

# The Weekly Delver

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BRENDIBE HASETH KENABU KHARKON JAMVHUL QUETAPANI XIANGUR  
AND SELECTED POINTS THROUGHOUT THE NINE EMPIRES

'The Truth behind the Told'

*Editors note: We intended to bring you further coverage of the possible aerial attack on Brend, but the Senate has requested that in light of the events in our top story, we refrain from publishing details of the current round of speculation. Likewise, the Seeker is on one weeks' hiatus for personal reasons.*

*While the Senate Body has no legal standing to stop us from publishing, we realize that any information they might have is subject to doubt, and thus it would be irresponsible to report on information that was gained from divinations. We assure the reader, however that preparations are being made, and as many know first hand, forces are being marshaled.*

*There are many plans in place to prevent this attack from ever reaching Brend.*

## Canticle Renders Divinations Useless!

By Senifere Jienis, Junior Investigator, House Cleothe.

In an unprecedented move, the Canticle has begun to take possession of divination spells after they have been cast, delivering its own message in place of the ones expected by the mystics who rely on them. In many cases this has gone unnoticed until well after the fact, which is itself a proposition powerful enough to scare a bloodfed halfling. Reports are slowly coming in from all over the root of the world.

This newly discovered facet of the Canticle's reach is not evident in every single divination, but casters are warned not to rely so heavily information gained from the ether. There is also speculation that this is but the start of something bigger, and that perhaps, the forces behind the Canticle are gaining power. Dwarven Priest of the Usurper god Ilzerebt, Dalgrill Mangiloir was one of our consultants for this story. He says, "If the Canticle is capable of entering one's mind, who can knowingly say that it might not wish to stay there?" Not since the first appearance of the Canticle has it exhibited such world-spanning power. **Citizens are best reminded to follow the guidance of the goddess Keresia when she told us to "Trust not fate".**

## Quetapanii Festival Keeps Tradition Alive.

By Fendres Milkul, junior Brendirian investigator, House Trammel.

The Quetapanii festival of Nictenu is starting next week, beginning on Toil Day, and ending on the same day the following week. All across the Empire, enclaves of Quetapanii citizens have already begun preparations which include hanging garlands comprised of flowers from their native lands, making traditional breads and candies to give out to children and adults alike, and traveling to congregate in the larger cities of the empire. Nictenu is a yearly event, but it is especially significant this time around, since the gods will each speak short messages and prophecies to the faithful through their idols, in a ceremony that runs all week. There are a finite

number of speaking Quetapani idols; and each is held at the headquarters of an "Inxu" or Quetapani religious and social community.

An Inxu (pronounced in-shoo), is a social group akin to a village or temple, except that its members might be spread out geographically. Such organizations might contain up to 500 members, or as few as 25 or less. Each Inxu serves as a community for its members, where they can retain their cultural practices in and socialize with others from their (often ancestral) homeland. The regional Inxu has its headquarters in the largest city within its geographical bounds. The city of Brend holds 3 separate Inxu.

### **Game Information for This Issue:**

#### **Details on the Quetapani Pantheon**

#### **Macheko [Match-Ay-Koe]:**

The lawful good buyer of noble souls, Macheko is The Merchant, the Lord of Coins, and Cochamakama's Face.

When a faithful Quetapani dies, his soul goes up for bid. He stands before avatars of Blue Mask and Inji (the sun goddess and moon god of the pantheon) and they hold an auction, attended by the souls of his dead relatives and enemies. Each of them contributes their bids to save or damn the soul of the deceased. His friends and relatives defray the cost of his soul, while his enemies raise it with their bids on behalf of Jaokanama, the buyer of ignoble souls. Macheko will buy a soul if it remains cheap enough. Otherwise, it goes to Jaokanama, the ruler of the lower realm, who may do what he will with it. Very rarely, some say, Macheko decides to buy a soul at any cost, but only those of the greatest heroes of an age. Macheko's Domains are Good, Knowledge, Law, and Commerce.

#### **Worshippers:**

Worshippers build temples to Macheko at the highest point in the local landscape, and are set into the earth there. This represents the underworld role of the god as an uplifting force for the dead.

Macheko finds most of his worship in the time after a death, or at a time when death looms, such as before a battle, though many reputable Quetapani merchants dealing with living clientele pay homage to him as their chief deity. His clerics have earned the name "Bargainers" of late, because of their shrewd business sense, though their traditional name, "Reminders" is still widely used. It is their role to let their followers know when their value is decreasing, and to ensure that they are not swindled in daily transactions. In Quetapani society, Macheko's Clerics and lay priests often run successful businesses, donating most of their profits to the church.

#### **Seram-Cor [Sare-am Core]**

The Cult of the bat god Seram-Cor works to take away the fear that most people

instinctively have of darkness. Represented as a bat-shaped silhouette, with stars on the underside of his wings, Seram-Cor is the subject of many dark tales. The stories say that he flies souls to and from the underworld, and protects travelers at night. In recent centuries, some sects have begun to teach that he is in fact a liaison between Jaokanama and Macheko, but many true believers see him as a chief deity, unaffiliated with either, and possibly diametrically opposed to them. He most is commonly worshipped at the start of a long journey, or by students of the occult. Seram-Cor is associated with the domains of Animals, *Dreams*, Knowledge and Travel. His favored weapon is the net.

**Worshippers:**

Clerics and followers of Seram-Cor believe that only by exploring the nether-realms can one reach the highest ones. While the rest of the culture sees the Quetapanii hell in Hrum Vaat (the aberrant empire deep within the earth), followers of the Bat God see unrecognized agents of the celestial. For this reason, Seram-Cor's temples are located at the mouths of deep caves, and the clergy will travel deep into the labyrinthine grottoes on waking vision quests. Bats are welcome in and around these temples, as are more dangerous, related creatures.

**Atchetak [Atch-uh-tack]:**

Atchetak is a chaotic neutral blood god that most often portrayed as a wild and battle-scarred warrior, accompanied by scantily clad maidens. When the Latoma people conquered the desert province of Kukitzlan, the Kukixt people were forcefully divested of their blood-drinking gods, except for their chief deity, whom they would not betray. Atchetak survived, as did his bitter blood brother, Guvan Hish, though in a much smaller capacity. Atchetak has remained a force for righteous vengeance, sacrifice, and according to some orders, murder.

Over the years, Atchetak has lessened his demands on his followers, at least for the popular aspect of the faith. No longer does he demand blood sacrifice, and he reluctantly grants spells. He has conceded his role as a weather deity, in the interest of survival within the Quetapanii pantheon. Atchetak's domains are *Blood*, Destruction, Fire, Magic, and War. His favored weapon is the Macuahuitl, or fanged sword.

**Worshippers:**

Atchetak's temples were traditionally ziggurats, and in remote desert locales, they remain so. In other areas, however, he finds worship at small shrines and altars that merely resemble them in miniature. Blood is rarely used in ceremonies anymore; instead, red berries or fruits are crushed upon the altars and stone to give them the rich stain that Atchetak demands.

**Tobragal [Toe-bra-gahl]**

Tobragal is the neutral god of time in the Quetapani pantheon, who resembles a gargantuan toad or frog; the eater of every moment that has passed. His realm, some say, is in the center of the nether realm, where he sits on his slime-covered throne. His domains are Luck, *Prophecy*, *Time*, and Water. He has no favored weapon, though some prefer the whip.

**Worshippers:**

Tobragal's temples are located in swamps and wetlands, built from rough-hewn stone. Only his priesthood commonly sees these temples, along with pilgrims seeking their

destinies. He receives prayers for guidance, when the supplicant wishes to forget something terrible, or at the start of new ways of life and business deals. His priests wear coarse, leathery robes, resembling the skin of a toad.

### **The Usurper God Ilzerebt**

#### **Ilzerebt**

Ilzerebt is a chaotic neutral God of Knowledge and lies. It takes the form of a demonic serpent, with two heads, one atop the other, misplaced eyes and chaotic rows of teeth that fill both gullets. As a particularly weak usurper, Ilzerebt can only manifest in this single form, though it may appear in any of its temples as long as the sun has set.

Ilzerebt, like many of the Usurper Gods, hails from a reality that is alien to that of Morningstar. Ilzerebt does not speak, but communicates via emotional impressions, that leave no doubt regarding meaning to the listener. He effectively speaks as the listener's own inner voice. Though not evil, it aids in all acts of deception, diversion, and betrayal. To lie effectively, one must know how to bend the truth, and thus, Ilzerebt is a god of knowledge. Its domains are Chaos, Knowledge, and Trickery, though he only has one spellcasting priest and priestess per temple.

#### **Worshippers:**

Temples devoted to Ilzerebt are rare, but those few that have sprung up are similar. Each is located at a natural height, such as a mountaintop, and has six pillared 'walls' which support a roof. Inside the temple is a shallow pool, no more than ankle deep, with still reflections that are marred only by a single jade edifice, the central chamber in which the temple's high priestess resides. Other followers live in communes around the temple, tended to by a single male priest.

Usurper Gift: +30 to a single Bluff, knowledge check, or saving throw once per week.

### **Rules for Canticle Interception of Divinations**

Depending on how important an event is to the destiny outlined in the Canticle, the prophecy might notice the caster, and substitute its own answer in place of the normal one. This effect can range from a simple exchange of a "yes" for a "no" to extemporaneous verse being spoken by the diviner, regardless of the power level of the spell in question.

When a character uses a divination spell, have him or her make a will save. If this save is failed, the Canticle (or the forces behind it) will notice and may intercede.

Significance to Canticle Agenda	Example Divination	DC
Inconsequential	Which way is the gold?	15
Minor	What do Gedge Eat?	20
Strong	Did the Senator make a deal with the Lreans?	25
Major	Will the Usurper God's cultists attack?	30
Great	If Tobran is demilitarized, will X occur?	35
Vital	Is (certain figure) a Stranger?	40
Absolute	Is the Canticle alive?	60

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