



The World of Greyhawk®

Deitybase™

Version 5.0

4 March 2007

Now A4-friendly and easier to read!

compiled by David Prata

FOREWORD

How do I get myself into these things? In July 2005, hot on the heels of my Advanced Dungeons & Dragons® Initiative and Combat Table ([A.D.D.I.C.T.](#)), I embarked upon what I thought would be a “modest” project of correlating the scattered bits of lore regarding the deities of the WORLD OF GREYHAWK® setting. This undertaking was born primarily out of necessity, as I struggled to juggle the disparate information contained in the pages of *DRAGON*® magazine, *A Guide to the WORLD OF GREYHAWK® Fantasy Setting*, the *Glossography for the Guide to the WORLD OF GREYHAWK® Fantasy Setting*, *GREYHAWK® Adventures*, *From the Ashes*, and other sources.

What began as a personal campaign aid, however, quickly grew in scope far beyond my imagining as I shared my notes with my fellows at [Dragonsfoot](#) and [Canonfire!](#) “Does anyone know where I can get some info about Phaulkon?” they asked. “Anyone have any clue about Merikka?” “This is one for DMPPrata!” they intoned. Soon I found myself corresponding with such luminaries as Gary Gygax, Len Lakofka, and Lewis Pulsipher about their mythological contributions. (I was even appointed Len’s “Assistant Archivist in Charge of Greyhawk® Deities”.)

I should perhaps make clear what *The World of Greyhawk® Deitybase™* is and is not. First (and perhaps most importantly), this is not an original work. While a small portion of the material was, in fact, created by me — “spun from whole cloth,” as Gary would put it — the vast majority remains the intellectual property of others (mainly Wizards of the Coast, Inc.). Once it became clear that the *Deitybase™* would be widely distributed, I took care to cite all of my sources so that proper credit was given where due. In particular, both DUNGEONS & DRAGONS and WORLD OF GREYHAWK are registered trademarks of Wizards of the Coast, Inc., and no challenge is made herein to the ownership of those marks.

A few words are in order with regard to rule sets: I am an unabashed AD&D® grognard. Given that the *Deitybase™* was created primarily to serve my own gaming needs, it was written with the AD&D® game rules in mind. I do, however, like the AD&D® 2nd Edition concepts of specialty priests and spheres of access, and I have tried to incorporate these as much as possible. Despite the “2nd Edition” label, these are hardly new ideas. One can clearly see where Gary Gygax’s early work with customized clerics laid the groundwork for the 2E specialty priest, with different powers being granted by different deities. I have merely taken this a step forward, by also utilizing the 2E spheres of access as an aid to determining which spells any given deity will generally provide to his or her clergy.

In the following pages, the reader will find descriptions of the deities and their faithful. The entries generally appear in the following format: First is what I call the “worshiper sheet”. This contains information that would be known to any worshiper of the deity, followed in most cases by an illustration. In my own campaign, I am able to print this as a two-sided player handout for all worshipers of the given deity. This is also the kind of information that could be obtained from a sage. In some cases, the next pages comprise the “sub-clergy sheet(s),” containing information that would not necessarily be known to all worshipers, but would be available to paladins, rangers, and/or bards who follow the deity. Not every deity has “sub-clergy,” however, and not all who do require additional notes, so these sheets may not apply.

Immediately following these pages (in most cases) are the “clergy sheets”. These contain the same basic overview as the worshiper sheets, but with additional information pertinent only to members of the clergy. Generally, there are separate clergy sheets for clerics, druids, shamans, and/or witch doctors, as applicable. I use these as player handouts for clerics or druids of the deity and for my own reference where NPC shamans and witch doctors are concerned. After the clergy sheets may be found descriptions of any unique spells that the deity grants to his or her followers.

The last page(s) of each deity’s entry lists the spells granted by the deity (where applicable). This is my interpretation of the 2E spheres of access. According to the AD&D® rules, a cleric’s or druid’s 1st- and 2nd-level spells are empowered by the priest’s own faith and are not granted by any supernatural agent. Spells of 3rd level or higher, however, may only be gained by petitioning the deity’s servants (or petitioning the deity directly in some cases). The “spell sheet” is a tool for my own use when such petitions are made; I use it as a guide in approving or disapproving a priest’s higher-level spells. I do not make this information available to the players — their characters must learn this “in game.”

I used two primary criteria to determine which deities to include in the *Deitybase™*. First, there must be an AD&D® reference to the deity granting spells to worshipers in the WORLD OF GREYHAWK® setting. While I did look at certain “current” sources (such as Living Greyhawk™) for information, I did not include deities based solely on their appearance in a later edition. However, my second criterion — every AD&D® race that includes divine spell casters must be represented by a deity (although not necessarily one of the same racial aspect) — sometimes superseded this stipulation. In short, I did not include deities such as Charmalaine, Doresain, or Mouqol, as they did not meet my first criterion. However, when I needed a deity to grant spells to nymphs, for instance, I looked at later material and included Verenestra. This was of necessity a somewhat arbitrary process, and I understand that others may have made different choices, but, once again, the *Deitybase™* was intended primarily as a personal campaign aid. YMMV.

I would like to offer the following disclaimer concerning the deity illustrations: some of them suck. Seriously, about 20% of the attached images are downright terrible. Lacking any artistic ability personally, and being unable to entice enough qualified illustrators to complete the project, I took it upon myself to create a number of the pictures using HeroMachine. Several others may be aesthetically pleasing, but are perhaps not accurate depictions of the deity's appearance. If there are any capable artists reading this who would like to offer better drawings for a future revision of the *Deitybase™*, please E-mail me at dmprata@cox.net.

Well, that about sums it up. The page immediately following this one explains the abbreviations that are used in the main work and the phonetic spellings that are used in the pronunciations. The table of contents follows this. The deities themselves are divided into sometimes-arbitrary pantheons for ease of downloading, and the master database is available in .wdb format for those who use Microsoft® Works. Thereafter come some rules appendices and, finally, my list of sources. Without further ado, then, I present *The World of Greyhawk® Deitybase™*. Enjoy the fruits of my labor!

A handwritten signature in black ink, appearing to read 'David Prata', with a long horizontal flourish extending to the right.

David Prata
18 February 2006

NAME (Rank)

(Pronunciation)

Title(s)

AL Alignment; **WAL** Worshipers' Alignment; **SoC** Spheres of Control; **SY** Symbol; **AN** Animal; **CR** Color(s); **HD** Holy Days; **PoW** Place of Worship; **CL** Clergy Members; **PN** Plane(s).

Clergy

Sex Gender(s) Allowed; **AB** Ability Requirements; **AL** Alignment; **AEx** Additional Experience Penalty; **WPN** Weapons Allowed (1st = must be taken before other weapons); **AR** Armor Allowed; **RA** Raiment; **PW** Granted Powers, by level; **TU** Turn or Command Undead.

PRONUNCIATION KEY

a	as in <i>rat</i>	(RAT)
ah	as in <i>rot</i>	(RAHT)
aw	as in <i>wrought</i>	(RAWT)
ay	as in <i>rate</i>	(RAYT)
ch	as in <i>cello</i>	(CHEL-oh)
e	as in <i>lend</i>	(LEND)
ee	as in <i>leaned</i>	(LEEND)
er	as in <i>learned</i>	(LERND)
g	as in <i>go</i>	(GOH)
i	as in <i>pipe</i>	(PIP)
ih	as in <i>pip</i>	(PIHP)
oh	as in <i>cope</i>	(KOHP)
oi	as in <i>coin</i>	(KOIN)
oo	as in <i>coop</i>	(KOOP)
ow	as in <i>cow</i>	(KOW)
uh	as in <i>cup</i>	(KUHP)
z	as in <i>cause</i>	(KAWZ)

CAPital letters indicate accented syllables.

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<i>Azor'alq</i>	<i>Istus</i>	
<i>Dorgha Torgu</i>	<i>Xan Yae</i>	

- **The Celbit Pantheon** <http://members.cox.net/deitybase1/Celbit.pdf> (427 KB)

<i>Dakamok</i>	<i>Kuraulyek</i>
<i>Gaknulak</i>	<i>Kurtulmak</i>

- **The Common Pantheon** <http://members.cox.net/deitybase1/Common.pdf> (2.57 MB)

<i>Bleredd</i>	<i>Kelanen</i>	<i>St. Bane</i>
<i>Boccob</i>	<i>Lirr</i>	<i>St. Cuthbert</i>
<i>Cyndor</i>	<i>Mayaheine</i>	<i>Trithereon</i>
<i>Ehlonna</i>	<i>Myhriss</i>	<i>Ulaa</i>
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- **The Demonic Pantheon** <http://members.cox.net/deitybase1/Demonic.pdf> (1.10 MB)

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- **The Diabolic Pantheon** <http://members.cox.net/deitybase1/Diabolic.pdf> (618 KB)

<i>Asmodeus</i>	<i>Dispater</i>	<i>Mammon</i>
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- **The Draconic Pantheon** <http://members.cox.net/deitybase1/Draconic.pdf> (350 KB)

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- **The Dwur Pantheon** <http://members.cox.net/deitybase1/Dwur.pdf> (1.03 MB)

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- **The Elemental Pantheon** <http://members.cox.net/deitybase2/Elemental.pdf> (724 KB)

<i>Cryonax</i>	<i>Ogrémoch</i>	<i>Yan-C-Bin</i>
<i>Imix</i>	<i>Olhydra</i>	

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<i>Allitur</i>	<i>Kyuss</i>	<i>Rao</i>
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- **The Jebli Pantheon** <http://members.cox.net/deitybase2/Jebli.pdf> (719 KB)

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- **The Nonhuman Pantheon** <http://members.cox.net/deitybase3/Nonhuman.pdf> (2.76 MB)

<i>Blibdoolpoolp</i>	<i>Raxivort</i>	<i>Squerrik</i>
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- **The Olman Pantheon** <http://members.cox.net/deitybase4/Olman.pdf> (2.44 MB)

<i>Apocatequil</i>	<i>Hurakan</i>	<i>Tlaloc</i>
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- **The Olven Pantheon** <http://members.cox.net/deitybase4/Olven.pdf> (1.69 MB)

<i>Aerdrie Faenya</i>	<i>Hanali Celanil</i>	<i>Sehanine</i>
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- **The Slaad Pantheon** <http://members.cox.net/deitybase3/Slaad.pdf> (267 KB)

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- **The Unknown Pantheon** <http://members.cox.net/deitybase5/Unknown.pdf> (1.18 MB)

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- **Deitybase.wdb** <http://members.cox.net/dmprata/Deitybase.wdb> (160 KB)

APPENDIX I (Deity Rankings)

- Greater Gods:** These are distant deities, far removed from most mortal affairs. Some may be held to be among the creator gods of the multiverse or of Oerth. They typically have many spheres of concern or are absolute masters of just one sphere. Greater gods can grant spells of any level to their priests.
- Intermediate Gods:** While lacking the great creative force of greater gods, they are still very powerful and hold major sway over one or two spheres of concern. In some nations, they may be held as patron deities, even above a greater god. Some intermediate gods may be declining from exalted status or may be ascending to greater force. Intermediate gods can grant spells of any level to their priests.
- Lesser Gods:** A lesser god may serve greater ones as a messenger or aide, may be a cast-out or solitary deity, or may hold sway over a very narrow sphere of concern. Lesser gods can grant spells of up to 6th level.
- Demigods:** These are less powerful but in many ways similar to the lesser gods. Some may be mortals who have undergone divine ascension (Zagygy being a prime example). Demigods can grant spells only as high as 5th level to their clerics.
- Hero-Deities:** These are very powerful individuals who have risen above the status of heroes but who are not quite demigods. Hero-deities can grant 4th-level spells to their clerics.

APPENDIX II (New Spells)

Two “official” new clerical spells, neither of which is specific to any one deity, are reproduced on the following pages. They may be printed and handed out to any PC cleric who attains a level sufficient to cast them. They may also be found on randomly-discovered scrolls.

Death prayer first appeared in Len Lakofka’s “Leomund’s Tiny Hut” column in *DRAGON*® #58. According to the foreword by Gary Gygax, all of the new spells contained in this column were “official” and would appear in a future AD&D® rulebook (*Unearthed Arcana*). However, *death prayer* evidently never made publication, and so only ever existed in the pages of *DRAGON*® magazine. I have chosen to allow this 2nd-level spell to all clerics in my campaign.

Henley’s digit of disruption is printed in the *Demonomicon of Iggwilv*, from module S4 *The Lost Caverns of Tsojcanth*. This 7th-level spell is only granted by certain deities, as noted in the relevant spell lists. It is strongly suggested that the spell not appear in the campaign prior to discovery of the *Demonomicon*.

Death Prayer (Invocation)

Level: 2

Components: *V, S, M*

Range: *Touch*

Casting Time: *1 turn*

Duration: *Permanent*

Saving Throw: *Neg.*

Area of Effect: *One corpse*

By sprinkling holy water or unholy water (if the cleric is evil) over a corpse killed by an undead while chanting the spell, the cleric reduces the probability that the corpse will rise as an undead later. Further, the *death prayer* protects the body from the spell *animate dead* that might be cast on the remains at some later time. The corpse is allowed a saving throw based on its level in life, but not to be better than 12 on d20 in any case, even with modifications due to spells or magic items. Corpses failing the saving throw rise as the appropriate undead in the normal manner. If the saving throw is made, the corpse crumbles into dust and is forever useless for any purpose. This applies to victims of wights, wraiths, spectres, and even vampires, in addition to ghouls, ghosts, and other undead that "procreate" themselves.

While under the protection of the *death prayer*, the victim cannot be contacted via *speak with dead* unless the caster of that spell is of a higher level than the cleric who originally cast the *death prayer*. If *speak with dead* is successful, the protection is canceled and cannot be replaced. While under this protection, the victim suffers a -25% penalty to the chance of success of a *raise dead* or *resurrection* spell. *Dispel magic* will not remove the protection, but *wish* or *limited wish* will. The fact that the spell is, in fact, in place cannot be detected by anything less than *limited wish* or *wish*.

Henley's Digit of Disruption (Evocation)

Level: 7

Components: *V, S, M*

Range: 1"

Casting Time: 7 segments

Duration: *Instantaneous*

Saving Throw: *See below*

Area of Effect: *One creature*

This powerful spell is used against undead and Negative Material Plane creatures. When the spell is cast, the cleric draws upon energy from the Positive Material Plane. A bolt of energy from the cleric's fingertip strikes the target creature. An undead creature must save vs. spell or be instantly disrupted, completely destroyed. An undead that saves takes 2d8 points of damage. Creatures from the Negative Material Plane take 6d8 points of damage, half if they save vs. spell. The material components of this spell are the cleric's holy symbol and a powdered sunstone of not less than 500 gp value.

APPENDIX III (Tribal Spell Casters)

Tribal spell casters are found amongst the following races of creatures: AARAKOCRA, BUGBEARS, BULLYWUGS, CAVEMEN, CENTAURS, ETTINS, FLINDS, GIANTS, GNOLLS, GOBLINS, GRUNG, HOBGOBLINS, HYBSILS, KOBOLDS, LIZARD MEN, LOCATHAH, NORKERS, OGRES, OGRILLONS, ORCS, TASLOI, TROGLODYTES, TROLLS, URDS, WEMICS, and XVARTS. These spell casters are divided into two types: **shamans** and **witch doctors**.

Shamans are tribal clerics of 7th level or under. Shamans have only the following spells (and the reverse, if applicable) which they are able to cast:

First Level

ceremony (coming of age, burial, dedication, and consecrate item)
cure light wounds
detect evil
detect magic
endure heat/cold
invisibility to undead
light
portent
protection from evil
resist cold

Second Level

aid
augury
chant
detect charm
detect life
holy symbol
messenger
resist fire
snake charm
speak with animals

(Third- and fourth-level spells are listed individually by deity.)

Note that Wisdom does not affect the number of spells of tribal clerics, and the number of spells any such tribal cleric possesses is determined as if the shaman were a character of the appropriate level. There is a limit according to the race of the shaman as to how many levels of experience he or she can possess:

3rd level maximum

centaur
ettin
giant (mountain)
grung
locathah
ogre
ogrillon
trogloodyte
troll

5th level maximum

bugbear
flind
gnoll
kobold
norker
orc
tasloi
urd

7th level maximum

arakocra
bullywug
giant (firbolg, fire, frost, hill, stone, verbeeg)
goblin
hobgoblin
lizard man
wemic
xvart

Witch doctors are tribal cleric/magic-users. In addition to the maximum level of clerical ability noted previously, witch doctors of various races are able to use the following spells (and the reverse, if applicable):

First Level

affect normal fires
alarm
dancing lights
identify
melt
mount
push
run
shield
ventriloquism

Second Level

audible glamor
deppockets
detect invisibility
invisibility
know alignment
levitate
magic mouth
preserve
scare
vocalize

The maximum level of magic-user is dependent upon the race of the witch doctor:

2nd level maximum

bugbear
gnoll
kobold
lizard man
norker

4th level maximum

caveman*
goblin
hobgoblin
orc
wemic
xvart

7th level maximum

hybsil*

* Cavemen and hybsil tribes have normal clerical (or druidic) members.

As humanoid shamans (and witch doctors) increase in level, they also increase to a degree in hit dice and combat ability. For each level of ability above the 1st, the shaman adds 1–4 hit points (1d4) to his or her total. For every two levels of shaman ability, the creature fights as if one hit die better on the **ATTACK MATRIX FOR MONSTERS**. Shamans are fully expected to fight and are given extra power to aid and support their battle conquests. Shamans are not restricted to blunt weapons but are usually limited to weapons used by that humanoid type. Fire giant shamans use great swords; kobold shamans use short swords, axes, spears, or spiked clubs; and so forth. Shamans are expected to show bravery and bloodlust and are expected to melee frequently. They may thus wear any sort of armor without penalty and may use the best armor and weapons available to their tribes.

Witch doctors' clerical (shaman) and magic-user levels are not added together, but are paired, like multi-classed characters. They gain 2–5 hit points for each level above 1st/1st as long as they advance in tandem, but only the normal 1–4 hit points per level when their shaman abilities surpass their maximum magic-user abilities. Witch doctors live by the same rules as shamans insofar as their clerical spells are concerned. However, witch doctors are not allowed to wear armor or use any weapons other than the standard magic-user weapons.

A tribe will have either shamans or witch doctors, but not both (except cavemen). It is suggested that you include these figures into those tribes you personally determine, not random groups. To aid the beginning DM and give the experienced DM a hand in determining the frequency of such NPCs, the following guidelines are offered:

Assuming that shamans are more common than witch doctors (since witch doctors are the more powerful of the two), there is a 5% chance for a shaman to appear per 25% of the maximum strength of a humanoid band. The chance of meeting a witch doctor is also based on 25% increments, but the probability is only 1% per increment. When the maximum normal size of a humanoid group is 20 or less, the chance of a shaman appearing in the group is a flat 5%; for a witch doctor, there is a 1% chance.

A humanoid spell caster should be assigned levels based on the strength of his band, using the maximum normal group size divided by the maximum level possible for that race, rounding fractions up. The DM can add low-level spell casters as apprentices or as solitary spell casters. (Give each tribe a flat 5% chance to have a 1st-level shaman and a 1% chance to have a 1st-level witch doctor.)

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