Poison, Mistress of Disease, She of the Deadly Kiss, Mother of All Plagues)

**Lesser Power of Carceri, CE**

**PORTFOLIO:** Disease, poison

**ALLIASES:** Kiputytto

**DOMAIN NAME:** Cathrys/Palace of Poison Tears

**SUPERIOR:** None (formerly Bhaal)

**ALLIES:** Bane (now dead), Bhaal, Shar

**FOES:** Chauntea, Loviatar, Mieliikkii, Silvanus, Sune, Lliira, Kelemvor, Tyr, Shiallia

**SYMBOL:** Three golden amber teardrops on a purple equilateral triangle with point upward

**WOR. ALIGN.:** LN, N, CN, LE, NE, CE

Talona (Tah-LOW-nah), one of the Dark Gods, is often depicted as a withered old crone with a scarred, tattooed face in religious texts. Where she walks, misfortune and death follow. She is an odd deity. Sages have described her as having the personification of a petulant, greedy child trapped in the body of a once-beautiful woman now scarred by horrific disease and ravaged by age; She is alternately diabolical and cute; She demands attention at any cost like a small child and aloof like a wounded paramour who has been discarded by her love.

Talona’s power slowly wanes after each great plague in Faerún. When she feels vulnerable in her position, she unleashes another wave of misery and disease-brought death and receives a torrent of prayers entreating her to save the inhabitants of Faerún from her withering touch. Her power then waxes again in an endless cycle of indifference, devastation, and appeasement. In particular, Talona’s power was ascendant during the destruction of Asram (after the erection of the Standing Stone), in the Year of the Clinging Death (75 DR), during the Rotting War (902 DR), in the Year of the Scourge (1150 DR), in the Year of the Empty Goblet and the Year of Beckoning Death (1252-1253 DR), and during the Great Plague of the Inner Sea (1317-1323 DR).

Some old texts of Talona refer to her as Kiputytto, but this is actually the name of a rival demigod who challenged Talona’s portfolio and lost. The battle between the two goddesses destroyed the Netherese survivor state of Asram in its wake. When Kiputytto attacked Talona, Talona plagued the ill-fated Asram in order to obtain the devotional power generated from the worship of its citizens, who hoped to appease Talona and lessen the effects of the disease. Kiputytto responded in kind in the same location, provoking a devastating series of increasingly virulent plagues (perhaps even magical in nature) that overloaded the curative resources of Asram’s various priesthoods and wiped out the entire population in less than a month. Even most of those who escaped the scourged area died soon after of disease. Shortly afterward, Talona won this devastating defeat contest and murdered Kiputytto.

Representations of Talona’s symbol dated to before her battle with Kiputytto show it depicted as a flesh-colored equilateral triangle with point upward containing three teardrops arranged in a triangle with the uppermost black, the lower left purple, and the lower right green. Why the coloration was changed after her triumph over Kiputytto is one of the inner mysteries of the church not revealed to outsiders.

While he lived, Talona served Bhaal along with Loviatar, though Loviatar and Talona are fierce rivals. Loviatar loves to torment and tease Talona over her ugly appearance, her scanty number of followers, her cowardly ineffectual attacks, and her puny portfolio (in Loviatar’s words). Needless to say, Talona openly delights in any setbacks Loviatar experiences, and sometimes even aids good adventurers if she thinks they will damage Loviatar’s reputation. Talona has recently cultivated an alliance with Shar.

**Talona’s Avatar** (Mystic 28, Mage 26, Thief 20)

Talona appears as a tall, gaunt human female with long, unkempt hair and elongated, reaching fingers. She looks like a formerly voluptuous woman whose frame and charms have been wracked by hard years, horrific disease, and starvation. The Lady of Poison can cast spells from any school or sphere, but prefers spells that attack the body internally, most of which are typically from the school of necromancy and the necromantic and healing spheres. (If the optional wizard classes presented in Player’s Option: Skills & Powers are employed, Talona should be treated as a 26th-level specialist in the school of alchemy in addition to being a standard mage, with all the corresponding powers of a specialist in that school and access to all the spells of the school of alchemy.)

Talona usually appears at festivals when her followers need her most, but she should have no taste for violence. If someone attacks her clergy members while she is present, she empowers a few of them with her touch, bestows full spells to all of her worshippers who can use them, and disappears, leaving them to fend for themselves. (During all of this, she ignores attackers, letting her full harmful powers work on any of them foolish enough to strike her.)

**Special Att/Def:** Talona’s dancing movements are said to be alluring, and her lips welcoming and gentle— but unless she wills it otherwise, anything nonmagical that touches her rots away, from monsters’ claws to broad swords, collapsing and crumbling away within three rounds of initial contact. Unless a weapon or armor is used to make contact (whereupon it is destroyed unless it is an artifact), living creatures lose the limb they touched Talona with and suffer 1d12+10 points of damage. They must also make a successful saving throw vs. poison or they contract a wasting disease that inflicts 2d8 points of damage a turn later and then 1d12 points of damage at the end of every turn thereafter until the disease is removed by cure disease, remove curse, heal, limited wish, or more powerful magics or they die. Disease lost due to this disease is not curable by any means until the disease is disposed of.

Talona’s touch can heal a creature of all hurts including restoring lost limbs, removing lycanthropy, and breaking goa spells or curses, but she prefers to kiss and embrace her clergy members and so send fatal diseases raging through their bodies. She then forces an antidote from her saliva through their veins by another kiss when they are on the brink of death. This causes initial burning pain followed by a rapturous ecstasy and is an experience of which most Talontar dream, particularly if they have felt it before. (When priestly writings enthuse with wild joy over Talona’s Touch, this is what they are referring to.) This purging cleanses the body of all weaknesses and imperfections, and for a tenday after experiencing Talona’s Touch, a Talontar automatically succeeds at all ability checks, receives a +4 bonus to attack rolls, does maximum possible damage with all physical attacks, and casts all spells for maximum possible duration, area of effect, potency, and damage.

**Other Manifestations**

Talona may manifest as a flickering brown-and-yellow radiance above a place of disease or death (such as a battlefield). Her shape and movements resemble a dancing flame able to teleport itself for short distances. She is unable to speak in this form, but may write by burning letters in wood or other organic substances or scribing them in sand, ashes, dust, or other loose material. In this form, she can touch bestow spells, enact her Touch (see above), and communicate mind-to-mind employing mental visions with any creature. (In practice, only Talontar are favored by such
communications). She also sends chasme (tanar’ri), gulghuthras (otyughs, neo-otyughs, and gulghuthydras), imps and quasits, ironmaws, rats (pack of giant and normal-sized rodents), sewermogs, shadowdrakes, spiders (gargantuan, hairless, and watchful), terrens, and vorns to inflict her wrath, show her approval, or aid her faithful. Her presence is sometimes indicated by the sudden appearance and rapid growth of a black lily or a poisonous herb or fungus. The talontar believe the discovery of a solitary piece of amber or jasper indicates the Lady of Poison’s favor, but if such a gem shatters when touched, the victim will soon die of disease (if amber is found) or poison (if jasper is happened upon).

The Church

CLERGY: Clerics, specialty priests, mystics
CLERGY’S ALIGN.: LE, NE, CE
TURNS UNDEAD: C: No, SP: No, MYN: No
CMBND. UNDEAD: C: Yes, SP: No, MYS: No
All clerics, specialty priests, and mystics of Talona receive religion (Faerûnian) as a bonus nonweapon proficiency.

Talona, like most chaotic evil gods, is more feared than worshiped and is propitiated to avoid her attentions, not to draw them. The church of Talona operates underground, as can be expected of a faith that promotes death and disease. It is strongest in those regions where plagues are rampant, and the faithful of Talona are often accused of creating such situations. Many wealthier and more influential members of the Lady of Disease for additional weapons of disease to use against the hated humans.

Those who actively worship Talona tend to gather in secret in the catacombs beneath cities or in wilderness ruins. Underground temples are often built above reeking, overflowing sewers or in humid grottos overgrown with fungi and mold. Wilderness shrines are typically located in stagnant swamps and marshes rife with disease-laden mosquitoes and rich with the sickly sweet stench of decay. Twisted gargoyles carved to resemble mortals wracked with various diseases or poisons are positioned prominently throughout such structures.

The Lady of Poisons attracts the cruel to her service; her priests tend to be self-sufficient, capable—and sadistic. Priests of Talona are known as Talontar, and members of the faith as a whole (taity and clergy) are called Talonites. Talontar are partial to ritual facial tattoos and scarification over their whole bodies. Talonte priests of 2nd level or less are considered probationary initiates. Only upon reaching 3rd level are they formally inducted into the priesthood. Specialty priests of Talona, known as malagents, wield poisoned daggers and serve as the adventuring and internal policing arm of the faith. They make up about 45% of Talona’s clergy members and are slowly ascending to dominance of the faith, with clerics (40%) and mystics (15%) comprising the remainder of the priesthood. Specialty priests are addressed as “Most Fatal Horror” and are sometimes—not to their faces—known as “Fatails” to other Talonites. Other priests of the Lady of Poisons are addressed as “Most Debilitating Holiness,” though senior clergy usually call their juniors “Young Venom,” regardless of their relative ages.

Dogma: Talona’s ethos stresses that life and death are in balance, but that death is the more powerful and should be paid proper homage and respect. Life and death are balanced only because birthing and generation are so plentiful. Death is the true power, and the lesson that waits for all. If it falls to the followers of Talona to drive home the point with the tip of a dagger, so be it. Talona’s faithful are taught that if they respect death and the many ways the powers can deal it, that knowledge will allow them to live longer. If people think themselves invincible thanks to wealth or a swift sword arm or strong spells, the great equalizer of disease, Talona’s breath, will teach them respect and humility.

Initiates to the faith are charged as follows: “Let pain be as pleasure to the faithful of Talona. She works upon you from within, and in weakness and wasting is her strength. She is forever and always with you, whomever you or the rest of the world believes in or serves. Let all living things learn respect from Talona and pay homage to her in goods and in fervent worship, and her dedicated priests will intercede for them so that Talona will not claim them—this time. Go and work in Talona’s name and let your doings be subtle or spectacular, but make them known as the will of the Mother of All Plagues.”

Day-to-Day Activities: Aside from selling poisons, antidotes, and medicines, the Talontar travel Faerûn as quietly as possible, constantly seeking out new diseases and afflictions and spreading rumors so to augment the reputation of Talona. What seems to motivate Talontar in their day-to-day behavior is a quest for respect: respect that is due Talona for her potentially devastating abilities and due them as her representatives in Faerûn. Throughout their careers, Talona’s priests work with magic and inoculations to build their personal immunities to various poisons and diseases. Thus protected, they treat the diseased, take employment as food tasters for paranoid rulers, wealthy merchants, and nobles, and burn those who have died from diseases. Whenever a realm or city-state casts out or punishes any Talontar, for any reason, priests of Talona work to cause a plague in that place to exact “Talona’s price” for such insults. Rumors have circulated that certain unscrupulous Talontar have occasionally chosen wealthy folk as targets for disease so that wealth and properties can be seized by the church upon the death of these wealthy owners—with the threat of contracting disease keeping rightful heirs and claimants at bay.

Holy Days/Important Ceremonies: The church of Talona observes thrice-daily prayers to the goddess (morning, highsun, and evening, though the timing of such rituals need not be precise), and daemurs (holy festivals) every 12 days. Festivals are events open to nondevotees, where such visitors are encouraged to pray and give offerings to Talona to share themselves or loved ones from death, disease, wasting diseases, and the like. At such day-long celebrations, priests of Talona are always careful to show lepers and other victims of disfiguring diseases being cured by priestly magic before everyone and also to demonstrate their immunity to contracting disease by touching disease-carrying or filthy objects to the still-blooming viral wounds of Talona’s devout. (A fragment of the Lady’s Night (a ceremony). A long symphony of rolling drums, deep-voiced chanting, and glaur, shawn, and zulkoon music proclaims the power and veneration of Talona throughout the day, and minor priests busily sell poisons (for eliminating vermin, of course), antidotes, and medicines throughout the day, assisted by senior clergy who diagnose conditions (usually with great accuracy) and prescribe treatments in return for stiff fees (typically 50 or 100 gp per examination).

Annually at the daemurs falling closet to Highervestide, initiates of the faith are formally inducted into the priesthood. This ascension is marked by horrifying private ceremonies involving ritual scarring and sacred tattoos. Exceptionally unappealing individuals (Charisma 3 or 4) who undergo the ascension ceremony find their personal Charisma raised by the ceremony due to the respect engendered in those viewing them by the fact that they survived the experience causing such scars (Charisma goes up to 5). The amount of scarring is so severe for specialty priests of the faith that their Charisma drops to a maximum of 11 if it was higher before the ceremony, though the same benefit for a dismally low Charisma is accrued.

Major Centers of Worship: The House of Night’s Embrace, a fortified temple-palace in Tashlutha ruled by Lady Doom Thalaer Indeith, is the most prominent site of Talona’s worship. The House is defended by an army of black-masked guards assisted by gargoyles and golems. In its secretive depths the battle-tested Priestesses of the Lady’s Night make poisons, potions that spread disease by touch or introduction into beverages, and antidotes to both (which they sell at very high prices). Agents of the Night’s Embrace maintain a busy touring schedule of wealth and nobility, of fine wines and perfumes, and their true calling is an open secret Many of the priestesses employed in this duty dabble in local politics (and love lives) for their own entertainment, secure in the knowledge that fear of poisoning will keep them safe from the daggers that claim most intruders into such affairs.

Affiliated Orders: Talona is not served by any military or knighthood orders, but she is served by several secret cabals of rogues and other vermin. The Plague Rats are an elite organization of thieves, assassins, and warriors active throughout the Western Heartlands and the North. Their secret base is believed to be located in the depths of the Rat Hills and to have connections to Undermountain. It was apparently unaffected by the great PLAGURATION in the Year of the Shield (1367 DR).

The Plague-mother’s Children is a guild of thugs active throughout Chondath and the Vilhon Reach. Formerly composed of crusaders dedicated to the extension of the Rotting War as the ultimate test of Talona’s favor, it has degenerated in recent years into an informal brotherhood of warriors and thieves who run extortion rackets throughout the region and threaten Talona’s wrath if they are not given their money due. (Crusaders are no longer included among the faithful of the Mistress of Disease.)

During the Time of Troubles, Talona appeared to an evil human wizard named Aballister and bade him to found a trifold order of wizards, priests, and warriors. Castle Trinity, a castle-in-mountain’s clothing, was built into a rocky spur on the northeastern edge of the Snowflake Mountains. Talona gave the wizard an unholy recipe, the Chaos Curse (named Pain Quairo).
**Minority — the Most Fatal Horror**, with which he could destroy the agents of good in the region. Accessed by a dozen rocky tunnels, the stronghold was eventually collapsed and ruined through the work of Cadderly, a priest of Deneir based in the nearby Edificent Library, and his friends. They succeeded after countless battles in the Library, the Snowflake Mountains, the nearby Shilkuma Forest, and in the town ofurradoon. Remnants of the triumvirate of Talaon may yet survive in secretive fellowship.

**Priestly Vestments:** All priests of Talaon wear gray and green robes with ragged sleeves. These are washed but never repaired and in time become faded rags. Out of pride, most priests continue to wear their old, worn-out vestments until they are nearly naked. Old and high-ranking priests tend to have ritual scars and tattoos all over their bodies, and some even sport many body-piercings so that their torsos are studded with small rings linked with fine chains. Female clergy and laity alike often wear ear-rings and elbow-dangles of black metal wrought in the shape of talons.

**Adventuring Garb:** If embarking on a possibly dangerous adventure or preparing to go into battle, Talontar favor black-and-purple armor adorned with spurs, horns, and spikes. They wear any armor in a pinch and prefer to wear as much armor as possible. Only specialty priests of Talaon carry the special ceremonial poison daggers of the faith. They have no compunction against using them in combat. A nonbeliever caught with such an item attracts the unwanted attentions of Talaon to his or her health as well as her church’s wrath.

**Specialty Priests (Malagents)**

**Requirements:** Wisdom 14, Constitution 14
**Prime Req.:** Wisdom, Constitution
**Alignment:** CE
**Weapons:** All bludgeoning (wholly Type B) weapons plus a ceremonial dagger with poison grooves and the symbol of Talaon engraved or otherwise worked into the handle
**Armor:** Any
**Major Spheres:** Astral, chaos, combat, divination, guardian, healing, necromantic, summoning
**Minor Spheres:** All, charm, protection
**Magical Items:** Same as clerics
**Req. Prof.:** None
**Bonus Prof.:** Herbalism, ceremonial dagger

- Malagents gain a +4 bonus to all saving throws vs. poison.
- Malagents are immune to nonmagical diseases and receive Constitution ability checks against acquiring magical diseases. These checks are made at a +4 bonus. When the chance of acquiring a magical disease is expressed as a percentage, that chance is halved (round down) for malagents.
- Malagents gain a normal saving throw against poison from things that would normally not allow a saving throw.
- Malagents gain a +4 bonus to hermetic proficiency checks when brewing poisons.
- At 3rd level, malagents can identify pure poisons by smell.
- At 5th level, malagents can identify poisons in drinks by taking a tiny sip. This sip has no effect on them.
- At 7th level, malagents may identify poisons in food by taking a tiny bite. Again, this bite is too small to affect the malagent.
- At 7th level, malagents are able to use a poison touch (as the 2nd-level priest spell) or spread contagion (as the 4th-level wizard spell) once per day by touch.
- At 10th level, malagents can cast cause disease (as the reverse form of the 3rd-level priest spell cause disease) once per day by touch. The debilitating form of this disease is called the green rot and is typified by a luminous, greenish decay on exposed skin. The fatal form of this disease is the scaly death, in which the bones weaken and the flesh peels back until the major systems of the body fail.
- At 13th level, malagents can exhalate a cloud of pestilence (as the 4th-level priest spell) or a stinking cloud (as the 2nd-level wizard spell) once per day.
- If a malagent has a Charisma of 12 or greater, other Talontar will insist on the use of so many tattoos or so much self-mutilation as to lower that Charisma to less than 12 when the malagent is initiated into the faith at 3rd level. This may not be voluntary on the malagent’s part, so good-looking malagents have been warned. Individuals with Charisma scores of 3 or 4 who undergo the initiation ceremony at 3rd level find their personal Charisma raised by the ceremony due to the respect for their survival engendered in those viewing their scars, and their Charisma goes up to 5.

**Talonite Spells**

### 2nd Level

**Poison Touch** (Alteration, Necromancy)
**Sphere:** Combat, Necromantic
**Range:** 0
**Components:** V, S
**Duration:** Special
**Casting Time:** 5
**Area of Effect:** One creature
**Saving Throw:** Special

This spell creates a flickering brown radiance around the caster’s hand or another chosen limb. Within 5 rounds of casting poison touch, the priest must touch a chosen victim, or the magic fades and is wasted. A successful attack roll is required to touch a victim. If such a touch is made to any part of the victim (armor or clothing may be touched, as bare flesh contact is not required), the brown light flashes once and is gone, and the victim must make a saving throw vs. spell.

If the saving throw succeeds, the victim takes 1 point of damage and the corrosive magic eats a hole in any armor or garment worn and causes a disfiguring eruption of the skin beneath the touched area into raw welts, and then the spell ends. This wound inflicts a temporary loss of 2 points ofCharisma upon the victim, but the wound vanishes and the ability score points are regained through normal healing rest or the use of curative magic (such as cure light wounds).

If the saving throw fails, the victim suffers 6 points of damage and is slowed (as the spell) instantly until the end of the following round. On this second round, the victim must make another saving throw. If it succeeds, the victim suffers 1 point of damage, is corroded as discussed above, and the spell ends. If this second saving throw fails, the victim suffers 3d6 points of additional damage and must make a Constitution ability check and a Strength ability check. If both succeed, the spell ends without further effect. If one fails, the victim falls unconscious and takes an additional 1d8 points of damage but can be roused on the following round or later if still alive. If both checks fail, the victim takes an additional 1d10 points of damage, falls into a coma instantly, and cannot be roused by any known means for 1d12+2 rounds.

Once a poison touch is delivered, the casting priest is free to take any other desired actions.

### 4th Level

**Cloud of Pestilence** (Alteration, Evocation)
**Sphere:** Combat, Elemental Air
**Range:** 10 yards/level
**Components:** V, S
**Duration:** 4 rounds
**Casting Time:** 7
**Area of Effect:** 40-foot-wide, 20-foot-high, 20-foot-deep cloud (shape can be altered by narrow confines)

**Saving Throw:** Special

This spell creates a billowing cloud of yellowish-green vapors that resembles the effect of a wizard’s cloudkill spell—but unlike the vapor cloud generated by that spell, a cloud of pestilence cannot be moved by any known means (though dispel magic causes it to fade into nothingness); it sits motionless until the spell expires. The caster is unaffected by his or her own cloud of pestilence, as is any creature wearing or bearing a consecrated holy symbol of Talaon. All other creatures caught in or entering the acrid, foul-smelling vapor cloud must make a saving throw vs. spell.

During the first round of exposure to the vapors (or during initial exposure in the case of those who leave and reenter the area of effect), those who succeed at the saving throw are unaffected. Those who fail the saving throw take 1d4 points of damage and begin coughing violently. Spellcasting, normal speech, and tasks requiring Dexterity, such as opening locks, writing, and the like, are now impossible.

On the second round of exposure (or second exposure in the case of those who leave and reenter the area of effect), another saving throw must be made. If it is successful, the victim continues to cough and suffers another 1d4 points of damage. If the saving throw is unsuccessful, the vapors inflict 3d4 points of damage, the victim is slowed (as the spell), the victim continues to cough, and the victim’s vision becomes blurred, resulting in a -2 penalty to all attack rolls, difficulty in telling friend from foe when the two are near each other, and an increased possibility of tripping, bumping into things or people, and like effects.

On the third round of exposure (or third exposure to the same cloud of pestilence in the case of those who leave and reenter the area of effect), another...
saving throw must be rolled. If successful, the victim takes 1d4 more points of damage and the coughing continues. If the victim fails the saving throw, she or he sink into unconsciousness and takes 4d6 points of additional damage.

On the fourth round (or fourth exposure to the same cloud of pestilence), another saving throw must be rolled. If the victim succeeds at the saving throw, the vapors inflict 1d4 points of additional damage and the victim is caught in a coughing fit until the spell expires. If the victim fails the saving throw, the vapors inflict 4d6 points of additional damage, the victim continues coughing and is slowed for 1d4+1 rounds after the cloud dissipates, and the victim contracts a lung disease that reduces his or her movement rate by 1, makes facial muscles twitch and tremble from time to time, and steals 1 hit point from the victim every 2 days. This hit point loss cannot be cured until the disease is cured and continues at the rate of 1 hit point every 2 days until death occurs or the disease is banished. The disease, known as Talona’s grimace from the facial twitch it causes, is curable by magic and by the proper use of some herbal medicines, but not through simple rest.

**Touch of the Talontar** (Alteration, Necromancy)

- **Sphere:** Combat, Necromantic
- **Range:** Touch
- **Components:** V, S
- **Duration:** 1 turn
- **Casting Time:** 7
- **Area of Effect:** Touched beings
- **Saving Throw:** Special
- **Casting Time:** 7

This spell creates a flickering brown radiance around the caster’s hand or another chosen limb that lasts for 1 turn. While this radiance glows, the priest can attempt to touch and affect as many victims as she or he has normal attacks within that period of time. All creatures the priest manages to touch during that time become the victims of touch of the Talontar save for those beings the caster wills, during contact, the magic not to harm. A successful attack roll is required to touch a victim. If such a touch is made to any part of the victim (armor or clothing may be touched, as bare flesh contact is not required), the brown light flashes, and the victim must make a saving throw vs spell.

If the saving throw succeeds, the victim takes 1 point of damage; the corrosive magic eats a hole in any armor or garment worn and causes a disfiguring eruption of the skin beneath the touched area into raw welts and the spell’s effects end for that victim. This wound inflicts a temporary loss of 2 points of Charisma upon the victim, but the wound vanishes and the ability score points are regained through normal healing rest or the use of curative magic (such as a cure light wounds).

If the saving throw fails, the victim suffers 6 points of damage and is slowed (as the spell) instantly until the end of the following round. On this second round, the victim must make another saving throw. If it succeeds, the victim suffers 1 point of damage, is corroded as discussed above, and the spell’s effects end for that victim. If this second saving throw fails, the victim suffers 3d6 points of additional damage and must make a Constitution ability check and a Strength ability check. If both succeed, the spell’s effects end for that victim. If one fails, the victim falls unconscious and takes an additional 1d8 points of damage but can be roused on the following round or later if still alive. If both checks fail, the victim takes an additional 1d10 points of damage, falls into a coma instantly, and cannot be roused by any known means for 1d12+2 rounds.

Once the touch of the Talontar is cast, the casting priest is free to take any other desired actions, including touching other victims (within the spell duration), casting other spells, or attacking with a weapon. Note that the effects of touch of the Talontar cannot be transmitted through a weapon, but only through the hand of the casting priest.

**5th Level**

**Talona’s Blessing** (Abjuration, Necromancy)

- **Sphere:** Protection, Necromantic
- **Range:** Touch
- **Components:** V, S
- **Duration:** 1 turn/level
- **Casting Time:** 8
- **Area of Effect:** One being
- **Saving Throw:** None

Talona’s blessing must be delivered by flesh-to-flesh touch. This spell renders the touched spell recipient—who may be the caster—temporarily immune to all poisons (including blood poisoning, venoms, and poisonous gases) and diseases (including lycanthropy and mummy rot). Talona’s blessing also prevents the onset or spread of parasitic infestations, gangrene, and existing diseases (such as leprosy and transformations due to plant symbiosis). It expels rot grubs from the body of the spell recipient without further harm to the spell recipient, and permanently kills musks, molds, spores, seeds, and mosses infesting or in contact with the body of the protected being.

**Talos**

(The Destroyer, the Raging One, the Stormstar, the Storm Lord)

**Greater Power of Pandesmos**

**Portfolio:** Storms, destruction, rebellion, conflagrations, earth-shakings, and vorticities

**Aliases:** Bhaelros (Calimshan), Kozah (Nauroch, among the Bedine), Malýk (the Underdark)

**Domain Name:** Pandesmos/Towers of Ruin

**Superior:** None

**Allies:** Auril, Malar, Umberlee, Velsharoon

**Foes:** Chauntea, Lathander, Mystra, Sune, Deneir, Gond, Helm, Mielikki, Oghma, Silvanus, Tyr, Eldath, Shialla

**Symbol:** Three lightning bolts, each of a separate color, radiating from a central point

**War, Align.:** LN, N, CN, LE, NE, CE

Talos (TAH-lous) is the destructive force of nature. He is the god of storms, forest fires, earthquakes, tornados, hurricanes, and general destruction. He attracts the destroyer, the raider, the looter, and the brigand among his followers. His actions often seem petty and vengeful and are frequently motivated by rage, anger, and the desire to not appear weak or compromising in any way to his followers or the other powers of Faerûn. He exults in seeing what he or his followers can burn, break, flood, kill or otherwise utterly destroy. He is like a malicious and twisted child whose power and wrath know no bounds and who proves his self-worth and standing again and again by raining havoc and ruin down on those who can little oppose him. Under the alias of Malýk, Talos is trying to mold wild and destructive magic into his portfolio. Mystra is openly challenging the Storm Lord’s ploy, and it is likely to fail quickly in the face of her open opposition.

When Talos is portrayed in religious art, he looks similar to his avatar (see below). His home, the Towers of Ruin, is also known as the Screaming Towers and the Towers at the Heart of the Winds because of the howling winds that curl eternally around it in a helix. He is served by Auril, Malar, and Umberlee. Collectively, the four are known as the Gods of Fury. The storm god’s relationship with Auril is said to be close and cordial, though he has no compunction about attempting to erode and usurp her portfolio and power base whenever possible. His relationship with Umberlee is flirtatious and filled with rivalry. Talos and Malar only grudgingly work together, and Malar would happily kill Talos if he only had the power to do so. Talos has recently sponsored the once-mortal Velsharoon the Vaunted to demipower status, but Velsharoon is not likely to survive long with the sort of “aid” Talos seems to be providing powers in his service.

Aside from his divine foes listed above, Talos counts among his enemies all those who dare to work magic to try to control the winds and weather in an ongoing or wide-ranging fashion, including the mortal wizards of Netheril and Myth Drannor in the past and the wizards of Halruaa and Thay currently.

**Talos’s Avatar**

(Fighter 37, Mage 27, Cleric 15)

When Talos is seen, which is seldom, he appears as a broad-shouldered, bearded young man with a single good eye, the other covered by a dark patch. Some sages sap the empty eye socket is filled with whirling stars. He dresses in a half-set of field plate armor (sans helmit) worn over smooth black leather armor and black leather gloves. He can draw spells from any school or sphere except the spheres of animal, creation, law, or plant. He cannot use light-creating spells or forms of spells from the sun sphere.

AC: 5, MV: 15, Fl: 24, HP: 235, THAC0: 10; #AT 5/2
Dmg: 1d6+19 (quarterstaff +3, +14 Str, +2 spec. bonus in quarterstaff)
MR 65%; SZ H (12 feet)
Str 25, Dex 17, Con 23, Int 19, Wis 17, Cha 18
Spells P: 8/8/7/6/4/2/1, W: 6/6/6/6/6/5/5
Saves: FPDM 3, RSW 3, PP 4, BW 4, Sp 4
Special Att/Def: If Talos raises the eyepatch, chain lightning roars forth from the empty socket at targets of his choosing. If he removes his right glove, the hand goes with it, revealing a hollow arm from which cones of cold spray repeatedly (two a round, in addition to any spells Talos may cast). If he removes his left glove, three staves issue forth from the hollowness that is his left arm; he can then wield any one of them in a round with his right hand.

The second is a staff made from the first iron forged in the Realms, and it can call lightning and electrical damage of any sort (except that caused by his eye) and to any sort of damage caused by cold, wind, air, or water.

There are persistent rumors that if Talos ever removes his eyepatch and both gloves at once, he will be destroyed. Confirmed reports reveal that if he ever directly tastes damage from one of his staves, from his right arm, or both gloves at once, he will be destroyed. Confirmed reports reveal that if Talos is displeased, a bolt of lightning striking for 9d6 points of damage—so they can literally command obedience. Most have used this threat wisely and sparingly to gather individual priests together to wield powerful storm magics against Harpers, Latheriders, and other forces that have gathered to deal with them.

The clergy of Bhaelros in Calimshan and the clergy of Talos had a brief period of conflict over which of their deities is the "real god of destruction." Since Bhaelros is merely an alias of Talos, Talos evidently found the notion as they travel and to make examples of all folk who stand up to them.

Most Talassan temples and shrines are secret because of the reputation of the church. The worship of Tales is outlawed in many countries. Where there are public temples to Talos, many of them take the form of castles or walled compounds because they must often serve as strongholds against the faithful of Tales can defend against angry folk.

**Dogma:** Tales the Destroyer is the dark side of nature, the uncaring and destructive force that lies waiting to strike at any time. Talassans are taught that life is a combination of random effects and chaos, so the devout should grab what they can, when they can, as who can say when Talos will strike and bring them into the afterlife?

The clergy of Bhaelros in Calimshan and the clergy of Talos had a brief period of conflict over which of their deities is the "real god of destruction." Since Bhaelros is merely an alias of Talos, Talos evidently found the notion as they travel and to make examples of all folk who stand up to them.

Most Talassan temples and shrines are secret because of the reputation of the church. The worship of Tales is outlawed in many countries. Where there are public temples to Talos, many of them take the form of castles or walled compounds because they must often serve as strongholds against the faithful of Tales can defend against angry folk.

**Dogma:** Tales the Destroyer is the dark side of nature, the uncaring and destructive force that lies waiting to strike at any time. Talassans are taught that life is a combination of random effects and chaos, so the devout should grab what they can, when they can, as who can say when Talos will strike and bring them into the afterlife?

Talassan clergy are to preach to all of the might of Tales, warning them always of the forces only he can command—the fury of all Faréen. They are to exhort their hearers to be as one in such speech that everyone may know that Talos is to destroy all life with the forces at his command. His clergy should warn of disasters and other forces, for the power of Tales protects them. They should let others see this whenever possible, so that unbelievers will come to believe in the true power of all Talos.

Talassan clergy are to make all fear Talos by showing the destruction that he and all of his servants can cause. To avoid tasting his fury, they are to pray to him energetically and tell all folk that such observances—and only such observances—can protect them from the furies of gales, hailstorms, winds, floods, droughts, blizzards, hurricanes, and other natural dooms. Such faith can also be bolstered at either foes’-an-advancing order of rank, are: Storm Supplicant, Weatherwise, Talon (full, confirmed priest), Lord/Lady of Fury, Eye of the Storm, Reaver, Stormherald (high priest), High Stormherald, and Weathermaster/Weathermistress.

Talos ensures that they come true. This does not make his clergy members terribly popular—yet another reason why they tend to travel a lot.

The church of Talos exults in the wild destruction of nature at its fiercest. Clergy and the faithful tend to be fatalistic in nature as a result—almost self-destructive. However, priests of Talos usually wish to take as many others with them as possible. The protection that Talos afford—ships, ships, and structures, it works as either the regular or reversed forms of the 4th-level priest spell lower water or the 6th-level priest spell part water, but Tales can affect any area up to 3 miles in diameter.

The second is a staff made from the first iron forged in Faerûn, and it can call upward dead waves, waterspouts, whirlpools, or part water with such power as to lay bare the bottom of a river, lake, or harbor. Waterspouts and deadly waves have THAC0 7 and do 5d6 points of damage per Successful attack. For purposes of this staff’s effects on terrain, ships, and structures, it works as either the regular or reversed forms of the 4th-level priest spell lower water or the 6th-level priest spell part water, but Tales can affect any area up to 3 miles in diameter.

In urban areas, Tales more often manifests as two fist-sized, swirling storm clouds. There is a clap of thunder, and lightning arcs between the clouds. If Talos is displeased, a bolt of lightning striking for 9d6 points of damage (and often forking) leaps from each cloud to strike at the beings or objects that offend him. If the god is bestowing favor, red-hued lightning crackles and shoots forth from both in a straight beam (not a zigzagging bolt) to the being or item Talos is pleased with and bestows upon it healing or spells. The red lightning stroke can even temporarily confer such powers as infravision, the ability to fly, or X-ray vision.

Talos also sometimes works through the presence or action of gargoyles, yeh hounds, quasits, wind walkers, and the elemental spirits known as tempests. When he appears as Bhaelros in Calimshan, he often manifests in the form of a turbaned genie with dusky skin rising out of a hollow-smelted in Faerûn, and it can call wind around himself similar to the 3rd-level wizard spell, but of incredible strength.

The first is a staff made from the first iron forged in the Realms, and it can call wind around himself similar to the 3rd-level wizard spell, but of incredible strength.
Some priests pilage, burn, and steal as enthusiastically as any brigand, and
hamlets that fight them off tend to be visited a season or so later by a gathering of Talassan priests who try to slaughter everyone and lay waste to the place. This practice had led to some settlements fearfully hearing “adven-
turing bands in residence” to ward off a similar fate. After one or more citi-
zans have had hostile dealings with any Talassan clergy, few priests of Talos seem to have the patience to simply down a community out by fix-
ing endless, stationary storms above it.

Talos does not seem to mind priests who indulge in fulfilling personal desires for wealth, food, luxury items, and wanton behavior so long as they call up a storm or engage in random, spectacular acts of violence once every tenday or so (toppling towers is always effective). As a result, some clergy have taken up a life of brigandage. They pose as lunatics in order to spread the word of Talos as ordered, and the rest of the time they adopt disguises to scout out rich prizes to strike at.

Holy Days/Important Ceremonies: Talassans mark all of the annual festivals (Greengrass, Midsummer, and so on) with rituals that call down lightning or call up storms. Calling Down the Thunder is the most sacred of these rituals and involves the slaying of an intelligent being by light-
ingning in return for the Storm Lord granting a special boon. This boon is usually the bestowal of a spell normally beyond a Talassian priest’s ability to receive and wield, but it is sometimes a deed such as the sending of a storm down on a particular locale or being named by the priest.

A more frequently seen ritual is the Fury, which is simply a berserk at-
tack on folk and items made while howling the name of Talos repeatedly. It begins and ends with a prayer (if the priest survives) and usually in-
volves the hurling of spells and of lit, carried torches, in an effort to visit considerable destruction on a place or encampment within a short time. It is considered most holy when performed by a lone Talassan priest—but against formidable foes, clergy of Talos usually attack together or draw off defenders by creating illusionary attackers in one direction and mounting their own real attack from another.

Major Centers of Worship: The most important center of worship to Talos in Faerûn is the Gulf of Storms in eastern Amn: a deep, narrow cleft valley between the mountains of Assar’s Peak and Mount Thalangar, which can be found northeast of Eshpurta. The peculiar iron ore outcrops high in the walls of this valley combined with the valley’s shape and the presence of rock here whose crystals attract electrical charges make the valley prone to flooding with spectacular, deadly arrays of cisscrossing, leap-
ing bolts of lightning whenever a natural or magical bolt of lightning strikes one of the walls of the Gulf. Sometimes these discharges seem to attract storms, clouds that race down the valley and then lash across Amn and Tethyr. Devout Talassans call such storms the Tongues of Talos and view them as a sign that the god is pleased with the doings of his faithful.

Many Talassans make pilgrimages to the Gulf to cast lightning down into it or to witness such an act. This makes the luxurious cave homes built into Mount Thalangar the most Important temple in a religion where most clergy wander or live as brigands in the wild. However, there are other prominent temples to Talos, notably in Hlondeth in the Vilhon Reach at the foot of Mt. Ugruth, a semiaactive volcano.

Affiliated Orders: Many brigand bands, raiders, and the soldiers pay trib-
ute to Talos and his priesthood, but none are organized enough to really be called an affiliated order. Rumors tell of a mysterious group of wizards who specialize in exotic combinations of elemental magic known as the Lords of the Tempest that owes allegiance to Talos. Other whispers in dark places speak of Talos’s sponsorship of certain necromancers into lichdom and of a cabal at crazed sages and mystic spellcasters of assorted disciplines, both religious and secular, intent on bringing about the end of the world—known only as the Circle of Rust and the Worm—who have sought and obtained the Destroyer as a patron.

Priestly Vestments: High clergy of Talos have ceremonial robes of blue-white streaked with crimson that seem to crinkle with lightning due to a minor Illusory glint, but all clergy dress in robes and cloaks of black shot through with teardrops and jagged lines of gold or silver—garb which even blow away small, light objects such as cap-feathers and parchments. The caster can switch targets at will, but switching targets takes a round, even if the clergy member has good vision in both eyes.

In addition to the symbol detailed above, the Talassan church often use of a modified symbol of Talos on banners: a stylized white light-
ing bolt on a crimson field between two flanking horizontal white bars. The bolt curves upward from between the bars toward the dexter then abruptly ascends and descends in a sharp zigzag.
that are not securely gripped (but they suffer no damage). If the spellcaster casts another spell while this spell is still in effect, the wind lash dissipates immediately. A wind lash - wielder can employ magical items simultaneously with a lash if they can be wielded with one hand.

3rd Level

Storm Shield (Abjuration)

Sphere: Protection, Weather
Range: 10 yards/level
Components: V, S
Duration: 6 rounds +1d4 rounds
Area of Effect: Special
Saving Throw: None

This spell creates a floating, weightless, mobile barrier of solid air that blocks all damage from winds, lightning, normal missiles, and heat or cold. A storm shield attracts all electrical discharges within 30 feet and absorbs them so that no harm is done to nearby beings. It automatically neutralizes any extreme of heat (including fire), or cold (including ice), that it comes into contact with, but does so only once for each extreme. A storm shield neutralizes a second encounter or round of contact with either extreme heat or cold, but as it does so, the storm shield itself dissipates, ending the spell.

A storm shield is always about 6 inches thick and occupies a square, flat area of 10 square feet/level, stopping where it encounters solid obstacles. It can be fitted into a narrow passage or opening, so as to seal it entirely or be made to fold in on itself if the caster so wills to make a smaller barrier that can be moved about in narrow confines without becoming stuck. The caster can move the shield by force of will at MV 12 (B) and turn or tilt it as desired, until she or he engages in other spellcasting, whereupon control over the shield is lost, and it remains stationary until the spell expires.

A storm shield is effective from all sides, but it only deflects normal missiles; a sword or other weapon can be thrust through it with no effect on either the shield or the attack.

5th Level

Storm Cone (Alteration, Evocation)

Sphere: Elemental Air, Weather
Range: 5 yards/level
Components: V, S
Duration: 4 rounds +1 round/3 levels above 9th
Area of Effect: 60-foot-long cone, 20 in diameter at its mouth
Saving Throw: Special

This spell creates a whirling vortex of wind in a 60-foot-long cone shape that flares from its apex close to the caster to a mouth 20 feet in diameter. The caster can move the storm cone up, down, or sideways 10 feet in each round of its existence. The storm cone lasts for 4 rounds plus 1 round for every three whole levels of experience the caster has above 9th level (5 rounds at 12th level, 6 at 15th level, etc.).

A storm cone whirls about all beings it touches, buffet them with invisible “stones” of solid air contained within the storm cone, and stabs them with tiny lightning bolts that arc about continuously within the vortex. The whirling and buffeting effect forces touched beings to make saving throws vs. fall and crushing blow for all worn or carried items and inflicts on all creatures 5d4 points of damage. The lightning bolts strike creatures touched by the storm cone for an additional 2d4 points of damage and force affected beings to make saving throws vs. lightning for all worn or carried items unless they are protected against electrical damage. Both buffeting damage and lightning damage are suffered in each round of contact with the storm cone.

A successful saving throw vs. spell halves the physical damage (round down); there is no save against the lightning. Beings caught within a storm cone cannot cast spells or launch attacks and can only fight free of the storm cone by making successful Strength and Dexterity ability checks on the same round.

Tempus

(Lord of Battles, Foehammer)

Greater Power of Limbo, CN

Allies: The Red Knight, Valkur the Mighty, Nobanion, Gond, Uthgar
Foes: Garagos
Symbol: A blazing silver sword on a blood-red field
Wor. Align.: Any

Tempus (TEM-pus) is random in his favors, yet his chaotic nature favors all sides equally. Lord Tempus may be on an army’s side on one day, and against them the next; such is the nature of a war. Tempus is prayed to most all on the nights before battles and regularly venerated by all warriors, regardless of their alignment. As a result, he is a strong, exuberant, robust god—a warrior’s god. Tempus sometimes appears at huge battles and important combats—and on rare occasions to individuals who are in a position to cause great strife by their decisions.

Although mighty and profoundly honorable in battle, Tempus answers to his own warrior’s code. He is quiet and solitary in relationship to other Faerûnian deities, pursuing no long-lasting alliances or brief flirtations. He is known to love food, drink, and the hunt, though he loves battle best. In recent years, he has sponsored the Red Knight into godhood. His relationship with her is one of a fond and protective father to a brilliant daughter who works hard and successfully at the family business—war.

His diametric opposite in portfolio, Eldath, he considers naive and weak. However, out of respect for her convictions, he punishes those of his faithful who abuse her priests, shrines, or temples. Perhaps he feels that war has little meaning without peace to define and highlight it. Sune, who considers him a foe, he regards as irrelevant and flighty, and therefore unworthy of being his foe.

Tempus’s Avatar (Fighter 40, Cleric 20)

Tempus appears as a human giant 12 feet tall, his plate armor battered and bloodied by combat, his face hidden by a massive war helm but his hooded gaze a palpable force. He bears a great battle axe or a black sword notched and stained from much use in his gauntleted hands. His legs and arms are bare and crisscrossed by bleeding wounds, but this does not affect him as he rides into battle. He sometimes appears afoot but is often riding a white mare (Veiros) or a black stallion (Deiros). Tempus has access to all spell spheres.

AC -7, MV 15; HP 246; THAC0 -10; #AT 5/2
Dmg Weapon +21 (weapon +5, +14 Str, +2 spec. bonus in all melee weapons)
MR 75%; SZ H (12 feet)
Str 25, Dex 19, Con 25, Int 20, Wis 18, Cha 19
Spells P: 11/11/9/7/5/2
Saves PPDMM 2, RSW 5, PP 4, BW 4, Sp 6

Special Att/Def: The smoking, wine-red blood of Tempus burns those who are not deities as if it were acid, but beings who ingest even a drop of the blood of his mounts gain a +2 Strength bonus for 24 hours. Tempus is immune to all charm - type spells, psionic attacks, mental control, illusions, and magical deception of all sorts. His body regenerates 3 points of damage per round. Tempus employs an array of +5 magical, giant-sized, silver-bladed weapons (doing triple base weapon-type damage), but none of them are known to have special powers. Though made of silver, they all look blackened and battle-worn in Tempus’s hands. He need never be without a melee weapon and can summon one of his magical weapons to hand instantly from thin air. He is proficient in all weapons and specialized in all melee weapons. He is also familiar with all forms of nond elemental combat. If the PLAYER’S OPTION: Combat & Tactics rules are used, he is considered proficient in all armor and shield types, a grand master of all melee weapons, proficient with all other weapons, and an expert at all forms of unarmed combat.

Other Manifestations

Tempus sometimes manifests before a battle, appearing to one side or the other. If he rides Veiros upon one side, then that army will succeed in its battle. If he rides Deiros, then defeat is in the offing. Most often he appears riding with one foot on each horse as they gallop across the battlefield, indicating the chaotic nature of battle.

Priests praying to Tempus for spells or guidance may see visions of the god himself, of his mounts, or of a famous dead warrior and must interpret what they see as an indication of the god’s intent and favor. Only the images of dead warriors in visions sent to mortals ever speak the will of the war god directly. Tempus himself only snarls in battle-fury or keeps silent. (In fact, he has never been known to speak while in Faerûn.) Lay worshipers praying to the war god usually see Veiros or Deiros. To those requesting aid in battle or
self-defense, the favor of Tempus may manifest as a weapon appearing beside them when they are weaponless.

Tempus also uses einheriar (former warriors of all sorts), eagles, badgers, war horses, war dogs, panthers, tigers, special weapons that appear where none were before, ghostly figures in the form of lost battle companions, and items made of steel to demonstrate his approval or disapproval or to send aid to his faithful. He shows an odd lack of affinity for any gemstones, but sometimes seems to favor those a particular warrior's culture associates with bravery.

The Church

CLERGY: Clerics, specialty priests, crusaders, shamans
CLERGY'S ALIGN.: LG, LG, CN, CN, LE, LE, CE
CLERGY'S UNDEAD: C: Yes, SP: Yes, Cru: No, Sha: Yes, if good.
C.M.N.D. UNDEAD: C: No, Sp: No, Cru: No, Sha: Yes, if neutral or evil

Tempus is worshiped by those of every alignment and lineage who wage war for all causes. The Tempuran clergy may be found on both sides of a conflict, as none can ever truly know whom the war god will favor. Priests of Tempus tend to be human, male, and of a temperament that enjoys battle, though the clergy is open to all beings who have prayed privately to Tempus and received the blessing of a spell, a manifestation, or direct aid of some sort. In some societies, such as that of the Northmen of the Moonshae Islands and the barbarians of Icwind Dale, Tempus is served by shamans. Temples of Tempus are usually what are more commonly known as walled military command centers or most certain pictures as to their origin. Military ranks within the faith are common. Ranks typical of many temples of Tempus are Warpriest, Sworn Sword, Terrible Sword, Lance of the Lord, Shield of the God Battledael/Battlelord, Swordmaster/Sword-mistress, and Lady/Lord of the Field—but these are often superseded by titles that go with a position, such as Battle Chaplain of a shrine or Trusted Sword (seneschal) of a temple. Ranks are assigned by those in authority in the church in light of service, needs, and situation, and brevet (temporary) commands are common in desperate situations. Special leaders of a temple or crusade are entitled to wear the heavy battle gauntlets of rank.

Dogma: Tempus does not win battles—Tempus helps the deserving warrior win battles. War is fair in that it oppresses all sides equally and that in any given battle, a mortal may be slain or become a great leader among his or her companions. War should not be feared, but seen as a natural force, a human force, the storm that civilization brings by its very existence.

The faithful of Tempus are charged to arm all for whom battle is needful, even foes. They should retreat from hopeless fights, but never avoid battle, and slay one toe decisively and bring battle to a halt rather than hacking down many over time and dragging on hostilities. They are to defend what they believe in, lest it be swept away, and remember the dead who fell fighting before them. Above all, they should disparage no foe and respect all, for valor blazes in all, regardless of age, gender, or race.

Tempus looks favorably upon those who acquire themselves honorably and tirelessly in battle, smiting mightily when facing a foe, but avoiding such craven tricks as destroying homes, family, or livestock when a foe is away or attacking from the rear (except when such an attack is launched by a small band against foes of vastly superior numbers). Tempus believes that warriors should responsibly consider the consequences of the violence they do beforehand and try to not hot-headedly rush off to wage war recklessly. On the other hand, Tempus teaches that people with smooth tongues or fleet feet who avoid all strife and never defend their beliefs wreak more harm than the most energetic tyrant raiders or hoarder.

Day-to-Day Activities: Priests of the war god are charged to keep warfare a thing of rules, respected reputation, and professional behavior, minimizing uncontrolled bloodshed and working to eradicate feuding that extends to a single dispute or bet of foes. At the same time, training and readiness for battle must be promoted if civilized human holdings are to survive in Faerûn in the face of monster raids and orc hordes and the power of Tempus to aid those in battle must also be promoted. Warriors—especially mercenaries—who employ poison or taint wells, sow fields with salt, kill noncombatants, indulge in torture or the wanton slaughter of innocent folk when they are not at war, or commit similar sins against fair battle are to be denied the favor of the god, their crimes are to be publicized far and wide, and they are to be made to atone for their deeds or perish.

War priests bear the names of the honored battles, both on gravestones and other such memorials, in their prayers to Tempus, and in an annual chant at the March of the Dead, wherein priests of the war god go through the streets to call all folk, worshipers and nonbelievers alike, to the local Feast of the Moon boated by their temple. Priests are also charged to collect and venerate the weapons and armor of famous and respected warriors, even if these are broken or have deteriorated, for they retain something of the trust and energy associated with the deeds they participated in. Priests of Tempus may also conduct a Song of the Sword ceremony after dark for all lay worshipers desiring to attend.

Major Centers of Worship: The most prominent Tempuran temple is the High House of Swords and Banners ("the Bloodhall") in Ormpetarr, which began centuries ago as a meeting house for the many mercenary companies active in the Vilhon and the lands east and became the first shrine of the Lord of Battles. Its original altar, a gigantic bowl over which an enchanted flaming two-handed sword levitates and slowly rotates, still stands in the heart of the vast central hall. The High House now trains warriors for fees (simultaneously instructing them in the worship of Tempus), and also sells warriors mounts, armor, and equipment of superior quality. Several raids on its fortified armories in the past have failed, but such attacks have ceased since the warrior-priests of the High House wiped out an orc horde 20 times their number in the Year of the Sword (1365 DR).

Since the Time of Troubles, a site of great holiness in the church of Tempus has been the Abbey of the Sword in Battledale, which marks the spot where Tempus descended to Faerûn during the Time of Troubles. The site was located after a priest of the war god followed Tempus's backtrail away from his appearance at the battlefield of Swords Creek in Mistedale. The abbey is built on the former site of the hold of the warrior Belarus, a devout worshiper of the war god in tunes past.

Affiliated Orders: The Tempuran church has many affiliated orders. Two of the most prominent are the Order of the Broken Blade and the Order of the Steel Fang. The Order of the Broken Blade honors those warriors and clergy who are injured in Tempus's service and can no longer fight in the front lines. Broken Blades often serve in support functions at temples and shrines & take a personal oath upon joining the order to defend the holy site where they reside to the death as a final line of defense. The Order of the Steel Fang is an elite fighting order within the church whose members are often assigned to the most hazardous duties. Steel Fang units are led by battle-hardened members of the clergy. Many mercenary companies and knightly fighting orders of crusaders also avail themselves of a connection to the church. One badge of the god seen among his affiliated mercenaries is a rusty brown dagger, shown diagonally with its point to the upper right, dripping four drops of blood. No knightly orders of paladins serve Tempus, however.

Priestly Vestments: When not in battered armor, clergy of the war god wear helms or steel skullcaps, though they are careful never to cover their faces, for such close emulation of Tempus is thought to be an affront to the Lord of Battles. Some of the fanatical wandering priests never remove all of their armor at any time, but in the temples of the big cities clergy are rarely seen in armor except at ceremonies held beforewhelmed armies leave or a siege begins.

The robes of a priest of Tempus always sport trim the crimson hue of fresh blood, but vary in overall color from place to place and rank to rank. Darker-colored robes are worn by those of lower ranks. Most war priests wear cere-

Valley of the Gods

It is said that even the powers must cavort and amuse themselves once in a great while. Far to the north of the spine of the World is the Valley of the Gods. A paradise unequalled on this world or in the planes, this playground of the gods is not meant for mortals. Any mortal who reaches the Valley becomes a deity, for only deities may exist in the Valley. Far too many mortals with delusions of grandeur have thrown away the pleasures of this side of the Spine and their kingdoms in this world only to break their backs searching for the legendary Valley of the Gods.
monial garments of brown or purple. Red or amber is worn by senior clergy, and yellow or white by those of the most exalted rank.

Specialty priests of Tempus, particularly those of high rank, wear a spiked gauntlet as a symbol of office. The gauntlet costs 10 gp, though more elaborate and expensive ones may be found in more important churches. This gauntlet is size 5, a piercing weapon with speed factor 2, and inflicts 1d4 points of damage to creatures of any size. The gauntlet usually is worn only by specialty priests with some sort of authority—their charge of temples or leading crusades.

Adventuring Garb: Adventuring garb is the same for both cleric and specialty priests of Tempus. Most wear the best armor they can obtain, though it is battle-worn and battered as it is for use, not show. They prefer full plate armor or plate mail. A full helm is usual, but it is worn with either an open face plate or no face plate.

Specialty Priests (Battleguards)

**Requirements:** Strength 14, Wisdom 12

**Prime Reqs.:** Strength, Wisdom

**Alignment:** Any

**Armor:** Any

**Weapons:** All bludgeoning weapons (wholly Type B), the spiked glove, plus one other weapon of choice

**Bonuses:**
- Battleguards can incite a berserker rage in themselves and others. The rage lasts for 10 rounds. During this time, the recipient has a +2 bonus to attack, damage, and all saving throws. A berserker rage may use this ability once a day and can affect one person per each of his or her experience levels, but must affect himself or herself first. The berserker rage lasts a full 10 rounds. If recipients run out of enemies to fight, they must either attack the closest living target in the area (even a friend) or suffer 5 points of damage for each of the remaining rounds. This is a conscious choice of the berserker character.
- At initiation, battleguards each choose particular weapons as their chosen weapons. This weapon is one specific weapon, not a weapon type. This chosen weapon may be of any type. A battleguard is then able to fight with that weapon type normally, but when using that particular weapon, she or he gains a +1 bonus to hit and damage in addition to any other benefits in effect. Should the chosen weapon be lost or destroyed, the battleguard must reconsecrate a new weapon at a recognized temple of Tempus in a ceremony of meditation and fasting which takes a tenday. If a two-handed weapon is taken as the chosen weapon, no shield may ever be used by the battleguard.
- Battleguards receive Constitution hit point adjustments to their Hit Dice as if they were warriors.
- No missile weapon can be taken by a specialty priest as a chosen weapon unless it can also be used as a melee weapon (like a spear).
- Battlguards can determine the workmanship, potential magical ability, and actual magical pluses (though not any other special or magical abilities) of any weapons that they are proficient with, including their weapons of choice, by handling the weapons.
- At 3rd level, battleguards are able to cast *create food and water* once a day.
- At 5th level, battleguards are able to cast *prayer* once a day as the 3rd-level priest spell, but with a casting time of 1.
- At 7th level, battleguards can make three melee attacks every two rounds.
- At 7th level, battleguards are able to cast *create campsite* or *break campsite* (as the 3rd-level priest spell) once a day.
- At 10th level, battleguards are able to create a *heroes' feast* (as the 6th-level priest spell) once every three days.
- At 13th level, battleguards can make two melee attacks per round.

**Tempuran Spells**

**3rd Level**

**Holy Flail (Alteration, Invocation)**

**Sphere:** Combat, Creation

**Components:** V, S, M

**Duration:** 1 round/level

**Casting Time:** 6

**Area of Effect:** 1 nonbladed weapon or the caster's holy symbol

**Saving Throw:** None

This spell allows the caster to transform his or her holy symbol or any nonbladed weapon wielded by another being that the cleric touches into a magical *holy flail*. The holy symbol or transformed weapon becomes a snake-like, flexible field of force attached to a rigid hand-hold. This invisible, crackling spectral flail has a +2 attack bonus when wielded in battle and is considered a magical weapon for attack purposes. The spell also conveys proficiency in the use of the *holy flail* upon the flail's wielder, provided this does not violate class restrictions.

A strike from a *holy flail* inflicts 1d6+1 points of damage. If a *holy flail* is wielded by a priest of the same religion as the caster, a hit inflicts an additional 1 point of damage per experience level of the caster to all undead creatures and to any creature of opposite moral stance (good vs. evil—lawful vs. chaotic does not matter) to the caster. If the caster is neutral, the alignment-oriented damage does not apply.

A *holy flail* created from a holy symbol can only be wielded by a priest of the same deity as the symbol, or it vanishes. If *holy flail* is cast upon a weapon held by a creature of opposite moral stance to the casting cleric (see above), the *flail* does not form. A *holy flail* vanishes if it is transferred from one wielder to another unless the recipient is the caster or another priest of the same deity. A *holy flail* does not need continued concentration to be maintained and can be dropped to enable spellcasting or thrown as a weapon without vanishing.

The material components of this spell are the holy symbol or nonbladed weapon (which are not consumed by the spell) and a pinch of powdered gemstone.

**4th Level**

**Reveal (Divination) Reversible**

**Sphere:** Divination

**Components:** V, S, M

**Duration:** 4 rounds

**Casting Time:** 7

**Area of Effect:** Up to 120-foot range of vision

**Saving Throw:** None

Reveal allows the caster or another creature to which the ointment spell component is applied to see clearly the location and outline of symbols, glyphs of warding, magically concealed inscriptions, and dweomers existing upon surfaces that are viewed even if these are not yet activated (such as magic mouth, Mordenkainen's faithful hound, Leomund's trap, Nystul's magic aura, hallucinatory terrain, wall of force). No clue as to the precise nature of the magic is given by the spell, but protective circles, symbols, and glyphs can all be scrutinized in detail and well might be identified by someone familiar with them or recorded for later study. (Spellcraft proficiency checks might be applicable to determine that a marking is a glyph of warding and what it identity is, for instance.)

Reveal shows the presence of active or inactive gates or other links between planes, including the presence of an astral silvery cord, but does not reveal astral, ethereal, or invisible creatures or things. Unlike *true seeing*, the auras of creatures are not shown; nor are polymorphed or magically changed things shown for what they truly are (although the dwemer of an illusion, for example, would be seen).

The spell requires an ointment composed of four drops of wine, two drops of water, two drops of giant squid sepia, a pinch of powdered eyebright (an herb), a large powdered blue sapphire worth at least 1,000 gp, and a powdered carbuncle (a deep-red garnet) worth at least 300 gp. The caster mixes these in a ceramic or stone bowl, speaks the words of the spell while holding his or her holy symbol over the paste, and then applies it to the eyes of the recipient.

The reverse of the spell, *conceal*, masks all the above things from any creature to whom a different ointment is applied for one turn per level of the caster. (This ointment is composed of a pinch of powdered monks-hood, six drops of orange juice, a pinch of dust, and seven drops of water, mixed and enspelled as above.) If during this time the affected being employs *true seeing*, detect magic, or equivalent magic, these spells appear to work, but the phenomena listed above are simply not seen by the affected creature. Awake, mobile creatures unwilling to have the ointment for either version of the spell applied to their eyes must be touched by the caster twice (two successful attack rolls required), but washing out the eyes or any means short of *dispel magic* or a limited wish does not prevent the ointment from working.

---

160 - Faerúnián Pantheon: Tempus
6th Level
Dance of the Fallen (Evocation, Necromantic)
Sphere: Guardian, Necromantic
Range: 30 yards
Components: V, S, M
Duration: 5 rounds/level
Casting Time: 9
Area of Effect: 5-foot- to 60-foot-diameter cylinder that is 5 to 20 feet high
Saving Throw: Special

Dance of the fallen is often used to capture, disarm, or force to flee or surrender foes to whom the caster has no wish to do lasting harm. A Dance of the fallen is often used to capture, disarm, or force to flee or surrender foes to whom the caster has no wish to do lasting harm. Dance of the fallen is often used to capture, disarm, or force to flee or surrender foes to whom the caster has no wish to do lasting harm. A dance of the fallen calls up a whirling cloud of severed limbs, some bony and some still bearing flesh, but all curiously bloodless. These remains are said to be summoned from recent battlefields, and they rotate at high speed around a central point, forming an immoveable barrier. The plane of rotation of the body parts can be horizontal, vertical, or any angle in between the two. The area of effect of the dance of the fallen is set mentally by the caster upon casting the spell (from as little as a 5-foot-diameter cylinder that is 5 feet tall or thick to as large as a 60-foot-diameter cylinder that is 20 feet tall or thick) and cannot be altered thereafter.

Any creature trying to pass through the barrier suffers 4d6 points of damage and must make a Constitution ability check to avoid being struck senseless. All fragile objects or carried items must make a successful item saving throw vs. crushing blow or be destroyed. Beings who insist on trying to cross through the dance of the fallen and are not rendered immediately unconscious take 1d3+2 rounds to cross through the area of effect and must take damage and make Constitution checks each round.

Beings within the barrier’s area of effect when it forms must make a saving throw vs. spell. If the saving throw succeeds, they escape the barrier by the most direct route and suffer no damage. If they saving throw fails, they suffer the full damage of the dance of the fallen. Any other intended action than leaving the area when the barrier is formed—such as a charge toward the caster—invites the full effects of the dance of the fallen.

Only 25% of the damage done by dance of the fallen is permanent; the rest is temporary and returns after 1d6 hours are spent resting. Beings reduced to 0 hit points or lower by this spell are rendered unconscious and are not rendered immediately unconscious take 1d3+2 rounds to cross through the area of effect and must take damage and make Constitution checks each round. They then fade silently away. It can also be dismissed instantly by the caster at any time.

The material component of this spell is a handful of bone shards or hair of any type.

7th Level
Bladebless (Necromantic)
Sphere: Combat
Range: Touch
Components: V, S, M
Duration: Permanent
Casting Time: 1 round
Area of Effect: One bladed weapon
Saving Throw: None

By use of this spell, a priest heals a specific wound by bestowing a blessing on the weapon that caused it. This magic works only upon a nonmagical bladed weapon, which the caster must touch and hold as he or she intones the blessing. After this is done, the last wound caused by that blade to any living thing within one turn per experience level of the caster instantly is fully and completely healed, even if the blade was poisoned, a disease conferred, or a limb or head severed. Such healing occurs even if the affected creature is several planes distant at the casting of the bladebless. If the wounded creature died because it failed a system shock roll or poison saving throw caused by this blow, then life is restored; however, if the wounded creature died due to cumulative hit point loss, life is not restored. The healed creature need not be seen, touched, or even known to the caster. If such a wound has already healed or been magically healed, it is unaffected, and the bladebless is lost.

The material components for this spell are the weapon in question, the caster’s holy symbol, and a strand of fine wire, human hair, or spider web.

Sacred Link (Alteration, Evocation)
Sphere: Creation
Range: Touch
Components: V, S, M
Duration: Permanent
Casting Time: Special
Area of Effect: Two identical or nearly identical objects
Saving Throw: None

To bring about a sacred link, a priest must hold in his or her hands the two objects to be linked and then cast the spell. The two items must be fashioned of the same material(s) and be roughly the same size. They cannot be living creatures, and ideally they should be nearly identical (matching swords, scrols, statuettes, etc.). The sacred link spell causes an invisible magical bond to be created between the two items. After the spell is cast, both radiate a very faint dweomer, and what befalls to one item also mystically happens to the other simultaneously, even if the two are separated by myriad planes or any distance. For instance, if a scroll joined to a duplicate by a sacred link is sold to an enemy and the match for it is retained, several days after the sale the retained copy could be burned and the enemy’s copy would also be consumed, regardless of its location or situation. The link lasts until one of the items is destroyed or until a dispel magic by a caster of at least 15th level is cast upon one of the items, negating the link.

By means of this spell, a weapon could be damaged or destroyed by affecting its twin—or conversely, an item could be improved by plating with gold, adorning with gems, or careful carving. This spell can be used to link identical magical items. Recharging or activating one linked item would then immediately affect the other; but there is a 1% cumulative chance per use of the link (which is involuntary and not under anyone’s control once the spell is cast) that one of the items shatters or explodes (discharging all of its functions or charges) and ends the link.

The material components for this spell are the two items, the caster’s holy symbol, and a strand of fine wire, human hair, or spider web.

Torm
(The True, the True God, the Brat, the Foolish, the Loyal Fury)
Lesser Power of Mount Celestia, LG
PORTFOLIO: Duty, loyalty, obedience, paladins
ALIASES: None
DOMAIN NAME: Mercuria/Trueheart
SUPERIOR: Tyr
ALLIES: Tyr, Helm, Ilmater, Red Knight, Lathander
FOES: Bane (now dead), Bhaal (now dead), Cyric, Mask
SYMBOL: A right-hand tnetal gauntlet held upright, palm open and toward the viewer, or a silver or gray metal shield bearing the open-handed gauntlet device with three black arrows embedded in the shield
WAR, ALIGNMENT: LG, NG, CG, LN

Torm (TORM) is the patron of paladins and those who face danger for a greater good. In life, Torm was the most faithful of warriors, obeying all the commands of his king regardless of personal danger. Today he is the war arm and champion of Tyr, Lord of Justice, delivering justice to those who are evil, deceitful, and destructive, and acting to keep law, order, and loyalty everywhere. The Loyal Fury is unfailing in his duty and judges his faithful accordingly. He is stern, righteous, and unyielding, yet his heart is filled first and foremost with goodness, and he can be a kind and gentle power when dealing with the young, the weak, and faithful friends of all sorts.

Together, Ilmater, Torm, and Tyr are sometimes called the Triad. Torm and Ilmater see themselves serving as opposite sides of the same coin and are close allies and friends. Torm and Helm have always been allies, although their followers are often rivals. At Tyr’s urging, Torm has begun to cultivate a close relationship with the Red Knight in the hope of drawing her into the fold of justice and away from war for its own sake.

Torm figured significantly in the struggle over the Tablets of Fate during the Time of Troubles. Prior to his battle with Bane, Lord of Strife, Torm discovered a great evil being done in his name by his then-current high priest (named Terweath). The followers of Torm had always dominated the religious and political activity of Tantras, but during the time of Torm’s Consp...
Torm’s Avatar (Paladin 30, Crusader 30)
Torm can choose to appear as a helmeted, 12-foot-tall man in ancient full plate armor stained dusky purple, who is possessed of an eternal calm. Sometimes he appears as an aging warrior with gray-white hair who has withstood uncounted evils without breaking, and at other times as a handsome, blond, young man of incredible personal magnetism, self-confidence, and quiet enthusiasm. When entering combat, Torm often shifts form to appear as a lion-headed man. In any form, the Lord of Duty has a stern voice and manner, unwavering courage set in his square jaw, the light of righteousness flashing in his striking, deep blue eyes. Torm can cast spells from any sphere, but he favors spells from the spheres of combat, healing, guardian, law, and protection.

Special Att/Def:
Torm is totally fearless and radiates a calming aura in a 10-foot radius that dispels all normal and magical fear, including dragon fear, in his allies. In Torm’s gauntleted hands can appear any weapon or weapons he desires to wield; they vanish from his hands when he wills them to. Torm is considered proficient with any weapon he uses, but he is only specialized in the use of all swords. He can attack with any weapon or pair of weapons, but he typically wields Duty’s Bond, a massive two-handed holy avenger +5 with all the powers of a sun blade as well. He can target a different opponent with each attack if he so wishes. Torm sometimes attacks with his gauntleted fists, particularly when he does not wish to kill his opponent. Each fist does 1d10+11 points of pummeling damage—if Torm wishes, only one-quarter of this damage is real.

Other Manifestations
Torm often appears as a floating, flying metal gauntlet of gigantic size (up to 12 feet in length) that glows with a white aura and is surrounded from time to time with arcs of lightning. It can point, speak with Torm’s voice, carry burdens or even quite tiny, fragile items, and smite walls, doors, or creatures (at AC -1, 75 hp, MV 15, the same magic resistance and saving throws as Torm’s avatar, and THAC0 1, deals 4d12+2 damage to any creature at a blow plus 4d8 points of electrical damage if Torm desires). Torm also occasionally manifests as an animated weapon (usually a two-handed sword) or a shield that aids Torm’s faithful or causes.

Torm is served by gold and silver dragons, ki-rins, lammasus, pegasi, shedus, watchghosts, xaviers, and the Ghost Guard: the souls of the most loyal warriors who ever lived, who live on as einheriar or similar beings who ride pegasi across the sky into battle at Torm’s direction. He occasionally manifests his favor as a blinding white diamond set into a door or stone wall, the image of a gauntlet, shield, or sword burned into fabric, or as a pure white rose growing in a castle gate or narrow mountain pass.

The Church
Clergy:
Clerics, specialty priests, paladins, crusaders

Other Clergy:
LG, NG, CG

Clergy’s Alignment:
Yes, Yes, Yes, No

Clergy’s Undead:
No, Yes, No, No

Clergy’s Undead:
Yes, Yes, No, No

Other Clergy:
Yes, Yes, No, No

Races:
All clerics, specialty priests, and crusaders of Torm receive religion (Faerûnian) as a bonus nonweapon proficiency.

Torm’s popularity is increasing, particularly in the wake of the events of the Time of Troubles. He benefits from an enthusiastic following of worshipers who appreciate his unswerving devotion to serving mortals—unusual for a deity—and a number of fighting orders and paladins who have devoted themselves to the True God. Priests and lay worshipers of Torm together (that is, anyone of his faith) are known as the Tormish. The members of the priesthood are known as Tormtar. Most Tormtar are human males, but both sexes are welcome within the faith—and as the numbers of the elf and dwarf peoples dwindle and they increasingly see the vital need for law and order among human communities to ensure their own survival, people of the Faerûn Folk and the Stout Folk are embracing the True Faith and the Unbending Way of Torm in ever-greater numbers.

The followers of Torm organize themselves into a three-level hierarchy of worshipers. Warlords and of quality and service and rank are of particular importance to the followers of Torm and form the basis of the hierarchy. Specialty priests, called holy champions, make up 40% of the priesthood and often serve as the leaders of the faith. Clerics, crusaders, and paladins make up 30%, 20%, and 10% of the remaining clergy members, respectively.

The top level of the hierarchy in Torm’s faith is comprised of the Tormtar, who are arranged in their own strict hierarchy. The hierarchy among Torm’s disciples ascends from the Unproven (novices), to the Andurans (confirmed priests of lower ranks), Faithblades, Wardens, Vigilants, Watchful Venturers, Loyans, Enforcers, Guardians, Knights, Vanguarders, and Champions. These ranks are separate from duty-titles such as (in ascending order): Patrol Captain, Revered Messenger, Doorwarden, Seneschal, Templemaster, High Priest, and Priest Inquisitor (the teachers and internal disciplinarians of the faith).

The second level of the hierarchy of the faith is comprised of the knightly orders dedicated to Torm. Members of these groups serve as the adventuring and warrior branches of Torm’s clergy and go on many quests in the service of Torm. The members of this tier are known as the Swords of Torm, and most (if not all) of the Swords are crusaders and paladins in various knightly orders, such as the Order of the Golden Lion, that are allied with the clergy members but not under their direct command.

The third tier of the hierarchy of the faith comprises the lay followers of Torm. Torm’s faithful include many warriors and government officials, among others. Following the Time of Troubles, many have made pilgrimages from all over the Realms to the Temple of Torm’s Coming in northern Tantras. Torm’s followers are expected to make yearly tilthes to the local temple of Torm as they are able. In addition, they must follow the general religious tenets of Torm as espoused by his clergy.

Temples of Torm are typically citadels of righteousness and are constructed as impregnable fortresses, often high up on a mountain’s flanks where they command an impressive view of the surrounding terrain. Such castles are often built of white granite and radiate a continuous, pale light. Statues of lions and armored knights line the halls and the badges of knights who fell in the line of duty decorate the walls.

Dogma:
Torm’s is one of the most ethically pure of all faiths in that it is devoted to loyalty and obedience. This is not a blind obedience, and a ser-
vant working for an evil master is responsible to a higher authority in his loyalty. The Tormish believe that salvation may be found through service, that every failure diminishes the Lord of Duty, and that every success adds to his luster: They strive to maintain law and order and to obey their masters to their utmost power with alert judgment and anticipation. The Tormish stand ever alert against corruption and are expected to strike quickly and hard against any rot in the hearts of mortals. As the sword arm of justice, the Tormish are expected to bring painful, quick deaths to heretics. They are to question unjust laws by suggesting improvement or alternatives, not additions. Then fourfold duties are to faith, family, masters, and all good fellow beings of Faerûn.

Following the Time of Troubles, the religious hierarchy of Torm’s faithful was completely overhauled. Incensed by his followers persecution of other goodly religions under Terthewen’s misguided direction, Torm has dictated a Series of responsibilities and obligations for his followers to atone for their collective failings. These “debts” are collectively referred to as the Penance of Duty, detailed below. Tormtar are required to actively implement and coordinate efforts and actions dictated by the Penance of Duty in addition to following the normal tenets of their faith. Tormtar are realized to follow the Penance of Duty without fail, and, at least once every other level, serve in some fashion that helps alleviate one of the debts mentioned in the Penance of Duty. The Penance of Duty is as follows:

**Debt of Persecution:** To repay their persecution of other religions, the truly faithful must aid other goodly religions in reestablishing themselves.

**Debt of Dereliction:** To atone for their abdication of duty to guard against strife, the Tormish must expend all possible effort to eliminate any surviving cults of Bane, as well as to oppose all efforts of Cyricists, Xvimists, and the Zhentarim.

**Debt of Destruction:** Followers of Torm are obliged to relieve the destruction to the magic weave incurred during the Time of Troubles. All dead magic areas are to be reported and repaired. In addition, all permanent results of the magical chaos of the Time of Troubles are to be similarly undone and all wild magic areas reported and eradicated.

**Day-to-Day Activities:** Tormish provide training for, give sanctuary to, lend support (moneys, gear, mounts, armor, and weaponry) to guardians, orders of paladins and loyal knights, and loyal courtiers across Faerûn—and send forth agents to ferret out corruption in such groups and in all courts and organizations, particularly those who set themselves up as righteous or having a sort of superiority or moral authority. They also watch for impending trouble (from orc hordes and warlike realms, for instance) and young folk who could be recruited into the service of Torm or into positions as loyal warriors or bodyguards. On rare occasions, they act militarily against forces of evil, disloyal citizens readying coup attempts, and thieving or outlaw organizations.

A few adventuring Tormtar are permitted more leeway in then personal deeds than other clergy of the faith, but in return for this personal discretion as to their activities, they are pledged to tithe heavily (60% or more, plus payment for magical aid) to the church and to observe and report back on all they can of regions, beasts, and concerns their brethren seldom see so that the church of Torm can know Faerûn as well as possible (despite the static demands of guardianship). Torm himself often speaks to his clergy members to provide guidance and to reassure devout priests that a fellow Tormtar who is an adventurer is allowed to act thus and 50 in Torm’s full favor (or that Torm is displeased and the following penance shall be placed upon one).

While the gods Helm and Torm may be on good terms, their priesthoods are not. The two faiths have long been engaged in a rivalry, and their friendshipliness has been waning over the years, particularly since the Time of Troubles. Tormtar now keep a close eye on all faithful of Helm they encounter, anticipating betrayal at any time.

**Holy Days/Important Ceremonies:** During the year, the Tormish celebrate two great festivals (and on some years, three): the Divine Death on the 13th of Eleasias (commemorating Torm’s death in battle just north of Tantras during the Time of Troubles, when he and Bane destroyed each other), the True Resurrection on the 15th of Marpenoth (when Torm returned to his powers, at the end of the Godsaw), and the Shieldmeet.

**The Divine Death** The solemn ceremony of remembering all for the fallen who died for lust causes, while guarding others, or in the holy service of Torm. After prayers and a huge feast, Tormtar go at dusk to the graves or battle sites where departed ones dear to them fell or now lie, light special candles, and pray through the night, recounting the deeds of the fallen to Torm so that none who fell may, truly be forgotten. Torm often sends comforting dream visions to Tormtar on this night—but it is said among the faithful that if one sees Torm’s death in a vision, it means that person’s death in his service in the coming year.

The **True Resurrection** celebrates Torm’s rise anew to Dower and is a joyous feast and revel where laws are set aside just for this one day and night so that the Tormtar can stray from the principles of law and order once a year. Most use this opportunity merely to shock others by speaking freely or by enjoying sensual pleasures with their fellow Tormtar—but a few every year employ it to bring vengeance down on someone. (For example, a noble protected against all physical punishment by the laws of a realm but who ordered others mutilated might himself be mutilated on the night of the True Resurrection.) Torm traditionally sends forth dream visions from the days of all his faithful in the sleep that follows this festival—and grants the Loyal Boon to a few, as a mark of his appreciation for their outstanding service: A new prayer is placed in their minds, granting them one chance to cast a new spell they would otherwise not be able to cast until they rose in experience by another level.

**Shieldmeet Celebrations** are rituals expressing loyalty and renewing oaths and pledges. Tormtar prefer to marry, perform marriages, and finalize apprenticeship or training agreements on this day.

Throughout the year, faithful of Torm are expected to pray to the True God at least four times per day: at noon, dusk, midnight, and dawn. Prayers to Torm are uttered in a prescribed litany, which sounds like a rolling chant, and ask for guidance from the Lord of Duty, Loyalty, and Order. Since the Time of Troubles, the Penance of Duty has been included as part of the litany. To these rituals and prayers are added special prayers said when a follower of Torm needs extra-inner strength to follow orders, to do a necessary but unpleasant task, or to support an ally or friend.

The faithful of Torm need practice only three special rituals: Torm’s Table, Investiture, and Holy Vigil. Torm’s Table must be observed at least once every two months. To perform this ritual, a Tormtar purchases or prepares a grand meal and then turns it over to a stranger (usually a beggar or citizen in need) to consume while they fast, waiting on the table. Within three days after the feast is done, the priest must confess any personal sins, failings, or shortcomings to another Tormtar priest and report on his doings to a superior.

Investiture is the solemn ceremony wherein a novice becomes a priest or priestess. It is the duty of every Tormish priest or holy warrior within a day’s ride of the announced place of ritual to attend. The suppliant (only one priest is invested at each ceremony) prepares beforehand by rolling in mud or dust and then donning the oldest, filthiest clothes they can find or beg for. Thus attired, she or he fasts for a day and then in the evening (after the gathered priests have feasted) is brought in to the temple and washed clean with water by the visiting Tormtar. The suppliant is formally introduced to the presiding priest and accepted into the service of Torm—provided she or he passes the Holy Vigil. All the clergy then join in a hymn of hope, and withdraw, leaving the suppliant locked in the temple sanctuary alone to complete the Holy Vigil. The Holy Vigil is repeated every time an individual advances in rank within the priesthood. Before departing, the presiding priest solemnly raises a naked bastard sword from the altar and casts it up into the air. By the grace of Term (and a secret spell cast beforehand), the blade rises up and moves to hang a man’s height above the supplicant’s head, point downward. The more the suppliant gives in to fear or slumber or dwells on any doubts about his or her faith in Torm, the lower the sword slips. Though such swords move slowly enough that they rarely seriously injure when they touch the priest below them, the magic is broken if the sword draws blood, and the shame of being found with a fallen sword the next morning is extreme. If a Vigil is thus failed, the presiding priest prays to Torm for guidance and follows the True God’s dictates: The Vigil may be repeated on the next night, or the failed one may be cast out of the church or charged with a penance or pest.

**Major Centers of Worship:** The Temple of Torm’s Coming in Tantras, where Torm appeared during the Time of Troubles, is a scarred and severe battle-fortress frowning down over its white granite walls (and extensive granary cellars below the ground) on the city below. The temple stands hard against the inside of the north wall of the city atop the city’s highest hill. Here High Priest Barrilittar Bhandraddon leads a wealthy and ever-growing group of clergy members and congregation in the worship of Torm. Barrilittar’s temple sponsors knightly orders Faerûnwide and spreads the values of obedience and loyalty to all who will listen—and in crowded
urban areas, such folk who dream of freedom from lawlessness, thievery, and rowdiness are many.

Temples of Torm may also be found in Eagle Peak (the Citadel of the Rampant Eagle) and Procampur (the House of the Hand) and within temples of Tyr (such as the Halls of Justice in both Neverwinter and Sundabar), among other places. Shrines to Torm are located in Hillsfar, Ravens Bluff, Sembia, and Urmolyspy, among other cities.

**Affiliated Orders:** Following Torm’s rebirth, the church founded a new order of paladins, known as the Order of the Golden Lion, to serve as holy warriors of Torm. Led by First Champion of Torm Sir Dylan Lionshand, these holy warriors are specially dedicated to actively serving the Penance of Duty, and they wander the Realms in Torm’s service. (For example, the Champion Reborn, Sir Gwydion the Quick, serves Torm by escorting Rinda the scribe who bears the Cynishnash.) Many members of the Order of the Golden Lion are found guarding the temples of a wide variety of peaceful faiths, while others embark on quests to recover lost relics of various goodly gods. Failure to actively serve the letter and the spirit of the Penance of Duty by any member of this order results in the loss of paladinhood, reclaimable only through the casting of an atonement spell and the completion of a difficult quest in the service of Torm set according to the goals of the Penance of Duty.

Knights of the Order of the Golden Lion cannot advance in level without serving in some fashion that helps alleviate one of the debts mentioned in the Penance of Duty. Torm rewards this faithful devotion from time to time by bestowing a minor quest spell known as the lion’s roar, equivalent in effect to a great shout (as the 8th-level wizard spell with all the attendant penalties). The ceremonial costume of the Order of the Golden Lion is the same in the field as in the temple—a full suit of well-polished battle armor with an ornate helm. The armor polish used is a bright golden color.

**Priestly Vestments:** Priests of Torm wear clean, bright, smooth-polished plate armor (or robes, a breastplate, and bracers), ornate helms, and gauntlets inscribed with the Penance of Duty. The hue of the armor (or robes) denotes the rank of the wearer: Unadorned metal is for the Unproven, dark crimson is for Andurans, rose red is for Faithblades, deep amber is for Wardens, sunrise orange is for Vigilants, harvest yellow is for Watchful Venturers, pale green is for Loyans, dragon green (bottle green) is for Enforcers, sky blue is for Guardians, twilight blue (deep, metallic blue) is for Knights, amethyst is for Vanguardists, and dusky purple is for Champions, the most holy priests of the faith, as well as the greatest heroes of Torm.

**Adventuring Garb:** In potential combat situations, Tormtar always wears their best armor and weaponry. They are expected to keep their armor clean and brightly polished even in the worst conditions, except where such activities would interfere with the execution of their duty.

**Holy champions receive Constitution hit point adjustments to their Hit Dice as if they were warriors.**

**Henchmen following holy champions treat them as if their Charisma scores were 18 for purposes of determining loyalty, provided that those henchmen worship, or at least respect, Torm.**

**The duration of divination and protection sphere spells is doubled when they are cast by holy champions. Of course, a permanent spell is still permanent and an instantaneous one still instantaneous.**

**Holy champions are able to cast command (as the 1st-level priest spell) once per day; they gain the ability to cast an additional command at 5th level.**

**At 3rd level, holy champions are able to cast hold portal or mount (as the 1st-level wizard spells) once per day.**

**At 5th level, holy champions are able to cast compel (as the 3rd-level priest spell) once per day.**

**At 7th level, holy champions can make three melee attacks every two rounds.**

**At 7th level, holy champions are able to detect lie (as the 4th-level priest spell) once a day.**

**At 10th level, holy champions are able to dispel evil or flame strike (as the 5th-level priest spells) once a day.**

**At 13th level, holy champions can make two melee attacks per round.**

**At 15th level, holy champions are able to speak power word, stun (as the 7th-level priest spell) or power word, blind (as the 8th-level wizard spell) once a day.**

**At 20th level, holy champions are able to speak a holy word (as the 7th-level priest spell) once a day.**

**Tormish Spells**

### 3rd Level

**Compel (Enchantment/Charm)**

**Sphere:** Charm

**Range:** 30 yards

**Components:** V

**Duration:** 2 rounds

**Casting Time:** 1

**Area of Effect:** 1 or 2 creatures

**Saving Throw:** None

This spell enables the caster to command one or two creatures with a single word. For the spell to be effective, it must be uttered in a language understood by any creature to be affected. Like the 1st-level priest spell command, targets obey to the best of their ability if and only if the command is clear and unequivocal. Similar to the command spell, a compulsion to “Die!” causes a two-round cataleptic state, not death. Typical compulsions are back, halt, flee, run, stop, fall, go, leave, surrender, sleep, and rest.

Undead are unaffected by this spell, but any two living creatures within range who are seen and mentally selected by the caster as the spell is cast are subject to its effects. Beings having either an Intelligence of 15 or greater or 8 or more Hit Dice or experience levels (or both) are allowed a saving throw vs. spell that is not adjusted for Wisdom. If this saving throw is successful, they are unaffected by the magic.

A compel governs two consecutive rounds. If the caster desires, a second, different compulsion can be uttered in the second round. If this is not done, the initial command is followed for both rounds. Note that Torm regards use of this spell to render foes defenseless so that they can be slain on the spot to be a sin of the gravest sort. No priest of the True God would dare to do so for fear of instantly being the target of a flame strike. In addition to the normal effects of that spell, this divine flame strike strips them of all their spells, casting them out of the faith.

### 4th Level

**Hand of Torm (Evocation)**

**Sphere:** Guardian

**Range:** 40 yards

**Components:** V, S, M

**Duration:** 1 hour/level

**Casting Time:** 1

**Area of Effect:** 12-foot-radius sphere

**Saving Throw:** Special

This spell is an improved form of the wyvern watch magic. It was developed long ago by priests of Torm and is often used to defend sacred areas, such as the treasure chambers in the temple in Tantras. **A hand of Torm** creates a shimmering, translucent image of a gigantic gauntleted human hand that is cupped so as to define a spherical area. It is...
A swordward cannot coexist with a blade barrier. If either spell is cast so as to come into contact with any part of the area of effect of the other, both spell effects vanish instantly in a thunderous explosion, and all beings in the former areas of effect of both spells take 6d12 points of blast damage; this damage is halved if they make a successful saving throw vs. spell. All items in the same area in such an event must make successful item saving throws vs. magical fire or be destroyed. Any beings located in the overlap area where the two spells met are allowed no saving throw, and items in that area must make successful saving throws vs. disintegration, not magical fire. The material components of a swordward are an edged weapon or a fragment of a blade from an edged weapon that has drawn blood in battle, a piece of lodestone, and an amethyst of at least 5 gp value.

**Tymora**

(Lady Luck, the Lady Who Smiles, Our Smiling Lady, Tyche’s Fair-Haired Daughter)

**Intermediate Power of Arborea, CG**

**PORTFOLIO:** Good fortune, skill, victory, adventurers, and adventuring

**ALIASES:** None

**DOMAIN NAME:** Olympus/Brightwater

**SUPERIOR:** None

**FOES:** Beshaba, Bane (now dead), Moander (now dead)

**SYMBOL:** A shining, featureless disk of silver

**WOR. ALIGN.:** Any

Tymora (Tie-MORE-ah) is sometimes called Tyche’s fair-haired or fair-tressed daughter or Beshaba’s bright sister, but these are more poetic titles than designations of her maternal lineage or her hair color. In actuality, Tymora is half of the deity once known as Tyche, with Beshaba being the other half. Tymora inherited Tyche’s grace and kindness when that goddess split into two beings in the Dawn Cataclysm, a war among the gods that long preceded the Time of Troubles and is said to have heralded the fall of Myth Drannor. Beshaba garnered more of Tyche’s wanton, willful nature, sensual side, and restless energy.

Tymora’s faith is one of the most common in the Faerûn, in particular since it caters most heavily to a highly mobile, relatively wealthy, and intrinsically powerful group who live by their wits and by their luck: adventurers. Tymora is fickle but playful and never vengeful or malicious. She likes a good joke and has been known to play an occasional practical joke on some of the more straight-laced Faerûnian deities, such as Helm and Tyr. She is reputed by sages to have had short-lived romances with several of the good male deities of Faerûn, but these ended amicably on both sides after a short while. She likes merriment and festive occasions and rumors abound at gaming houses throughout Faerûn of people who spotted her at the tables during one holiday or another, laughing and having a good time with all.

**Tymora’s Avatar**

(Cleric 32, Mage 28, Fighter 15)

Tymora rarely walks Faerûn in avatar form, but when she does appear, her looks vary. Before the Time of Troubles, she appeared as a boyish, crafty-faced, brunette tomboy. Since appearing in the Lady’s House in Arabel during the Gods War, she has preferred the form of a tall, thin, graceful woman with long, flowing, unbound, platinum blond hair and eyes like blue-black stars in a kind and regal face. Her voice is musical and never rises or becomes harsh. She draws her spells from any school or sphere, but when a spell is reversible, if one of the two forms has a beneficial or healing effect, Tymora can only cast that form of the spell.

AC -4; MV 15; Fl 24; HP 193; THAC0 0; #AT 5/2; Dmg 1d8+6 (silver long sword +3); +1 STR; +2 spec bonus in long sword; MR 70%; SZ L (10 feet)

STR 36, DEX 25, CON 20, INT 23, Wis 22, Cha 18

Spells: P: 13/13/13/11/9/8; W: 6/6/6/6/6/6/6/6/6

Saves PPDMM 2, RSW 3, PP 5, BW 4; Sp 4

**Special Att/Def:** Tymora arms herself with a blade of silver that flows as a silver tear from her eye and then shapes itself into a long sword +3 in midair when she so desires. On the rare occasions that she lends one of her swords to a mortal who is performing her a service or undertaking a great quest in her name, the sword functions as a sword +1, luck blade with no
more than three wishes. It disappears when the last wish is used or when the undertaking is successfully accomplished.

Tymora never misses a saving throw and spells cast upon her or with her in their area of effect automatically do minimum damage. Once a round, she can either make herself automatically strike for maximum damage or have one of her spells do maximum damage, last for maximum duration, and affect the maximum number of targets. Her voice can carry a hundred miles or more when she wishes. Within 100 yards of her avatar, all games of chance are won by ridiculously improbable combinations of scoring or against enormous odds, any accidents that happen turn out to have been fortuitous occurrences after all, and beings of her faith receive a +1 bonus on all saving throws and a 5% magic resistance (or + bonus to any magic resistance they may already have).

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

Other Manifestations

When manifesting on Faerûn, Tymora often takes the form of a silver bird or a silver pegasus. She also sends servant creatures to aid mortals in these shapes, as well as send forth a priest, fae, dragons, foo lions, swanmays, and unicorns. When showing her favor for a particularly blessed gambler, she has sometimes been known to manifest as a silver glow about a gambler that is evident only to that person and not those around him or her. When this happens, something favorable will happen in regard to the wager, whether it is the wagerer being more likely to win or even the best being forced to be called off, in cases where the bet was rigged by the opposition.

The Church

**CLERGY**: Clerics, specialty priests, mystics

**CLERGY’S ALIGN**: N, CN, NG, CG

**TURN UNDEAD**: C: Yes, SP: Yes, Mys: No

**CMND. UNDEAD**: C: No, SP: No, Mys: No

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

Tymora is an extremely popular goddess among adventurers, and her temples may be found wherever there is a strong adventuring population. Lady Luck is believed of those who live or work in danger, for she rewards the faithful and others who live in the manner she deems proper—daring all and trusting to chance—with her favor: good luck. The Lady’s ways may seem fickle to the uninitiated or nonbelievers, for by her very nature the support she gives is uncertain in all particulars. “The joy of the doubt and the danger,” also known as the Lady’s Joy and the Lady’s Way, is that which is most dear to her true followers. Many pay her lip service in times of need; her answers then seem truly random, for the Lady helps those who help themselves.

Tymora’s priests are the first choice of a badly wounded adventuring party dragging itself into town, and as a result, the church is relatively wealthy. With that wealth comes a strong independent streak among the different churches of Tymora. Each Tymoran temple is its own independent operation with its own clergy, and each temple reflects the tastes of its high priestess or priest. A large network of shrines and temples to Lady Luck has spread throughout the heartlands of Faerûn. While the shining, featureless disk that is Tymora’s symbol most often marks these houses of worship as belonging to the Lady Who Smiles, in some temples, Tymora’s symbol is represented as a floating, randomly and slowly turning sphere of everbright silver.

In the face of the independent tradition of the organized Tymoran faith has come an attempt in the recent past to unify the church under a grand patriarch in the manner of the old faith of Oghma. Leading this suggestion is Daramos Lauthyr, High Priest of the Lady’s House in Arabel. It was in Lauthyr’s temple where Tymora manifested during the Time of Troubles, and she remained there, protecting the city with her power, during the worst of that time. The other churches have been extremely resistant to proclaiming the Arabellan church the center of Tymoran faith. Both sexes and all races are equal in the eyes of Tymora and her clergy, though in practice human women occupy most of the more exalted ranks of the priesthood. Of the nonhuman races, a few elves and half-elves have decided to become Tymoran clergy even in the face of the chily reception such a calling receives in elven society. Mystics of Tymora serve both within temple ranks and as itinerant servants of the goddess who report to none but her (though Daramos would like to change this).

The Fateful Coin

1d10 tales tell that luck plays a crucial role in each person’s life. When each new-born baby enters into the Realms, Tymora flips a coin formed from the remnants of the original goddess of luck, Tyche. Beshaba calls it in the air the moon (heads) or the cloak (tails). If Beshaba is right, that person is cursed with misfortune for the rest of his or her days. If she’s wrong, Lady Luck smiles on that child for the rest of his or her life. For some rare beings, the coin lands edge on and these luckless few can forge their own fates, for they have more freedom over their destinies than the powers themselves.

Among the followers of Tymora titles are used and changed with ease and informality, but “Lord Priest” and “Lady Priestess” are respectful forms of address that apply to all, and “High” is added in front of this for clergy senior in years or in demonstrated power, who are referred to as “the High.” A “favored of Tymora” is a being chosen by the goddess to enter her clergy. A “fallen of Tymora” is one who has left her service and spurned chances for atonement and forgiveness. An “Atalarar” is a priestess of Tymora whose body has at some time or other been directly possessed by the goddess so as to act and speak for her, which usually changes all body hair to a deep blue, and the pupils of the eyes to bright silver.

**Dogma**: Tymora’s faith teaches that one should be bold, for to dare is to live. The battle cry of the followers of Tymora is “Fortune favors the bold.” A brave heart and willingness to take risks beat out a carefully wrought plan nine times to one. One must place oneself in the hands of fate (meaning in the hands of Tymora) and trust to one’s own luck.

Tymoran clergy are told that the Lady’s own luck never fails. If she appears to mortals as a victim of mischance or misfortune, she is doubtless causing this state of affairs as a deliberate test. Clergy members should know this, but not speak of it to those not in the Lady’s service. Priests of Tymora should elude and conduct themselves as their own masters, showing their good fortune—and acceptance of bad fortune—as a confidence in the Lady and in themselves. Lady Luck bids that each mortal chase his or her own unique goals, and it is in this chase that the Lady aids. Those who have no direction or goals soon know the embrace of the Lady’s dark sister, Beshaba, for those on no set course are at the capricious mercy of misfortune, which is no mercy at all.

**Day-to-Day Activities**: The clergy of the Lady go throughout Faerûn urging folk to take chances and pursue their dreams, and to not spend all their days planning and daring nothing. (They do not, as some folk say, encourage folk to indulge in reckless whims and frivolity.) Having offered such counsel, Tymoran clergy are duty bound to aid those who have dared with healing spells and other magical aid (sometimes surreptitiously) so as to reinforce the message of the good fortune one can win by trusting in Tymora.

**Holy Days/Important Ceremonies**: The church of Tymora has no set rituals, and ceremonies and duties vary widely from temple to temple—but the clergy headed by Daramos Lauthyr of Arabel seem to be steadily organizing and imposing order on the previously freewheeling priesthood of good luck.

Whatever their differences throughout the years, the clergy of Tymora have always adhered to rituals of greeting, touching their silver disks (the holy symbols of Tymora) to each other (and often embracing to do so) after watchwords of recognition have been exchanged. To unknown persons and beings they know to be worshipers of Tymora, but possibly hostile, they say: “Life is short. Live it as Tymora means it to be lived!” This is answered by: “Dare all, and trust in the Lady.” The watchwords between friends, or when both parties know each other to be clergy of Tymora, are simpler: “Deey,” answered by “Dare much.”

Midsummer is the most important festival of Tymora—a wild, night-long revel of reckless, mischievous derring-do and romantic trysts. It is a time for the wandering clergy to gather and meet with Harpers, those of all alien faiths, and relatives. Many missions and plans are laid at such times.

The most holy festival of Tymora is Starfall, which occurs on the 22nd day of Marpenoth which is believed by the followers of Tymora—though not by the rival clergy of Beshaba—to be the date of Tyche’s destruction and Tymora’s birth. On this date, clergy who have earned advancement are formally acclaimed and presented with tokens and vestments appropriate to their new station.

**Major Centers of Worship**: During the Time of Troubles, Tymora’s earthly avatar appeared in Arabel (after her furious, drawn battle with Beshaba) and stayed in her temple there, which created a great sensation in Cormyr. The fact that Arabel was spared most of the destruction visited on Waterdeep, Tantras, and other cities during the Godswar was taken as a
covered Arabel, and when it lifted, the goddess had gone with it.

High Priest Daramos Lauthyr now leads a growing Assembly of the Faithful at the Lady’s House, the temple of Tymora in Arabel. Daramos is attempting to codify and record a set of rules for the clergy using his influence as the head of the temple Tymora dwelt in during the Time of Troubles. The rest of the Tymoran clergy are strongly resisting any such restrictive regime. Most agree to the wisdom and preeminent rank of Daramos, but not to a written set of laws. They are also strongly resisting Daramos’s claims that the seat of the Tymoran faith ought to be the Lady’s House and its leader should head the church.

Affiliated Orders: The church of Tymora has a continuing relationship with the Harpers, a secret society working for good through Faerûn and involving members of many races, classes, and other faiths. The church sponsors some adventuring companies, and countless adventuring groups have independently dedicated themselves to Lady Luck after she has smiled on them in a sticky situation. A special fellowship of clergy within the church itself, the Fellows of Free Fate (or Trifs, as they are colloquially known), have dedicated themselves to countering the efforts of Beshaba, and especially of the Black Fingers, her assassins. Any clergy member may join who shows experience, dedication to the cause, and is vouched for by a senior Fellow.

Priestly Vestments: The standard clerical dress varies from temple to temple, ranging from full habits and headpieces in Arabel to simple robes in Shadowdale. Blue and silver are colors often seen. Personal taste of the matriarch or patriarch influences the dress code, as does climate (natural temple, ranging from full habits and headpieces in Arabel to simple robes vouched for by a senior Fellow.

Beshaba, and especially of the Black Fingers, her assassins. Any clergy has smiled on them in a sticky situation. A special fellowship of clergy church sponsors some adventuring companies, and countless adventuring and involving members of many races, classes, and other faiths. The ship with the Harpers, a secret society working for good through Faerûn and involving members of many races, classes, and other faiths. The church sponsors some adventuring companies, and countless adventuring groups have independently dedicated themselves to Lady Luck after she has smiled on them in a sticky situation. A special fellowship of clergy within the church itself, the Fellows of Free Fate (or Trifs, as they are colloquially known), have dedicated themselves to countering the efforts of Beshaba, and especially of the Black Fingers, her assassins. Any clergy member may join who shows experience, dedication to the cause, and is vouched for by a senior Fellow.

Adventuring Garb: All adventuring or traveling clergy members wear whatever garments they please, though the colors blue and silver are still predominant. High boots also seem favorite fashion elements. All priests continue to wear Tymora’s silver disk next to their skin, usually as a medallion worn around the neck; however, many clergy also wear smaller holy symbols as anklets, bracelets, or at their hips, under their clothing.

Specialty Priests (Luckbringers)

Requirements: Dexterity 14, Wisdom 15

Primary Reqs.: Dexterity, Wisdom

Alignment: CG

Weapons: All bludgeoning (wholly Type B) weapons

Armor: Any

Major Spheres: All, chaos, charm, creation, divination, healing, necromancy, protection, summoning, travelers

Minor Spheres: Guardian, sun, wards, weather

Magical Items: Same as clerics

Req. Props: None

Bonus Props: Gaming

• The faith of Tymora is popular among halflings, in particular halfling adventurers. Halflings may become luckbringers.

• Once per day, a luckbringer may raise one die roll of any type by one (a 1 becomes 2, a 17 becomes 18, etc.). This modification must be announced before the dice are rolled. The modified result is considered the true number rolled.

• At 3rd level, luckbringers have the ability to cast moment (as the 2nd-level priest spell) once a day.

• At 5th level, luckbringers have the ability to cast favor of Tymora (as the 2nd-level priest spell) once a day.

• At 7th level, luckbringers have the ability to cast feat (as the 4th-level priest spell), probability control (as the 4th-level priest spell), or lower resistance (as the 5th-level wizard spell) once a day.

• At 10th level, luckbringers have the ability to cast luckbolt (as the 6th-level priest spell) once a day.

• At 15th level, luckbringers have the ability to automatically succeed at one saving throw that would avert an unfortunate or damaging effect for themselves once a day. They must declare the use of this ability rather than roll for the saving throw.

Alternatively, through the use of this ability, they may obtain a saving throw of 15 for such harmful effects that do not normally allow saving throws. Success indicates half damage if the effect generates damage and negation of the effect if it does not; if the effect generates damage and special effects (such as 6d6 points of damage and paralyzation), the damage is halved and the special effects negated. Note that in the minor, this allows for saving throws against spells, magical item effects, and spell-like abilities that do not normally allow saving throws. However, ever, it can also be used to give a luckbringer a saving throw vs. the life-draining effect of one successful attack of a life-draining creature. If successful, no life drain occurs.

• At 20th level, luckbringers have the ability to ask Tymora for divine inspiration (as the 7th-level priest spell) once a tenday.

Tymoran Spells

2nd Level

Favor of Tymora (Abjuration)

Sphere: Protection

Range: Touch

Components: V, S

Duration: Special

Casting Time: 5

Area of Effect: One living creature

Saving Throw: None

This spell (also known as “Tymora’s Smile”) confers a protection upon a single living recipient creature that cannot be ended by dispel magic or other magical effects. It lasts until the death of the recipient creature or until its power is exhausted by use. The church of Beshaba employs a reversed form of this spell known as the bane of Beshaba. The spells favor of Tymora and bane of Beshaba automatically cancel each other out if cast on the same creature, regardless of how many saving throws the first spell to be cast has affected.

A priest of Tymora must physically touch the spell recipient with a bare hand to cast this spell, requiring a successful attack roll if the recipient is in battle or unwilling. The favor of Tymora confers bonuses upon the saving throws of the recipient it affects. The first saving throw made by the recipient after the spell is successfully cast is made at a +4 bonus, even if it takes place later in the same round as the spell took effect. The second saving throw after the spell takes effect is at a +3 bonus, the next at a +2 bonus, and the following one at a +1 bonus. After the four enhanced saving throws occur, the magic is exhausted.

Tymora does not allow her favor to be granted to the same creature more than once in any day unless there are exceptional circumstances, such as a character championing Tymora’s cause in open battle. Any attempt to cast Tymora’s favor more than once a day on a nonworshiper of Tymora automatically fails.

Creatures faithful to Tymora are looked upon with disfavor if they request the bestowal of a favor of Tymora more than twice in any tenday; to rely directly on the goddess is not to trust in her luck. This includes priests of Tymora, who may have to atone for any use of this spell on themselves that exceeds this rate.

4th Level

Feat (Alteration)

Sphere: All

Range: Touch

Components: V, S

Duration: Special

Casting Time: 7

Area of Effect: One touched creature

Saving Throw: None

This spell allows the caster or another touched recipient being to successfully carry out one extremely difficult action or single-step task—in other words, any necessary ability checks and those proficiency checks not involving protracted activity (such as say, constructing a suit of armor) automatically succeed. The magic does not perform the activity for the being and does not protect the being from any risk or damage associated with the task, but merely guarantees that the specified thing to be done will be carried out. Even if the spell recipient dies in the attempt, his or her body will complete the action. Typical feats include swinging or leaping through a small specific window or opening, catching a small thrown object, falling into a stream or hole or other particular location, firing an arrow through a keyhole, and such. The act must be performed on the round following the casting of the feat for the magic to work; otherwise, the magic is wasted and lost.

6th Level

Luckbolt (Conjuration/Summoning, Evocation)

Sphere: Combat, Protection

Range: 10 yards/level

Components: V, S

Duration: 4 rounds
Tyr's Avatar (Fighter 38, Cleric 25)

Tyr appears as a fearless, burly, bearded warrior in light armor who is missing his right hand. He does not disguise or bandage the stump and is always armed with a magical long sword or war hammer. His eyes are a fierce steel-gray when he first appears, but always fade away to leave black, empty sockets before he vanishes. His brow is continuously surrounded by an imperial white radiance that marks him as divine to all. He can cast spells from all spheres except the reverse forms of necromantic sphere spells. He casts all spells from the law sphere at triple normal effect in all respects and a -3 penalty to any applicable saving throws.

AC: -5; MV 15; HP 231; THACO -10; RAC 5/2 or 2/1
Dmg 1d8+14 or 1d4+13 (long sword; strength +3, war hammer +3, +4 Str, +2 spec. bonus with long sword)
MR 65%; SZ L (10 feet)
Str 22, Dex 19, Con 21, Int 19, Wis 18, Cha 17
Spells: P 11/11/10/9/8/4
Saves: PPD 2, RSW 5, PP 4, BW 4, Sp 10

Special Att/Def: Tyr recognizes mortals of the rogue class for what they are on sight. He can also see invisible objects or people, know alignment, and detect lie at will. These three abilities are also possessed by his sword, a long sword of sharpness +3 said to have been dispensed to him by Ao or Tyr's predecessor, who had Mystra assist in its making. His war hammer +3 works as a mace of disruption against undead creatures. He is immune to all illusion/phantasm spells and magical effects and to any sort of fear or emotion-control magic.

Other Manifestations

To denote his favor or the occurrence of important deeds, decisions, or utterances, Tyr frequently manifests as the echoing, stroke of a gong, accompanied by an exultant wordless chord sung by unseen male voices. Tyr also shows his will through the image of an upright, glowing war hammer accompanied by telekenesis effects that demonstrate the god's intent and feelings. The hammer may also move, point, strike, or emit spells to further the will of Tyr. In addition, Tyr sometimes acts through extremely obedient, intelligent, large, and well-groomed war dogs that appear out of nowhere.

The Church

Clergy: Specialty priests
Clergy's Align.: LG
Turn Undead: SP: Yes
CMND, Undead: SP: No
All specialty priests of Tyr receive religion (Faerûnian) as a bonus nonweapon proficiency.

While some paladins preferring, a straight black-and-white choice rever Tyr, he is most popular with the bureaucrats, judges, and merchants who make the entire system move efficiently. Worshipers of Tyr see the world in clear-cut moral terms; they like to see Faerûn firmly cleansed and ordered by laws that are evenly and diligently applied. They are not very tolerant of other world views and do not find parody, mockery, or even questions about their faith amusing. Tyr survives very well in the civilized world, and most of his temples are in larger cities. He is also worshiped on the Rock of Bral, rumored to be one of the Tears of Selûne.

Tyr had no specialty priests for over 10 years after the Time of Troubles. Sages theorize that he wished to favor none of his clergy members (over the others. Recently, all clerics of Tyr received a stern vision from their god in

The Church of Tyr is a highly organized, formal priesthood that maintains internal rules and a system of fortified temples. At Tyran temples, the faithful can find lodging, fresh mounts, healing, spell aid, weapons, gear, and holy advice. If a worshiper or priest knows that she or he has stinted in service to the Just One, confession and penance are also available. Title levels used by the clergy in recent years, in order of ascending rank, are: Acolyte of Lairs, Solemn Brother/Sister, Lawkeeper, Sword of Tyr, Hammer of Tyr, Vigilant Watcher, Just Captain, Avenger, Master Avenger, Abbott, High Lord Abbott, High Avenger, Knight Commander, Hammer Lord, Defender of Justice, and Keeper of the Balance. Maverick titles are few indeed, as this is a closely regulated priesthood.
Dogma: Novices of Tyr are charged to: “Reveal the truth, punish the guilty, right the wrong, and be always true and just in your actions.” Tyr and his followers are devoted to the cause of justice, to the righting of wrongs and the deliverance of just vengeance. This is not necessarily equality or fairness. Tyr does not make the maxims go out to represent the discovery of truth and the punishment of the guilty. Tyrans tend to be stiff-necked about theology and to see matters in black and white terms.

Clergy of Tyr are sworn to uphold the law wherever they go, and to punish those wronged under the law. They are to keep complete records of their own rulings, deeds, and decisions. Through these records, a priest’s errors can be corrected, his or her bar group of the laws binding on all groups can grow and flourish, and lawbreakers can be identified by others. No known injustice done by a Tyrran priest must go unbalanced. Priests of Tyr should also always be vigilant in their observations and anticipations, seeking to see what forces and which beings intend or will cause injustices and threaten law and order in the future. They should then act to prevent such challenges to justice in coming to pass. In short: Abide by the laws, and let no others break them. Mete out punishment where lawbreaking occurs.

Day-to-Day Activities: Priests of Tyr serve as judge, jury, and executioner in wilderness areas where there is no law but that of the sword. When doing so, their code teaches fairly close to “an eye for an eye, a tooth for a tooth,” but does adhere to common trade custom læavened by “the mercy of kings.” The last means by any stream—true law is in fact—true justice and the proper behavior, minor transgressions can be forgiven once with a warning, an explanation of the proper law—and a record of the warning being written down in the priest’s Book of Lawgiving for later distribution to other Tyrans so that the particular being will not be forgiven a second time.

In civilized areas, Tyrans (inevitably called “tyrants” behind their backs by nonbelievers) become legal experts and serve as the lawyers of Faerun by dispensing justice and “speaking the word” accused persons in trials. The fees they charge go to the Church of Tyr.

Tyrrans often go about lecturing others on their shortcomings as to following laws, rules, and regulations, but they also serve to fearlessly take complaints about such formalities to the authorities who make such rules. No Tyrran will enforce a law that contradicts other laws or can be shown the faith—a ritual of quiet dignity and respect that always leaves many those who have laid down their lives for justice, both inside and outside commandments and the church’s purpose. The evening ritual, the Re- the temple feel obligated to take on crime and injustice wherever they find it, and this has led to several small, crusading wars. Priests of Tyr and lawful. One who has a heart that speaks words from any stream—true law is in fact—true justice and the proper behavior, minor transgressions can be forgiven once with a warning, an explanation of the proper law—and a record of the warning being written down in the priest’s Book of Lawgiving for later distribution to other Tyrans so that the particular being will not be forgiven a second time.

Holy Days/Important Ceremonies: The priesthood of Tyr follows a monthly cycle of high rituals, beginning with Seeing Justice on the first day of each month, the Maiming on the thirteenth day of the month, and the Blinding on the twenty-second day of each month. These major rituals involve charade prayers, thunderously sung hymns to the god, and charade cortations: a black one worn by the war hammer that hovers over the heads of the congregation at Seeing Justice; at the Maiming, a giant right hand that bursts into view above the congregation surrounded by a nimbus of burning blood, then tumbles away into darkness and fades from view; and two eyes that burst into fountains of flaming tears until they have entirely spilled away and are gone at the Blinding. Early in the ceremony of the Blinding, symbolic blindfolds of diaphanous damask are bound over the eyes of the celebrants by clergy to remind the worshipers of Tyr’s blindness.

In addition to the high rituals, Tyrans celebrate daily rituals of prayer to the god, which take the form of a sung invocation, a series of responsive prayers led by a senior cleric, a short sermon of instruction or reading of wisdom from the Sacred Judgments of Tyr, and a rolling closing anthem. In temples and abbeys dedicated to the god, such rituals are celebrated every two hours around the clock, with the most important offices taking place at dawn, highsun (noon), the equivalent of six o’clock, and the equivalent of nine o’clock. The dawn ritual, The Awakening, is a gentle, uplifting renewal of faith. The noonday ritual, the Hammer at Highsun, is a stirring exultation. This last means that if a god’s being is taken by force in the morning and night, the evening ritual, High Justice, is a stern, proud celebration of Tyr’s commandments and the church’s purpose. The evening ritual, the Re-memory of the Just Fallen, is a haunting, softly chanted reverence for those who have laid down their lives for justice, both inside and outside the faith—a ritual of quiet dignity and respect that always leaves many witnesses, even those who do not follow Tyr, in tears.

Major Centers of Worship: The Fortress Faithful in Tethyr, south of Zazesspur, is probably the most important temple of Tyr at the moment, as clergy of the Just God are converging on it to help restore law and order to war-torn Tethyr. They work in large, well-armed patrols sent out of the castle-abbey.

More holy, older, and supreme in the well-ordered hierarchy of the church of Tyr, however, is the House of Tyr’s Hand in Milvarune, in Thesek. The House is the home of the Just Knights, heavy cavalry whose gleaming armor and lowered lances are the last sights many an invading warrior of Thay has seen. Some sages have called this superb army “the Simbul’s least likely yet staunchest allies” because of their efficiency in hurling back Thayan armies over the years.

Also of note is the one known Tyrann temple in Realmspace not on the surface of Averi-Toril. The Tyrann church on Bral (one of the Tears of Selaine) is known as the Pantheon Temple of Tyr. Its clergy and ceremonies conform to the standards of the Toril faith, but its priests worship Tyr as a warrior god as well one of justice. They consider Tyr the patron of all good warriors. Pantheon priests of Tyr recognize any lawful good deity of justice or war as an avatar of their deity and often gain access to spells in many crystal spheres that do not know Tyr by that name. As a deity of justice, Tyr is not very popular in Bral, which is known as a pirate haven. The priests of the temple feel obligated to take on crime and injustice wherever they find it, and this has led to several small, crusading wars. Priests of Tyr and lawful. One who has a heart that speaks words from any stream—true law is in fact—true justice and the proper behavior, minor transgressions can be forgiven once with a warning, an explanation of the proper law—and a record of the warning being written down in the priest’s Book of Lawgiving for later distribution to other Tyrans so that the particular being will not be forgiven a second time.

Affiliated Orders: The Church of Tyr has many affiliated knightly orders. Individual temples often have special orders or companies attached to them or supported by them, such as the Just Knights of the House of Tyr’s Hand in Milvarune, mentioned above. Two church-sponsored orders of paladins are the Knights of Holy Judgment and the Knights of the Merciful Sword. The first order tends to attract those who emphasize the “lawful” in their alignment, and the second the “good.” Knights from either order may join an elite order of paladins (of 7th or greater experience level) known as the Hammers of Grimjaws.

To join the Hammers, a paladin must be nominated by a member of the Hammers, and his or her nomination must be seconded by a senior priest of Tyr. If both these requirements are met, she or he must stand vigil in the holy sanctuary of a temple of Tyr all night. If the paladin is judged worthy by Tyr, Tyr sends the paladin a vision of his war hammer. If no vision appears, the paladin is deemed too inexperienced, but not a failure, and may he nominated again after some time has passed. If Tyr sends a vision of his sword, the paladin has knowingly or unknowingly failed Tyr in some way and must immediately complete a quest to atone. If the quest is completed, Tyr is pleased and forgives, and the knight is admitted into the Hammers. There is no quitting a quest under these conditions; either the paladin succeeds or dies trying.

Priestly Vestments: The vestments of Tyr are blue and purple robes with a white sash. A white glove or gauntlet is worn on the left hand and a black one on the right hand to symbolize the loss of the god’s right hand.

Adventuring Garb: For everyday use, most priests of Tyr wear armor or practical clothing adorned on the shoulders and back with the symbol of the hammer and scales of Tyr.

Specialty Priests (Holy Judges) Requirements: Strength 9, Wisdom 9
Prime Req.: Strength, Wisdom
Alignment: LG
Weapons: All bludgeoning weapons, long sword, and bastard sword
Armor: Any
Major Spheres: All, astral, charm, combat, creation, divination, guardian, healing, law, necromancy, protection, summoning, sun, wards, war
Minor Spheres: Elemental
Magical Items: Same as clerics
Req. Props: Etiquette
Bonus Props: Local history, ancient history (of their native land)

Holy justices know the laws and legal codes of the land they live in and the land they were raised in (which may be two different lands). They automatically know all commonly known and uncommonly known information within that body of law and its attendant procedures. If asked to call to mind an incredibly obscure point of the law of their homeland or native land, they may make an ability check against their Wisdom or Intelligence, whichever is higher, to recall the point in question. They must
• At 13th level, holy justices can make two melee attacks per round.
• At 7th level, holy justices can make three melee attacks every two days.
• Holy justices are able to make a detect lie (as the 4th-level priest spell) at will.
• At 7th level, holy justices can make three melee attacks every two rounds.
• At 10th level, holy justices can use a holy word (as the 7th-level priest spell) once a day.
• At 12th level, holy justices are able to detect invisibility (as the 2nd-level wizard spell) at will.

Tyrran Spells

2nd Level

Wolfjaws (Alteration, Necromancy)

Sphere: Combat, Necromantic
Range: 0
Components: V, S, M
Duration: 1 round/level
Casting Time: 5
Area of Effect: The caster’s right hand
Saving Throw: None

This spell turns the priest’s right hand into a pair of powerful wolflike jaws in memory of the way that Tyr lost his right hand to the monstrous wolf-like being Kezel the Chaos Hound. These jaws deal 2d4 points of damage to all opponents the priest successfully attacks with them. The spell allows the caster to strike with the jaws twice per round and to gain a +1 bonus on all attack rolls with the jaws or another weapon while the spell is in effect. A wolfjaws spell vanishes if its caster attempts any other spellcasting, but a priest can wield a weapon or trigger a magical item in his or her left hand and use a wolfjaws, thus gaining multiple attacks normally denied to him or her without affecting the spell in any way.

The wolfjaws instantly at will. When the spell ends early, in this manner, the caster can also spell the damage dealt by the last bit of the wolfjaws, an ability that the priest can use to bargain with a wounded foe or to correct cases where an ally has mistakenly been attacked by the priest. While wolfjaws is in effect, it provides its caster with complete immunity to all hostile magical or psionic shape change and hold effects.

The material component for this spell is a bit of wolf fur or a tooth from any type of mammal.

5th Level

Hammer of Justice (Divination, Illusion/Phantasm)

Sphere: Divination
Range: 5 yards/level
Components: V, S, M
Duration: 1 round/level
Casting Time: 8
Area of Effect: Special

This improved variant of a detect lie spell creates a glowing illusion of an upright war hammer, which is normally steel-gray in hue, but blazes white when truth is spoken, black when lies are told, and blood-red when true but deceiving phrases are uttered. It cannot be made to lie by any known means. By the power of Tyr, this spell indicates absolute truth. If a questioned being answers with a lie that the being believes to be the truth, a lie is still indicated by the hammer hue (and vice versa).

The illusionary hammer appears wherever the caster desires (within range), and thereafter moves to maintain the same distance from and orientation to the caster. The spell range refers to both how distant the hammer can initially be from the priest and how far from the hammer any questioned being can be for its truth-indicating ability to function. If someone questioned is out of range, the hammer grows dim, but the spell does not end. The caster can ask questions of any number of beings one at a time, and the telltale hammer is bright and visible to all.

The hammer cannot be made to disappear before the spell expires even by its caster. The illusory hammer cannot be contacted or disturbed by any known magical or physical attack. Though magical barriers of 6th or greater level can ward it away from a given area, there is no known means of destroying it. Dispels magic has no effect on a hammer of justice. When the spell does end, the hammer goes dark and seems to fall before it fades away entirely.

The material component for the spell is a miniature war hammer fashioned from diamond, obsidian, ivory, glass, or another pure, single-hued, black, white, or red, nonliving substance (cost varies with materials but average is 25 gp).

6th Level

Sword and Hammer (Evocation)

Sphere: Combat
Range: 10 yards/level
Components: V, S
Duration: 1 round/level
Casting Time: 9
Area of Effect: Special

This spell creates a shadowy sword and war hammer of twice normal size. These are animated magical constructs rather than tangible items. They fly about within the spell range, which is centered on the caster, at MV 30 (A), striking once per round at THACO 4 at a being or object mentally chosen by the caster. The two weapons can attack the same target or each strike at a separate target. They can change targets as often as the caster desires. The sword inflicts 4d4 points damage, and the hammer deals 2d4 points. If they both attack the same target, there is no saving throw to avoid the damage they inflict, but a creature facing only one of the spell weapons is allowed a saving throw vs. spell to suffer only half damage.

The weapons are considered sufficiently enchanted to hit any sort of foe (such as those hit only by weapons of +3 enchantment). They automatically continue to attack the same target they did on the previous round if the caster is slain, departs, or turns his or her attention to other spellcasting. (When such a spell is finished being cast, the caster may return his or her attention to the sword and hammer and reassign them to other targets if desired.)

The magical constructs created by sword and hammer strike silently, are nonmetallic, cannot be fooled by illusions, and cannot be magically controlled by anyone other than the caster. They vanish in a twinkle of lights when the spell expires or earlier if the caster wills the spell to end.

7th Level

Resplendence of Renewed Youth (Alteration, Necromancy)

Sphere: Necromantic, Healing
Range: Touch
Components: V, S
Duration: 1 year
Casting Time: 1 hour
Area of Effect: One creature

This spell allows a creature to tap into its spiritual strength in order to bring its body back to the peak strength of youth for one year. In a human, this would mean that the affected body would return to the shape it had when the recipient was around 25 years of age. Recipients of this spell lose all the negative aspects of old age, such as lost hit points, levels, or ability score points, and so on, as well as gaining immunity to all diseases for the duration of the spell only.

This spell functions only on characters who have shown exceptional wisdom and piety during their lives, and then only if they have an exceptional focus that their current condition prevents them from completing. Casting a quest spell is thus mandatory before attempting this spell. Dropping this quest means forfeiting all advantages of the resplendence spell.

Characters can benefit from this spell only once in a lifetime. When the spell expires, the recipient’s body returns to the state it would have normally for its years. The spell heavily drains the body of the recipient, and so adds an additional 1d10+3 years to the recipient’s true age when it expires.

This spell is one of the secrets of the church of Tyr and is used sparingly, only when it needs the help of a great hero in dire circumstances. It is rumored that the church of Sune has many times tried to learn the secret of this spell.
Umberlee
(The Bitch Queen, Sea Queen, Queen of the Deeps)

Intermediate Power of the Abyss, CE

**Portraits:** Oceans, currents, waves, sea winds

**Aliares:** None

**Domain Name:** 13th level/Blood Tor

**Superiors:** Talos

**Allies:** Auril, Malar, Talos

**Foies:** Selune, Valkyr the Mighty, Chauntea, Sune

**Symbol:** A forked blue-green wave, curling in breakers to both left and right, on a background of black streaked with white

**Wor. Align.:** Any

Umberlee (Um-ber-LEE) the Bitch Queen rules from her watery lair in a flooded level of the Abyss. She is worshiped by moat out of fear as opposed to adoration, though some few—such as most were-sharks, who she created to try to undermine Selune—find her ethos to their liking. Ship crews toss her gems over the sides of their vessels to calm storm-tossed waters. She has a large number of shrines in coastal cities, and sailors often leave flowers, candies, small candies, or coins on her altars in hopes that Umberlee will spare them on the next voyage. Others who pay tribute to her include merchants sending goods by sea, port cities, and island nations and settlements who would be devastated by her wrath and have not a powerful patron deity to counter her menacing demands.

Umberlee continually contests with Selune, in whom navigators trust to guide their ships safely home. Of late, she has also felt the heavy presence of her own patron, Talos, who is trying to pick up violent nature in all its forms as his personal portfolio. Though Umberlee flirts with him on occasion, she would gladly end his existence and become sole deity of destruction herself if she had the power. Unfortunately, her ambitions are limited by her inability to directly affect the land, so she bides her time and plays the coquette. Together Auril, Malar, Umberlee, and Talos are known as the Gods of Fury.

Umberlee is just plain malicious, mean, and evil. She breaks agreements on a whim when she feels that she has not gotten the best part of a deal and takes great pleasure in both watching her sharks tear shipwreck victims to shreds and watching others die slowly of drowning. She is also vain and expects to be flattered. If she has any weakness, it is probably her incessant greed for power and her intoxication with exercising it.

Umberlee spent the Time of Troubles in the Sea of Fallen Stars, wreaking destruction on one pirate isle after another. The sea has remained stormy and troubled since that time, though it has calmed somewhat in the last two to three years after an organized effort to appease her promoted by certain allied merchant coasters said to be part of or in league with the Iron Throne.

**Umberlee's Avatar** (Mage 31, Cleric 23, Fighter 20)

Umberlee's avatar rarely appears. When she does, it is as a female blue-green torso with taloned hands, elbow fins, eyes of pale pearly death, and hair of kelp. In this form, rising above the waves, she aims to impress and usually towers above sailors on the decks of a doomed ship. She bears giant shell jewelry and a cape made from a million mawfish jellyfish. Her voice hisses and booms like ocean breakers, and she laughs cruelly as she flings watery death and destruction on those who view her. She can cast spells from any priest sphere except elemental earth, elemental fire, sun, thought, and tune. She can cast spells from all wizard schools except elemental earth, elemental water sphere and school spells at triple strength in all respects and targets creatures receive a -3 penalty to their saving throws against such spells.

**AC:** 5; **MV:** 15; **Sw:** 48; **HP:** 208; **THACO:** 1; **ATK:** 5/2

**Dmg:** Id6+17 (trident +3, +11 STR, +2 spec. bonus in trident)

**MR:** 75%; **SZ:** H (20 feet)

**Str:** 23, **Dex:** 17, **Con:** 24, **Int:** 20, **Wis:** 19, **Cha:** 19

**Spells:** P: 12/11/10/8/7/6/5; W: 7/7/7/7/7/7/7

Saves **PPDM:** 2, **R WP:** 3, **P P:** 4, **BW:** 4, **Sp:** 4

**Special Att/Def:** When she uses a weapon, Umberlee strikes with at trident +3 that in her hands works as a trident of submission and a trident of fish command. She can summon 12 HD giant sharks or Id4+1 giant sharks to do her bidding every half hour. For the most part, these sharks try to attack or swallow creatures in the water she indicates to them mentally. She can also summon three 8 HD water elementals, two 12 HD water elementals, or one 16 HD water elemental to do her bidding every 12 hours. These creatures never become uncontrolled. Umberlee can also control the winds over the sea or the actions of the waves as indicated under Other Manifestations, below, while present.

**Other Manifestations**

Rather than sending her avatar form, the Sea Queen prefers to manifest as wind or waves. Either form of manifestation is often accompanied by Umberlee's cold, cruel laughter or a hissed message. Umberlee's powers are waning, and she can now manifest as wind only four times a day. For 2d4 rounds, the Queen of the Deeps can send a gale blast of wind that smashes into all things in its path for 5d10 points of damage per round.

Umberlee prefers to manifest in a form that remains unlimited: as an unseen underwater presence that can aim and hurl waves. Waves are hurled one per round, tolling out in one of two forms. Either they strike beings within 160 feet for 4d4 points of damage and force them to make successful saving throw vs. death magic or drown, or they strike one spot, aiming to wrest certain items away from a ship, swimmer, or aquatic creature. The specific, targeted type of wave strike does 2d12 points of damage and forces a being to make a successful Dexterity ability checks for all items it attempts to retain. Umberlee can even snatch rings off fingers in this way (or remove gauntlets and then snatch the rings from fingers); unattended items are automatically carried off.

Umberlee also acts through the appearance or presence of sea monsters of all sorts, especially sharks of monstrous size that are sent to devour swimmers or shipwrecked sailors, krakens, and all types of aquatic undead including (inland) undead lake monsters.

**The Church**

**Clergy:** Clerics, specialty priests

**Clergy's Align.:** N, CN, LE, NE, CE

**Turn Undead:** C: No, SP: No.

**CMM:** Undead: C: Yes, SP: Yes. Specialty priests may command only undead formed from creatures killed at sea or that are aquatic by nature.

All clerics and specialty priests of Umberlee receive religion (Faerûnian) as a bonus nonweapon proficiency. All clerics of Umberlee receive swimming as a bonus nonweapon proficiency and can breathe water automatically.

Umberlant priests are a varied, disorganized lot, much given to dueling with hooked, sicklelike knives to settle differences of primacy and rank. (These dueling knives represent Umberlee's reaping of those who sail the seas.) Umberlant priests roam coastal cities, living primarily off the offerings left by fearful sailors. In addition to the traditional libations and small candles, Umberlants are increasingly demanding more real coin be left on the altars. When there are no worshipers present, Umberlant priests then remove the offerings from the stone block altars at Umberlee's shrines and sluice the altars with buckets of sea water containing seaweed to signify that the Sea Queen has come for what is rightfully hers. Umberlants are also paid handsomely to travel on ships from port to port, for their presence (it is thought) guarantees that Umberlee will not destroy a vessel.

There is little in the way of an organized clergy of Umberlee. Those who retain their power and potential benefit by holding specialty priests. Specialty priests make up most of Umberlee's clergy, since the advantages of the faith prove to be quite handy when superstitious sailors want to dump a priest overboard at the first sign of a storm. A few clerics have made some progress in status in the faith, and most of them work in the adventuring order of the church.

Novice priests are known as the Untaken, but once Umberlee has confirmed an individual as a priest, she or he is entitled to take offerings, lead prayers, and bestow blessings in her name. Full Umberlant priests can adopt any of the following titles (regardless of true rank and powers): Flood Tide, Dark Breaker, Puissant Undertow, Wave of Fury, Savage Seawind, and Wavemistress or WaveLord. Specialty clergy are known as wavevassars or true servants of the wave and use the same titles as other Umberlants with the addition of the word "Dread" in front of them.

**Dogma:** The Umberlant faith has no set ethical outlook save that the sea is a savage place and those who travel it had best be willing to pay the price of challenging Umberlee's domain. The doctrine of Umberlee declares that all should know Umberlee and fear her, for the wind and the wave can reach everywhere. Fair offerings bring fair winds to travelers over the waters, but for those who do not serve her, the sea is as cold as Umberlee's heart. All who travel the seas are warned that the dead serve Umberlee's reapers and let no service be performed in her name without price. Make folk fear the wind and the waves, unless a priest of Umberlee be present to protect them. Finally, slay any who ascribe sea and shore storms to Talos."
Day-to-Day Activities: More folk fear Umberlee than revere her, but she cares not why they worship, only that they do so. She rarely comes to favor individual mortals, but she does do a little extra for those who faithfully make offerings. To gain favorable winds for a voyage or to deliver them alive from storms, sailors sacrifice valuable cargo to her by piping it overboard: playing tunes dedicated to Umberlee on mouthpipes while heaving the cargo over the side. They usually ensure that the cargo contains something if their peril is great. If a ship runs aground or founders and an Umberlant priest is aboard, the furious sailors usually try en masse to murder the priest before they are themselves drowned. Corpses of Umberlant priests have washed ashore transfixed by as many as 30 cutlasses.

Umberlant clergy are charged to spread respect for Umberlee by preaching of the doom she has wrought in the past and the storms to come in all coastal towns and smaller settlements. Along the way they seek to make sure to be teleported ashore by the goddess if they are ever in danger on the seas and to enrich themselves by accepting offerings, selling the safety of their own presence on shipboard, or by casting certain spells. For a long voyage down the Sword Coast between Waterdeep and Calimport, an Umberlant priest may charge as much as 300 gold pieces to an average merchant vessel or up to three times that to a large, new, well-armed cog or caravel carrying valuable cargo. If a priest on board has to use magic to defend or protect the ship, she or he charges by the spell and may well dicker over price on the spot!

Beyond the healing magics common folk hire priests of most faiths to perform, two spells used by Umberlants are the most popular: stormbouclik and speak with the drowned dead. Pirates often hire Umberlant clergy to cast speak with the drowned dead because, by a key phrase of a question, they can learn directions to a sunken ship or treasure. In the Drowning, an Untaken becomes a true priest of the goddess. The supplicant lies before an altar and is surrounded by candles lit daily with offerings, prayer, and self-anointing on the brow, hands, and feet. The priest before they are themselves drowned. Corpses of Umberlant priests have washed ashore transfixed by as many as 30 cutlasses.

Holy Days/Important Ceremonies: Umberlee is to be worshiped daily with offerings, prayer, and self-anointing on the brow, hands, and feet with sea water. In addition, the faith has a few special rituals, most notably the Drowning, First Tide, and Stormcall.

The Drowning is a private ritual, and only clergy members may witness it or take part. In the Drowning, an Untaken becomes a true priest of the goddess. The supplicant lies before an altar and is surrounded by candles lit to the goddess, each placed with an intoned prayer by a different Umberlant priest. The attending clergy then withdraw, and a senior priest casts a spell that causes sea water to flood the room in a huge breaking wave and then blow away. Supplicants who survive are confirmed in the service of Umberlee and warned that if they should ever betray the Queen of the Drowning, First Tide, and Stormcall.

The public rituals of Umberlee include First Tide and the Stormcall. First Tide is celebrated by a flutelike-drumb parade through the streets of a city by the clergy when the ice breaks up in a harbor. In a cold-hearted and brutal ritual, the clergy carry a live large animal down to the shore to be tied to a rock and hurled into the water. If the creature somehow washes or struggles ashore alive, it is freed, tended, and magically healed back to full health. It then becomes a sacred animal with the rank of an Umberlant (This custom began in ancient times when Umberlee often selected her clergy from among human sacrifices by unbinding them beneath the waves.)

Stormcall is a mass prayer in which worshipers call for Umberlee to send a storm to devastate a specific harbor or ship or to turn away an approaching storm or one that has already broken upon the worshipers. Worshipers kneel around pools in which lit candles float on fragments of driftwood that have been carefully collected and dried by Umberlant priests for this purpose. Sacrifices of precious goods are thrown into the pools, but the priests must carefully levigate the candles through the magic of the ceremony as this is done to keep them alight—for a candle doused is a sign of Umberlee’s anger.

Major Centers of Worship: For years, the House on the Cliff near Marsember in Cormyr was the richest, largest, and most influential temple of Umberlee, but either because of the work of a rival god or through the displeasure of Umberlee, it was utterly destroyed during the Time of Troubles. No one house of the Sea Queen has risen to unquestioned prominence since, but contenders for this honor include Shipsgrave Tower in Velen, where Wavelord Darost because, by careful phrasing of an oath, command undead that were killed at sea or are aquatic in nature, such as lacedons or skeletons of pirates.

Waveservants may breathe water automatically. At 3rd level, waveservants are able to cast watery double (as the 3rd-level wizard spell) once a day. At 5th level, waveservants are able to water walk (similar to the 4th-level priest spell) at will. This ability cannot be conveyed to others except by the casting of a water walk spell as normal. At 7th level, waveservants are able to summon up a striking wave (as the 4th-level priest spell) once a day. At 10th level, waveservants can move through water as if they were wearing a ring of free action. Should they acquire such a ring, it provides no additional benefit under water, but otherwise works normally. Also at 10th level, waveservants may control weather (as the 7th-level priest spell) once per day. Waveservants can never use their abilities to improve the weather conditions. They may only perform these actions when at sea (fresh or salt water), or at the shores of an ocean or large lake. Large ponds and rivers are not sufficient to allow the use of this ability. At 12th level, waveservants can call and control 1d4 sharks once per day in areas where they normally exist. The sharks arrive in 1d6 rounds. They respond to the waveservant’s commands whether spoken under water or above water.

Priestly Vestments: The ceremonial garb of the priests of Umberlee consists of a skin-tight blue or green body stocking worn with a voluminous cape of blue or green trimmed with white fur (to represent foaming breakers). A tall collar, similarly trimmed, rises from the back of the cape’s neck. A popular badge of rank is the magically preserved skeletal hand of a drowning victim.

Adventuring Garb: All clergy members wear whatever they desire from day to day, so long as something of mottled blue and green is worn (usually as a sash or scarf). Most Umberlant clergy members carry a hooked dueling knife. (These dueling knives cost 3 gp, weigh 2 lbs., are size 5, inflict damage type S, are speed 4, and do 1d4+1/1d3+1 points of damage.)

Specialty Priests (Waveservants)

Requirements: Constitution 15, Wisdom 13
Prime Requ.: Constitution, Wisdom
Alignment: CE
Weapons: All bludgeoning (wholly Type B) weapons plus the tri-dent, harpoon, and Umberlant dueling knife
Armor: All armor types up to and including leather armor and shield
Major Spheres: All, chaos, combat, creation, elemental water, healing, necromantic, summoning, weather
Minor Spheres: Animal, charm, elemental (all other aspects), guardian, protection, sun
Magical Items: Same as clerics
Requ. Prof.: None
Bonus Prof.: Swimming, modern languages (pick two from: dragon turtle, sea elvish, kaolinite, kuo-toan, locathah, nereid, merman, morkoth, sahuagin, triton)

• Waveservants may not turn or command normal undead. They may command undead that were killed at sea or are aquatic in nature, such as lacedons or skeletons of pirates.
• Waveservants may breathe water automatically.
• At 3rd level, waveservants are able to cast watery double (as the 3rd-level wizard spell) once a day.
• At 5th level, waveservants are able to water walk (similar to the 4th-level priest spell) at will. This ability cannot be conveyed to others except by the casting of a water walk spell as normal.
• At 7th level, waveservants are able to summon up a striking wave (as the 4th-level priest spell) once a day.
• At 10th level, waveservants can move through water as if they were wearing a ring of free action. Should they acquire such a ring, it provides no additional benefit under water, but otherwise works normally.
• Also at 10th level, waveservants may control weather (as the 7th-level priest spell) once per day. Waveservants can never use their abilities to improve the weather conditions. They may only perform these actions when at sea (fresh or salt water), or at the shores of an ocean or large lake. Large ponds and rivers are not sufficient to allow the use of this ability.
• At 12th level, waveservants can call and control 1d4 sharks once per day in areas where they normally exist. The sharks arrive in 1d6 rounds. They respond to the waveservant’s commands whether spoken under water or above water.

Umberlant Spells

3rd Level

Speak with the Drowned Dead (Necromancy)

Sphere: Elemental Water, Divination
Range: Special
Components: V, S
Duration: Varies

Dent Thaeryld Nornagul; and the Seacaves of the Roaring in Teshburl, a large and prosperous place adorned with gold where priests under the governance of Deep Wavemaster Ultho Maelatar sell small, smooth, stone storm tokens guaranteeing safety on a voyage (for the individual carrying them only) to Calishites who are fearful or cannot swim.

Affiliated Orders: The Umberlant faith does not have many affiliated orders. The only one of note is the adventuring order of the faith, the Sea Queen’s Breachers, which pursues treasure-hunting and recovery operations beneath the waves or adventures on land when the promise of gold seems to outweigh the dangers of an Umberlant priest working long away from water.

Waveservants can never use their abilities to improve the weather conditions. They may only perform these actions when at sea (fresh or salt water), or at the shores of an ocean or large lake. Large ponds and rivers are not sufficient to allow the use of this ability.

At 12th level, waveservants can call and control 1d4 sharks once per day in areas where they normally exist. The sharks arrive in 1d6 rounds. They respond to the waveservant’s commands whether spoken under water or above water.
Upon casting *speech with the drowned dead*, the priest or another designated person within 3 yards of the priest is able to ask two questions of a creature who died by drowning who is called on by name. (Complete names are not necessary, although naming information sufficient to distinguish one individual from another is.) The body of the drowning victim need not be present. The answers are phrased in normal speech, not merely “yes” and “no.” Questions created cannot lie, but they can be as misleading and evasive as possible within that constraint.

The awareness and memories of the drowned one end at death. Questioned creatures cannot know what events befell after they drowned and will say so if asked, wasting an answer.

Drowned creatures of different alignment than the caster or of higher level or Hit Dice than the caster’s level receive a saving throw vs. spell. A drowned creature that succeeds at this saving throw can refuse to answer questions, ending the spell.

**4th Level**

**Striking Wave** *(Alteration, Evocation)*

*Sphere:* Elemental Water  
*Range:* 5 yards/level  
*Components:* V, S, M  
*Duration:* 1 round  
*Area of Effect:* Special  
*Saving Throw:* Special

This spell causes water to rise up into a single directed strike of massive force. A large body of water must be present (in other words, a pond, lake, or the sea) or the spell is wasted. It cannot create water out of nothing, nor can it cause the contents of a tub or small, ornamental pool to do more than rise up in an impressive manner and crash back down again, splashing things nearby. A *stricking wave* varies from 10 feet to 100 feet wide as the caster directs, moves in the direction its caster directs and can change direction in response to the caster’s silent concentration, but it must travel at least 60 feet in a straight line before it can do harm; otherwise, items in its path simply ride up along its swell and are unharmed. The priest must be in contact with the water to cast the spell, although this contact can be as little as a hand or toe dipped into the wetness. The range of the spell applies to how distant the water to cast the spell, although this contact can be as little as a hand or toe dipped into the wetness. The range of the spell applies to how distant the water to cast the spell, although this contact can be as little as a hand or toe dipped into the wetness. The range of the spell applies to how distant

A *stricking wave* may attack targets on the shore; however, they lose force as they do so. For every 10 feet up the shore the wave travels, 1d12 points of damage. The spell can be cast defensively or offensively. In the defensive mode, the caster essentially transforms the oars of his or her own vessel into sea serpent defenders. These serpents remain within the outlocks of the vessel which bore them, but may attack beings outside of the ship who are nearby, such as boarders. Each serpent can attack one boarder once a round with a THACO 11, inflicting 3d6 points of damage for each successful strike. The serpents remain until the spell expires or they are slain; they are 10 HD creatures of AC 5.

This spell may also be cast offensively. In this mode, the oars become serpents of similar Hit Dice and THACO to those above, but rather than attacking outside the ship, their poisonous heads are aimed within a ship within range (including the caster’s ship), attacking the oarsmen and destroying the ship’s ability to maneuver. The poisonous bite of these serpents does 1d6 points of damage, but anyone bitten must make a successful saving throw vs. poison against type C poison. Those who successfully save suffer only 2d4 points of additional damage; those who fail their saving throws suffer an additional 25 points of damage. The poison has an onset time of 1d6+1 minutes. Creatures struck repeatedly must make a saving throw every time they are bitten.

While the spell continues, the ship does not have the use of those oars turned into serpents, and thus its speed may be reduced. The serpents turn back into usable oars when the spell expires, although those which were “killed” are broken and useless.

The reverse of this spell, *sticks to oars*, changes giant sea snakes to oars for the same duration or negates the *oars to snakes* spell according to the level of the priest counteracting the spell (for example, a 12th-level priest casting *oars to snakes* to our ship can turn four sea serpents back into oars). The material components of this spell are a small piece of wood and the scales from a sea snake.

**Stormcloak** *(Abjuration, Evocation)*

*Sphere:* Elemental Water, Protection  
*Range:* Touch  
*Components:* V, S, M  
*Duration:* 1 year  
*Area of Effect:* One living being  
*Saving Throw:* None

*Stormcloak* sets up a condition that, when the spell is activated at any time for up to a year after being cast by a priest, the spell recipient cannot die as a result of a storm at sea that she or he is currently experiencing. Once activated, the spell guarantees that by some assortment of coincidental conditions (as far-fetched or commonplace as need be), the spell recipient will not drown, be struck down by flying debris, die of being hurled ashore against rocks, etc. from that particular storm.

Umber- patriotic priests cannot cast this spell on themselves.

The material component of this spell is the holy symbol of the Umber- lant casting it (which is not consumed in the casting).

**6th Level**

**Waterspout** *(Alteration, Evocation)*

*Sphere:* Elemental Water  
*Range:* 10 yards/level  
*Components:* V, S, M  
*Duration:* 1 turn  
*Area of Effect:* Special  
*Saving Throw:* Special

A *waterspout* is a destructive vortex of water which flails and sucks in creatures and objects it contacts and waterborne items within 10 feet of itself (below and on all sides), whirling them up to its top before flinging them free. The caster can direct the *waterspout* to travel horizontally 10 feet per round. It will claw along the sides of large immobile objects such as castle
When the spell expires, it stinks slowly down, doing no harm to creatures and items it is carrying that round.

Items struck by a waterspout must make item saving throws vs. crushing blow once per round or be shattered and destroyed. Structures and larger items may well suffer structural damage as determined by the DM.

Creatures struck by a waterspout are sucked into it the first round. They are then helplessly whirled about for 6d8 points of damage per round for two rounds; they must also make a successful saving throw vs. death magic each round or drown unless able to breathe in water by natural or magical means or hold their breath (a successful Strength and Constitution ability check each round or a successful swimming proficiency check each round). Finally, they are flung tree at the end of the round, taking only 3d8 points of damage during this round. (They need not make saving throws vs. death magic this round.) Being flung free typically hurls a creature 100 feet or more horizontally (in the midst of a mist of water) and bestows 6d4 points of falling damage on creatures it they land in water or a swamp or as much as 12d4 points of damage if they are hurled into trees, buildings, rocks, or other solid objects. Items still miraculously attached to a flung creatures body must make a successful saving throw vs. crushing blow when their wearer lands or he destroyed; magical items receive a +2 bonus to this saving throw. Only on the round of being flung free is a creature able to use magical means, such as an item or quick spell, to escape the effects of the waterspout.

The material component of this spell is a drop of water blessed by Umberlee or by a senior Umberlant in the name of the goddess.

7th Level
Maelstrom (Alteration, Evocation)
Sphere: Elemental Water
Range: 10 yards/level
Components: V, S, M
Duration: 1 turn
Casting Time: 1 round
Area of Effect: Special
Saving Throw: Special

This spell causes a large body of water (a pond having a 60-foot-deep area that is itself 120 feet across or larger, a lake, or the sea) to sink and whirl into a sucking, drowning cone. The maelstrom created by this spell is a destructive, descending vortex of water that sucks in creatures and objects, whirls them around and down, and thrusts them out of its bottom deep underwater. Buoyant items and creatures within 50 feet of the maelstrom’s edge are drawn in to it at a rate of 10 feet per round until they enter the cone—whereupon they are whirled around and down, descending for four rounds before being expelled at the bottom on the fifth. The maelstrom is 60 feet deep and 120 feet in diameter.

Creatures able to swim and boats being rowed or under sail can fight against the pull of the maelstrom, making Strength ability checks each round that if successful slow their progress into the cone to 5 feet. Vessels receive a Strength check based on a Strength score equal to that of their strongest rower plus 1.

Once drawn into the maelstrom and descending, creatures take 2d6 points of buffeting damage per round but travel in a fairly stable path. No spells, requiring a material component can be cast, and only items already in hand can be used. On each round, descending creatures must make a successful saving throw vs. death magic or drown unless able to breathe water by natural or magical means or hold their breath (a successful Strength and Constitution ability check at a -1 penalty each round or a successful Swimming proficiency check at a -1 penalty each round).

On the fifth round (that of expulsion), the damage is doubled to 4d6 points, and the saving throw vs. death magic is made at a -2 penalty (-2 to holding one’s breath). From the 60-foot depth at the center of the cone, the creature is expelled 40 feet downward and to one side. If a rocky bottom or any solid object is struck during this forcible journey, an additional 2d4 points of damage is taken. Thereafter, the being is free of the maelstrom’s effects but is 100 feet below the surface of the water and will drown unless means of breathing in water are available or an immediately ascent is made. An ascending creature must succeed at three swimming checks or three sets of Strength and Constitution checks. If any of these rolls fail, 1d4 points of damage are taken per failed roll.

Items drawn into a maelstrom are buffeted and then expelled just as creatures are and must make successful item saving throw vs. acid for each of the four rounds of descent plus the round of expulsion or be destroyed. If they strike bottom when they are expelled, an additional item saving throw vs. crushing blow is forced upon the item. If it is failed, the item is destroyed.

Waukeen (Missing)

Waukeen (Wau-KEEN) is a relatively young deity. She appealed to the rising merchant class in the Realms, and her worshippers included shopkeepers, members of trading casters, wealthy merchants, caravan guides, itinerant peddlers, moneychangers, and smugglers—many of whom may return to her fold yet, depending on how events transpire.

Waukeen is a vibrant and vivacious deity with a will to get things done. She loves wealth not for the sake of money itself but for the comforts, conveniences, and opportunities it brings her and her followers. She likes the fast-paced bargaining and the give-and-take of the marketplace, and legend holds that she has been recognized many times by worshipers just after she and her follower had finished a spirited bargaining session over an item for sale in a town market. (She always won the best deal, and the merchant was usually well satisfied with the terms also.) Waukeen is willing to try odd methods to accomplish her goals when tried and true ones are just not working. This openness to innovation has led her to embrace many of Gond’s “new-fangled gadgets” long before other deities thought them wise. However, while she is open to different methods of problem-solving, she is also stubborn about having her way and very persistent. In fact, it is a combination of these virtues and flaws that led to the dire predicament she is in now.

For over 10 years now, Waukeen has been unheard from in the Realms and thought destroyed or dead. When all the powers of the Realms were confined to Toril’s surface, she was never spotted by mortals, and when the Godswar ended no avatar came forward to take over her portfolio. Not even Cyric and Mask, responsible for the death of Lliira and Shaal, claimed her portfolio or claimed to have killed her. Her priests were deprived of their spells, and many of her worshipers and churches turned to other faiths. Pandemonium reigned among her clergy. Finally, in 1365 DR, a prophet of Lliira appeared with a revelation that was interpreted to mean Waukeen was dead and banished from the Realms and would not return. The prophet appeared at the gates of each of the temples of Waukeen in the Realms on a series of days, transported by magic. At each stop, the prophet said that Lliira would hold the portfolio of Waukeen in trust as its regent and grant spells to the worthy. The Waukeenal temples, already battered by loss of respect and worshipers, readily agreed, and the faith of Waukeen was smoothly folded into the worship of Lliira, with dissenting Waukeenar moving to the faiths of Tymora, Lathander, Shaundakul, and even Beshaba. Lliira gained extensive power in the move.

But what really happened to Waukeen? Waukeen was indeed confined to an avatar on the surface of Toril just as all the other powers were when the Time of Troubles began. Just like many other powers, she wanted beyond all else to return to her home realm and from there to marshal her resources to resolve (or help resolve) the turmoil in the Realms—preferably to her best advantage. Waukeen was fortunate in that the first avatar she encountered on Toril was that of Lliira. The two goddesses had previously been on good terms and saw no reason to change that state of affairs; in fact, they chose to travel together. Like many of the powers, Waukeen knew of the Celestial Staircase in Shadowdale and de-
cided to try to climb it (much as Mysteria attempted later). Once Waukean got to the top, she intended to brie呼 Helm with whatever his heart’s desire was to let her and Lliira pass on to the Outer Planes. However, this plan quickly proved unfeasible, since Waukean and Lliira proceeded no more than a quarter of the way up the Celestial Staircase before being menacingly challenged by Helm. He proved to be untroubled, a response not altogether unexpected from the god of guardians.

So, Waukean descended and retreated into the forest of Cormanthor to plan. Waukean, being the goddess of trade of all kinds, both licit and illicit, hit upon another plan: She would smuggle herself off the Reals. To do this, she would have to use the network of contacts she had developed in her time as a goddess and her extensive knowledge of trade and smuggling routes from the Reals into the Outer Planes and from one plane to another. She planned to move along a circuitous course through the Lower Planes and approach her realm indirectly, so as to have the best chance of sneaking past Aoa’s watchdogs into her realm.

Waukean, through a convoluted route, managed to contact Celestian, a power of long-distance and interplanar travel from another crystal sphere who owed her a favor. Celestian agreed to repay the favor by transporting Waukean off of Toril and into the Astral Plane and shielding her temporarily from Aoa, but there was one sticking point—aOa was preventing all Reals deities from leaving Toril. In order to leave the Astral Plane and enter the Outer Planes, Waukean would have to give up being a goddess. Because of the peculiar restrictions Aoa had forced upon the powers in their avatar forms, Waukean was able to shed her mantle of divinity, reducing herself to no more than an extremely powerful, but extremely knowledgable, mortal. She left the mantle of her divinity with Lliira for safe-keeping, since Celestian adamantly would not risk offending such a powerful being as Aoa by trying to transport Lliira, a goddess he did not even know, in addition to Waukean. Lliira promised to guard Waukean’s portfolio and godly power until she returned for it, and Celestian transported Waukean to the Astral Plane without incident.

Once on the Astral Plane, Waukean had arranged to be met by powerful minions of an underworld contact she had in the Abyss—Graz’tz, an abyssal lord. Graz’tz’s minions appeared as promised, and Waukean accompanied them to Azzagrat in the Abyss. There she was to pay Graz’tz well for his help by revealing the hiding places (on the Prime Material and other planes) of the amount of treasure they had agreed on would serve as payment for Graz’tz’s aid. Once in Graz’tz’s palace, however, Waukean was traded and betrayed. Graz’tz wanted to renegotiate the contract they had made, and Waukean was to be his guest—indeedso—so that he could benefit from her wealth of knowledge—or rather, her knowledge about wealth. Since this time (to this very day), Waukean has been trapped in the 45th, 46th, and 47th layers of the Abyss, shuttled between the Argent Palace in Zelatar, where she is infrequently invited for tea and interrogations by Graz’tz, and the habitation of Maretta, the Lady of the Counting-House who watches over the the revenues from the acts Graz’tz has made with mortals. (Maretta lives in Samora, a city of vice whose dwellings are built with an eye toward excessive ornamentation.) Once Waukean even escaped her escorts and fled into the Viper Forest of Zintor, only to wander lost for a tenday before being betrayed again to Graz’tz by several tanar’ri whose fear of his wrath overcame their greed for the riches promised to them for getting Waukean to the Outlands.

While Waukean was gone, the Godswar was resolved, and Aoa restored access to the Outer Planes from Toril and removed his peculiar restrictions on the powers’ avatar forms. But Waukean was not there to benefit from this renewed access, and her divine power rested (at least temporarily) in another being, so her form was not changed. Lliira became increasingrivably worried over her friend’s failure to reappear, but was unable to locate her either. Divinations by Waukean’s own faithful failing to work, gave confusing readings due to the muddled state of her divine power, or mysteriously cross-connected with the Abyss and drove the diviners insane. Lliira saw Waukean’s church disintegrating before her eyes and felt the only way to preserve what was left for her friend’s return was to take control of it herself before a more basely motivated power moved in to take over. She instructed her prophet as to what to say and transported him to the gates of every temple to Waukean, as described above. The prophet was to emphasize Waukean’s uncertain status and the regency of Lliira, but the Waukeenar, already in a panic-stricken state after receiving no new spells for years, immediately heard what they thought they were going to hear and recorded that Waukean was dead.

Campaign Effects of Waukean’s Status: Ongoing FORGOTTEN REALMS setting campaigns can make what they wish of this revelation of the fate of Waukean. Three suggested possibilities are:

Waukean is Still Imprisoned: This is the official state of affairs and maintains the current Realms status quo. However, it is likely that at some time in years to come an intrepid group of adventurers may discover information that allows them to attempt to rescue Waukean. This entry contains sufficient information to enable campaigns to integrate a revived church of Waukean.

Waukean is Dead: Events occurred as detailed above, but Waukean died recently in the Abyss, and Lliira retains Waukean’s divine power and finally incorporates it into herself. She becomes the next lesser power of the Reals likely to become an intermediate power. Shaundakul’s caravan and trader worshipers continue to expand, and he becomes a candidate for the next major god of trade and money in the Reals, working in the service of Lliira.

Waukean Escapes: Events occurred as given above, but Waukean escapes immediately or at a time convenient to the DM’s ongoing campaign. Most of the Waukeenar who joined the churches of Lathander and Lliira return to Waukean, although the Tymorans and Shaundakuns do not. Shaundakul develops a close relationship with Waukean as the two powers work out the new boundaries of their portfolios. If Waukean ever rises to the status of intermediate power, Shaundakul will serve her as the deity of traders and caravans. Alternatively, Shaundakul may experience a sudden waning of his power as Waukean experiences the first flush of power on her return and be once again diminished to the status of a demipower, only to take up service with Waukean as their relationship becomes closer.

Waukean’s Avatar (Cleric 30, Mage 22)

Waukean appears as a young, beautiful, slim woman whose hair is long, luxuriant, and the hue of spun gold. Her eyes are two golden orbs. She wears a gown of gleaming strips of various precious metals studded with a wide variety of precious stones, a cloak of linked gold coins, a sash of cloth-of-gold, and gold-soled boots of linked, laced pearls. She can use spells from any school or sphere.

Special Att/Def: Waukean can walk on air, levitating at will and then striking about. (This is reflected in her movement rate.) She can spray 1d100 gold coins per round from her hands at will in a 6-inch-wide, 60-foot-long stream as either a helpful gift or as a weapon. The stream strikes any metal is. (It is very pure and thus very soft and easily scraped up with a tool.)

Waukean can cause a flame strike or spit molten gold in addition to her normal actions each round. The flame strike is made of roaring flames wrapped in a whirling helix of gold coins that vanish with the end of the conflagration. This flame strike inflicts 6d8 points of damage upon any one creature within 200 feet. (A successful saving throw halves the damage.)

Waukean can spit molten gold up to 6 feet horizontally. The metal does 4d4 points of heat damage if it falls onto a living creature while still smoking points of heat damage if it falls onto a living creature while still smoking from her lips. When cool, it can be collected to be used as any previous metal is. (It is very pure and thus very soft and easily scraped up with a tool.)

Waukean is immune to electrical and lightning damage, charm spells and spell-like abilities, and illusions of any kind.

Other Manifestations

Waukean usually manifests as a glowing shower of gold coins that materializes from nowhere and undulates like a serpent or orbits a chosen being or item the goddess wants attention drawn to before the light dies and the stream of coins collapses in a spray of bouncing, rolling coinage. The coins are real and can be snatched up by anyone present. Waukean always try to grab them if possible, seeing them as “divine essence of the goddess.” She also appears as a pair of gleaming golden eyes (in dreams, often only half seen), watching from an impenetrable shadow.

Waukean also acts through the appearance or presence of ferrumachas and phoums. More commonly she sends money where none is expected to be found (such as a face-up copper piece on a path), palomino horses, golden cats, golden lions, lock lurers, daffodils, citrines, pyrite, gold nuggets, and eagles (especially golden ones) to show her favor and as a sign to inspire her faithful.
The Church

Clergy: Clerics, specialty priests
Clergy’s Align.: NG, LN, N, CN, NE
Turn Undead: C: Yes, SE Yes
Cmnd. Undead: C: Yes, SP: Yes

All clerics and specialty priests of Waukeen receive religion (Faerûnian) as a bonus nonweapon proficiency. All priests of Waukeen must pay a tithe of 25% of the money they make to the church. This does not include church-bestowed wages or stipends or money collected for casting spells upon worshipers while working at a temple or shrine (since this money goes to the church, not the priest), but does include profits from investments, treasure gained while adventuring, rewards, fees, etc.

Most of the former priests of Waukeen are now Lliiracists, either fully taken with the gods or worshiping Liilra as Waukeen’s godly regent, though some also joined the churches of Tymora, Lathander, Be-shaba, and Shaundakul. The (remaining) clergy members of Waukeen are known as Waukeenar, but most other faiths call them “coinspinners.” This name comes from the fact that they are not misers, but wild spenders, displaying the bounty of the goddess to all. The church is approximately 40% clerics and 60% specialty priests. It is organized in a loosely hierarchi- cal manner, and all temples of Waukeen in Faerûn answer to one head of the church, who holds the title of Holycoin. Specialty priests of the faith are known as goldeyes because their pupils turn that blazing hue due to the touch of the goddess. Goldeyes are among the most successful prospectors and tomb-trea- surefinders in Faerûn.

Novices are known as Telchar among Waukeenar. In ascending order, the ranks a priest may rise through after she or he is confirmed are: Coin, Abreanet, Counter, Trabbar, Investor, Halanthi, Lender, Syndo, Manycoins, Grand Trabbar, Spender, Grand Syndar, Overgold (a general term for high clergy), and Holycoin.

Temples of Waukeen are built in many architectural styles, but a preference for ornateness and ornamentation is prevalent no matter whether the building is a soaring cathedral or a classical temple featuring a large portico and many columns. Decoration in Waukeen’s temples covers the floors, walls, roof pillars, and ceiling if possible. The decorative elements are baroque, intricate, brightly colored, and feature as much precious metal and as many gemstones as can be logically or illogically fitted into the design.

Dogma: Waukeen teaches that mercantile trade is the best road enrichment. Increasing the general prosperity of all buys ever greater civilization and happiness for intelligent folk Faerûnwide; bringing everyone closer step by step to the Golden Age that Waukeen says lies ahead—if people conduct themselves rightly. It is the duty of all who believe in the merchants’ Friend to destroy no trade goods, raise no restrictions to trade, and propagate no malicious rumors that may harm trade (such as saying that grapes from Chessenta are poisoned or that Cormyrean carved furniture contains boring worms that Cormynites are trying to export to the lands of competitors). Indeed, such rumors are to be challenged when heard and refuted if possible.

Faithful of Waukeen should give money freely to beggars and businesses alike, both to demonstrate the bounty of the goddess and the wealth to be gained by service to her and to increase the free coin in everyone’s hands. If everyone has more than enough coin to spend, the tendency to hide and hoard is less and the urge to buy this or that all the greater—and more things are bought, and everyone is the richer. Through riches the lives of all are made better, and the Golden Age draws nearer.

Telchar of Waukeen are charged: “Worship me, and you shall know wealth. To guard your funds is to venerate Waukeen and to share them well seeds your future success. Call on me in trade, and I will be there. find gold, the careful keep it—and the timid yield it up.”

Day-to-Day Activities: Waukeenar travel the world aiding merchants or staff temples in large cities that serve as moneylending and changing houses, safe storage warehouses, and (covertly) fences for stolen goods—all in exchange for fees. Temples also provide wealthy merchants who give generous tithe to the temples sumptuous priest-guarded accommodations in town during their stays.

Waukeen’s clergy members are under orders to invest in all enterprises that have any reasonable hope of succeeding if they are run by devout worshipers of the goddess and to consider other investments if approached by entrepreneurs willing to make substantial offerings to the goddess. Waukeenar are not above manipulating trade by means of rumors, buy-ups, hired border brigands, and the like, but the public criti- cism of such unsubtle tactics in the past has led the church to officially deny undertaking such things—and to order its priests to do such work only with the greatest subtlety, so that no one who suspects their hands at work will be able to prove anything. Personal enrichment is the sign of a wise priest, but this must be done through arms-length investments, not openly unlawful acts.

Holy Days/Important Ceremonies: The usual altar to Waukeen is a plain stone block or wooden table on which is set a blessed golden bowl. As gold coins and other riches are added to it, the bowl rises off the table, levitating due to an enchantment that becomes stronger in direct proportion to the nonorganic weight added to it. (Such a bowl can be towed about without the mover having to take the weight of its contents and used to shift heavy stone blocks, rocks, or furniture, but no use of it is to be made that allows nonclergy members of Waukeen to see it in secular operation.) All rit- uals to the goddess center around offerings made by worshipers into this bowl, and if a member of the faith- ful ever wishes to make his or her nightly prayer and is not within reach of such a bowl, a single coin must be cast into water (such as a stream or pond) and left there as the sup- plication is made.

The first ritual of high holiness the Cleaving, wherein nonbelievers first entering the faith, people entering their novitiates, novices becoming priests, or priests rising in rank dedicate themselves to the goddess. This involves entering the church covered with dirt, and in this state going to the altar on one’s knees, carrying or dragging (use of a sledgy and body harness is allowed) one’s own weight in gold. The gold is placed on the altar, the bowl is then kissed by the supplicant, and as a hymn to the goddess is sung by all, stone covers in the floor roll back to reveal a warm bath of spiced wine. As the supplicant enters it, the offering bowl levitates and pours out its contents of liquid gold (actu- ally holy water laced with flecks of gold) into the waters. The supplicant bathes until clean but sparkling with gold as hymns to the goddess continue. Priests then come forward to allow the person to modestly be dried and clothed in new grand, gaudy garb. After this, a feast begins.

The best-known ceremony of holiness is the bestowal of the Mark of the Lady, a gold chevron in the form of a giant coin of Waukeen. This is done to reward priests or faithful worshipers of the goddess who have achieved great success or distinction in their endeavors (in other words, who have enriched the church and/or their communities, not merely themselves). The Favored One ends up with the coin on a sash, and all who attend a ceremony receive a single tiny gold coin. (Some people have three or more of the heavy, fragile, highly prized giant coins, which cost 450 gp or more due to the gold that goes into them.) Thieves are warned that Waukeenar seem to have a spell that allows them to trace such coins. On two occasions when the gift coins were stolen, clergy members unerringly followed the thieves and re-
covered the wealth (in one case from a very elaborate hiding place) before slaying the thieves for their temerity and sacrilegious behavior.

The church of Waukeen holds many festivals, and such holy rituals as the Cleaving and the bestowal of the Mark are usually performed at one of them. Other features of such gatherings always include assembly at a spot where hymns are sung to the goddess (often a pond or well where faithful worshipers can throw in their coins and pray), a parade in full finery from that place to the temple (accompanied by music, and sometimes by unwanted pranksters who throw stones, eggs, and refuse at the gaudily-dressed clergy), and a solemn sermon, any holy rite scheduled, and then a feast that goes on into the wee hours. If no holy rite is scheduled to be celebrated, then one is not held and its place in the service is taken by a public Prayer to the Lady Waukeen, given by the senior priest present. The feast is involved much more than simply the freely flowing drink and is always accompanied by hired entertainment—jugglers, dancers, musicians, storytellers, contortionists, trained animals with their keepers, and hedge wizards who do sleight-of-hand tricks and minor cantrips.

Each temple can add its own festivals to the roster for whatever reason, but all important communities of Waukeen-worshippers celebrate the dozen High Festivals: Cold Counting Comfort, Great Weave, Highcoin, Spheres, Sammarbach (SAM-mahr-bach), Brightbuckle, Sorynn (SOR-nihn), Huldark, Sprylndalstar (SPRIHN-dahl-star), Marthoon, Tehennteahan (TEH-en-tee-ah-han), and Orbar.

Cold Counting Comfort occurs on the 15th of Hammer and is named for the accounting that goes on in many businesses during this down time at the height of the harsh winter. Great Weave is celebrated on the 20th of Amurath and is named for the tapestry-weaving practiced in all wealthy households throughout the winter and the textile-making to which cloth merchants devote this month.

Highcoin is celebrated on the 30th of Chesh. It is a grand feast when spoken accolades, accompanied by trumpet fanfares, hail the wealthy for amassing such worth and offerings are amassed for the next festival. Spheres is held on the 10th of Tarsakh. During this festival glass spheres filled with gems and coins are paraded around a city and then lobbed into the air by catapults to fall into the city, shatter, and spill out their contents at random for the general populace to snatch up.

Sammarbach occurs on the 12th of Mirtul. This observance is named for the richest benefactor of the early church, a merchant so rich that he once bought a city—now-vanished Tsabran, which stood just southeast of Airspur along the Chessorant coast, and gave it with all its properties and businesses to the Waukeenar. Brightbuckle is held on the 21st of Kythorn. The advent of good weather is marked by a parade in finery of all who wish to attend a Waukeenar church feast, of whatever faith—and Waukeen’s priests give inspirational talks about the growing wealth of the lands around and show recent works of the Lady through (hired) illusion spells in hopes of encouraging the faithful to join the faith or wear the clothing of rich merchants when in the streets, and armor that is gilded, white-enamelled, and painted with elaborate scenes when they ride into danger. They use chariots enchanted to make them float or ornate curtained palanquins. (Horses still pull the chariots, but the weight is much less and the ride both fast and smooth.)

Specialty Priests (Goldeyes)

Requirements: Wisdom 14, Intelligence 12, Charisma 17

Prime Req.: Wisdom, Charisma

Alignment: N

Weapon: All bludgeoning (wholly Type B) weapons

Armor: Any

Major Spheres: Astral, charm, creation, divination, guardian, healing, necromantic, protection, travelers, weather

Minor Spheres: All, elemental, summoning, sun, wards

Majical Items: Same as clerics

Req. Prof.: Etiquette

Bonus Prof.: Appraising, gem cutting, modern languages (pick a language)

- Goldeyes can either command or turn undead creatures whenever they encounter them, but all creatures in any given group must be either turned or commanded, not both.
- Goldeyes can select nonweapon proficiencies from both the priest and rogue groups with no crossover penalty.
- Goldeyes have the ability to discern true metal from false. They cannot identify metal ore or, but can determine if a supposedly gold coin is truly gold or a gold-plated lead fake, or even if it was created magically (say, by a daimen). They do this by hefting the item in their hands and thinking of...
what the material should be. For mixed metals, they get a “partial” result for those metals which are a significant component of the alloy.

- Goldeyes are never harmed by lock lurkers; lock lurkers simply avoid them and refuse to strike them if possible. If trapped or picked up by a goldeye, they may be tamed and trained if the goldeye has the animal training proficiency. (Lock lurkers are detailed in FRQ1 The Haunted Halls of Eveningstar and the Monstrous Compendium Annual Volume One.)

- When they are admitted into the priesthood, goldeyes are gifted with maximum starting money (180 gp) and three magical items acquired for them through the wealth of the church. Goldeyes receive these three magical items for free at 1st level. They must pick one item from each category: containers, conveniences, and miscellaneous. (Descriptions of these items are found in the Dungeon Master Guide, the Tome of Magic, or the Encyclopedia Magica™ books.) The church does not replace items later destroyed or used up.

  **Containers:** Beard’s handy haversack, girdle of many pouches, pouch of accessibility.

  **Conveniences:** Crystal parrot, everbountiful soup kettle, fur of warmth, mast tent, Marlynd’s spoon, sheet of smallness, wind fan, wand of Prime Material pocket, Regular’s gloves of freedom, Sike’s locks and bolts.

  **Miscellaneous:** Jewel of flawlessness, Murdock’s insect ward, Nolzar’s marvellous pigments, oil of slipperiness, oil of etherealness, powder of coagulation, sovereign glue, universal solvent.

- Once a day, goldeyes are able to confuse people they are speaking with about the value of numbers as if they were wearing a brooch of number negation. Victims whom they are conversing receive a saving throw vs. spell. If the saving throw is failed, the victims forget the relative value of numbers and cannot remember if five is greater than three or tens are smaller than hundreds. Further, victims do not recognize their inability to remember the values of numbers. While under the influence of this ability, they believe that all numbers are pretty much the same. They accept any claim pertaining to numbers and almost any financial deal set before them. They do remember the relative value of coins (that gold pieces are worth more than silver pieces), but not the exact conversion rates.

  This ability lasts only while the goldeye is present and for ld4+2 turns thereafter. Once the effect wears off, victims regain their normal understanding of numbers and recognize exactly what they did and said under the effect of this ability, though they do not necessarily know the cause of their behavior.

- At 3rd level, goldeyes are able to detect metals or minerals once a day for up to two turns as if they themselves were wands of metal and mineral detection.

- At 3rd level, goldeyes are able cast **shocking grasp** (as the 1st-level wizard spell) once a day.

- At 5th level, goldeyes are able cast **know custom** (as the 3rd-level priest spell) once a day.

- At 5th level, goldeyes are able to function as if they carried a rod of splendor for a one-day period once a tenday. During this tune, they are bestowed with an effective Charisma of 18 and their garments and armor appear to be of the finest quality and condition, through no new garments are actually created.

- At 7th level, goldeyes are able to cast **probability control**, **addition**, or **fire purge** (as the 4th-level priest spells) once a day.

- At 7th level, goldeyes gain the ability to create fancy clothes once every tenday. Apparel created (which cannot be armor) is made to fit the goldeye using the ability and appears upon the goldeye when the ability is used. The outfit created cannot be specified exactly but always fits the goldeye, they may be tamed and trained if the goldeye has the animal training proficiency. (Lock lurkers are detailed in FRQ1 The Haunted Halls of Eveningstar and the Monstrous Compendium Annual Volume One.)

- At 10th level, goldeyes gain the ability to create a palatial tent which lasts for a day once every tenday. The tent is a huge pavilion of silk encompassing between 1,500 and 3000 square feet and containing temporary furnishings and food suitable to the splendor of the pavilion and in sufficient supply to entertain as many as 100 persons. This tent remains for an additional day per two level, of the goldeye above 10th until the goldeye reaches 30th level, at which point the tent can remain for 10 days, the maximum. If summoned in other than a mild climate and good weather, the magic attempts to produce a tent more suitable for the weather and made of fine, decorated canvas, waterproof sealskin, expertly crafted rouses or bark, or furs, but such tents are better to withstand winds and inclement weather and the number of people that can be entertained is cut in half to 50 for rainy weather or down to 25 for cold weather.

- At 15th level, goldeyes may convey Waukeen’s curse upon those who offend Waukeen or her church. To do this, they must touch offenders or strike them with a thrown coin (no saving throw allowed). Circumstances will always arrange themselves to cause cursed beings to lose money, be robbed, suffer a disaster, be heavily taxed, be unable to sell their goods, and so on, until the curse is lifted. Such cursed beings never make a profit at any endeavor (though they may break even) until the curse is lifted by the goldeye that imposed it or a remove curse cast by a higher-level priest of Waukeen than one who delivered Waukeen’s curse. If a person is not deserving of the curse, Waukeen does not allow it to be enacted, and the priest who attempted to bestow it must atone to the goddess before she or he again receives any more spells or is allowed to use any special abilities.

### Waukeena Spells

#### 1st Level

**Truemetal** (Divination)

- **Sphere:** Divination
- **Range:** 10 yards
- **Duration:** 1 round
- **Casting Time:** 4
- **Area of Effect:** A 30-foot-radius, 90-degree arc in the direction the caster is facing
- **Saving Throw:** None

This spell enables the caster to detect the true consistency and components of any metal that is within range and in the general direction (90° arc) the priest is facing when the spell is completed or that enters this area during that round. The spell also tells whether such metal radiates a dweomer or not. Though this spell can be used to find concealed money or weapons or reveal magical weapons, it is usually employed to ferret out false coins, coinage containing lead or made of a thin coating of one metal over another, and magical or spelled coins, once a common method of harming or spying on a rival merchant is with magic carried by a coin that passes into the rival’s possession.

#### 3rd Level

**Summon Lock Lurker** (Evocation)

- **Sphere:** Summoning, Animal
- **Range:** 10 yards
- **Components:** V, S, M
- **Duration:** 8 hours
- **Casting Time:** 6
- **Area of Effect:** Speed
- **Saving Throw:** None

Within one round of casting this spell, the priest magically conjures ld3 lock lurkers. (Lock lurkers are detailed in FRQ1 The Haunted Halls of Eveningstar and the Monstrous Compendium Annual Volume One.) The lock lurkers appear in an area within spell range, as desired by the caster. They follow simple instructions of the caster, who is conveyed the ability to communicate basic concepts verbally to them for the duration of the spell (though the caster cannot understand the lurkers in turn). They are typically set to guard treasure, small areas such as the interiors of chests, bags, or pouches, or the person of the caster.

These creatures do not check morale. They vanish when slain or when the spell duration expires.

The material component of this spell is a gold coin.

#### 4th Level

**Doublecoin** (Evocation)

- **Sphere:** Creation
- **Range:** Touch
- **Components:** V, S, M
- **Duration:** 7
- **Casting Time:** 7
- **Area of Effect:** One coin
- **Saving Throw:** Special

This spell enables the caster to cast double coinage (as the 1st-level wizard spell) once a day.
This spell consumes a single coin or metal disc and replaces it with two identical coins. The coins are absolutely identical, not just similar in type, and so scratches, special markings, and the like are reproduced. The spell destroys any dweomer that may be in existence on the coins. The spell is silent, but a faint,momentary glow accompanies the permanent change it causes. Each time the spell is cast, the caster must make a saving throw vs. spell. If the saving throw fails, the caster suffers the permanent loss of 1 hit point, but gains 2d12 additional exact duplicate coins out of thin air. Although this magic affects coinage of any size and value, it can only work on metal, not on gems, wood trade tokens, or coinage made of a combination of materials where at least one component is nonmetallic.

The material component of this spell is a single coin or metal disc.

5th Level
Minor Wealthtwist (Alteration, Necromancy)
Sphere: Healing, Necromantic
Range: Touch
Components: V, S, M
Duration: Special
Casting Time: 8
Area of Effect: Special
Saving Throw: None
This spell transforms gems, trade bars, and/or coinage of a value of 250 gp per spell level into one of the following spells, chosen by the caster and enacted instantly on him or through his touch on another being: cure light wounds, cure blindness or deafness, cure disease, cure serious wounds, neutralize poison, cure critical wounds, heal, regenerate, and dimension door. If insufficient funds exist for a chosen spell, the caster is instantly made aware of this, and if enough additional funds cannot be touched within the two rounds of the spell’s casting, the caster will have to settle for a lesser spell effect or waste the magic altogether.

This spell is often used by Waukeenar as a special boon to Waukeen-worshiping merchants who are willing to make substantial donations to the church in return for some extra protection.

The material component for this spell is the wealth needed to cast the level of spell desired.

Wealthword (Alteration, Necromancy)
Sphere: Healing, Necromantic
Range: Touch
Components: V, S, M
Duration: Special
Casting Time: 2 rounds
Area of Effect: Special
Saving Throw: None
This variant of the wealthtwist spell transforms gems, trade bars, and/or coinage of a value of 500 gp per spell level into one of the following spells: cure light wounds, cure blindness or deafness, cure disease, cure serious wounds, neutralize poison, cure critical wounds, heal, regenerate, and dimension door. If insufficient funds exist for a chosen spell, the caster is instantly made aware of this, and if enough additional funds cannot be touched within the two rounds of the spell’s casting, the caster will have to settle for a lesser spell effect or waste the magic altogether.

This spell is sometimes used by Waukeenar as a special boon to Waukeen-worshiping merchants who are willing to make substantial donations to the church in return for some extra protection.

The material component for this spell is the wealth needed to cast the level of spell desired.
This appendix lays out the basic classes of the priest group in use in the FORGOTTEN REALMS campaign setting other than the many specifically defined specialty priests detailed in the entries for each of the deities discussed in the bulk of this book. The Player’s Handbook (PHB) describes two types of priests: clerics and specialty priests. While clerics are intended to serve as a generic model for an adventuring priest character, specialty priests reflect the aims and powers of the different deities of the FORGOTTEN REALMS setting. The druid is presented in the Player Handbook as an example of a specialty priest, representing any power that stands for nature—or even Nature itself. This appendix describes six types of priests. Three of them—the crusader, monk, and shaman—are introduced in Player’s Option: Spells & Magic. They are repeated here for those who do not own that product, since they have been officially adopted into the ranks of the FORGOTTEN REALMS campaign setting’s priest group. In addition, another type of “generic” priest is introduced here: the mystic.

**Clerics:** Clerics are militant priests who serve as knights-templar, defenders of the faith, and guardians of a faith’s holy places. More than any other kind of priest, clerics tend to become part of the many adventuring bands that roam the face of Faerûn. They have very good fighting skills, a wide array of spells to choose from, and the ability to turn undead creatures.

**Crusaders:** Crusaders are closely related to clerics, but while clerics can be described as defenders of the faith, crusaders are weapons against the enemies of the temple they serve. They are true soldier-priests, skilled in physical combat and armed with spells appropriate for the battlefield. The crusaders detailed in this appendix and referred to throughout Faiths & Avatars are not the crusader class presented in Warriors and Priests of the Realms. The crusader class of Warriors and Priests of the Realms is henceforth known as the holy crusader, not the crusader class.

**Druids:** Druids are priests of nature. They are the protectors of the forests and wild places and stewards over all living things placed in their charge. Druids are weaker in physical combat than clerics or crusaders, but their spheres of access include a number of powerful offensive and defensive elemental spells. In addition, they enjoy several unique granted powers.

**Monks:** Monks are cloistered priests and adepts who seek enlightenment through the rigorous training of mind, body, and spirit. Monks are extremely skilled in unarmed combat and have access to several unusual spheres of spells.

**Mystics:** Mystics are individualistic, itinerant priests. They believe that to serve their deities they need to experience the world, learn about its hidden nature, and learn how their own inner selves relate to outward things. They have very arresting personalities and can project their inner strength to influence others through a number of charming powers. Mystics are relatively weak in a toe-to-toe battle, but have diverse resources to call upon in spell magic, magical items created through mastery of herbalism and candle magic, healing, and charm-type powers. Because of their personal, free-form approach toward enlightenment they are often hermits, midwives, and adventurers.

**Shamans:** Shamans are priests of barbaric or savage cultures. They serve as guides and protectors for their tribes. Shamans have fair combat ability and spell access, but they also command the spirits of animals, ancestors, and nature. The shaman is a good choice for any priest player character who comes from a barbaric or nomadic culture.

**Default Class Characteristics**

Unless an exception is mentioned in the description of these classes, the following qualities apply as baseline abilities to the classes discussed here:

- Priests use a d8 for hit points.
- All priest classes progress in experience points as on the Expanded Priest Experience Levels table that follows on the next page.
- Priests gain spells as on Table 24: Priest Spell Progression in the PHB. For priests of levels over 20, consult the Extended Priest Spell Progression table in the Powers of the Realms chapter.
- Priests progress in THAC0s as priests on Table 53: Calculated THAC0s in the PHB. For priests of levels over 20, consult the Extended Calculated THAC0s table in the Powers of the Realms chapter.
- Priests gain bonus spells if their Wisdom is 13 or higher, based on Table 5: Wisdom in the PHB.
- Priests may gain weapon and nonweapon proficiency slots as priests on Table 34: Proficiency Slots in the PHB.
- Priests purchase nonweapon proficiencies from the general and priest groups at no extra cost.
- Priests may begin creating scrolls at 7th level, brewing a few potions (mainly those of the healing type) at 9th level, and fabricating magical items at 11th level according to the Researching Magical Items section of the Treasure and Magical Items chapter of the DUNGEON MASTER Guide.
Racial Class Limitations and Level Restrictions

In general, the FORGOTTEN REALMS setting allows a few more races to belong to certain classes than the core rules for the AD&D game would permit. Character race and class combinations normally not allowed in the AD&D game rules (or PLAYER'S OPTION: Spells & Magic, from which some of these classes are drawn) are marked in this chapter and the table below with a dagger symbol (†). Dungeon Masters are free to exclude these races from the given classes.

In the deity entries in Faiths & Avatars, some nonhuman races are allowed to be clergy members of these primarily human deities. Unless a race is one of the normal player character races from the PHR, clergy members of that race are assumed to be nonplayer characters unless the DM allows player characters of that race in his or her campaigns.

It is suggested that DMs pursue the optional Slow Advancement rule in Racial Level Restrictions section of the DMG to allow demi-human unlimited level advancement in the FORGOTTEN REALMS setting. Specifically, it is recommended that demi-humans be allowed to rise normally to their racial "maximum" level and then be required to earn triple normal experience points to advance beyond that point. Racial level limitations for the priest classes dealt with in this appendix are:

### Racial Class and Level Limits

<table>
<thead>
<tr>
<th>Class</th>
<th>Human</th>
<th>Dwarf</th>
<th>Elf</th>
<th>Gnome</th>
<th>Half-elf</th>
<th>Halfing</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cleric</td>
<td>U</td>
<td>10</td>
<td>12</td>
<td>9</td>
<td>14</td>
<td>8</td>
</tr>
<tr>
<td>Crusader</td>
<td>U</td>
<td>13</td>
<td>12</td>
<td>-</td>
<td>12†</td>
<td>-</td>
</tr>
<tr>
<td>Druid</td>
<td>U</td>
<td>-</td>
<td>12†</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Monk</td>
<td>U</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Mystic</td>
<td>U</td>
<td>-</td>
<td>12</td>
<td>-</td>
<td>14</td>
<td>13</td>
</tr>
<tr>
<td>Shaman</td>
<td>U</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

**Spheres of Access**

The standard spheres from the Player’s Handbook are the spheres of all animal, astral, charm, combat, creation, divination, elemental, guardian, healing, necromantic, plant, protection, summoning, sun, and weather. In addition, the Tome of Magic adds the spheres of chaos, law, numbers, thought, time, travelers, war, and wards, and breaks the elemental sphere into the lesser spheres of elemental air, earth, fire, and water. Consult the appendix listing all the spheres at the back of the Tome of Magic for a complete listing of priest spells by sphere.

### Religion-Specific Spells and Spheres

Many churches have been given specific spells by their deities that only priests of their religion are allowed to cast. Priests of a particular religion can always cast these religion-specific spells, even if the spells do not fall within their normally allowed spheres of access.

**Sphere Corrections**

Note the following corrections to the designations of spells to certain spheres: Summon insects (3rd-level, animal sphere) also belongs to the summoning sphere. Reflecting pool (4th-level, divination sphere) also belongs to the elemental sphere and the lesser elemental water sphere. Command with nature (5th-level, divination sphere) also belongs to the elemental sphere and all the lesser elemental spheres. Elemental forbiddance (5th-level, elemental sphere) also belongs to all the lesser elemental spheres. Conjure fire elemental (6th-level, elemental sphere and elemental fire

### Expanded Priest Experience Levels

<table>
<thead>
<tr>
<th>Level</th>
<th>Cleric</th>
<th>Druid</th>
<th>Specialty (d8)</th>
<th>Hit Dice</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>1,500</td>
<td>2,000</td>
<td>2,000</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>3,000</td>
<td>4,000</td>
<td>4,000</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>6,000</td>
<td>7,500</td>
<td>7,500</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>13,000</td>
<td>12,500</td>
<td>12,500</td>
<td>5</td>
</tr>
<tr>
<td>6</td>
<td>27,500</td>
<td>20,000</td>
<td>20,000</td>
<td>6</td>
</tr>
<tr>
<td>7</td>
<td>55,000</td>
<td>35,000</td>
<td>35,000</td>
<td>7</td>
</tr>
<tr>
<td>8</td>
<td>110,000</td>
<td>60,000</td>
<td>60,000</td>
<td>8</td>
</tr>
<tr>
<td>9</td>
<td>225,000</td>
<td>90,000</td>
<td>90,000</td>
<td>9</td>
</tr>
<tr>
<td>10</td>
<td>450,000</td>
<td>125,000</td>
<td>125,000</td>
<td>9+2</td>
</tr>
<tr>
<td>11</td>
<td>675,000</td>
<td>200,000</td>
<td>200,000</td>
<td>9+4</td>
</tr>
<tr>
<td>12</td>
<td>900,000</td>
<td>300,000</td>
<td>300,000</td>
<td>9+6</td>
</tr>
<tr>
<td>13</td>
<td>1,125,000</td>
<td>750,000</td>
<td>750,000</td>
<td>9+8</td>
</tr>
<tr>
<td>14</td>
<td>1,350,000</td>
<td>1,500,000</td>
<td>1,500,000</td>
<td>9+10</td>
</tr>
<tr>
<td>15</td>
<td>1,575,000</td>
<td>3,000,000</td>
<td>3,000,000</td>
<td>9+12</td>
</tr>
<tr>
<td>16</td>
<td>1,800,000</td>
<td>3,500,000</td>
<td>3,500,000</td>
<td>9+14</td>
</tr>
<tr>
<td>17</td>
<td>2,025,000</td>
<td>500,000*</td>
<td>4,000,000</td>
<td>9+16</td>
</tr>
<tr>
<td>18</td>
<td>2,250,000</td>
<td>1,000,000</td>
<td>4,500,000</td>
<td>9+18</td>
</tr>
<tr>
<td>19</td>
<td>2,475,000</td>
<td>1,500,000</td>
<td>5,000,000</td>
<td>9+20</td>
</tr>
<tr>
<td>20</td>
<td>2,700,000</td>
<td>2,000,000</td>
<td>5,500,000</td>
<td>9+22</td>
</tr>
</tbody>
</table>

*See the rules for hierophant druids in the Player’s Handbook

**Clerics:** Clerics gain an additional level for every 225,000 experience points above 2,700,000. They gain an additional 2 hit points for every level after 20. They gain additional spells as shown on the Extended Priest Progression Table.

**Druids:** Druids gain an additional level for every 500,000 experience points above 2,000,000 after level 20. They gain an additional 2 hit points for every level after 20. They gain additional spells as shown on the Extended Priest Progression Table.

**Specialty Priests:** Specialty priests gain an additional level for every 500,000 experience points above 5,500,000. They gain an additional 2 hit points for every level after 20. They gain additional spells as shown on the Extended Priest Progression Table.

### Paladins and Rangers

Though paladins and rangers are not priests, they receive their spells from divine powers. At the appropriate experience level, paladins can draw spells from the spheres of combat, divination, healing, law, and protection. At the appropriate experience level, rangers can draw spells from the animal, plant, and travelers spheres. At least one Faerûnian deity, Mielikki, has one type of specialty priest that is defined as a ranger. The base class for this type of “specialty priest” is the ranger class, and only the specific notifications in that entry change the normal parameters of that class as defined in the Player’s Handbook. It is not recommended that when a specialty priest is defined in this fashion that the DM allow a kit to be used in addition to the basic class (unless specifically mentioned in the specialty priest description).

**Cleric**

**ABILITY REQUIREMENTS:** Wisdom 9

**PRIME REQUISITE:** Wisdom

**RACES ALLOWED:** All

The cleric is the most common type of priest, a suitable representative for a variety of powers. Clerics are sturdy soldiers with formidable spell powers, defenders of the faith and proselytizers. Overall, they are the most versatile and well-rounded priest characters. Clerics with Wisdom scores of 16 or better earn a +10% bonus to their experience gained. Clerics may be of any alignment acceptable to their patron deities.

Clerics in the FORGOTTEN REALMS setting have major access to the spheres of all animal, astral, charm, combat, creation, divination, guardian, healing, necromantic, protection, summoning, sun, and wards. They also have major access to the chaos or law sphere, depending on their alignment: neutral clerics get to pick from either law or chaos, but must stick to that choice from then on. Clerics have minor access to the elemental, travelers, and war spheres.
Clerics retain all the powers and abilities described in the *Player’s Handbook*. They may wear any armor and use any wholly Type B (bludgeoning) weapon. (No combination weapon types are allowed.) They may also wield a variety of magical items. Clerics turn undead and attract followers as described in the *PHB*. At 9th level, a cleric may receive permission from his or her order to establish a religious stronghold and govern it in the name of the faith.

**Crusader**

**ABILITY REQUIREMENTS:** Strength 12, Wisdom 9, Charisma 12  
**PRIME REQUIREMENTS:** Strength, Wisdom  
**RACES ALLOWED:** Human, dwarf, elf, half-elf†

Crusaders are priests of deities of war, combat, or conflict who stand at the forefront of the fight for their faiths. Crusaders must be either lawful or chaotic in alignment. In other words, crusaders may be of any alignment except neutral evil, neutral good, or true neutral. Since they are often called upon to lead the forces of their faith into battle, crusaders require high Strength and Charisma scores in addition to a minimum Wisdom of 9. High Constitution or Dexterity scores are also very useful for a crusader. Crusaders with Wisdom and Strength scores of 16 or better gain a 10% bonus to the experience points they earn. Crusaders progress in experience levels as clerics.

While crusaders are often associated with war gods, they may also represent powers of leadership or strong alignment that are in conflict with opposing forces. Crusaders often organize themselves into a military hierarchy and view their temples as fortifications as well as places of worship. In some cases, the power of the crusader orders can rival the strength of the kingdom that hosts them, a situation that sometimes provokes popular resentment or suspicion. However, no one questions their ability and resolve in time of war.

In the adventuring party, crusaders are natural leaders whose place is in the front lines of any battle. When possible, crusaders should take steps to prepare their comrades for battle through the use of bless, prayer, aid, and similar spells. They also can make use of healing spells to assist those who fall in valiant battle.

Crusaders excel in personal combat, and are nearly as skilled as a warrior of the same level. They may employ any kind of armor or shield and learn the use of any weapon, although particular orders of crusaders may prefer weapons of a certain type—for example, knightly weapons, bows (perhaps for elf crusaders), or battle axes (for dwarf crusaders), and so on. To represent their skill at arms, THAC0s of crusader characters improve at the warrior’s rate of 1 per level. A 2nd-level crusader has a THAC0 of 19 instead of 20, a 3rd-level crusader has a THAC0 of 18, and so on.

Crusaders are considered to have a nonweapon proficiency crossover with the warrior group and may learn warrior proficiencies at no extra cost. They may use any magical item normally usable by priests or by fighters. In addition, if the DM allows, lawful good crusaders may gain the same benefits as paladins do when wielding a holy avenger sword.

While crusaders are formidable soldiers, they also retain a good selection of spells that are particularly useful on the battlefield. Crusaders have major access to the spheres of all, combat, guardian, healing, war, and wards. They have minor access to the protection and necromantic spheres. In addition, lawful crusaders have major access to the sphere of law, and chaotic crusaders have major access to the sphere of chaos.

Crusaders cannot turn undead, but at 3rd level they gain the granted power to cast *lighten load* (from the Tome of Magic) once per day. This spell effectively halves the weight of equipment and gear for a day, reducing a party’s encumbrance. At 7th level, the crusader may cast *easy march* twice a tenday (once per week in settings other than the FORGOTTEN REALMS campaign setting), which basically allows a small party to force march without accumulating fatigue penalties.

Crusaders gain followers much as clerics do. When a crusader reaches 8th level, she or he automatically attracts 20 to 200 fanatical followers. These followers are normal 0-level soldiers armed and equipped with weapons appropriate for typical soldiers in the campaign. Unlike clerics, crusaders do not need to establish a permanent place of worship to attract these followers. Since they are great battle leaders, the soldiers will serve them as free-roving companies if no strongholds are available. At 9th level, a crusader may receive official sanction to establish a religious stronghold or fortified temple.

**Druid**

**ABILITY REQUIREMENTS:** Wisdom 12, Charisma 15  
**PRIME REQUIREMENT:** Wisdom  
**RACES ALLOWED:** Human, elf†, half-elf†

Druids are specialty priests who fulfill the needs of nature deities. Their greatest concern is for the continuation of the orderly and proper cycles of nature. They are charged with protecting the earth and the wilderness, especially trees, wild plants, wild animals, and crops. They realize the needs that people have to use natural resources, but they despise and act out against unnecessary destruction, exploitation, and excess. Aside from a generous amount of practical wisdom, druids need strong personal levels to deal with problems in the field where there is often no temple organization to back them up. Druids with Wisdom and Charisma scores of 16 or better earn a +10% bonus to their experience gained. Druids are can only be of neutral alignment.

Druids in the FORGOTTEN REALMS setting have as their base spheres of access major access to the all, animal, elemental, healing, holy, natural, nature, plant, weather, and wood spheres. With access to the divination sphere, almost all druids of the REALMS venerate specific deities rather than nature as a disembodied concept. These deities modify the spheres to which their druids have access, and thus the listing for spheres of access under an individual deity takes precedence over this general list.

Druids retain all the powers and abilities described in the *Player’s Handbook* and in addition gain any new powers or other capabilities given them under a specific deity entry. In general, they may wear only “natural” armor, which includes padded, leather, or hide armor and shields made from wood, bone, shell, or any similar nonmetallic substance. They may wear magical armor of the same types. For weapons, a druid may use only the club, sickle, dart, spear, dagger, scimitar, sling, and staff. Druids may use all magical items normally allowed to priests, except for those that are written (books and scrolls) and armor and weapon types not normally allowed for druids.

Druids cannot turn undead. They can select nonweapon proficiencies from the general, priest, or warrior groups at no extra cost. They make their saving throws as priests, but gain a bonus of +2 to all saving throws vs. fire or electrical attacks. They speak a secret tongue (which does not cost them a nonweapon proficiency slot to learn) understandable only by other druids, regardless of which power those druids venerate. They gain many granted powers upon reaching higher levels such as: the identification of plants, animals, and pure water (3rd); the ability to pass through overgrown areas without leaving a trail at normal movement rate (3rd); the tongues of woodland creatures (one each level, starting at 3rd); an immunity to the charm spells and spell-like abilities of woodland creatures (7th); and the ability to shapechange into a reptile, bird, or mammal three times a day (7th). Beyond 15th level, druids gain special hierarchial druid powers detailed in the *Player’s Handbook*.

The model for organization of most druidic faiths is discussed in *A Grand Tour of the Realms* in the revised FORGOTTEN REALMS Campaign Setting box. In summary, most druids form circles, which fulfill for druids the same organizational needs that church or temple hierarchies do for most other priests. These circles consist of a dozen or so druids and 20 or so affiliated rangers and other allies (other people, or even woodland creatures, or similar sentient allies appropriate to the region). Circles can be tightly centered around a particular wood or grove, or widely scattered over a region. Druids of the same circle may worship different deities, though in general, druids of the same circle tend to worship the same power. Powers commonly worshipped in the Realms include Chauntea, Eldath, Silvanus, and Mielikki. The Elemental Lords are also rumored to be worshiped by some druids, but not as patron deities. Player character druids do not begin play as members of a circle, but may form or join such circles later.
All faiths that include druids among their clergy maintain their own separate druid hierarchies. That is, each religion has its own druids, archdruids, great, and grand druids. Great and grand druids of a particular faith are singular beings, and each directs activities for druids of his or her faith within a 500-mile-radius of his or her home. Each is entrusted with the organization and protection of the circles and the ceremonies within that domain. Interfaith relations between different druidic religions in the Realms are fairly cordial. Conflicts between the faiths are settled through negotiation or, failing that, ritual or personal combat.

The precise borders of a great druid’s domain are nebulous at best, but there are five known major regions within Faerûn. The first and eldest is on the southern shores of the Sea of Fallen Stars, and includes the Guthmere Forest and the Chondalwood. The second is located in the scattered remains of ancient Cormanthor, ranging from Cormyr to the Moonsea, and includes the ancient territories of the Elven Court. The third is located in the North. It is based in the High Forest but includes all other forests and woods in the area. The fourth includes all the Moonsheas, and the fifth encompasses the Forest of Lethyr and the Rawlinwood, the forests surrounding the Great Dale. Other such regions undoubtedly exist.

(If the DM chooses to employ the rules presented in the Complete Druid’s Handbook, numerous regions may exist outside of forest settings.)

**Monk**

**Ability Requirements:** Constitution 13, Wisdom 15, Intelligence 14

**Prime Requisites:** Wisdom, Intelligence

**Races Allowed:** Human

Monks are priests who belong to cloistered or monastic orders, withdrawing from the everyday affairs of the world around them to contemplate their faith. Powers of philosophy, thought, and scholars are commonly represented by monks, as well as any deity that is not normally worshiped by the common people of an area. Monks must be lawful in alignment, although they can be lawful good, lawful neutral, or lawful evil. While monks are often associated with oriental campaigns and settings, monastic orders do exist in Faerûn and elsewhere, as well as in Kara-Tur.

Monks believe that rigorous training of body, mind, and spirit leads to enlightenment. Consequently, a character must have high Intelligence and Constitution scores to qualify for this class. Wisdom and Intelligence are the prime requisites of the monk, and monk with scores of 16 or better in these two abilities gain a 10% bonus to the experience points they earn. Monks progress in experience levels as do clerics.

While monks do not attempt to minister to the masses or gather followers for their patron deity, they believe in demonstrating the qualities of their faith by example. A monastery or abbey is a place of learning and strength that is open to any person who requires shelter, advice, or assistance. Other monks choose to leave the abbey and travel widely, setting an example to follow among the people they meet and help. Monasteries are devoted to evil powers are sinister places where knowledge and wealth are hoarded for the use of the order, regardless of who may need it.

Monks bring a variety of skills to the adventuring party. They are somewhat like bards in that they are jacks of all trades and masters of none. Monks are not front-rank warriors, but they can be very capable infiltrators and skirmishers. The monk class’s selection of spells allows access to some of the most unusual and versatile priest spells, even if a monk’s spells tend to be short on sheer combat power. Like other priest characters, the monk’s principle role is to support and guide the party.

Monks do not wear armor, since the training of the body requires quickness, agility, and discipline. Monks see armor and other ironmongery as crutches for a people of weak spirit. To compensate, monks are trained to avoid blows through misdirection and positioning, and their base Armor Class improves by one point at every even level (AC 9 at 2nd level, AC 8 at 4th level, AC 7 at 6th level, and so on) to a maximum base Armor Class of 2 at 18th level. Note that a monk must see an attack coming in order to use this benefit—backstabs, ambushes, or missile attacks from behind a monk will strike the monk as if she or he were unarmored.

Monks may not use magical items that are constructed to resemble armor or pieces of armor, such as bracers of defense, but they are allowed to wear cloaks or rings. Otherwise, they may use any magical item normally usable by priests. Monks are considered to have a nonweapon proficiency crossover with all other classes and may learn any proficiency listed at no additional cost.

Monks enjoy major access to the spheres of all, divination, numbers, thought, and guardian. They have minor access to combat, healing, necromantic, and time. Monks cannot turn undead. Beginning at 5th level, monks are entitled to a saving throw vs. spell to block detection, scrying, or mind-reading through magical or psionic means (see the 3rd-level wizard spell nondetection). At 7th level, monks gain the special granted power of free action, which duplicates the effects of the 4th-level priest spell.

Monks never gain followers, but at 9th level monks may receive permission to establish monasteries as outposts of their order. If a monk does so, 10 to 40 monks of lower level come to the new monastery and take up their studies there, recognizing the PC monk as the head of their abbey.

Monks may employ any weapon. Type B weapons in combat, just like the cleric, but they have exceptional skill in unarmed combat. When monks make an unarmed attack against an armed opponent, they disregard the Weapons in Defense rule, since they are trained in dealing with armed enemies. (The Weapons in Defense rule is found in the Weapons in Non-Lethal Combat subsection of the Attacking Without Killing section of the Combat chapter of the PHB. Normally, this rule allows an armed character to attack first with a +4 on attack and damage rolls when another character makes an unarmed attack against him or her.) In addition, monks begin play with a free weapon proficiency which may be used to specialize in unarmed combat. Martial arts and other forms of unarmed combat are described in detail in PLAYER’S OPTION: Combat & Tactics.

Martial arts forms and their effects are described below, from most skilled to least skilled. In general, martial arts are difficult to learn, and the character must have at least 50% of the necessary knowledge to learn any form. A character may specialize in any one form of martial arts, but cannot learn anything more than one form. Specializing in these combat forms gives monks a +1 bonus to attack rolls, a +2 bonus to damage rolls, and a +1 chart bonus with their unarmed attacks. Monks specialized in punching or martial arts gain one extra attack per round, while monks specialized in wrestling gain a +2 bonus to their effective Strength score for purposes of maintaining or breaking holds.

Every fourth level after 1st level (5th, 9th, 13th, etc.), monks gain an additional free weapon proficiency which can be used to continue specialization in their chosen mode of combat. Each additional specialization grants a character an additional +1 to attack and damage rolls, and a +1 chart bonus.

**Unarmed Combat with PLAYER’S OPTION: Combat & Tactics**

In this system of unarmed combat, monks begin play as punching specialists, wrestling specialists, or martial arts specialists. If monks choose martial arts as their preferred unarmed combat form, they must spend one of their initial weapon proficiencies to do so, since this is more difficult than specializing in punching or wrestling.

Specializing in these combat forms gives monks a +1 bonus to attack rolls, a +2 bonus to damage rolls, and a +1 chart bonus with their unarmed attacks. Monks specialized in punching or martial arts gain one extra attack per round, while monks specialized in wrestling gain a +2 bonus to their effective Strength score for purposes of maintaining or breaking holds.

**Unarmed Combat with the Complete Fighter’s Handbook**

In this system, monks begin play as described above. If they choose martial arts as their combat form, they must spend one of their initial weapon proficiencies to do so. At 1st level, the character is considered a specialist; at 5th level, a master; at 9th level, a high master; and at 13th level, a grand master. The exact benefits are described in more detail in Chapter Five of PLAYER’S OPTION: Combat & Tactics.

**Unarmed Combat with only the PHB and the DMG**

If a campaign uses none of these optional books, monks must choose to be punching or wrestling specialists, since martial arts per se are not described in the Player’s Handbook. The paragraph about The Complete Fighter’s Handbook details the effects of specialization and continuing specialization for these forms of unarmed combat.

---

**APPENDIX 1: Priest Classes**
Mystic

**Ability Requirements:** Intelligence 11, Wisdom 12, Charisma 15

**Prime Requisite:** Wisdom, Charisma

**Races Allowed:** Human, elf, half-elf, halfling

Mystics often follow deities of beauty, individualism, love, hedonism, charisma, self-perfection, darkness, the moon, joy, fertility, motherhood/birth, dance, music, disease, poison, misfortune/fortune, and the seasons. They are individualistic and independent by nature, and as such they must be chaotic in alignment. They believe that to serve their deities they need to experience the world, learn about its hidden beauties and truths, and learn how their own inner selves relate to outward things. Since they journey through life attempting to find answers to their own and others' personal questions of faith, they need high Intelligence and Wisdom scores. They also have very arresting personalities, evidenced by their high Charisma scores, that both shape the goals they pursue and provide a driving force for them in times when their faith may be tried or their resolve questioned by others. Mystics with Wisdom and Charisma scores of 16 or better gain a 10% bonus to the experience points they earn. High Dexterity scores are also useful for mystics since they do not use armor. Mystics progress in experience levels as do specialty priests.

Mystics shun the use of armor as too restrictive and binding and also because it distorts the natural form and beauty of a person. They cannot wear any armor, although they may use miscellaneous magical items that resemble pieces of armor if they are beautifully crafted (such as bracers of protection or helms of brilliance). Similarly, mystics are taught that the inherent sources of conflict are only perpetuated by the use of direct violence—one cannot persuade enemies to one’s own way of thinking if they are dead. Thus, they never master martial weapons and are restricted to the staff, sling, net, lasso, and whip.

Mystics draw their spells from spheres that connect to the natural world, that protect or help them in their travels, or that help them deal with the faithful to heal or give advice. Mystics have major access to the spheres of all, animal, charm, divination, healing, protection, summoning, and travelers. They have minor access to the guardian, necromantic, and plant spheres.

Mystics may use any magical item normally usable by priests with the exception of magical armor and most magical weapon, as noted above. Mystics gain a +2 bonus to their saving throws against all forms of charm spells and abilities because of their fiercely independent personalities. Even if a charm does not normally allow a save, mystics are allowed a normal saving throw vs. spell to avoid its effect. Mystics cannot turn undead creatures. Mystics are also granted the spell-like ability to cause creatures to sleep once a day (exactly as the 1st-level wizard spell).

Mystics are comfortable in the natural world. They often travel through and live in wilderness areas. Mystics respect and often befriend animals. At 3rd level, mystics gain the ability to find familiar (as the 3rd-level wizard spell). While this ability may be attempted once a year, it cannot be used again while a familiar already found is alive. If a familiar found with this ability dies of natural causes for its species, the mystic need sleep potion that causes up to four people to fall asleep within 1d4+1 minutes—unless they make a successful saving throw vs. poison. Alternatively, they may make a sleep venom usable on up to six darts, bolts, or arrows or one bladed weapon, but they may not use it themselves. This sleep venom is the only type of blade venom mystic can ever brew.

Brewing Potions and Ointments

Upon reaching 5th level, mystics have spent enough time studying plants and fungi that they are able to begin brewing herbal potions and ointments, including antidotes and poisons. Most of these mixtures are not magical and take from one day to one month to make, although not all of a mystic’s time during that period of time is taken up by the brewing. Rather, different things must be done at different times such as assembling the initial ingredients, bringing them to a simmer for two days without letting the kettle boil dry, adding certain barks on the third day, cooling the mixture to a certain temperature before adding another ingredient, etc.

Mystics may use any magical item normally usable by priests with the exception of magical armor and most magical weapon, as noted above. Mystics gain a +2 bonus to their saving throws against all forms of charm spells and abilities because of their fiercely independent personalities. Even if a charm does not normally allow a save, mystics are allowed a normal saving throw vs. spell to avoid its effect. Mystics cannot turn undead creatures. Mystics are also granted the spell-like ability to cause creatures to sleep once a day (exactly as the 1st-level wizard spell).

Mystics are comfortable in the natural world. They often travel through and live in wilderness areas. Mystics respect and often befriend animals. At 3rd level, mystics gain the ability to find familiar (as the 3rd-level wizard spell). While this ability may be attempted once a year, it cannot be used again while a familiar already found is alive. If a familiar found with this ability dies of natural causes for its species, the mystic need sleep potion that causes up to four people to fall asleep within 1d4+1 minutes—unless they make a successful saving throw vs. poison. Alternatively, they may make a sleep venom usable on up to six darts, bolts, or arrows or one bladed weapon, but they may not use it themselves. This sleep venom is the only type of blade venom mystic can ever brew.

Brewing Potions and Ointments

Upon reaching 5th level, mystics have spent enough time studying plants and fungi that they are able to begin brewing herbal potions and ointments, including antidotes and poisons. Most of these mixtures are not magical and take from one day to one month to make, although not all of a mystic’s time during that period of time is taken up by the brewing. Rather, different things must be done at different times such as assembling the initial ingredients, bringing them to a simmer for two days without letting the kettle boil dry, adding certain barks on the third day, cooling the mixture to a certain temperature before adding another ingredient, etc.

Mystics cannot brew potions or compound ointments while traveling on foot or on a mount, although they may be able to do so on a ship if they have access to the correct ingredients and tools. Mystics cannot brew multiple potions or ointments at the same time; one must be finished before another is begun. Potions must be ingested and ointments must be applied to be effective.

Poison Antidotes and Poisons (5th Level+):

At 5th level, mystics learn to brew poisons and antidotes to poisons. Note that the use of poisons beyond the simple sleep, paralytic, and debilitating concoctions mystics learn to make may be contrary to mystics’ alignments or their deities’ tenets. Using poisons that cause death or as a form of direct violence—one cannot persuade enemies to one’s own way of thinking if they are dead. Thus, they never master martial weapons and are restricted to the staff, sling, net, lasso, and whip.

Mystics have major access to the spheres of all, animal, charm, divination, healing, protection, summoning, and travelers. They have minor access to the guardian, necromantic, and plant spheres.

Mystics may use any magical item normally usable by priests with the exception of magical armor and most magical weapon, as noted above. Mystics gain a +2 bonus to their saving throws against all forms of charm spells and abilities because of their fiercely independent personalities. Even if a charm does not normally allow a save, mystics are allowed a normal saving throw vs. spell to avoid its effect. Mystics cannot turn undead creatures. Mystics are also granted the spell-like ability to cause creatures to sleep once a day (exactly as the 1st-level wizard spell).

Mystics are comfortable in the natural world. They often travel through and live in wilderness areas. Mystics respect and often befriend animals. At 3rd level, mystics gain the ability to find familiar (as the 3rd-level wizard spell). While this ability may be attempted once a year, it cannot be used again while a familiar already found is alive. If a familiar found with this ability dies of natural causes for its species, the mystic need sleep potion that causes up to four people to fall asleep within 1d4+1 minutes—unless they make a successful saving throw vs. poison. Alternatively, they may make a sleep venom usable on up to six darts, bolts, or arrows or one bladed weapon, but they may not use it themselves. This sleep venom is the only type of blade venom mystic can ever brew.

Mystics cannot brew potions or compound ointments while traveling on foot or on a mount, although they may be able to do so on a ship if they have access to the correct ingredients and tools. Mystics cannot brew multiple potions or ointments at the same time; one must be finished before another is begun. Potions must be ingested and ointments must be applied to be effective.

Poison Antidotes and Poisons (5th Level+): At 5th level, mystics learn to brew poisons and antidotes to poisons. Note that the use of poisons beyond the simple sleep, paralytic, and debilitating concoctions mystics learn to make may be contrary to mystics’ alignments or their deities’ tenets. Using poisons that cause death or as a form of direct violence—one cannot persuade enemies to one’s own way of thinking if they are dead. Thus, they never master martial weapons and are restricted to the staff, sling, net, lasso, and whip.

Mystics have major access to the spheres of all, animal, charm, divination, healing, protection, summoning, and travelers. They have minor access to the guardian, necromantic, and plant spheres.

Mystics may use any magical item normally usable by priests with the exception of magical armor and most magical weapon, as noted above. Mystics gain a +2 bonus to their saving throws against all forms of charm spells and abilities because of their fiercely independent personalities. Even if a charm does not normally allow a save, mystics are allowed a normal saving throw vs. spell to avoid its effect. Mystics cannot turn undead creatures. Mystics are also granted the spell-like ability to cause creatures to sleep once a day (exactly as the 1st-level wizard spell).

Mystics are comfortable in the natural world. They often travel through and live in wilderness areas. Mystics respect and often befriend animals. At 3rd level, mystics gain the ability to find familiar (as the 3rd-level wizard spell). While this ability may be attempted once a year, it cannot be used again while a familiar already found is alive. If a familiar found with this ability dies of natural causes for its species, the mystic need sleep potion that causes up to four people to fall asleep within 1d4+1 minutes—unless they make a successful saving throw vs. poison. Alternatively, they may make a sleep venom usable on up to six darts, bolts, or arrows or one bladed weapon, but they may not use it themselves. This sleep venom is the only type of blade venom mystic can ever brew.

Mystics cannot brew potions or compound ointments while traveling on foot or on a mount, although they may be able to do so on a ship if they have access to the correct ingredients and tools. Mystics cannot brew multiple potions or ointments at the same time; one must be finished before another is begun. Potions must be ingested and ointments must be applied to be effective.

**Poison Antidotes and Poisons (5th Level+):** At 5th level, mystics learn to brew poisons and antidotes to poisons. Note that the use of poisons beyond the simple sleep, paralytic, and debilitating concoctions mystics learn to make may be contrary to mystics’ alignments or their deities’ tenets. Using poisons that cause death or as a form of direct violence—one cannot persuade enemies to one’s own way of thinking if they are dead. Thus, they never master martial weapons and are restricted to the staff, sling, net, lasso, and whip.

Mystics have major access to the spheres of all, animal, charm, divination, healing, protection, summoning, and travelers. They have minor access to the guardian, necromantic, and plant spheres.
level mystics gain the ability to brew Type G poison (Type G: onset 2d6 hours; 20 points of damage if a saving throw vs. poison is failed/no damage if the saving throw succeeds). At 9th and 11th levels, they gain the ability to brew Types H (onset 1d4 hours; 20 points/10 points) and I (onset 2d6 minutes; 30 points/15 points) poisons, respectively. At 13th level, they may brew Type J (onset 1d4 minutes; death/20 points) poisons in place of the general lethal ingestive poison noted above.

**Truth Potions (6th):** Mystics learn how to brew nonmagical truth poisons at 6th level. It takes them five days (one week in alternate campaign settings) to brew a truth potion. When a person ingests a truth potion, she or he must succeed at a saving throw vs. poison or fall into a stupor and answer 1d4 questions truthfully. The stupor prevents the victim from taking offensive actions, reduces the victim’s movement by half, and lasts 2d6 turns. Victims may defend themselves against attacks normally.

**Flying Potions and Ointments (10th):** At 10th level, mystics learn how to make powerful flying potions and ointments that work like potions of flying. They allow their imitators to fly for 10+1d6 turns. A flying potion takes a tenday (two weeks in alternate campaign settings) to brew, and a flying ointment takes a month to count (but it need not be swallowed). They are potent permanently unless dispelled, since they are magical.

**Shape Change Potions (15th):** At 15th level, mystics can brew a magical potion that duplicates the 9th-level wizard spell shape change when ingested. Its effects last for 2 turns. It takes one month to brew. Since it is a magical potion, it is potent permanently unless dispelled.

**Candle Magic**

At 7th level, mystics are able to put their mastery of herbs and influential magics together into special magical candles. Mystics may manufacture one candle per month. For each three days spent in making a candle, the candle burns for one turn, up to a maximum of nine turns (for a candle that took 27 days to make). The magic of a candle takes effect when the candle is extinguished. Any candle that does not burn continuously for at least one turn has no effect. A candle that is extinguished midway through a turn is treated as though it had not burned at all during that turn as regards spell effects, but that partial turn is counted as a full turn of burning against the maximum duration the candle can burn. Mystics learn how to make new kinds of candles as they rise in level and gain proficiency in their craft.

**Red Love Candle (7th):** At 7th level, mystics learn to make love candles. These red candles work on their target as a philter of love. The normal charm effect of a philter is increased, though, to one day for each turn of burning. Elves, half-elves, and other human, demihumans, humanoid, or sylvan folk normally immune to charm effects are still affected by this candle. (Other creatures retain their normal resistances and immunities.) The subject gains no saving throw against the effect. The charm effect cannot be dispelled except by a limited wish, alter reality, or wish spell until the duration expires normally, and the enchanting effect of a philter of love, if it occurs, lasts until dispelled by other means.

**Blue Protection Candle (9th):** Mystics can make protection candles at 9th level. These blue candles generate one turn of protection from evil 10’ radius/protection from good 10’ radius. This power has double effects against evil beings if used by a good mystic or against good beings if used by an evil mystic. (For example, in the first case evil creatures receive a -4 penalty to attack rolls and protected creatures receive a +4 bonus to saving throws for attacks initiated by evil creatures.)

**Purple Truth Candle (11th):** At 11th level, mystics learn how to manufacture truth candles. Victims of a truth candle must succeed at a saving throw vs. spell or fall into a stupor and answer two questions truthfully for each turn a truth candle is burned. The being cured is the being who snuffs out the candle or the being closest to the candle when it is extinguished.

**Yellow Telepathy Candle (15th):** At 15th level, mystics learn to craft telepathy candles. These candles allow a mystic (and only a mystic) to read a subject’s mind and communicate with him or her if the subject fails a saving throw vs. spell. Subjects may voluntarily fail a saving throw by free choice or if they are charmed. All languages are understood through this mind-to-mind contact. Falseshods and evasions are revealed as such. This communication ability is gained while the candle is burning in the presence of the subject and the mystic. They cease when the candle is extinguished.

**Evil**

Shamans are tribal priests found in savage, barbaric, or nomadic societies. In their homelands, shamans serve their tribes in much the same way as clerics serve the common people of more civilized lands: They act as guides, provide protection from evil beings if used by a good mystic or against good beings if used by an evil mystic. (For example, in the first case evil creatures receive a -4 penalty to attack rolls and protected creatures receive a +4 bonus to saving throws for attacks initiated by evil creatures.)

**Purple Truth Candle (11th):** At 11th level, mystics learn how to manufacture truth candles. Victims of a truth candle must succeed at a saving throw vs. spell or fall into a stupor and answer two questions truthfully for each turn a truth candle is burned. The victim from taking offensive actions, reduces the victim’s movement by half, and lasts 2d6 turns. Victims may defend themselves against attacks normally.

**Golden Healing Candle (13th):** Mystics are able to craft healing candles at 13th level. These candles cure 1d6 points of damage per turn of burning to any being able to be healed by magical healing. All the healing happens at once when the candle goes out. The being cured is the being who snuffs out the candle or the being closest to the candle when it is extinguished.

**Yellow Telepathy Candle (15th):** At 15th level, mystics learn to craft telepathy candles. These candles allow a mystic and only a mystic to read a subject’s mind and communicate with him or her if the subject fails a saving throw vs. spell. Subjects may voluntarily fail a saving throw by free choice or if they are charmed. All languages are understood through this mind-to-mind contact. Falseshods and evasions are revealed as such. This communication ability is gained while the candle is burning in the presence of the subject and the mystic. They cease when the candle is extinguished.

**Green Fortune Candle (17th):** At 17th level, mystics can create fortune candles. A fortune candle grants good fortune similar to that granted by a stone of good luck in the form of a +1 or +5% bonus to all die rolls involving saving throws, slipping, nonweapon proficiency proficiency checks, etc. It also grants a +1 to +10% or -1 to -10% (the subject picks before any such roll) for any roll for determination of magical items or division of treasure. Attack rolls and damage rolls are not affected. For each turn a candle is burned, one day of fortune is granted. Consecutive turns of burning add to the duration of the effect, but the bonus granted remains the same.

**White Purification Candle (20th):** Good mystics can craft purification candles at 20th level. These either cast a remove curse spell as a 20th-level priest (thus removing one curse placed by a curse candle — see below), grant the effect of imbuing an elixir of health (including curing magical diseases) in a subject, or automatically banish one extraplanar creature (also automatically overcoming its magic resistance—see the 7th-level wizard spell banishment and the 4th-level priest spell abjure for similar effects). One of these effects is generated per turn the candle is burned.

**Silver Empowerment Candle (20nd):** Neutral mystics learn to craft empowerment candles at 20th level. When burned for a turn, an empowerment candle grants its target maximum spell effects (similar to incense of meditation, but the target need not be a priest). It also grants the target maximum damage physical damage potential; all successful attack rolls do the maximum possible damage. These effects last one hour for every turn the candle is burned.

**Black Curse Candle (20th):** Evil mystics can create curse candles at 20th level. These candles place a curse on a victim for every turn that they burn, up to a maximum of six curses. Curses can vary, but the most typical are weakness (Strength reduced to 3), clumsiness (Dexterity reduced to 3), exhaustion (Constitution reduced to 3), foolhardiness (Intelligence reduced to 3), foolishness (Wisdom reduced to 3), and ugliness (Charisma reduced to 3). Victims are entitled to a saving throw vs. spell for each curse as a turn ends; a successful saving throw negates that particular curse. Casting wish or remove curse (cast by a priest of at least 12th level) removes one curse for each casting of the spell. Each curse lasts indefinitely until dispelled by these spells or a remove curse candle.

**Bonus Candles (25th):** At 25th level, mystics of the various alignments learn to craft the 20th-level candles learned by those alignments one step from their own. Good and evil mystics may now craft empowerment candles. Neutral mystics may learn to craft either purification or curse candles. Once this choice is made, however, the other type of candle lies forever out of the reach of a neutral mystic’s lore.

**Shaman**

**ABILITY REQUIREMENTS:** Constitution 12, Wisdom 12

**PRIME REQUIREMENTS:** Wisdom

**RACES ALLOWED:** Human

Shamans are tribal priests found in savage, barbaric, or nomadic societies. In their homelands, shamans serve their tribes in much the same way that clerics serve the common people of more civilized lands: They act as guides, protectors, and advisers, using their magical powers to strengthen and defend their tribes. Shamans often serve as the keepers of knowledge and legend for
their peoples and lead their tribes in the various rites and ceremonies required by their tribes’ belief systems. Player character shamans may still be associated with their tribes, they may be wanderers or exiles who have abandoned their duties, or they may have been pursuing an extended goal for their tribes that takes them away from their people for a long period. Most FORGOTTEN REALMS campaign setting beast cults, such as the numerous Uthgardt beast cults, are served by shamans.

Shamans may be of any alignment. They are always found in tribal or barbaric cultures. If players wish to run shamans in a more civilized campaign setting, their characters are considered to be barbaric foreigners by most common folk they meet. The shaman’s arduous life in uncivilized lands requires a good Constitution, and Wisdom is required for dealing with tribal matters and speaking to the spirits. Shamans with Wisdom scores of 16 or better earn a 10% bonus to the experience points they gain. Shamans progress in experience levels as do clerics.

Shamans are unusual characters in the adventuring party. Like druids, they are not front-line fighters, but they also lack the high-powered combat spells that druids command. However, a shaman’s mysterious spirit powers allow him or her to make use of magic that is usually out of the reach of low-level characters. A shaman who demonstrates intelligence and respect in dealing with the spirits can be an extremely effective character in a number of situations. Shamans view themselves as advisers and guides to a party of adventurers and often have an uneducated but insightful view on the more civilized societies they visit.

Shamans may wear any armor normally associated with their tribes. In the absence of more specific information, tribal armor is usually hide, leather, or studded leather with a tough wooden, wicker, or hide-covered shield. Similarly, shamans may use tribal weapons, which usually include the short bow, club, dagger, dart, hand axe, harpoon, javelin, knife, quarter-staff, sling, and spear. Blowguns might be appropriate for shamans of jungle tribes, or light lances and composite bows for shamans of tribal horsemen.

Shamans may use any magical items normally usable by priests. They have a nonweapon proficiency crossover with the warrior group and can learn priest or warrior proficiencies at the normal cost. Shamans have major access to the spheres of all animal, summoning, travelers, protection, and wards, and minor access to the healing and plant spheres. Shamans never gain followers or establish strongholds. Good-aligned shamans may turn undead, and neutral or evil shamans may command undead.

In addition to their priest spells, shamans have a special connection to the spirit world and can call on the spirits for guidance, knowledge, or magical aid. While shamans often function as priests of a tribal deity, their primary concern is the spirit world. To a shaman, the physical world is not the entirety of existence. The spirits of animals, nature, and the tribe’s dead are always near, and interacting with these spirits is the shaman’s greatest duty and responsibility.

### Shaman Spirit Powers

Shamans each begin play with one minor spirit ally or guide of their choice. As they rise in level, they learn the rites necessary to call additional spirits and seek their favor. Spirit, are individuals—speaking to a spirit of the dead means the shaman is in contact with one particular deceased individual. Dozens of spirits exist for each species of animal, representing every aspect of the animal’s existence. In addition, a near-infinite number of nature spirits of the land, air, and water embody different aspects of the natural world. The number of spirits a shaman knows how to contact appears on the table below:

<table>
<thead>
<tr>
<th>Shaman’s Level</th>
<th>Minor Spirit</th>
<th>Major Spirit</th>
<th>Great Spirit</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>2</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>3</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>3</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>3</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>4</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>4</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>4</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>10</td>
<td>4</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>11</td>
<td>4</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>12</td>
<td>5</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>13</td>
<td>5</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>14</td>
<td>5</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>15</td>
<td>6</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>16</td>
<td>6</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>17</td>
<td>6</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>18</td>
<td>7</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>19</td>
<td>7</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>20</td>
<td>7</td>
<td>6</td>
<td>4</td>
</tr>
</tbody>
</table>

Performing the ceremony to call a spirit for the first time requires a tenday (a week in settings other than the FORGOTTEN REALMS campaign setting) or more of fasting, prayer, and solitude in the appropriate location. If a shaman is trying to call a wolf spirit, she or he must find a location frequented by wolves, and if a shaman is trying to call an ancestral spirit, the shaman should perform the ceremony at the individual’s burial site. At the conclusion of this tenday-long (week-long) ceremony, the spirit appears, and the shaman establishes contact with it. From that time forward, the shaman may attempt to contact the spirit anywhere or anytime to seek information or request a favor of the spirit—see Calling Spirits, below. When shamans begin play, it is assumed that they have each already performed the ceremony to attract their first spirit guides.

When a spirit casts a spell for a shaman, the spirit casts the spell either at the shaman’s level or at the experience level normally required for a priest to cast a spell of that level, whichever is greater.

### Spirits of the Dead:

These ancestral spirits are individuals who were renowned for their wisdom, skill, or courage in life. Minor spirits may be recent relatives of the shaman, while major spirits are great heroes and wise people of the tribe. A great spirit of the dead is a chieftain, shaman, or other personage of legendary standing. While spirits of the dead may seem to be frightening allies, they are actually very protective of their living protégés and bear few grudges against the living.

Spirits of the dead know many things. Naturally, they are familiar with any details or events of their own lifetimes. They are able to perceive a shaman’s likely fate or future and can offer advice in times of tough choices. Spirits of the dead can also provide some measure of protection for a shaman and his or her allies by using their powers on the shaman’s behalf. Minor spirits can invoke the powers of augury, feign death, prayer, or speak with dead on behalf of the shaman. Major spirits can invoke divination, commune, or find the path/lose the path for the shaman. Great spirits can invoke raise dead/play living, forbiddance, or astral spell for the shaman. Note that most of these are spells normally outside the shaman’s spheres of access. In addition, shamans often gain other effects in role-playing a conversation with these spirits, such as information or guidance in difficult choices.

### Animal Spirits:

Shamans live in a world in which animals are a vital part of human life. Animals provide food, shelter, clothing, and tools for a shaman’s people, and the animal spirits are revered for their wisdom and knowledge. Minor and major spirits are embodiments of an archetype, such as the Old Wolf, the Sleeping Bear, or the Hunting Eagle. Great animal spirits are the leaders of these lesser spirits and contain in themselves everything the animal stands for—the Great Bear, the Great Wolf, and so on.

Animal spirits are powerful, but they are also less inclined to offer advice or guidance to shamans. Their interest lies in ensuring that shamans are respectful toward their species and that shamans help to guide others in dealing with animal spirits’ kin. They are not very interested in aiding shamans in their own affairs. The spirits of game animals such as moose or deer do not mind if shamans or their peoples hunt the animal, but they grow angry if the hunting is wanton or disrespectful.
Animal spirits have knowledge of events that have affected their species in the local area and have a number of powers they can use on a shaman’s behalf. Minor animal spirits can aid shamans by using animal friendship, speaks with animals, or animal summoning I. In addition, an animal spirit can grant a limited form of clairaudience and clairvoyance by allowing a shaman to see through the eyes and hear through the ears of an animal of the spirit’s species within a range of one mile. Animals of the species in question will never attack the shaman or anyone under his or her protection unless the shaman has angered the spirit or the animals are magically controlled.

Major animal spirits can use animal summoning II, grant shamans the speed or movement powers of the animal (flying, swimming, or running at the animal’s base speed), or transform shamans into the shape of the animal, similar to a druid’s shape change. Great spirits can use animal summoning III, heal a shaman or one person under his or her protection (or harm an enemy), or become tangible and aid the shaman in a form resembling Mordekaiser’s faithful hound in abilities but shaped in the form of the animal.

Spirits of Nature: The most reclusive and powerful spirits are the elemental spirits of nature. These beings represent the physical world around shamans. The strength or power of the feature the spirit represents determines whether it is considered a minor, major, or great spirit. A stream, copse, or hilltop may be home to a minor spirit; a river, moderately-sized forest, or canyon may be guarded by a major spirit; and a mountain, large forest, or mighty river may be the home of a great spirit. Spirits of nature frequently take on humanlike features or characteristics when dealing with shamans, so a spirit might be known as Old Mountain, River Woman, or Forest Walker.

Spirits of nature are even more distant than animal spirits, but they do feel some attachment to the people and creatures who live nearby. A river spirit is likely to be protective of the village built on its banks as long as the people show respect to it. Nature spirits often change with the seasons, so a river spirit in the spring flood may be wild, capricious, and dangerous to deal with, while a forest spirit in winter may be sleeping and hard to rouse.

Spirits of nature are generally well-informed about anything that has taken place in their location and can relate this information to shamans. Spirits of nature are also capable of using potent powers on a shaman’s behalf. The principle difference between minor and great spirits is the size of the area in which they can be summoned. Minor spirits are bound to one specific site not more than a few hundred yards across, major spirits are limited to 5 or 10 square miles, and great spirits can act in areas the size of small nations. Note that the areas of effect of spell-like abilities the spirits can enact remain unchanged—a great spirit is powerful because the region in which it is available to assist the shaman is much larger than a minor spirit’s range. Some spirits of nature can help a shaman by invoking a number of spell-like powers for the shaman. Unlike elementals, spirits of nature include aspects of vegetation and all the elements of their home, so a mountain spirit has influence over earth and air as well as the forests that grow on the mountain’s slopes. The abilities available to spirits of nature are described below. The reverse forms of reversible spells are able to be granted also, though the listed form is most commonly requested.

Land Spirits: 1st — entangle, pass without trace; 2nd — dust devil, trip; 3rd — meld into stone, snare; 4th — speak with plants; 5th — commune with nature; 6th — stone tell, live oak, wall of thorns; 7th — animate rock, and change staff. Land spirits may be associated with mountains, plains, forests, plateaus, canyons, mesas, or any other distinct land feature.

Air Spirits: 2nd — obscuration; 3rd — call lightning, gust of wind (wizard spell), wind wall (wizard spell); 5th — commune with nature, air walk, control winds; 6th — weather summoning; 7th — control weather, uncontrolled weather, (reverse of control weather), and wind walk. Air spirits are associated with high mountains, windswept plains or valleys, or seasonal winds such as a sirocco or the north wind of the winter.

Water Spirits: 1st — wall of fog (wizard spell); 2nd — fog cloud (wizard spell); 3rd — water breathing, water walk; 4th — lower water, solid fog (wizard spell), reflecting pool, 5th — commune with nature, 6th — part water, and improved create water (reverse of transmute water to dust). Water spirits are associated with lakes, streams, rivers, or seas.

Calling Spirits

Once shamans have performed the initial ceremonies that attract spirits and establish connections to the beings, they can summon those spirits anytime to seek the information, favors, and powers described above. A shaman’s location does not matter. Spirits can come to shamans anywhere, even though spirits of nature may not be able to help them outside their homes.

To summon a spirit, a shaman must chant, pray, and perform a ceremonial dance for at least one turn. The base chance of success is 10% per character level, plus 10% for every additional turn the character chants and dances to a maximum 90% chance of success. If a shaman has already summoned a spirit that day, the maximum chance of success falls by 10% per summoning. For instance, a shaman who has called two spirits and is trying to summon a third has a maximum success chance of 70%, or possibly less if she is a low-level character in a hurry. In any event, shamans may attempt no more than one calling per their character level in the course of a single day. A roll of 96 or higher (91 or higher in the case of spirits of nature) angers the spirit the shaman is trying to call.

If the spirit is not angry at the shaman for some reason, it appears with a successful roll. Only shamans can see the spirit or speak to it. Other characters may be aware of chills, strange odors, shimmering hazes, unusual gusts of wind, and other signs. The shaman can converse with the spirit for one round per character level, asking one question per round. Asking a favor of a spirit, such as the use of a spell-like ability, requires one round for minor spirits or abilities, two for major, and three for abilities that can only be granted by great spirits. During this request the shaman explains what she or he wishes of the spirit and why the spirit should grant help. If the DM thinks it appropriate, the player must role-play this conversation. If the spirit agrees to help, the spell-like effect is granted to the shaman, who may retain it in reserve for up to one full day until the shaman is ready to invoke the spirit’s power. A shaman can only hold one favor in reserve at a time and cannot request another of any spirit until the held ability is used.

Spirits as NPCs: Spirits are individuals, and they have long memories. A shaman who takes actions the spirits find offensive or who asks their help in questionable circumstances may be denied assistance just because the spirit does not feel like being helpful. The DM may find it useful to refer to Table 59: Encounter Reactions in the DMG. Simply rate the spirit’s frame of mind as threatening, hostile, indifferent, or friendly depending on how the shaman has been acting and how outrageous the shaman’s request is to the spirit. It is a good idea to create personalities, motivations, and attitudes for the spirits the shaman deals with most often. Spirits do not have game statistics. Normal mortals have no means of in-juring them, although other divine creatures may be able to do so. Only greater spirits can take a physical form, and even then they are reluctant to do so. Greater spirits of the dead can briefly resume their living form with the appropriate class and abilities; animal spirits can appear as a double-sized version of the normal variety; and spirits of nature can appear as 12-HD elementals. In physical form, spirits can only be injured by +2 or better magical weapons. Even if they are “killed,” they actually only retreat from the scene for a short while.

Angering the Spirits: A shaman can completely alienate the spirits by taking particularly offensive actions. If the offense is temporary or unintentional, the spirit simply refuses to answer any calls for a suitable period of time—one tenday (one week in alternate campaign settings) to a year may be appropriate. If the offense was deliberate or permanent in nature, the spirit severs its connection to the shaman and cannot be called again until the shaman atones for the offense, repairs whatever damage he or she did and repeats the tenday-long (week-long) summoning ceremony.
<table>
<thead>
<tr>
<th>Spell Name</th>
<th>Class</th>
<th>School(s)</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Advanced Sunshine</td>
<td>Pr 4</td>
<td>Sun</td>
<td>29</td>
</tr>
<tr>
<td>Akadi’s Vortex</td>
<td>Pr 7</td>
<td>Elemental Air</td>
<td>26</td>
</tr>
<tr>
<td>Ammuwennas</td>
<td>Pr 3</td>
<td>Creation</td>
<td>56</td>
</tr>
<tr>
<td>Amaunator’s Uncertainty</td>
<td>Pr 2</td>
<td>Law</td>
<td>29</td>
</tr>
<tr>
<td>Animal Sight</td>
<td>Pr 4</td>
<td>Animal</td>
<td>107</td>
</tr>
<tr>
<td>Animal Transfer</td>
<td>Pr 6</td>
<td>Animal</td>
<td>108</td>
</tr>
<tr>
<td>Anyspell</td>
<td>Pr 4</td>
<td>Charm, Creation</td>
<td>130</td>
</tr>
<tr>
<td>Armor of Darkness</td>
<td>Pr 3</td>
<td>Protection, Sun</td>
<td>142</td>
</tr>
<tr>
<td>Attraction</td>
<td>Pr 2</td>
<td>Charm</td>
<td>47</td>
</tr>
<tr>
<td>Azuth’s Exalted Triad</td>
<td>Pr 5</td>
<td>Thought, Wiz 5; Alteration</td>
<td>36</td>
</tr>
<tr>
<td>Azuth’s Fedenson</td>
<td>Pr 4</td>
<td>Thought, Wiz 4; Alteration</td>
<td>36</td>
</tr>
<tr>
<td>Azuth’s Spell Shield</td>
<td>Pr 7</td>
<td>Protection, Wiz 7; Abjuration</td>
<td>36</td>
</tr>
<tr>
<td>Bane of Beshaba</td>
<td>Pr 2</td>
<td>Combat</td>
<td>44</td>
</tr>
<tr>
<td>Banish Blight</td>
<td>Pr 2</td>
<td>Plant</td>
<td>115</td>
</tr>
<tr>
<td>Banish Flame</td>
<td>Pr 1</td>
<td>Elemental Fire</td>
<td>90</td>
</tr>
<tr>
<td>Battle Song</td>
<td>Pr 2</td>
<td>Charm, Combat</td>
<td>118</td>
</tr>
<tr>
<td>Battletide</td>
<td>Pr 5</td>
<td>Combat, Necromantic</td>
<td>84</td>
</tr>
<tr>
<td>Beast Claw</td>
<td>Pr 2</td>
<td>Combat, Necromantic</td>
<td>107</td>
</tr>
<tr>
<td>Black Talon</td>
<td>Pr 2</td>
<td>Necromantic</td>
<td>53</td>
</tr>
<tr>
<td>Blacklight</td>
<td>Pr 3</td>
<td>Combat, Sun</td>
<td>74</td>
</tr>
<tr>
<td>Bladebless</td>
<td>Pr 7</td>
<td>Combat</td>
<td>162</td>
</tr>
<tr>
<td>Blast of Pain</td>
<td>Pr 5</td>
<td>Combat, Necromantic</td>
<td>77</td>
</tr>
<tr>
<td>Blios</td>
<td>Pr 2</td>
<td>Charm</td>
<td>100</td>
</tr>
<tr>
<td>Bolt of Glory</td>
<td>Pr 6</td>
<td>Combat, Summoning</td>
<td>166</td>
</tr>
<tr>
<td>Bone Bite</td>
<td>Pr 2</td>
<td>Combat, Necromantic</td>
<td>127</td>
</tr>
<tr>
<td>Boon of Lathander</td>
<td>Pr 4</td>
<td>Combat</td>
<td>93</td>
</tr>
<tr>
<td>Briantangle</td>
<td>Pr 4</td>
<td>Plant</td>
<td>147</td>
</tr>
<tr>
<td>Calms Winds</td>
<td>Pr 4</td>
<td>Elemental Air</td>
<td>26</td>
</tr>
<tr>
<td>Candle of Calm</td>
<td>Pr 5</td>
<td>Charm, Protection</td>
<td>100</td>
</tr>
<tr>
<td>Chilling Scythe</td>
<td>Pr 2</td>
<td>Combat, Necromantic</td>
<td>87</td>
</tr>
<tr>
<td>Clear Air</td>
<td>Pr 4</td>
<td>Elemental Air</td>
<td>26</td>
</tr>
<tr>
<td>Cloud of Pestilence</td>
<td>Pr 4</td>
<td>Elemental Air</td>
<td>154</td>
</tr>
<tr>
<td>Cloudburst</td>
<td>Pr 3</td>
<td>Elemental Water</td>
<td>81</td>
</tr>
<tr>
<td>Compel</td>
<td>Pr 3</td>
<td>Charm</td>
<td>165</td>
</tr>
<tr>
<td>Conjure Air Elemental</td>
<td>Pr 7</td>
<td>Elemental Air</td>
<td>26</td>
</tr>
<tr>
<td>Conjure Nature Elemental</td>
<td>Pr 7</td>
<td>Elemental (Earth, Air, Fire, and Water), Plant, Summoning</td>
<td>51</td>
</tr>
<tr>
<td>Conjure Water Elemental</td>
<td>Pr 6</td>
<td>Elemental Water, Summoning</td>
<td>81</td>
</tr>
<tr>
<td>Control Vapor</td>
<td>Pr 5</td>
<td>Elemental Air, Elemental Water, Summoning</td>
<td>60</td>
</tr>
<tr>
<td>Corrupt</td>
<td>Pr 4</td>
<td>Necromantic</td>
<td>122</td>
</tr>
<tr>
<td>Create Bajaran Guard</td>
<td>Pr 6</td>
<td>Necromantic</td>
<td>40</td>
</tr>
<tr>
<td>Create Direguard</td>
<td>Pr 7</td>
<td>Necromantic</td>
<td>54</td>
</tr>
<tr>
<td>Create Ibrandlin</td>
<td>Pr 6</td>
<td>Guardian</td>
<td>75</td>
</tr>
<tr>
<td>Create Tactal</td>
<td>Pr 7</td>
<td>Plant</td>
<td>116</td>
</tr>
<tr>
<td>Creature of Darkness</td>
<td>Pr 4</td>
<td>Sun</td>
<td>142</td>
</tr>
<tr>
<td>Dance of Pain</td>
<td>Pr 3</td>
<td>Combat, Necromantic</td>
<td>104</td>
</tr>
<tr>
<td>Dance of the Fallen</td>
<td>Pr 6</td>
<td>Guardian, Necromantic</td>
<td>162</td>
</tr>
<tr>
<td>Dark Aura</td>
<td>Pr 4</td>
<td>Combat</td>
<td>53</td>
</tr>
<tr>
<td>Dark Path</td>
<td>Pr 1</td>
<td>Sun, Travelers</td>
<td>74</td>
</tr>
<tr>
<td>Dark Promise</td>
<td>Pr 5</td>
<td>Charm, Necromantic</td>
<td>40</td>
</tr>
<tr>
<td>Darkbolt</td>
<td>Pr 4</td>
<td>Combat</td>
<td>142</td>
</tr>
<tr>
<td>Dead Magic Shield</td>
<td>Pr 5</td>
<td>Protection</td>
<td>145</td>
</tr>
<tr>
<td>Dead March</td>
<td>Pr 4</td>
<td>Necromantic</td>
<td>87</td>
</tr>
<tr>
<td>Deadly Dance</td>
<td>Pr 4</td>
<td>Combat</td>
<td>100</td>
</tr>
<tr>
<td>Death Chariot</td>
<td>Pr 7</td>
<td>Elemental Fire</td>
<td>149</td>
</tr>
<tr>
<td>Death Symbol of Bane</td>
<td>Pr 7</td>
<td>Guardian</td>
<td>41</td>
</tr>
<tr>
<td>Decay</td>
<td>Pr 3</td>
<td>Time</td>
<td>47</td>
</tr>
<tr>
<td>Deny Death</td>
<td>Pr 5</td>
<td>Necromantic</td>
<td>87</td>
</tr>
<tr>
<td>Destroy Mage doom</td>
<td>Azuth</td>
<td>Pr 7; Summoning, Protection, Wiz 7; Conjuration/Summoning</td>
<td>36</td>
</tr>
<tr>
<td>Dispel Silence</td>
<td>Mili</td>
<td>Summation</td>
<td>118</td>
</tr>
<tr>
<td>Dolorous Decay</td>
<td>Pr 6</td>
<td>Combat, Necromantic</td>
<td>128</td>
</tr>
<tr>
<td>Doom of Bane</td>
<td>Pr 4</td>
<td>Necromantic</td>
<td>40</td>
</tr>
<tr>
<td>Door and Warden</td>
<td>Waukeen</td>
<td>Creation</td>
<td>180</td>
</tr>
<tr>
<td>Duplicate</td>
<td>Oghma</td>
<td>Creation</td>
<td>134</td>
</tr>
<tr>
<td>Earlshair</td>
<td>Grumbar</td>
<td>Elemental Earth</td>
<td>68</td>
</tr>
<tr>
<td>Earthspout</td>
<td>Grumbar</td>
<td>Pr 5; Elemental Earth</td>
<td>68</td>
</tr>
<tr>
<td>Endurance of Ilmater</td>
<td>Pr 4</td>
<td>Necromantic, Protection</td>
<td>77</td>
</tr>
<tr>
<td>Exaltation</td>
<td>Helm</td>
<td>Pr 3; Combat, Healing</td>
<td>70</td>
</tr>
<tr>
<td>False Dawn</td>
<td>Malar</td>
<td>Pr 6; Sun</td>
<td>108</td>
</tr>
<tr>
<td>Fantastic Machine</td>
<td>Gond</td>
<td>Pr 6; Creation</td>
<td>65</td>
</tr>
</tbody>
</table>
Encyclopedia Magica

The most far-reaching and detailed compilation of magical items ever published for any role-playing game in four volumes.

- Thousands of entries from A to Z!
- Each magical item completely detailed!
- Includes every magical item ever published by TSR!
- From every TSR campaign world, accessory, adventure, and magazine article, even The Strategic Review and Imagine!

Volume I, A-D
TSR #2141
ISBN 1-56076-842-8

Volume II, D-P
TSR #2152
ISBN 0-7869-0124-1

Volume III, P-S
TSR #2157

Volume IV, S-Z + Index
TSR #2161

Twenty-one years in the making!
Faiths & Avatars

By Julia Martin with Eric L. Boyd

What makes a god a god? How are divine powers created, and how do they die? How powerful is a greater deity compared to a lesser deity? These questions and many more are answered for the FORGOTTEN REALMS® campaign setting within Faiths & Avatars.

Detailed in this 192-page core supplement are the most prominent religions and deities of the Realms. Each divine power is covered in depth by an entry that includes information about the deity's appearance, personality, worshipers, portfolio, aliases, domain name, superior, allies, foes, symbol, worshipers' alignments, avatar, manifestations, church, and specialty priests. The information on each religion includes its 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 religions—some new, some long unavailable or hard to find, and some updated to conform with the current AD&D® game rules.

Faiths & Avatars includes:

- All the greater, intermediate, and lesser deities of the Faerûnian pantheon.
- The honored dead, including Bane, Bhaal, Moander, Myrkul, and Leira, among others.
- Expanded and clarified specialty priest classes and specific spells for all religions with priesthoods.
- Color illustrations of priests from every faith in ceremonial dress.
- Four additional general priest classes now official to the FORGOTTEN REALMS campaign setting: crusaders, monks, mystics, and shamans.

Suitable for all levels of play.