

Temple of the Lost Gods



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AN e23[™] ADVENTURE SETTING
for GURPS[®] from
STEVE JACKSON GAMES
FOR 3 TO 6 PLAYERS

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and Guy Burwell
Maps by Scott Reeves

Welcome to *The Temple of the Lost Gods*! This multi-purpose setting can serve as the starting point, base of operations, scenery, or goal of a wide variety of adventures. Follow along and watch it from its glorious beginning, through its growth over the centuries, to its eventual collapse and decay. Each period offers different adventuring opportunities; different adversaries, and ideas how to slot the Temple into your current campaign, whatever, wherever, or whenever it may be.

This book uses a quick and easy abridgement of the *GURPS* rules called *GURPS Lite*, designed to get you – and your players – right into the action. *GURPS Lite* is available free at www.sjgames.com/gurps/lite.

About the Author

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1. The History of the Temple of the Lost Gods

Over several centuries, the Temple of the Lost Gods served as a source of knowledge, comfort, and meaning to the people of the kingdom of Darliku. But, like all things, the Temple, its faith, its followers, and Darliku itself withered into the dust of history. Follow now the rise and fall of the Temple of the Lost Gods.

The Faith of the Lost Gods

As revealed to Madat, the First Priest, by Zedev the Messenger: A thousand years ago, the gods fought a mighty war in heaven. The skies raged, the earth shook, and the seas boiled as their fell weapons clashed and rang. It is unknown what the war was all about – Zedev refused to tell Madat – but the First Priest believed it had to do with humanity. After decades of bloody conflict, something terrible happened.

Against their wills, the warring gods were flung away from the world, cast into Heaven at great speed. So fast, in fact, that for centuries, their divine powers could not even slow them down, much less return them to the world. The gods found themselves scattered in the darkness of the night sky. Three hundred and sixty of those bright pinpricks that people name “stars” are actually Lost Gods.

Meanwhile, back on the world, those gods and spirits who had refused to take up arms in the War assumed the positions and roles of the missing. The Sun is not the first solar deity the world has known, and the Moon himself was born of commingled

GURPS TEMPLE OF THE LOST GODS

This setting is intended to be used with the *GURPS Lite* rules – available for free at www.sjgames.com/gurps/lite – along with the additional rules found in the *Appendix*, pp. 50-61.

THE KINGDOM OF DARLIKU

Darliku is a medium-sized nation. Half of the land is broad, temperate plains, the other half is rolling, forested hills. The largest city is the capital, Fizvarlu, with a population of around 50,000. Common trade goods are millet, rye, oats, and apples, as well as copper mined from the mountains on the southern border.

At the beginning of the Phase 1 period (p. 4), King Gwithdor rules Darliku. His warband is composed of wealthy noblemen, and the wizard and spymaster Madat supports his reign. While magic exists, it is only within the past century that it has been made to work *for* the kingdom rather than *against* it (in the form of evil magician-warlords). Through Madat’s wiles and skill, King Gwithdor successfully strengthens the boundaries of his realm against his raid-happy neighbors. He then passes his crown to his son, Gwindku, who is counseled by Madat’s daughter, the wizard Rayda.

divine and human blood (that is why he wanes and vanishes from the skies: he must rest his human half one night each month). Alas, while the New Gods have learned quickly and often try their best, they cannot entirely fulfill the Lost Gods' responsibilities – and that is why there is unnecessary pain, sadness, sickness, and death. If the Lost Gods could return, all would be set right, and such things would only happen for a reason.

The return of the Lost Gods is the mission of the Temple and the faith. According to *The Testament of the Messenger*, “the prayers of the faithful are as a path through the forest, as a beacon in the night, as a

THE SOLAR PANTHEON

The most common faith of the kingdom during Phase 1 is belief in a pantheon of anthropomorphic gods, with the solar deity (the Sun) as heavenly king; the other gods (like the Moon Demigod, Earth Goddess, Lord of the Hunt, Goddess of the Dawn, Lady of Fire, etc.) make up his court.

This religion has an intriguing concept of the afterlife. When living things die, they release their moisture-souls into the air. These souls collect into clouds and float through the sky until the Lord of Storms and Death determines that “enough” have collected. Then, the god makes it rain, and the souls fall back to earth as water. Plants absorb the rain, people and animals drink it, and in due course, souls pass into the consumers' children. The unlucky or ill-favored dead are doomed to collect in isolated stagnant pools, where they generate noxious weeds, molds, insects, amphibians, and reptiles. Until they evaporate, they must expiate their sins in this form.

The biggest difference between the priesthood of the Solar Pantheon and that of the Lost Gods is magic. Only those lucky few who already possess the talent before they enter the priesthood can benefit from the magical knowledge of the Solar Pantheon, whereas *all* who become priests of the Lost Gods gain Magery (see p. 50). This disparity of power is perhaps the largest issue standing between the two groups of clergy, if not the two faiths.

rope thrown to a drowning man.” To this end, the priests of the Temple direct their prayers skyward in the Rite of Rescue, concentrating on a specific star each night and the following day, to lead the Lost God home. Down this path of devotion, the Lost God may send powers and knowledge to his rescuers, even as he speeds along it toward the world.

The orisons of the pure shine brighter in the Lost Gods' eyes. For that reason, each priest and participant in the Rite of Rescue must strive to embody the Tenets of Virtue (Generosity, Hospitality, Hope, and Aptitude) as best they can. Each night of the year – except August 19th, the day reserved to the memory of the Messenger, Zedev, the Lord of Speed – the Rite of Rescue is performed, directed at a specific Lost God. The remaining five days of the year (six in a leap year), the High Priest decides which Lost God's knowledge is most needed in the world at the moment, and directs the Rite of Rescue at that particular deity.

Phase 1: The Founding of the Temple

Before the Messenger fell from the sky, Madat had a long career as the first wizard to the royal court of Darliku. When his beloved wife died, the heart seemed to go out of him – he stayed on purely out of duty. When King Gwithdor sickened and turned over the throne to Crown Prince Gwindku, Madat finally retired from court to manage his provincial estate. His daughter, Rayda, remained in the capital to support the new King Gwindku as court wizard.

Madat spent his retirement roaming the rolling hillsides of his property and conducting long-delayed magical research. With wry humor and a keen eye sharpened by court intrigues, he easily deflected or avoided the petty political machinations of his country neighbors. With only a single servant, he lived a quiet, introspective life for a handful of years, until he found religion – or, more precisely, religion found him.

One winter, the appearance of a new comet in the night skies was the talk of the village. A delegation of his neighbors came to Madat, to ask him to use his

LIST OF KNOWN LOST GODS

Much is unknown about the Lost Gods; many of their names and powers have slipped beneath the sands of time. In Phase 1, the Temple knows the names, spheres of influence, and position in the night sky for only 220 of the 360 Lost Gods. The names and locations – but not spheres – are known for some, the spheres and locations – but not names – are known for others, and there are a number of deities who are only identified by their positions in the heavens.

In cases where information is lacking on the divinity being prayed to that day, the Rite of Rescue is still performed. The Lost God is addressed as best as the priests can, along the formula of “Oh, mysterious Karposk, hear us!” or “Unknown Lady of the Oaks, hear us!” or “Oh mysterious and unknown divinity, hear us!” However, some of the Temple priests on these days do not offer devotions; instead, they take the role of “Seeker,” opening their minds to the Lost God of that location, trying to understand who and what the deity is. After the Rite, they individually report to the High Priest their impressions and experiences during this meditation. When four Seekers agree on the particulars of the Lost God – name and function – the newly-discovered information is entered into the *Codex of Names* as truth, and the four priests gain the rank of “Priest-Finder” (see p. 10).

A Few Lost Gods and Their Functions

Here is a sample list of the names of some of the Lost Gods, their sphere of influence (that is, the knowledge and power they can share with their faithful), and the month and day of each year dedicated to them. For more complete lists of the Lost Gods – sorted alphabetically by name and by sphere, and chronologically by date – please see the *Appendix*, pp. 62-72.

<i>Lost God</i>	<i>Function</i>	<i>Day of Worship</i>
Mikarvox	Needles	January 17
Seeltharee	Healing	February 2
Theendaro	Dogs	March 9
Rybeal	Swords	April 17
Ardoon	Cooking	May 3
Rausperd	Preservation	June 1
Aytamz	Freedom	July 15
Nivokad	Magic	August 6
Gulidu	The Sea	September 28
Kaim	Change	October 31
Pibaz	Fire	November 13
Koari	Time	December 20

SPECIAL HOLIDAYS

There are two days of special interest to followers of the Lost Gods: Godsfall (August 19), a somber day of meditation commemorating the night when the Messenger crashed into the world, and Madat’s Birthday (February 13), a raucous celebration, usually involving copious amounts of food and drink and a number of very silly games (this is also the holy day of the thus-far nameless Lost God of Festivity).

arts to determine what sort of omen this fiery-tailed star was for the coming sowing season. With a laugh, Madat agreed to look into it. What he found shocked him to the marrow.

The object wasn’t a comet. Whatever it was, though, it was *fast*, powerful, and coming straight toward the world. Even his mastery of the Way of Knowledge (see p. 58), honed in decades of espionage and divination for the King, availed him nothing. He turned to more mundane research, sending for books, sages, and prophecies. He even consulted with the priests of the Solar Pantheon, despite his distaste for them. None of them had answers. He could

only watch and wait as the burning thing drew closer, growing ever larger in the sky. It would strike the world that summer.

A week after Midsummer night, the peaceful countryside was awakened by a crack of thunder that rattled chimneys and knocked down trees. The burning star screamed down, down, down, and smashed into a hillside. A flash of light illuminated the darkness; the earth quaked. Curiosity battled with fear in Madat’s soul, but it was in the end no contest: he sought out the crater, and the answer to the mystery that had plagued him for months. That answer was stranger than he could have dreamt.

In the middle of a crater the size of Madat's tower lay a gigantic, naked man. He had wings feathered in gold, silver, and ebony. He bore scars and burns over every inch of his well-muscled body. He was Zedev, Messenger of the Lost Gods, Lord of Speed, and he was dying.

Madat tried to help him, to ease his pain, to heal his wounds – but all his magic was but a damp cloth held to a bonfire. The god's wings still smoldered as his great golden eyes opened and looked upon the wizard. The Lord of Speed smiled, and then opened his mouth. A cacophony poured from his lips, like a thousand musicians all playing different instruments. The sound knocked Madat off his feet and rendered

him insensible. The old wizard was unconscious when the god died and crumbled to ash.

The handful of seconds of Zedev's speech unreeled itself in Madat's dreams: it was as if the god had spoken to him for days upon days, explaining the War in Heaven, the situation of the Lost Gods, and the Rite of Rescue, as well as the positions for all of them in Heaven and a list of their names (interrupted before completion by the Messenger's abrupt death). The Lord of Speed had flown for hundreds of years, at speeds unimaginable to mere mortals, to come to the one man in the world who could help bring the Lost Gods home.

THE SYMBOL OF THE FAITH

The symbol of the faith is a lantern, its gold flame in the shape of a five pointed star. Often worn as an amulet around the neck, some priests of the Temple carry banded staves that bear a small, functional lantern on their head.

THE GOLDEN FEATHERS OF ZEDEV

All that remained after the Messenger of the Lost Gods crumbled to dust were these 12 golden feathers. They throb with magical power, and seem to be constantly straining to fly. Through Madat's arts and "conversation" with the dead Lord of Speed, he knows of their unique power: if a person holds one, and says aloud where he wishes to go (even if he's never been to that place before or knows where it is), the feather will fly him there safely in the blink of an eye. The feather will then fade to silver. A silver feather can be used once more before turning dull black and disintegrating.

The user may carry up to five tons of weight; "carrying" in this case means anything the user is touching, except for the surface he is standing on or in (earth or water, for example). The maximum range of the feathers' flight is unknown, but can doubtless take the user *anywhere* in the world.

Two of the feathers have been incorporated into the construction of the Starlight Bath (see p. 9). This font bequeaths magical power to faithful worshippers of the Lost Gods if

they are immersed during the night of Godsfall.

HOLY BOOKS

Three holy books are the foundations of the faith and daily operations of the Temple of Lost Gods:

The Testament of the Messenger: After he fell from the sky and before he died, Zedev, the Messenger of the Gods, dictated this short book to the First Priest, Madat. It contains the story of the War in Heaven, the fate of the Lost Gods, the Rite of Rescue, and the Tenets of Virtue.

Madat's Commentaries: This bulky tome is concerned with the First Priest's writings, elucidations, and reflections on *The Testament of the Messenger*, but also contains a hodge-podge of other material: details on his life before the Messenger; comments on astronomy, literature, and botany; an essay on humor and hope; details on various dreams he'd had the week after Zedev's death; ideas on how to spread the Faith; and a rough outline of the responsibilities and duties of the Temple priesthood, detailing daily, monthly, seasonal, and annual concerns, as well as guidelines on how to analyze the reports of Seekers.

Codex of Names: This work continues to grow each year, and lists the names, functions, locations in the sky, and proper day of worship of each Lost God, and adds new information as it is found. It also names the four Priest-Finders who ascertained the particulars of each unknown divinity.

When he woke, Madat knew what he had to do. He sifted the ashes of the god for the last dozen golden feathers of his wings, and summoned a wind to blow the Messenger's remains to the four quarters. Then he went home, and began to transcribe *The Testament of the Messenger* as it unfolded itself in his mind.

Challenges of the New Faith

There are five main challenges in these early days of the Faith of the Lost Gods. All can serve as fodder for adventures and campaigns set in this Phase (also see *Phase 1 Adventure Seeds*, p. 8). Suggestions for involving the adventurers in these challenges are given below.

Understanding

Madat's primary challenge, as First Priest, is understanding *The Testament of the Messenger* and the scope of what he has been asked to do. After he assuages his obsessive need to record the knowledge granted to him by the dying god, he'll need to spend time thinking about it. He will approach trusted friends, knowledgeable sages, other wizards, priests of any and all faiths, and even the common folk to debate topics raised by his new insight. ("Is pain necessary, after it has signaled physical or mental distress, and the victim is actively seeking to deal with that pain? What do you think, plowboy?") Strange rumors will spring up about him and "the softening" of his once keen mind . . . and a powerful senile wizard is definitely something to be concerned about. While trying to understand, he will begin writing *Madat's Commentaries*.

The new King (or his Royal Wizard) may dispatch loyal, discreet courtiers to check up on the old man. Or Madat may approach a group of PCs for an oddly ominous philosophical discussion, whether they are experts in their field or mere passersby. Perhaps one of them offers a final piece of advice, observation, or opinion that solves the puzzle for the old wizard.

Proselytizing

Once Madat comprehends his mission, he will begin to seek out followers, especially those who can aid his mission of calling the Lost Gods home. This means he seeks out people who are unwittingly following the Tenets of Virtue (Generosity, Hospitality, Hope, and Aptitude), with a slight (unconscious) bias

toward the aristocratic class and those gifted with magical abilities. Regardless, Madat will not turn away anyone who possesses sincere intent to aid the Lost Gods and their fellow man, unless selfish interest (i.e., joining simply to gain magical powers) is their main reason for joining.

Conversion attempts follow a general pattern: the Faith offers an explanation for why the world is the way it is – without truly marginalizing or speaking against the existing religions of the world. Then, the priest appeals to simple kindness, by comparing the Lost Gods in the depths of heaven to humans who get lost in the woods. Most proselytizing is done in a low-key fashion: this new faith wants honest and pure believers, not just "joiners."

Madat, the First Priest 250 points

Late 50s; 5'11"; 190 lbs.; bald, cold gray eyes; dressed in fine – but patched – robes.

Attributes: ST 10 [0]; DX 11 [10]; IQ 13 [30]; HT 10 [0].

Speed 5.25; Move 5.

Advantages: Clerical Investment 5 (High Priest) [25]; Extra Fatigue +5 [15]; Literacy [10]; Magery 3 [35]; Status 2 [10]; Temple Attunement [5].

Disadvantages: Duty (Temple & followers, 15 or less) [-15]; Reputation (Senile former court wizard; everyone, 15 or less) [-5]; Social Stigma (Weird cultist; -2 to nonbelievers, +2 to believers) [-10]; Struggling [-10].

Quirks: Argumentative (will debate anything and everything for the fun of it); Calls all Solar Pantheon clergy "Sonny-boy," regardless of sex or age; Likes to take daily long walks alone; Rather cautious. [-4]

Skills: Acting-13 [2]; Area Knowledge (Darliku)-14 [2]; Area Knowledge (Darliku's neighbors)-13 [1]; Astronomy-13 [4]; Bard-14 [4]; Botany-11 [1]; Diplomacy-13 [4]; Fast-Talk-13 [2]; Forgery-11 [1]; Holdout-13 [2]; Interrogation-13 [2]; Intimidation-13 [2]; Knife-11 [1]; Knife Throwing-11 [1]; Literature-10 [1]; Meteorology-13 [2]; Occultism-15 [6]; Research-14 [4]; Riding-10 [1]; Savoir Faire-15 [4]; Shadowing-12 [1]; Shortsword-10 [1]; Staff-11 [4]; Stealth-10 [1]; Tactics-13 [4]; Teaching-13 [2]; Theology-13 [4]; Traps-12 [1]; Writing-12 [1].

Magical Skills & Set Spells: Realm Magic-18 [16]; Way of Knowledge-18 [12]; Alter Memory

(Change Knowledge)-16 [4]; Liequeller (Control Knowledge)-18 [4]; False Memory (Create Knowledge)-16 [4]; Forget (Destroy Knowledge)-17 [4]; Sieve of Facts (Purify Knowledge)-18 [2]; Detect Lies (Seek Knowledge)-18 [2]; Madat's Remembrance (Preserve Knowledge)-18 [2]; Temple Magic-17 [12].

Equipment: Robes (PD 0, DR 0); sturdy boots; a lantern-headed staff (cr: sw+2, thr+2); 3 knives (cut: sw-2; imp: thr).

Finances

In these early days of the Faith, Madat will finance the establishment of the Chapel of the Messenger, provision his first disciples, and personally pay for the copying and printing of the Holy Books. While his estate is not exceptionally large, the land and appointments are of high quality, and will fetch a pretty sum. While his goal is to make the Temple a self-funding institution (by raising its own food and offering needed services to the local community and kingdom in general), doing so will take time . . . Unfortunately, his resources will be completely tapped long before his organization gets to that point, making him a near-pauper.

After that point, when his tower, lands, and the least necessary of his portable possessions are sold, and the expenses of the Temple increase, he will be forced to raise money as best he can. Some ways Madat may do this could be (in rough order) hiring out his skills as a wizard, selling the titles his King bequeathed upon him, parting with some of his magical library, or asking for donations of money or goods. Perhaps the PCs first hear of the Faith when they attempt to hire Madat for his wizarding skills. Or, if they are Madat's disciples, they could be out channeling the powers of the Lost Gods in return for money, goods, or supplies for the Temple.

Building

Madat has sold all but a dozen square acres of his estate, upon which he will build the Temple. This plot of land includes the crater caused by the Godsfall, where the First Priest plans to construct the Chapel of the Messenger. Unfortunately, his powers do not run to earth and stone magics, nor does he (or his handful of followers) have more than a cursory knowledge of architecture – thus, Madat must hire skilled workmen to help him plan the edifice, build it, and appoint it. This is a great opportunity to get PCs involved, as craftsmen for the construction.

PHASE 1 ADVENTURE SEEDS

Colleagues & Rivals: The PCs are hired or ordered by a noble to investigate what the former Royal Wizard, Madat, is doing in his retirement. There have been rumors that he's been dabbling in weird magics, speaking against the teachings of the Solar Pantheon, and even conspiring with strange, foreign wizards. The PCs must discover what he is up to, and report back.

The First Disciples: The characters are among the first followers of Madat, and have dedicated themselves to helping him establish the Temple of the Lost Gods. Their first mission: carry a message to a foreign astrologer-wizard, asking for his advice on the construction of a naked-eye astronomical observatory.

The Marriage of King and Wizard: The King has finally decided to make Rayda his bride. The King's men have been ordered to bring her father – Madat – to Fizvarlu for the festivities, by hook or by crook. Unfortunately, the King believes the old man may have gone off his rocker, and may be dangerous . . . PCs could be agents of the King or Madat's priestly attendants/bodyguards.

Convocation: The King has had enough of the bickering between the Solar Pantheon's priests and the adherents of the new Faith of the Lost Gods. He has commanded that the High Priests of both religions call a convocation, so that they can sit down and resolve their squabbling. PCs might be priests of the Solar Pantheon, disciples of Madat, or secular advisors to the King sent to participate in the discussion and debate.

Politics

As the Faith of the Lost Gods becomes popular, two political situations will arise: one spiritual and the other secular.

The priests of the Solar Pantheon will, no doubt, look upon the strange cult as an attempt to undercut their legitimacy and the validity of their faith. This will not make them happy: they will maneuver against this wizardly interloper. Unless the solar

priests can be convinced that the First Priest poses no threat to their faith, tithes, and perquisites, they will be against the Temple. Maybe the PCs are pantheon troubleshooters or devotees, agape and agog at this bizarre “cult” that has sprung up.

The secular obstacle involves Madat’s past as Royal Wizard and *de facto* spymaster for the late King Gwithdor. King Gwindku is uncomfortable knowing that an aging man holds many of the secrets of the kingdom in what appears to be a rapidly decaying mind. Despite his regard for the old man (both personally and as the father of the woman he’s discovering he loves), he finds himself wondering what would happen if Madat went completely senile. Once he hears of the Temple, the King will believe the old wizard has finally cracked, and will seek to spirit him back to Fizvarlu. PCs may be warriors tasked with kidnapping Madat “for his own good.”

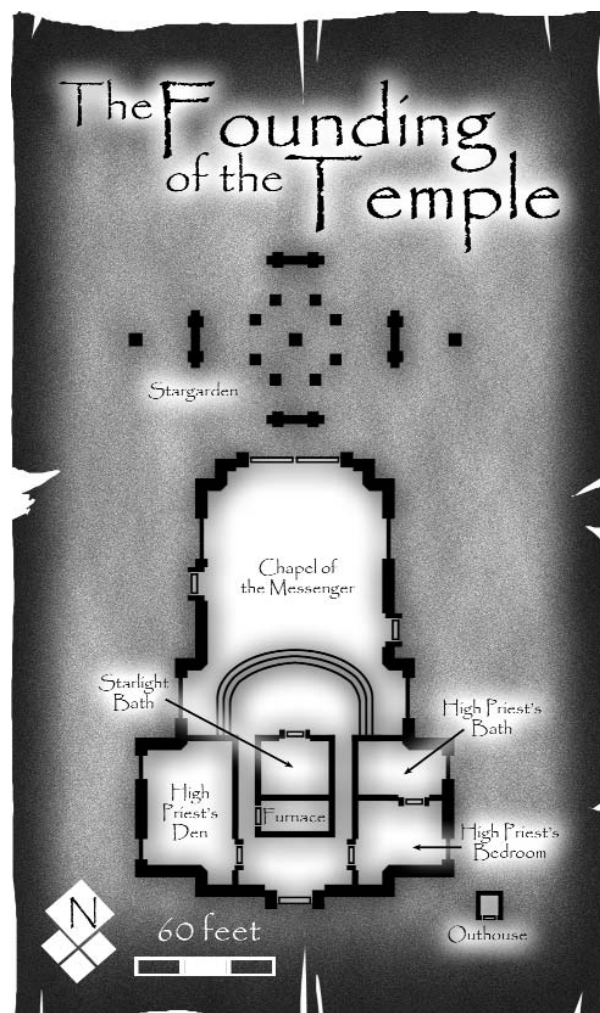
Temple Areas

In the beginning, the Temple of the Lost Gods is quite humble. There are five main areas: the Stargarden, Chapel of the Messenger, the Starlight Bath, the High Priest’s Quarters, and the Hypocaust.

1. *The Stargarden*: Located outside of the Chapel proper, the Stargarden is an early version of a Stonehenge-like calendar/observatory. Using wooden posts instead of standing stones, the Stargarden serves as a tool to help the priests of the Temple “aim” their prayers at the appropriate Lost God of the evening.

2. *The Chapel of the Messenger*: Most of the interior of the Chapel is taken up by the Chapel of the Messenger, which serves as meeting place, inclement weather worship site, priestly dormitory, and general storage. One end of the room has a slightly raised dais and unornamented pulpit, so that all attendees may see and hear the First Priest as he preaches.

3. *The Starlight Bath*: In a small nook behind the pulpit is the Starlight Bath. The nook is gated and locked when not in use, and guarded by potent magic. The Bath itself is a large, burnished copper cauldron with a detailed intaglio of feathers on its outer surface. On Godsfall, the cauldron is filled with fresh water, and acolytes who are now ready for priesthood are immersed. When they emerge, they possess the Temple Attunement: the potential to learn Temple Magic (see p. 52). Unknown to any but the High Priest, two of the Feathers of Zedev (see p. 6) were added to the molten copper used to cast the



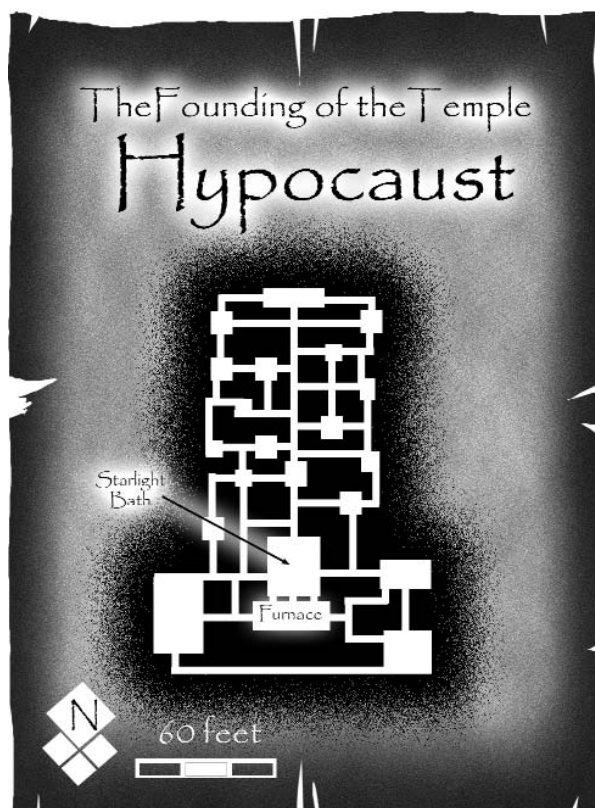
cauldron, and their second-hand divinity is what infuses power into those so baptized.

4. *The High Priest’s Quarters*: A suite of three rooms – bedroom, bath, and den – reserved for the use of the High Priest alone. In this Phase, the appointments are minimal, save for Madat’s extensive library of books.

5. *The Hypocaust*: A cunning network of passages runs beneath the Chapel. On cold days, a large fire is lit, which moves heated air through these passages, keeping the Chapel comfortable. The hearth of the Hypocaust also serves as an oven for cooking and baking, and is used to heat the waters of the Starlight Bath.

The Role of Temple Priests

The responsibilities and duties of the priests of the Temple of the Lost Gods, as detailed in *Madat’s Commentaries*, are fivefold: perform the Rite of Rescue; discover the names and functions of the



unknown Lost Gods; teach everyone the Tenets of Virtue; pursue personal excellence; and minister to the fears, ignorance, and troubles of all.

Priests may hire out their services and abilities – including use of Temple Magic – to the community or the crown, provided they follow the Tenets of Virtue, set a *fair* price for the client according to their needs and means, and tithe half of that profit to the Temple (of which one-third is used for charity and the remainder for upkeep and provisions).

Thus, a poor farmer who needs his field cleansed of weeds may only be asked for two small baskets of eggs (one for the priest and one for the Temple), but a wealthy warrior who requires the regeneration of an arm may be asked for two years of service, two fine bronze knives, or two horses from his herd.

Temple Hierarchy

The *High Priest* leads the Temple in all things; he selects his successor. At the start of Phase 1, Madat is the High Priest. The High Priest has the Clerical Investment advantage at level 5.

Priest-Finders have successfully opened their minds as a Seeker and learned about unknown Lost Gods. They almost always have strong magical talent over and above that granted by the Starlight Bath (see p. 9). They are accorded high clerical rank due to their insight into the divine; many future High Priests will be chosen from this august group.

Finders have the Clerical Investment advantage at level 3.

A priest who successfully petitions or is tasked by the High Priest to go “off-calendar” gains the rank of *Priest-Wanderer*. A Wanderer does not join in with the worship of the Lost God of the day, but directs his reverence to another Lost God. For example, if a noble comes to the Temple with stories of secret sedition against the King, the High Priest may select a priest to act as a Wanderer and channel the Lost God of Knowledge the next day, while the rest of the priests pray to the Lady of Barley to enhance the summer’s crop. Wanderers stand higher in the Temple hierarchy than normal priests. (“Wandering” without permission is easily detectable for priests living and working within the Temple community; if such priests do not have exceptional reasons for doing so without first asking the High Priest, they will certainly be disciplined. Priests working or traveling outside the community are treated more leniently if they Wander for good causes or in situations of gravity, but unless they possess the Clerical Investment advantage at level 2, they do not get the benefit of higher rank.)

Priests are the rank and file of the Temple. They perform the Rite of Rescue for the god of the day and try to instill the Tenets of Virtue into the laity. They all possess some magical ability; those who were not born with the talent are granted a limited potential by the Starlight Bath. Priests have the Clerical Investment advantage at level 1.

Acolytes are trainee priests. Those desiring to enter the priesthood present themselves at the Chapel; likely candidates may also be invited to join by any priest who comes across them in the field. Applicants are evaluated on the basis of zeal, kindness, intelligence, curiosity, and magical aptitude – an acolyte must have at least two of these five, and the more the better. In addition to doing the majority of the scutwork within the Temple, new acolytes are taught the Tenets of Virtue, basic priest-craft (public speaking and theology), astronomy, how to read and write, and the mundane elements of the Rite of Rescue and the Seeker meditation (though they cannot understand how to make these latter two work until they receive the Temple Attunement advantage). They must also memorize the *Codex of Names*. If they pass the Acolyte’s Trial (an oral examination in front of three priests), they will be led to the Starlight Bath (see p. 9). After a night of fasting and meditation, they will be immersed, and will come out as a full priest, attuned to the powers of the Lost

Gods. Acolytes do not have the Clerical Investment advantage.

Nothing proscribes women from being clergy; the Temple of Lost Gods does not discriminate on the basis of sex. The word “priest” is used here to mean both sexes. Priests are permitted to marry (even intermarry), are not required to remain celibate, and have no proscriptions against also being warriors or wizards. Children of priests are not given any preference in joining the Temple, though they may benefit from a better education than most.

Designing Temple Priest Characters

Using *GURPS Lite* and the *Appendix* (see p. 50), there are a number of advantages, disadvantages, and skills that priests of the Temple of the Lost Gods should possess:

Advantages: During Phase 1, the Priest, Wanderer, and Finder ranks (or levels) of Clerical Investment are available. After this Phase, two other ranks become available: Devotee (see p. 13) and Defender (see p. 23). Temple priests are taught to read and write; this is reflected by the Literacy advantage.

Part of the ceremony for becoming a Temple priest is immersion in the Starlight Bath on Godsfall; this grants the new priest the Temple Attunement advantage (see p.51). Acolytes who *already* possess levels of Magery must still take the plunge and purchase the advantage, as it represents a “tuning” of their talent to channel the powers of the Lost Gods. Characters with multiple levels of Magery in addition to Temple Attunement may add their Magery level to IQ when purchasing the Temple Magic skill.

Disadvantages: During Phase 1, all acolytes and priests of the Temple should take the Social Stigma (Weird cultist) for -5 points, and should consider taking Struggling Wealth for -10 points, though neither are necessary in later Phases. Duty (Temple, 9 or less) for -5 points is common in all Phases, with Extremely Hazardous Duty (-20 points) becoming a possible disadvantage in Phase 4.

Skills: Temple priests are taught the Astronomy, Bard, and Theology skills during their acolyte training. Once they receive the Temple Attunement advantage, they are taught the Temple Magic skill, which allow access to the miraculous powers of the Lost Gods. After performing the hour-long Rite of Rescue, Temple Magic allows the priest to draw on the powers (also known as “sphere of influence”) of the targeted Lost God for the next 24 hours to cast relevant spells. For example, if a priest performed the

Rite of Rescue targeting Mikarvox, Lord of Needles, he would in effect have the ability to cast spontaneous magic spells involving needles for the following day; if the following night he performed the Rite in honor of Rybeal, Lady of Swords, for the subsequent 24 hours he could only do sword magic, not needle magic. (For more details on how the Temple Magic skill works, see the *Appendix, the Realm & Temple Magic System*, p. 52.)

Phase 2: The Golden Years of Growth

Over the next three centuries, the Temple priesthood benefited from the knowledge given them by the Lost Gods, and by using the Temple’s powers to aid both crown and commoner alike.

Growth of the Faith of the Lost Gods

After some initial concerns, the royal family embraced the Faith, worshipping the Lost Gods alongside the deities of the Solar Pantheon. There were several benefits to this decision: 1) acceptance of the Temple as a valid and equal faith minimized conflicts with the Solar Pantheon priesthood; 2) supporting the Lost Gods over the Solar Pantheon gave theological support to the crown by honoring the “rightful” gods instead of venerating their “usurpers”; and 3) the Temple priests possessed magical abilities that could be used to strengthen the kingdom.

A tradition developed – starting with Queen-Consort Rayda – that upon the death of the sovereign, his Consort entered the Temple as an Acolyte. Some of these Consorts went on to become Wanderers, Finders, or even High Priests. Joining the priesthood was also a popular choice for younger, non-inheriting children of royalty. The number of blood ties between the Temple and the throne increased over the years; and Temple priests became a common sight at court. A large and ornate chapel was constructed in the capital of Fizvarlu, though the primacy of the Temple complex in the country was never doubted.

CHANGES IN THE PRIESTS OF THE SOLAR PANTHEON

In the wake of the Convocation, as the Temple worms its way closer to the heart of Darliku's power, changes ripple through the religion of the Solar Pantheon, splitting it into two factions:

1) Overtly (and for the most part), there is acceptance amongst the priests and worshippers of this new state of affairs. The Lost Gods are accepted as precursor deities, but this does not necessarily affect day-to-day belief. "Sure, there used to be another Sun God, but right now, I'm praying to the one that happens to be overhead."

2) Covertly, a small group of Solar Pantheon priests work against the Lost Gods and all who revere them. They whisper that the Lost Gods are actually demons that have ensnared the weak-minded with lies. The malcontents quietly cozy up to the discontented or disenfranchised nobles, arrange embarrassing situations for Temple priests, and secretly sabotage Temple endeavors.

A very quiet war of back-door politics, espionage, and counter-espionage is being waged between the clergies in Fizvarlu . . .

This royal approval and intermingling was not the only thing that aided the growth of the Temple priesthood. Their magical abilities granted them respect in the eyes of society. The same Temple priest could advise a noble on the arrangement of political marriages on one day, and on the next help a farmer sink a new well. The powers of the Lost Gods were at their command (given an evening's worth of the correct prayers), and they were not loath to use them to benefit their communities. The priests' versatility and reasonable fees brought magic within the reach of the peasantry.

Small chapels began to spring up, first in the capital, then in the other major cities of the land. Some few Wanderers even went outside Darliku to proselytize. Once shown the breadth of the Temple's magic, or after experiencing the largesse or hospitality of the priests, most people became tolerant of, if not believers in, the Faith of the Lost Gods.

Changes in the Faith and the Priesthood

In the 300 years since Phase 1, many previously unknown names and spheres of Lost Gods were discovered. Out of the 360 Lost Gods, the priests identified the full information for 260 deities, and discovered partial details on many of the others remaining. Additionally, some hints of an intricate hierarchy among the wayward deities came to light. Some Lost Gods seemed to be vassals of others: for example, Seeltharee, Lost Goddess of Healing, was known to be ruled by Koari, Lost God of Time.

The influx of aristocrats into the priesthood had two major effects: 1) the Temple had more money, gained from new acolytes and their relatives; and 2) an increased focus on education and philosophy. (Indeed, a commoner who entered the Temple gained an unmatched education for one of his social class.) Over the past 50 years, priests found employment as tutors for noble children.

The *Priest-Devotee* was a new type of priest officially recognized during this period (see box, p. 13).

The last element of this Phase – and possibly that with the strongest effect on the Temple as a whole – was the construction of the Mirror of Heaven. This complicated device – of polished silver plates, bronze gears, and glass lenses – could paint the stars of the night sky against the inside walls of the Chapel of the Messenger. Now the priests could perform their devotions in comfort during the cold winter months. As amazing as the Mirror was, it was more amazing that it was conceived and constructed by a mere acolyte: Azeeg the Small.

The Career of Azeeg the Small

In this Phase, Azeeg the Small rose from humble beginnings as a common – if brilliant – acolyte to become the High Priest of the Temple of the Lost Gods.

Born the fourth son of a simple shepherd, Azeeg quickly displayed a precocious intelligence and remarkable memory, locked in a diminutive body. This combination of qualities made growing up with his elder brothers interesting; while it was easy for them to win when roughhousing, Azeeg regularly used his cleverness to entrap them in pranks and embarrassing situations. Indeed, if not for the lucky appearance of Wanderer Shulak at their home one evening, the small boy might have suffered serious

injuries after “revealing” to a neighbor girl that his eldest brother was secretly a were-sheep.

Shulak, returning from a mission to the north, stopped at the shepherd’s hut to beg shelter for the night. In return, he offered to bless their flock the next day, and this was seen as a more than adequate exchange. Peppered by complex questions from a curious Azeeg during his mediations to the Lost God of Sheep (Iliz), Shulak quickly ascertained that the young boy had a formidable intellect and a strong belief in the Lost Gods. He offered to take the boy to the Temple as a probationary acolyte. The family – and Azeeg – was overjoyed at this opportunity, and after he dispensed his blessing, the priest continued on to the Temple with the boy.

He was accepted as an acolyte immediately, and began learning the ways of the priesthood – from

mucking out the stables to studying the stars to memorizing the *Codex*. As he learned how to read and write, he soon discovered he could do so faster than anyone in the community. Before the end of his acolyte period, he had read every book in the Temple Library.

Unknown to most of his brethren, Acolyte Azeeg *could* have passed the Trial for priesthood within three seasons . . . however, he chose not to. Once an acolyte’s daily chores are completed, he is expected to study the Holy Books, and only then does he have time to himself. Because of his remarkable memory, Azeeg was letter-perfect on *Testament*, *Commentaries*, and *Codex* and had no need for study. He spent the majority of each day on investigations of his own devising.

One of the few who realized this early on was High Priest Thimau herself, after catching him “malingering” one afternoon. The infuriatingly calm

CHANGES IN THE ROLE OF TEMPLE PRIESTS

Given the increased alliances between the Temple and the throne, it only stands to reason that the priests of the Lost Gods have a much more respectable role in the privy cabinets of the sovereigns of Darliku. With their wide-ranging magical powers, they have buttressed the power of Darliku (and the royal line) even more than Madat had done in his prime as court wizard. They work hand-in-glove with the crown, as advisors, specialists, and spies.

With the construction of Chapel Fizvarlu (loosely modeled on the original Temple complex from Phase 1, only in an urban setting), the priesthood has a base of operations in the capital, where they can be close to court. And not a moment too soon: they must avoid or parry the devious thrusts of a cabal working against them from the shadows.



Priest-Devotees

Priest-Devotees are those clerics who have an affinity, sensitivity, or devotion for a particular Lost God. Once they recognize they have a particular relationship to an individual deity (reflected as a level of the Clerical Investment advantage), priests should notify the High Priest as soon as possible, so that he may formally record their new title and rank of Devotee. (Note that it is impossible to fake being a Devotee, as the Lost God in question would simply refuse to channel power to the lying priest; the deities take a relationship of Devotion *very* seriously.) Devotees are urged to concentrate *all* of their prayers on their patron deity, in the hopes that their strong connection to the Lost God will bring him home that much sooner, but this practice is not mandatory.

Devotees generally hold equivalent status to Wanderers, and a priest cannot be both a Wanderer and a Devotee. A Devotee who is also a Finder would have importance rivaling the High Priest himself.

(The game-effects of becoming a Devotee include increased ability in magic involving the sphere of influence of the patron Lost God – also called Devotion skill – and ability to learn set spells related to that Devotion skill. For more details on how the Devotion skill and set spells work, see the *The Realm & Temple Magic System*, p. 52.)

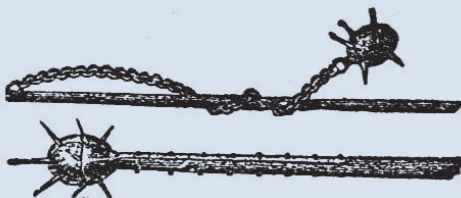
PHASE 2 ADVENTURE SEEDS

Teachers, Peers, & Rivals: PCs could take the roles of the instructors or fellow acolytes of an NPC Azeeg. Perhaps they are his childhood friends, all sharing in adventures. Possibly they are likewise gifted, and their competition with the genius of destiny sharpens their abilities to equally superhuman levels. Maybe they are schoolyard enemies, at each other's throats. In any case, from the day Azeeg steps into the Temple complex, he becomes an important part of its life.

Supply Run: The High Priest's protégé, Azeeg the Small, requires some special supplies, texts, and tools to complete a secret project he's been working on for years. High Priest Thimau has summoned an eclectic group before her (because of their reputation, skill, or Lost God-transmitted visions) to help gather what the young inventor needs. For additional fun, perhaps the Solar Pantheon has offered one of these experts a reward if he can bring them information on Azeeg's project.

The King is Dead, Long Live the Queen: King Gwithdor III has died, and as the ranking priests in Fizvarlu Chapel, the PCs must arrange and preside over the funeral of the King, the coronation of the Crown Princess as new Queen, and escorting the Queen-Consort to the Temple to become an acolyte – and all the while, must work with the secular government and the Solar Pantheon priests. Complicating things is some unknown group, seemingly dedicated to causing problems for Temple and throne. Perhaps these malcontents attempt to disrupt the funeral, delay the coronation, or kidnap the Queen-Consort!

This adventure seed, suitably paced and embellished, could serve as a short, focused campaign.

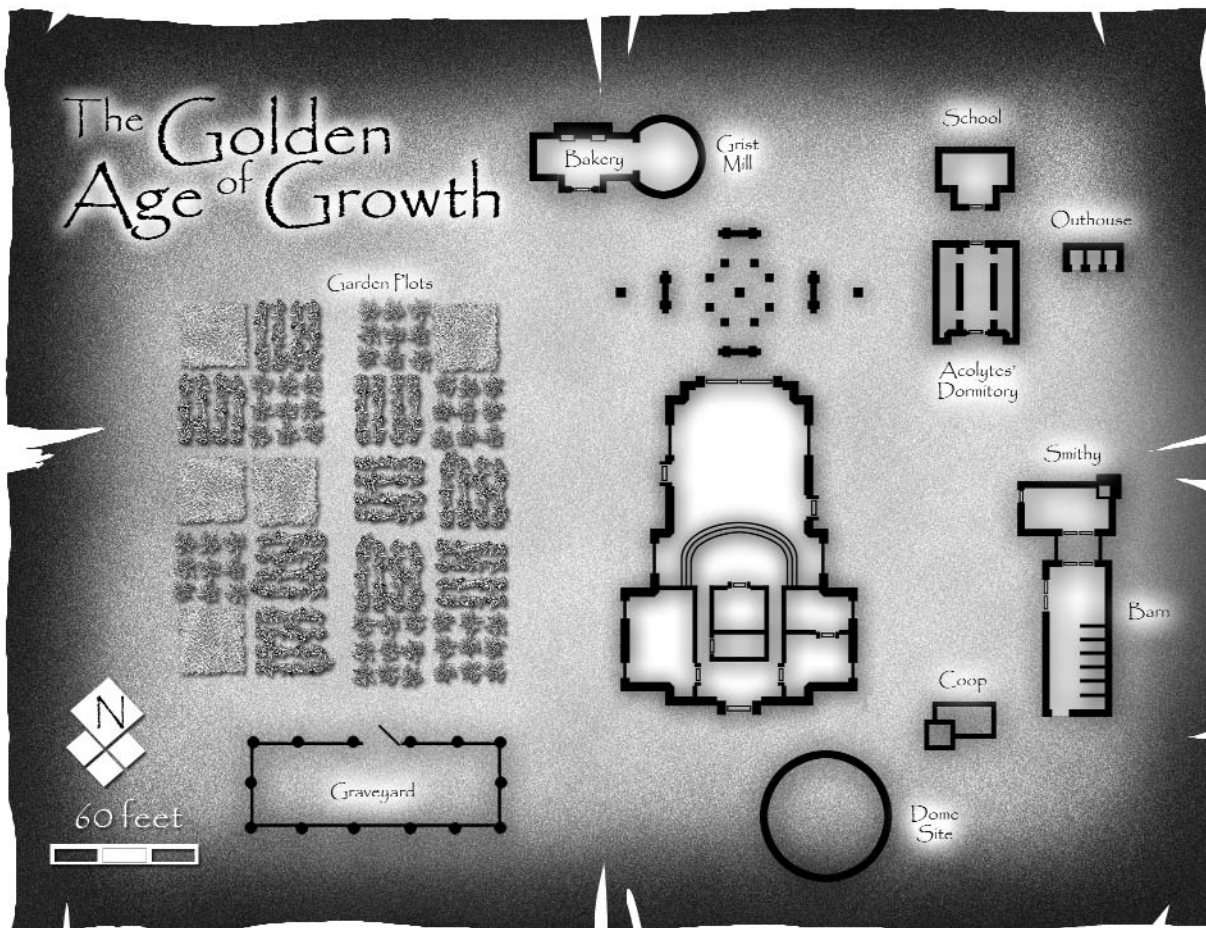


boy answered every question she posed about the Faith easily, no matter how abstruse or complicated. As she began to understand his capabilities, she was nonetheless floored by his canny statement that he was not yet old enough to be a priest, since – especially given his size – none of the brethren would respect him. After that display of insight, she told the priests responsible for instructing acolytes to let the boy have his head until he felt that he was ready for the Trial. Jealousy over this preferment – combined with his disconcerting love for practical jokes and his remarkable intellect – made Azeeg many enemies among his acolyte peers and not a few priests. Undaunted by their ostracism, Azeeg dove into his own solitary projects, one of which turned into the Mirror of Heaven (see p. 40).

At age 16, he easily passed his Trial, entered the Bath, and emerged as a priest of the Lost Gods. The first words out of his mouth were a petition to High Priest Thimau to become a Priest-Wanderer; the boon was immediately granted. He dove into his studies and researches, only emerging from the library or workroom when specifically tasked with a mission. Over the next five years, he developed a number of labor-saving devices and processes that eased the workload and increased the productivity of the Chapel of the Messenger, including a new method of preparing parchment, a better pump for the field irrigation system, an improved oven design, a speedy way to repair a collapsed section of hypocaust, and a heliograph-based signal network for communicating with Chapel Fizvarlu. But the enduring focus of Azeeg's efforts was on something larger: the Eye of Truth.

The Eye of Truth was the next step after the Mirror of Heaven. Where the Mirror was useless on cloudy nights or during the day (as it utilized starlight), the Eye of Truth would give proper position for every star, day or night, rain or shine. It took the young polymath a decade to develop the theory behind the enchantment, two years to draft the exacting blueprints and record the necessary processes, three years to assemble the needed materials, and five years to build it (and the Dome of Truth, where the Eye would reside).

It came as no surprise that Thimau named Azeeg her successor. When she died, he became the youngest High Priest ever. Under his long-lasting and wise guidance, the Temple continued to prosper and grow. Phase 2 was the Golden Age for the Faith of the Lost Gods.



Priest-Wanderer Azeeg (the Small) 150 points

Late teens; 4'8", 115 lbs.; curly black hair, twinkling brown eyes.

Attributes: ST 9 [-10]; DX 10 [0]; IQ 17 [100]; HT 10 [0].

Speed 5; Move 5.

Advantages: Clerical Investment 2 (Wanderer) [10]; Literacy [10]; Magery 2 [25]; Patron (High Priest Thimau, 6 or less) [5]; Temple Attunement [5].

Disadvantages: Compulsive Behavior (Reading) [-5]; Duty (Temple, 9 or less) [-5]; Enemies (Rival priests, 9 or less) [-10]; Odious Personal Habit (Practical Joker) [-5].

Quirks: Sesquipedalian word choice (never uses a short word when he can use a long one); Perfectionist (likes to have things "just so"). [-2]

Skills: Animal Handling-15 [1]; Artist-14 [1/2]; Astronomy-14 [1/2]; Bard-16 [1]; Blacksmith-15 [1/2]; Brawling-10 [1]; Carpentry-16 [1/2]; Engineer-17 [4]; Fast-Talk-16 [1]; Masonry-9

[1/2]; Mechanic-18 [4]; Naturalist-14 [1/2]; Occultism-15 [1/2]; Research-15 [1/2]; Theology-17 [4].

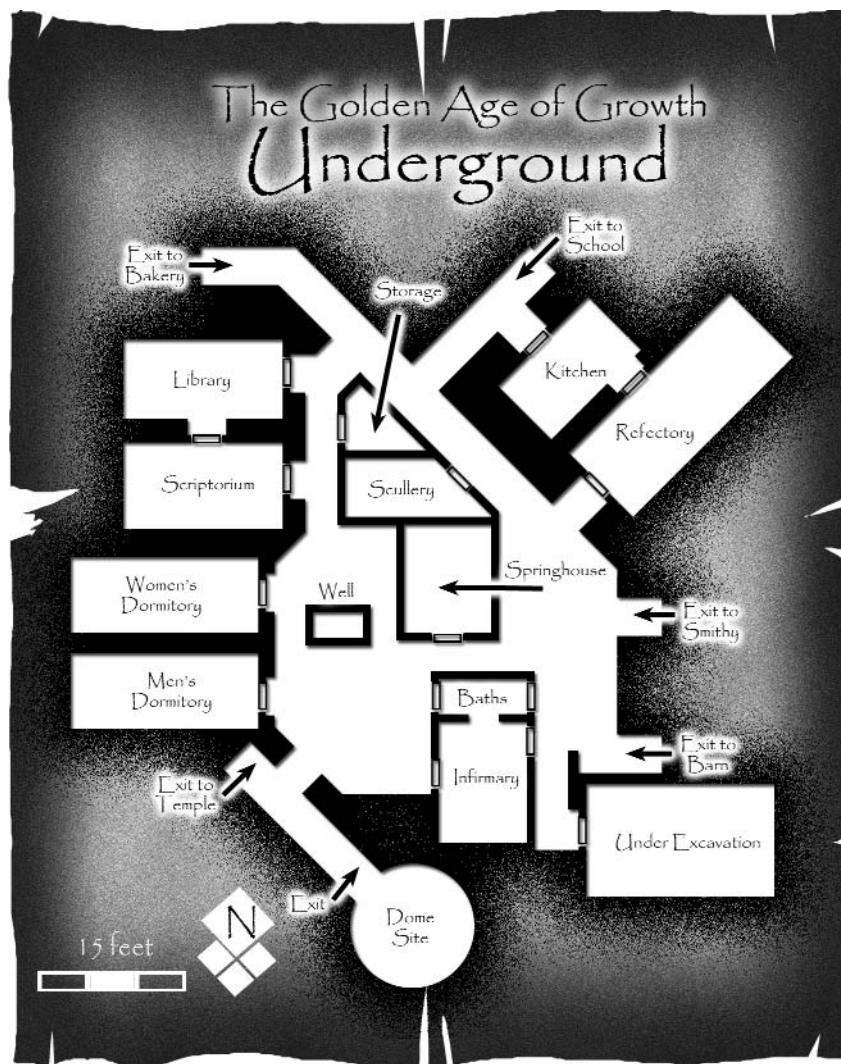
Magical Skills & Set Spells: Realm Magic-17 [2]; Way of Machines-12 [2]; Way of Mirrors-13 [4]; Temple Magic-18 [4].

Equipment: Stained and tattered robe; comfortable shoes; scroll case (pen, inkpot, straightedge, charcoal sticks, sheets of scratch paper); knife (cut: sw-2; imp: thr); holy symbol ring; at least 3 books.

Temple Expansion

During Phase 1, some outbuildings joined the Chapel of the Messenger: a barn for keeping goats and a handful of dairy cows, a small smithy, and a row of chicken coops; the priests also cultivated a few garden plots. These new structures helped to make the priesthood more self-sufficient and were built so as not to obstruct the sightlines of the Stargarden.

At the beginning of Phase 2, the priesthood began to build *downward* – again, to preserve the necessary unobstructed view of the night sky for worship. The priests excavated several underground rooms with



and precise alignment of prayers to the Lost Gods no matter what the ambient conditions may be. Unknown to anyone in this Phase, when Azeeg – his diminutive stature allowing him to navigate the close quarters of the hypocaust with little trouble – repaired the heating system for the Chapel, he constructed a secret hidey-hole for himself (which he continued to use, even after becoming High Priest).

Phase 3: The Madness Plague

For two centuries after the days of Azeeg the Small, the Temple of the Lost Gods continued its growth into the daily life

magic, reinforced them with masonry and timber, and made them livable. Two dormitories were the first chambers dug out, and were quickly followed by a refectory (with kitchens, food storage, springhouse, well, and scullery), a small infirmary (with baths), and a combination scriptorium and library (expanding on the First Priest's original collection).

After Azeeg created the Mirror of Heaven and installed it atop the Chapel, the restrictions regarding sight-lines were alleviated, so additional outbuildings sprang up – including a small schoolhouse (with attached dormitory for acolytes), a grist mill, and a bakery.

In his years as a Priest-Wanderer, Azeeg was involved in two major construction projects: the planning and building of the Dome of Truth, and the repair of the hypocaust under the Chapel. The Dome of Truth was actually a huge, spherical room, half-sunken into the ground, which was being constructed to house the Eye of Truth. This chamber served as a perfect observatory, allowing study of the heavens

of the kingdom of Darliku. The Faith of the old Solar Pantheon had withered to a few backward-looking cults; most people looked to the tangible benefits and powers afforded them through the Lost Gods. Both the Temple and the throne were strong, and lifted Darliku to a previously unimaginable height in personal wealth, health, freedom, technology, and quality of life.

Which made their fall all the greater.

A Sickness of Sanity

While the cause of the Madness Plague was mysterious (see box, p. 17), its effects were recognized quickly. First detected in a border province of Darliku, within three years it swept deep into the heart of the kingdom, to Fizvarlu – and eventually, the Temple of Lost Gods itself.

The Madness Plague was a magical disease, and was communicable through the use of magic. When an infected individual performed magic, all nearby

Origins of the Madness Plague

Where did the Madness Plague come from? GMs may choose from several options, below, or use their own ideas.

Solar Pantheon Priesthood Plot: The High Priest of the Pantheon prays mightily to the God of Diseases for a scourge to sweep away the Temple before the Solar Pantheon itself dwindles to nothing. Ask, and ye shall receive.

Discontented Aristocrats: A cabal of nobles, chafing under the rule of throne and Temple, secure the services of a brilliant alchemist and sage of the natural world to create a tool for them to use against their enemies. He succeeds beyond their expectations (and this option means that there could be an antidote or serum against the Plague).

Temple Experiment Awry: Whether through an attempt to channel an unknown and mysterious Lost God, create a new treatment for goat-pox, or from mounting an expedition into eerie foreign climes, responsibility for this disease must be laid at the feet of the Temple. This will, if known to the priesthood but not outsiders, make them doubly-dedicated to curing the Plague; if the public realizes that the Temple is the source, each priest, chapel, and the main Temple complex will become targets for their fury.

Solar Pantheon God Drops the Ball: After millennia of handling the job, the Solar Pantheon's God of Medicine is exhausted. (He did the best he could for as long as he could – before the War in Heaven, he was the Demigod of Pelagic Fish, for crying out loud.) But now he's stumbled, losing control of one of the Dread Diseases he once held captive in his Medicine Sack.

Proximity of the Lost Goddess of Insanity: One of the problems of the Faith of the Lost Gods is that the Temple is dedicated to bringing *all* of them back, including the nastier characters. As the Mistress of Insanity approaches the world, her power begins to spill uncontrollably over the minds of the susceptible.

Biological Warfare: A foreign power introduces the Plague as a prelude to invasion in Phase 4 (see p. 22).

Random Chance: Evolution in action – diseases mutate and change in virulence every day. It's just bad luck.

A Combination of Options: Maybe the nobles' alchemist is inspired by dreams caused by the Lost Goddess of Insanity drawing near, and the Solar Pantheon God of Medicine can't hold back the force of this new disease.

people became infected. If an uninfected person did magic within the presence of an infected individual (even if the carrier was not a user of magic), the healthy magic user became infected.

Symptoms of the Plague included mild fever, increased perspiration, “glittery” or “glassy” eyes, sleeplessness, mild delusional thinking, and, in some cases, hallucinations. In those victims who possessed magical ability, however, some symptoms were worse: high levels of delusional thought accompanied by increased egotism, paranoia, or phobia; more extensive hallucinations; and a mild compulsion to use magic at every opportunity – which increased in strength every day the patient cast at least one spell. Without treatment, victims with magical abilities lit-

erally “cast their life away” by overdoing the magic. (Non-magical sufferers usually survived, unless they died from exhaustion, the increasing penalties from sleeplessness, or the results of actions taken based on delusions or hallucinations.)

Treatment for non-magical people was straightforward: reduce their fever, make them rest quietly, and keep them away from enchanted items of any sort. The Plague would run its course in two or three days. However, treating wizardly folks required sterner methods: along with fever reduction, rest, and removal of magical objects, there was a flat prohibition against the patient doing any magic whatsoever. If all these conditions were met, the disease would pass within four to eight days. (One of the best ways

Rules for the Madness Plague

Characters suffering from the Madness Plague possess the symptoms listed in the main text. However, some specific rules are needed to describe those symptoms' game effects:

Infection Range: Anyone who casts a spell near an infected person (within a number of yards equal to the IQ of the sick individual) must roll vs. HT or become infected; if an infected character casts a spell, everyone within a number of yards equal to the IQ of the magic user must roll vs. HT or catch the Plague themselves.

Mild fever, increased perspiration, "glittery" or "glassy" eyes: Noticeable on a Sense roll, but no other game effect.

Sleeplessness: Each night, infected characters must roll vs. HT. On a success, they fall asleep. On a failure, they remain awake. Victims receive -3 to all skill, Sense, and Will rolls for each day they remain awake (in addition to any Will penalties accrued from spellcasting – see below). Losing a night's sleep also causes a loss of 5 Fatigue. A sufferer whose Fatigue drops to 0 due to this sleeplessness will fall into a *coma* (see below).

Sleeping: Sleep is what heals the Madness Plague. When an infected person falls asleep, the total skill, Sense, and Will penalties he's collected from spellcasting or sleeplessness are reduced by one for each day he sleeps. (Fatigue is recovered at the normal rate, with one full night's sleep making up for the Fatigue lost by missing a night.) When all the Will penalties have been healed, the patient is cured. Victims will tend to sleep straight through until healed, but can be awakened with mild difficulty.

Coma: Characters who have entered a coma (as described above) are totally unrespon-

sive, cannot be woken by any means short of magic, and must sleep 2 days per point of Will penalty to "heal." Furthermore, unless forced, a comatose victim will lose 1 Fatigue point per meal he misses; when ST is reduced to 3 by Fatigue loss, he will begin losing hits per meal he misses. If a victim of the Plague loses enough Will before lapsing into a coma, he may starve to death without ever waking up.

Delusional Thinking: Non-magical PCs gain a temporary mild Delusion as a disadvantage (GM's option); magical sorts gain a temporary moderate Delusion (usually related to paranoia or megalomania) or Phobia.

Hallucinations: GM's option; ghostly images out of the corner of the eye and phantom voices whispering in one's ear are most common.

Magical Compulsion: If a victim of the disease possesses Magery or Temple Attunement, he must make a Will roll every hour to resist the compulsion to cast spells, or whenever he is presented with a substantial choice or risky situation: he needs to "scratch" his mystical "itch." Every day the patient casts at least one spell, he accumulates a penalty of -1 to Will rolls (not just to resist this compulsion, but *all* Will rolls). Infected magicians will throw spells until they knock themselves out by spending all their fatigue (see *GURPS Lite*, p. 29, and the *Appendix, the Realm & Temple Magic System*, p. 52). If an infected person casts a spell that requires more fatigue points than he currently possesses, he will take hits on a one to one basis to make up the difference. Magicians who are sick with the Madness Plague can literally cast themselves to death.



PHASE 3 ADVENTURE SEEDS

A few of these adventure seeds could be strung together into a campaign, following the explosion of the Madness Plague.

Court Politics: The royal court of the kingdom of Darliku, in the days before the coming of the Madness Plague, can serve as the center for any number of adventures, pitting loyalist aristocrats, secret agents of the crown, plotting nobles, scheming Solar Pantheon priests, and political Temple priests in factional warfare. For example, the King needs to select a new Minister of War since the untimely death of the previous Minister in a boating accident. (Or was it an accident?) Each group may have a candidate they wish to fill the role – how do they jockey for position in the King’s eyes?

Mission of Mercy: Keelneyi, a small village on the northern border of the kingdom, is being ravaged by a new disease, and the healers of the Temple are unable to make any headway. They’ve sent a messenger to the Chapel at Fizvarlu, asking for help. However, unbeknownst to them, the non-magical messenger has been infected, and has been spreading the Madness Plague along his route.

Devotees of Borlaq: A small faction of priests have begun – without anyone else’s knowledge – to do the Seeker meditation

while concentrating upon stars not associated with a Lost God at all. They have no success at all . . . until several of them are unwittingly infected with the Madness Plague. Then, they discover a “new” Lost God, unmentioned in *the Testament of the Messenger* or even hinted at in the *Codex: Borlaq, Lord of Shrouds*. They believe that this Borlaq may be the secret Prime Mover, the ultimate Creator of the Cosmos, the Supreme God, who has hidden Itself from the prying eyes of lesser immortals and mortals. (While this may seem obviously a Plague-induced delusion, the faction *has* been able to channel magic from this strange being . . .) Whether they keep their knowledge hidden, or confront the High Priest with “discrepancies” in the Holy Books, the concept of Borlaq will spark a conflagration within the Temple.

Search for a Cure: A priest named Nellish, based in Keelneyi – where the Plague first appeared – is rumored to have discovered something about how the sickness passes from victim to victim, and even better – a possible course of treatment. If that’s true, all someone has to do is ride through the diseased-ravaged lands, fighting off bandits and other opportunists while avoiding the Plague themselves, and talk to her. If she’s even still alive.

Royal Patient: Crown Princess Madiza comes down with the Plague. The King beseeches the Temple priesthood to save her – by any means necessary.

to treat a wizard sick with this illness was to knock him out each day with a powerful tranquilizer.)

Between the methods of transmission and treatment, this meant that the Madness Plague struck hardest at the cities, magical communities (read “priests and wizards”), and possessors of enchanted objects (read “aristocrats” and “other wealthy folk”), and was exacerbated by all attempts to magically cure the disease. Which goes along way to explain the events of the following Phase (see p. 22).

Changes in the Kingdom

The biggest change in the kingdom was that a small coterie of aristocrats felt that the throne and the

Temple had too much power (over them, at least). Many did not like the attitudes of the priesthood or the royal family, or the way the two were so closely tied. Some simply resisted the virtual theocracy that was developing. Many were unhappy that wizards with wide-ranging powers stood so unopposed, while others disliked the speedy introduction of new technologies and education undermining their traditional power bases. And a number suffered from xenophobia – just what were these *things* that the priests were leading to the world?

There were whispered dreams of usurping the crown and destroying the Temple, but until the Madness Plague, they were nothing but grumbles. After the epidemic started, those dreams looked ever closer to becoming reality . . .

Changes in the Faith and the Priesthood

In the 200 years since Phase 2, more names and spheres of Lost Gods had been uncovered. Out of the 360 Lost Gods, complete information had been identified for 300 of them. Unfortunately, a rash of falsified Finding attempts meant that at least 15 of these names and spheres were flatly incorrect (GMs should feel free to select which Lost Gods in the *Appendix* are fake, or make up their own. Also, see the next column for *Priest-Finder Danvik*, a typical case of a “false Finder.”)

Politically, while the Temple remained in the good graces of the throne – and, for the most part, the common-folk – it had begun losing the support of the aristocrats, save for those who wished to toady to the royal family or utilize the magic of the Lost Gods for their own ends. Early in this Phase, the problem was minor; but as time progressed, this attitude began to affect the finances and operations of the Temple (delays in tithes, rumors amongst the peasantry, suspicious activities that harmed the priesthood or its properties, etc.). When the Madness Plague broke out, the nobles made their hatred for the Temple nakedly clear.

To top it all off, Egwarth, a priest based in the Fizvarlu Chapel – called by many “the second Azeeg” for his intellect and accomplishments – became infected with the Plague, and immediately began work on what he called “the Gods Magnet.” From his ravings before he cast himself to death, his friends pieced together that Egwarth was attempting to construct an enchanted device that would serve more as “winch” than “beacon” to the Lost Gods, allowing the prayers of the faithful to pull the wandering divinities with their prayers rather than simply showing them the way. While his notes at the best of times were difficult to read, the workbook found after Egwarth’s funeral was totally indecipherable.



Priest-Finder Danvik 75 points

Mid-30s; 5’ 10”, 130 lbs.; balding red hair; clear green eyes; elegant robes.

Danvik is a typical weasel who conspired along with three other priests (Sulabad, Fesko, and Jamallin) to lie their way onto the rolls of the Finders. They secretly confabulated a name and sphere for the Lost God revered on August 30th (Teelbaq, Lord of Songbirds) and each reported this fib to High Priest Ermar. Seeing that the stories of all four jibed, Ermar ordained them all as Finders.

Despite enjoying the status and perks of his new title, Danvik found himself growing more and more worried about his secret being found out. But those thoughts were easily pushed aside . . . at least until he contracted the Madness Plague. Now, utterly consumed with fear that his crimes will be trumpeted from the roof of the Chapel, he must assure the silence of his compatriots . . . as well as that of the High Priest!

Danvik is methodically planning the best way to eliminate his leader and former friends without coming under suspicion himself or risking his personal safety; indeed, he might attempt to fast-talk one of the PCs into assisting him, hinting that the target is mad, bad, or otherwise a danger.

Attributes: ST 10 [0]; DX 12 [20]; IQ 11 [10]; HT 12 [20].

Speed 6; Move 6.

Advantages: Charisma 2 [10]; Clerical Investment 3 (Finder) [15]; Literacy [10]; Temple Attunement [5].

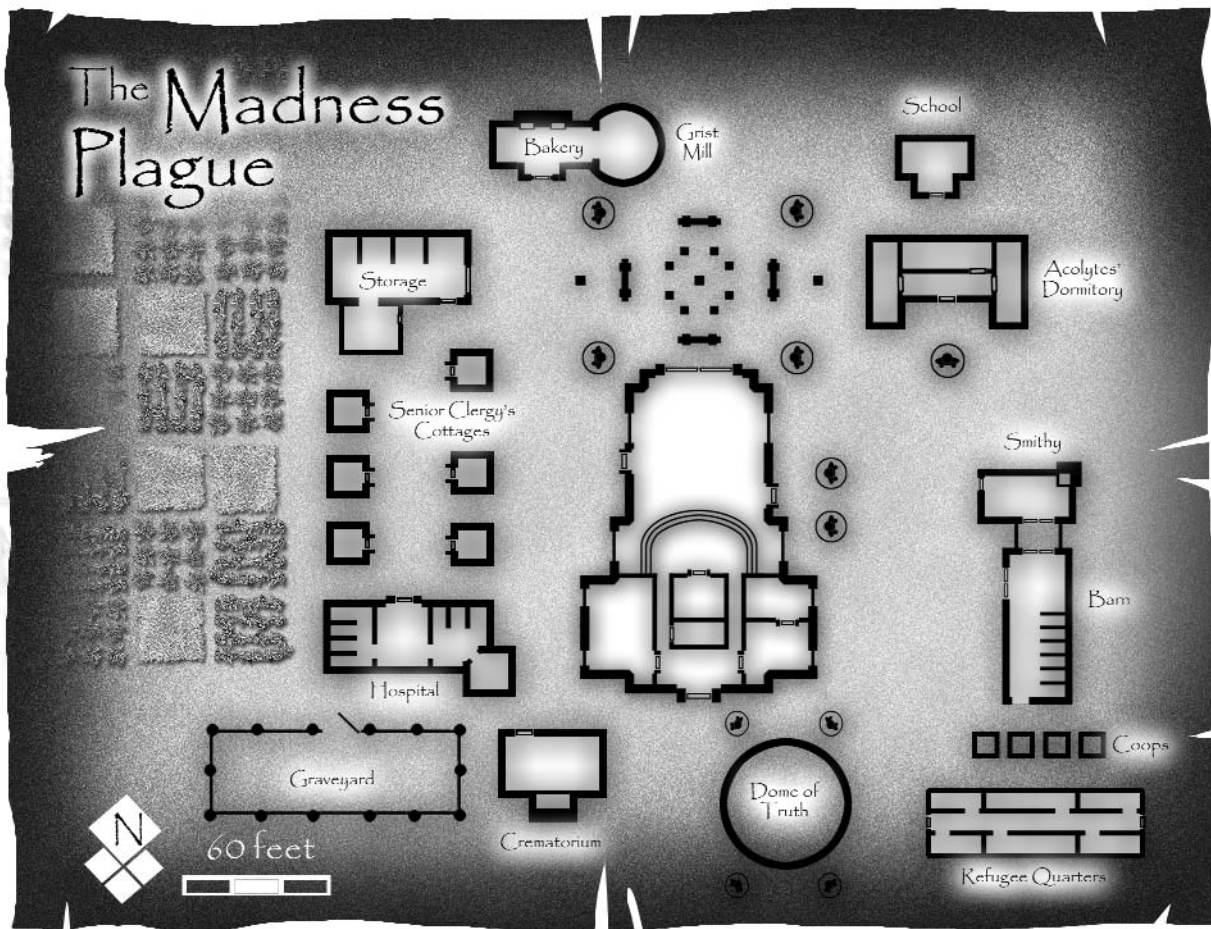
Disadvantages: Cowardice [-10]; Duty (Temple, 9 or less) [-5]; Jealousy [-10]; Phobia (Discovery of his secret) [-5].

Quirks: Insists on being addressed by his full title of “Priest-Finder” by everyone; Starting to believe Teelbaq is real. [-2]

Skills: Astronomy-9 [1]; Bard-11 [2]; Climbing-11 [1]; Fast-Talk-12 [4]; Knife-13 [2]; Shadowing-12 [2]; Stealth-12 [2]; Theology-10 [2].

Magical Skills & Set Spells: Temple Magic-9 [1].

Equipment: Very elegant robe; expensive half-boots; classy assorted jewelry (some fake, some real); heavy silver holy symbol pendant; knife (cut: sw-2; imp: thr).



Repairs & Additions to the Temple in the Plague Years

At the beginning of Phase 3, the Temple complex had gained additional outbuildings, decorative statuary, and larger barns and stables on the surface. Underground, old chambers were refurbished, new rooms and connecting corridors were dug, and an ingenious overhaul of the ventilation system (improving on Azeeg the Small's original design) had made the subsurface Temple even more pleasant to live in.

Once the Plague came on stage in Phase 3, slowly building into a full-blown epidemic, the overloading of the small subterranean infirmary necessitated the construction of a large hospital above ground, so that sick priests and refugees could be isolated from the daily use of magic by their brethren; healers in the Temple Hospital resolutely focused on non-magical medical procedures.

Unfortunately, the Temple also had to build a crematorium, as the small Temple graveyard – already

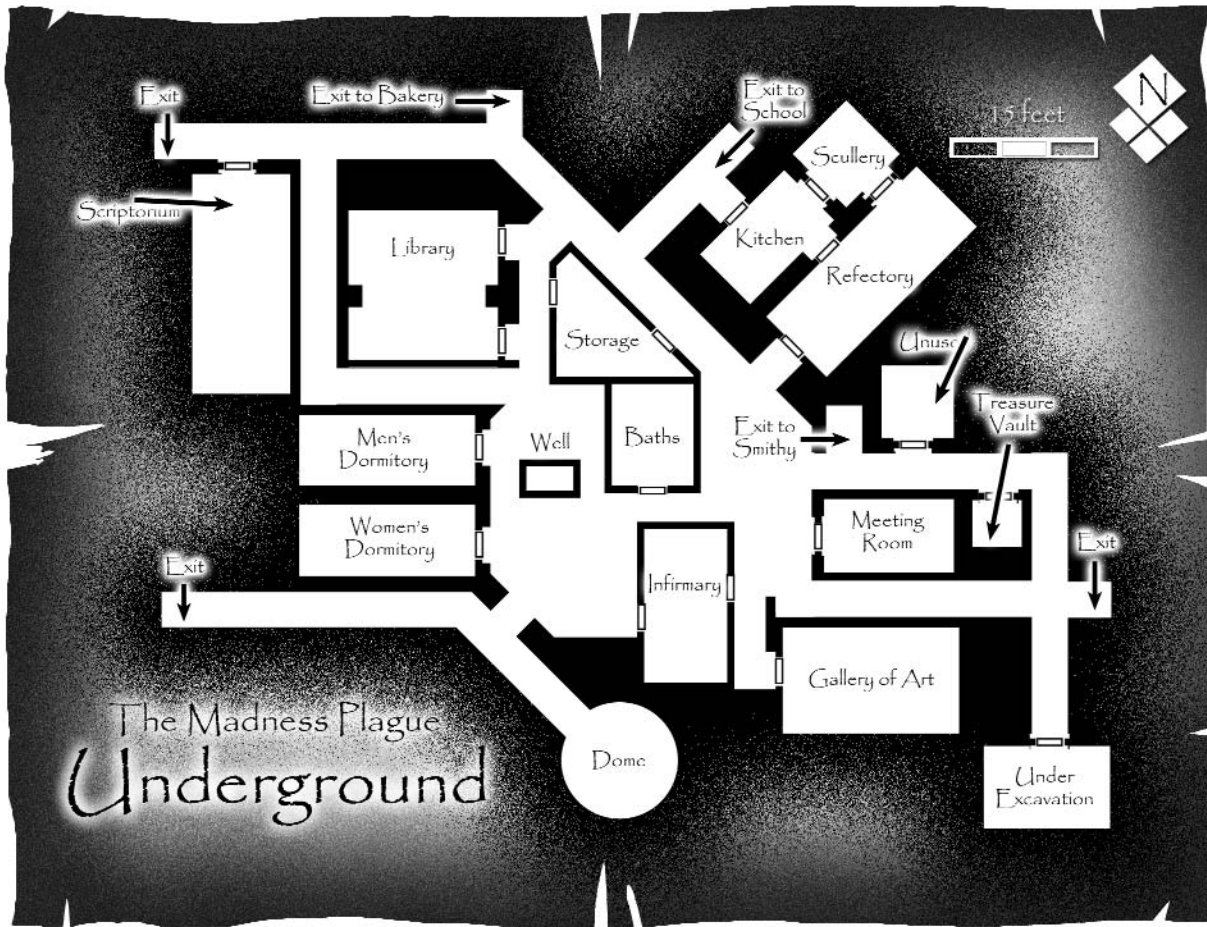
full of 500 years of clerical bones – could not handle the sudden influx of dead.

The Final Crisis

The Plague struck Fizvarlu – and worse, the royal court. The Crown Princess may have died of it (or she may have just wandered out of the castle in an unattended moment; reports are sketchy). The King himself avoided infection, but only by barricading himself in his chambers. The Queen-Consort, Court Chaplain, and Royal Wizard all got sick . . . Indeed, the Chaplain and the Wizard played a bizarre cat-and-mouse game in the dungeons of the castle.

Meanwhile, the disease was rumored to have moved out of the capital city to the surrounding hamlets . . . and closer to the main Temple complex. But there's no way to verify that, because the citizenry of Fizvarlu coalesced into a mob outside the castle gates. Finally, several discontented factions of aristocrats decided that *this* was the time for a coup.

All these elements uniting in a single crisis ended Phase 3 and began Phase 4: The Years of Blood. Everything had changed; all were at war.



Phase 4: The Years of Blood

Darliku was in chaos. Aristocrats were in open rebellion; Crown Princess Madiza was missing or dead; the King was either imprisoned, on the run, or executed; the ministers of the kingdom were in disarray or engaged in factional warfare; the Temple was awash in the victims of the Plague; bandits and refugees roamed the roads; trade had ceased; and the armies of Darliku's neighbors were squatting on the border, ready to swoop in at any time.

Those were the times that tried heroes' souls.

Domestic Troubles in the Kingdom

There are a number of difficulties besetting the kingdom in the aftermath of the Plague; even if there is no invasion by Darliku's neighbors, there are plenty of things going wrong. It will take dedication,

strength, and willpower to set them right. Can the heroes meet these challenges?

The Court & the Government: Swept away – can order be restored?

Aristocrats in Rebellion: Whether spurred by Plague-borne madness or reckless ambition, armed warbands clash in Darliku, striving for dominance. Who will be left standing?

The Crown Princess Madiza: If still alive, she might be found. If found, she could serve as a symbol for those loyal to the throne to rally around. If dead, hope diminishes.

Bandits & Refugees: Like ravens, they pick the bones of the countryside, left twitching from the battles between noble factions. Can the bandits be repelled, and the refugees brought to safety?

The Plague Redux: Has a cure been found? Or does the specter of madness still strike where magic flashes?

Foreign Invasion

It is unknown how many of the countries bordering Darliku actually sent armies to conquer it, but

nearly all of them grabbed adjacent lands and garrisoned them strongly. Under these repeated bites, Darliku shrank.

Many border lords – loyalist and rebel both – lost their ancestral holdings in this way. Now leaders without portfolio, some few found common cause with each other against the invaders and turned away from the civil war. Others, believing they had nothing left to lose, plunged ever deeper into trying to claim the throne for themselves or their faction.

Changes in the Faith and the Priesthood

During this Phase, many of the priests who survived the Madness Plague died by violence. The remaining clergy found themselves in a world where they were as adrift as the Lost Gods.

While a small number at this time turned away from the Faith, most clung to the Temple out of a simple cost-benefit analysis: at least they could count (mostly) on the magical powers of its priests. In the absence of a strong state, this meant that the priesthood – organized, powerful, and smart – gained a significant share of control over the daily lives of the members of their congregations. The foundation of the rural economy (such as it is in a country torn by warfare) changed from manor- or estate-based to chapel-based. Indeed, many of the scattered chapels became the nuclei of nascent city-states.

In this crucible of souls, the Faith's Tenets of Virtue (Generosity, Hospitality, Hope, and Aptitude) didn't seem to match up with the reality of the world. Each Tenet suffered a shift in tone: the first two Tenets – Generosity and Hospitality – were obviously not meant to encompass the enemies trying to destroy the Faith. They must therefore apply only to other worshipers of the Lost Gods. Thus diminished, these two concepts stepped out of the limelight of sermons and Temple thought. The latter two Tenets – Hope and Aptitude – saw changes of their own: Hope moved away from its origins as general guarded optimism and became closer to “blind faith”; Aptitude became less “competence” and more “talent.”

All these factors helped bootstrap the clergy into an aristocratic class, albeit one that a “suitable” candidate could join whatever his birth. Also, these changes in outlook by the Temple transformed the basic personality of the typical priest. Rather than cosmopolitan, politically-savvy academics, the Temple of the Years of Blood produced insular, pragmatic, talented zealots.

CHANGES IN THE ROLE OF TEMPLE PRIESTS

Forced into a greater administrative and governmental role, the much-reduced numbers of Temple priests find themselves focusing less on the spiritual needs of their flocks and more on their physical needs. Because of a lack of clergy, the calendar-based liturgy is left by the wayside as priests are compelled to concentrate on channeling the powers of the Lost Gods associated with the realms of engineering, medicine, warfare, and survival.

At this time, a new classification of priest appears: the *Priest-Defenders*, who are invaluable to the chapel-based communities' need for protection. Under their auspices, workers can safely glean abandoned fields and flocks for food, rescue refugees, defend their holdings, and even launch guerrilla raids against intruders.

Priest-Defenders

Priest-Defenders are those clerics who are also skilled in the ways of warfare. In the troubled times of the Years of Blood, skilled combatants are necessary to protect the Temple, the priesthood, and the refugees of the wars. Defenders are tasked with this protection, as well as making strikes against enemies of the Temple.

Defenders receive additional training in combat and military science. They must purchase the third level of Clerical Investment. Many of them are also Devotees of a Lost God related to warfare (War, Swords, Blood, Tactics, Shields, Espionage, Logistics, etc.). These Defender-Devotees *must* purchase Clerical Investment 4 and the Devotion skill, and may learn any set spells relevant to their patron's sphere of influence; furthermore, they may also take the Extremely Hazardous Duty disadvantage.

This change in the attitudes and composition of the priesthood made the appearance of the Last Priest in Phase 5 (see below), and his extreme actions, almost understandable.

Consolidation and Fortification of the Temple

The priests moved as many surface Temple functions as possible underground. They thickened the walls, bricked up windows, and sealed off indefensible areas. They dug new chambers, including underground barns and stables for the Temple's livestock. They threw up defensive works to protect the Chapel of the Messenger and the Dome of Truth. All buildings with surface exits were extensively trapped to deter any invaders. Escape tunnels and hidden attack points were constructed. The High Priest ordered the priesthood to move the Starlight Bath to a more secure underground location.

Lastly, the priests channeled the power of the Lost Gods to provide a layer of magical defense for the entire valley containing the Temple, its pasturage, and its fields. Strange fogs – their vapors causing confusion, disorientation, and uncertainty – also cloaked the valley from sight. Only those favored by the clergy could pass through the Shield of Mists unaffected.

The Temple had become a hidden fortress.

Luessa, Priest-Devotee of Rybeal 110 points

23 years old; 5'6", 125 lbs.; short brown hair, deep blue eyes; battered and stained leather armor.

Luessa entered the Temple to help people. The daughter of a hard-bitten army physician, she was raised amidst the rough ways of soldiers, both in sickness and in health. She envisioned a future of healing work (despite her lack of proficiency in anything but field medicine), a quiet life of service, and perhaps teaching a few Acolytes her healing arts.

That dream was shattered by war. Her little borderland chapel on the eastern plains was overrun by soldiers – she was never quite sure if they were loyalist, rebel, or foreign. All she knew was that they tried to kill everyone in the chapel.

As the last surviving priest, she fled with a handful of acolytes, making for the Chapel of the Messenger. To help them survive, Luessa focused her nightly meditations toward Rybeal, Lady of Swords, begging the Lost Goddess for power. Rybeal

THE SHIELD OF MISTS

This wall of fogs both confuses one's sense of direction and blocks visibility (to the point that you literally cannot see your own hand in front of your face). For most seekers, passing through the Shield of Mists and finding the Temple requires a critical success on a Sense roll. For those possessing either the Absolute Direction or Magery advantages, a simple success on a Sense roll -3 is needed. Anyone with Temple Attunement – or touching someone with that advantage – can find the Temple complex easily.

was happy to oblige . . . and thus Luessa became a Devotee of Rybeal.

She led them into fire, blood, and death. They ran when they could, crawled when they couldn't run, and fought when they had to. With the aid of faith, magic, courage, and luck, after months of hair-raising adventures, Luessa managed to get her group to safety at the main Temple complex.

Now, she is training in earnest, from the best swordsman in the Temple, honing her skills. She guards those who – unlike her – still possess the dream of a quiet life. She will be a Defender, or die trying.

Attributes: ST 11 [10]; DX 12 [20]; IQ 10 [0]; HT 12 [20].

Speed 6; Move 6.

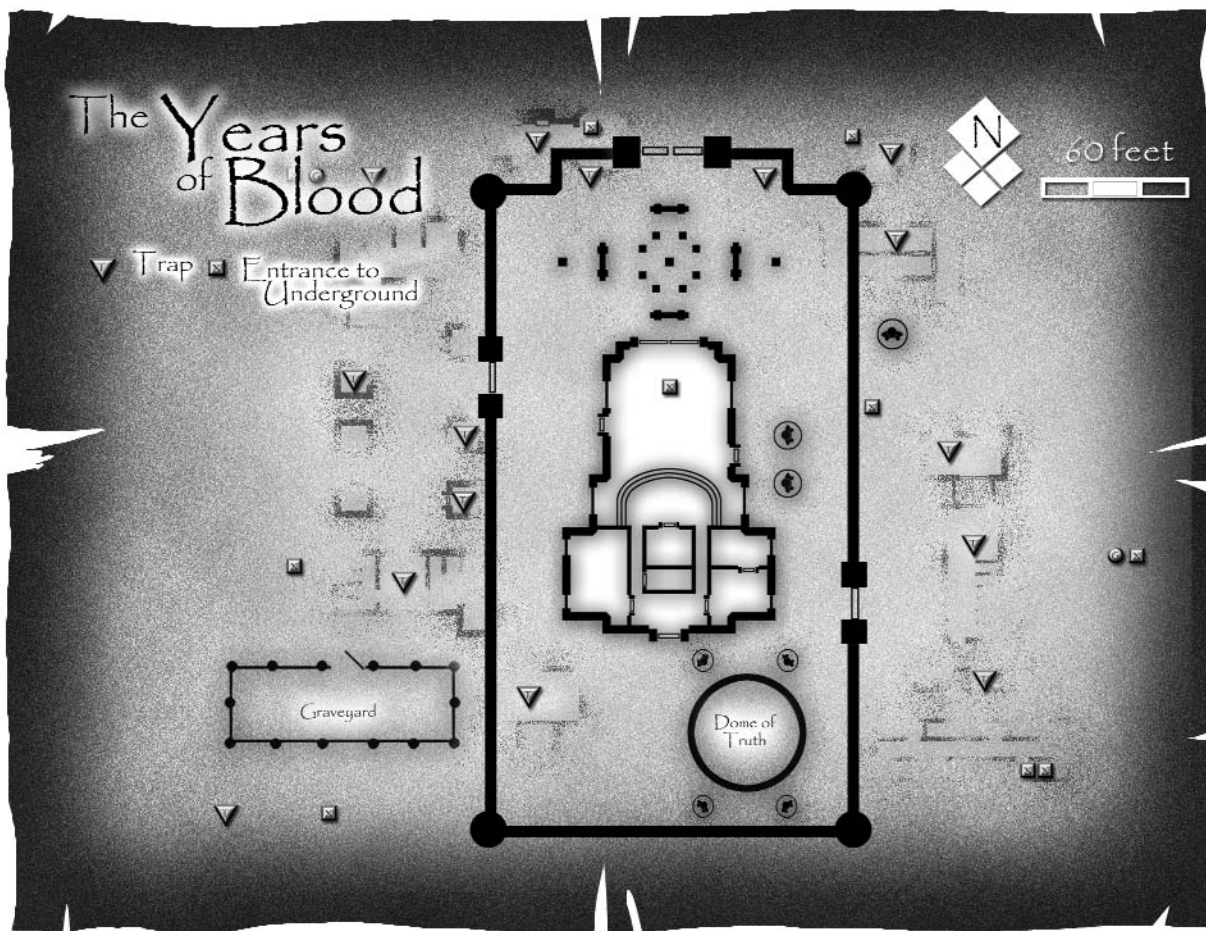
Advantages: Clerical Investment 2 (Devotee) [10]; Combat Reflexes [15]; Daredevil [15]; Literacy [10]; Temple Attunement [5].

Disadvantages: Extremely Hazardous Duty (Get acolytes to Chapel of the Messenger) [-20]; Odious Personal Habit (Tactless, blunt speech, curses like a soldier) [-5]; Phobia (Agoraphobia; open spaces) [-10]; Stubbornness [-5].

Quirks: Will not voluntarily put her sword aside while awake, even while bathing or eating [-1].

Skills: Area Knowledge (Darliku)-10 [1]; Astronomy-9 [2]; Bard-9 [1]; Brawling-13 [2]; Broadsword-11 [1]; Camouflage-10 [1]; Climbing-10 [1/2]; Diagnosis-9 [2]; First Aid-14 [4]; Knife-13 [2]; Knife Throwing-12 [1]; Physician-8 [1]; Shield-13 [2]; Shortsword-13 [4]; Stealth-12 [2]; Survival-10 [2]; Tactics-8 [1]; Theology-8 [2]; Tracking-8 [1/2].

Magical Skills & Set Spells: Temple Magic-9 [4]; Devotion to Rybeal, Lady of Swords-10 [2];



PHASE 4 ADVENTURE SEEDS

Crown Princess Madiza?: A refugee appears at the Temple, bruised, battered, out of it. So far, she's just like all the others. But: her hair is the same flame-red color as Madiza's. She's the same age as the missing Heir. She's got a terrible laceration on her bicep where the famed "royal birthmark" should be. Is it really her? And, if not, can (or should) the fractured peoples of Darliku be made to *think* it is her? And what happens when another "Crown Princess" appears in the clutches of a renegade duke?

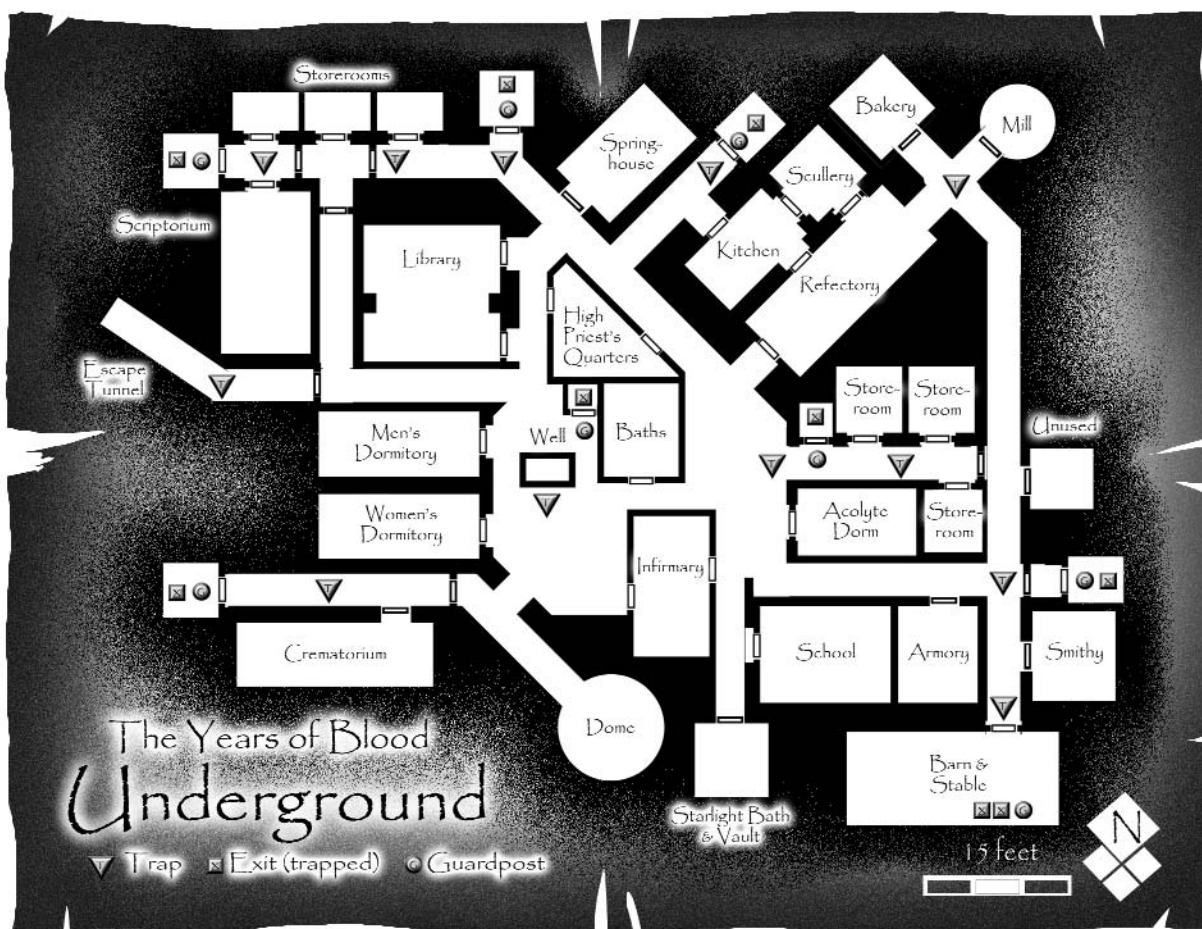
Save the King: A heliographed message from Fizvarlu claims that the King yet lives, but is imprisoned within the castle dungeon by a usurper. Will any Priest-Defenders of the Temple (or loyalists hiding there) take the risk and dodge bandits and warriors engaged in civil war to penetrate the capital, break into the castle, and bring the beleaguered monarch

back to the (relative) safety of the Temple complex? Odds are good it's a trap . . .

Guerrilla Warfare: Using the hidden Temple complex as a base of operations, teams of warriors dart out to strike at the enemies of the kingdom, both foreign and domestic.

Join Forces?: The leaders of both a loyalist and a rebel faction arrive at the Temple, to beg for alliance. Characters may either serve as liaisons to these leaders, or may be selected by the High Priest to hear the arguments and offers of each so as to help advise him what to do: collaborate with one or the other, or stand alone.

Defend the Temple: Betrayed – whether by means of gold or magic – the shrouded Temple has been besieged by an army of foemen. Can the priests hold off the attackers until they tire, or – by some miracle – aid arrives? (Perhaps some doughty souls are tasked with sneaking out of the Temple to locate a suitable ally amongst the factions now warring for control of Darliku?)



Bladecleanse (Purify Sword)-10 [2]; Sword-sense (Seek Sword)-10 [2]; To Hand! (Control Sword)-9 [2]; Wall of Swords-8 [2].

Equipment: Leather armor (PD 2, DR 2); medium shield (PD 3); shortsword (cut: sw; imp: thr); knife (cut: sw-2; imp: thr); amulet of the holy symbol of the Temple (lantern); scarf with the holy symbol of Rybeal (crossed swords) woven into it.

Defender-Devotee Luessa

155 points

26 years old; 5'6", 125 lbs.; medium-length brown hair, deep blue eyes; polished scale mail and shield with two crossed swords painted on it. This is Luessa after three years of training as a Defender.

Attributes: ST 11 [10]; DX 12 [20]; IQ 10 [0]; HT 12 [20].

Speed 6; Move 6.

Advantages: Clerical Investment 4 (Defender-Devotee) [20]; Combat Reflexes [15]; Daredevil [15]; Literacy [10]; Temple Attunement [5].

Disadvantages: Extremely Hazardous Duty (Elite force) [-20]; Odious Personal Habit (Tactless, blunt speech, curses like a soldier) [-5]; Phobia (Agoraphobia; open spaces) [-10]; Stubbornness [-5].

Quirks: Will not voluntarily put her sword aside while awake, even while bathing or eating [-1].

Skills: Area Knowledge (Darliku)-10 [1]; Astronomy-9 [2]; Bard-9 [1]; Brawling-13 [2]; Broadsword-12 [2]; Camouflage-11 [2]; Climbing-10 [1/2]; Diagnosis-9 [2]; First Aid-14 [4]; Knife-13 [2]; Knife Throwing-12 [1]; Physician-8 [1]; Shield-14 [4]; Shortsword-15 [16]; Stealth-12 [2]; Survival-10 [2]; Tactics-9 [2]; Theology-8 [2]; Tracking-8 [1/2].

Magical Skills & Set Spells: Temple Magic-9 [4]; Devotion to Rybeal, Lady of Swords-12 [6]; Bladecleanse (Purify Sword)-12 [2]; Goddess' Blade (Essential Sword)-10 [8]; Peacebond (Control Sword)-11 [2]; Shatter (Destroy Sword)-10 [2]; Sword-sense (Seek Sword)-12 [2]; To Hand! (Control Sword)-12 [4]; Wall of Swords-10 [2].

Equipment: Scale armor (PD 3, DR 4); medium shield (PD 3), painted with Rybeal's holy symbol (crossed swords); shortsword (cut: sw; imp: thr);

knife (cut: sw-2; imp: thr); surcoat with holy symbol of the Temple (lantern) embroidered upon it; scarf with the holy symbol of Rybeal woven into it.

Restoration or Desolation?

After two decades of sporadic anarchy, the Years of Blood ended. Have the heroes of the realm held back the encroaching tide of barbarism by restoring the power of the throne? Or do they still suffer under the yoke of a usurper or a foreign invader? Worse still: has Darliku collapsed into a dozen smaller countries, united no longer? History does not record many details, and where it does, they are confusing or contradictory. What destiny have the heroes sketched out for themselves and their people? That choice is up to them . . . and to you.

PHASE 5 ADVENTURE SEEDS

Recovery of Treasures: The High Priest is planning on withdrawing behind the curtain of the Shield of Mists, allowing Darliku to stand or fall on its own. Before he gives that order, however, he sends mission-teams of priests to retrieve the treasures – scrolls, enchanted objects, supplies, and such – of the Temple residing in each chapel. The PCs could be loyal priests sent to collect this booty, or local priests trying to hang onto the necessary tools of their trade. (Ayzhurov especially wants the workbooks of Egwarth of Fizvarlu Chapel).

Lost in the Fog: While wandering lost through an incredibly thick patch of fog, a group of travelers (soldiers, merchants, university students, explorers) find themselves in front of a huge set of gates. The structure doesn't seem to be on any of their maps, and they've lost their native guide . . .

Pierce the Shield of Mists: Those damned Temple priests have stolen the chieftain's daughter away! We must find and breach their fog-shrouded stronghold and rescue her!

Phase 5: The Last Priest

By any measure, the kingdom of Daliku had fallen. Unfortunately, the records from this Phase were even spottier than usual. All that is known for certain is that two decades after the Years of Blood, the kingdom of Darliku was destroyed, and this can be laid at the feet of the Temple.

A new High Priest – the Last Priest – utterly withdrew the support of the Temple from the throne(s) of the kingdom. Without the channeled powers of the Lost Gods, the rulers of Darliku were hamstrung in their attempts to rebuild after destruction.

High Priest Ayzhurov, taking only those loyal to himself and the Lost Gods, retreated into the Temple complex and raised the Shield of Mists permanently. Thereafter, no one could approach the Temple successfully; many were lost in the fogs forever. Perhaps those few who never returned reached the Temple and chose to stay there . . . or were forced to. Who can say?

Ayzhurov, the Last Priest

175 points

45; 5'10", 165 lbs.; sandy blond hair, brown eyes; dressed in a cloak and plate armor with a crown – each point of the crown is a small, glowing lantern.

Descended from the First Priest and a cadet branch of the royal line of Darliku, Ayzhurov arrived at the Temple during the Years of Blood as a refugee and orphan. He joined the Temple as an acolyte, and worked hard to understand, trusting in his abiding faith to get him through. It did, even when he contracted the Madness Plague. Luckily, the healers of the Temple had finally discovered a treatment for the disease, and Ayzhurov made a full recovery after a week of isolation, devout meditation, sleeping draughts, and fevered dreams.

It was in those dreams that he first realized two things: one, that the lack of the Lost Gods was what made the world what it was; and two, that for all the efforts of the Temple over the last few centuries, there was no indication that the Lost Gods were any closer to reaching the world than when they started.

After all, didn't it take the Messenger – the proverbial Lord of Speed – centuries to cross the Heavens?

Clearly, the faithful weren't doing enough. He decided to change that. The divinities spoke through him with elegance and power. He became High Priest, and began the work of disentangling the Temple from the world.

Attributes: ST 10 [0]; DX 10 [0]; IQ 14 [45]; HT 10 [0].

Speed 5; Move 5.

Advantages: Charisma 2 [10]; Clerical Investment 5 (High Priest) [25]; Literacy [10]; Magery [15]; Temple Attunement [5]; Voice [10].

Disadvantages: Duty (Temple & followers, 15 or less) [-15]; Overconfidence [-10]; Vow (Bring Lost Gods back to the world, by any means necessary) [-10].

Quirks: Dislikes going aboveground; Mildly xenophobic. [-2]

Skills: Astronomy-15 [6]; Bard-19 [8]; Diagnosis-15 [6]; Naturalist-15 [6]; Occultism-16 [6]; Philosophy-14 [4]; Physician-15 [6]; Research-16 [6]; Theology-16 [8].

Magical Skills & Set Spells: Realm Magic-14 [8]; Way of Life-12 [8]; Seek Life-12 [2]; Way of Magic-10 [4]; Seek Magic-10 [2]; Temple Magic-15 [12].

Equipment: Full plate armor (PD 4, DR 7); cloak; holy symbol crown; no weapons; Vault Key (see *Phase 6*, p. 32).

Changes in the Faith and the Priesthood

Outside of the Shield of Mists, some few priests tried to keep the worship of the Lost Gods alive. But, cut off from the Starlight Bath and with a shrinking population of the magically talented (due to the Madness Plague), the deep knowledge of Temple Magic dwindled and eventually disappeared. Lacking the ability to channel the powers of Heaven, the priesthood crumbled. Without priests, the Faith itself withered and died.

Within the cloaked Temple complex, the Faith – and the faithful – continued, if somewhat changed. The experiences and beliefs of High Priest Ayzhurov gave him a different perspective on the state of the world: in one sentence, he believed that all troubles were due *solely* to the absence of the Lost Gods. In other words, if they were returned to the world, there would be no needless hunger, injustice, pain, blood-

shed, death. They would impose order, everything would happen for a reason, and there would be true justice.

The world has suffered long enough. Caught up in that suffering, the priesthood has strayed from its mission of helping the Lost Gods return, instead becoming entwined in politics and hand-holding. To return to purity, ties between the Temple and the world had to be severed.

Ayzhurov's argument, brought home through his fiery rhetoric, was that it is the responsibility of the priests of the Temple to bring the Lost Gods home, *by any means necessary*. Once they return, Heaven would be made on Earth. But only the purest of the pure, those truly dedicated to the stars, should put their shoulder to this wheel. Otherwise, they should go into the world that binds them. So the sequestered population of Temple priests was made up of the most fanatical believers in both the Faith and Ayzhurov.

While the world forgot their existence, the Temple labored on to save it.

Changes to the Temple in the Days of the Last Priest

Temple defenses were maintained, but the priests did not move back to the surface, despite the protective Mists; instead, construction continued underground. Still, parties of priests had to go out to hunt and gather the available wild fare.

Of the additional new chambers and passages, a few were of an experimental nature. One of the more successful of these experiments was the three “Crop Caves.” Essentially cultivated pits with latticed roofs (to let in rain and sun to help the oats and rye planted there to grow), they were connected by twisty, trapped tunnels to the main Temple complex.

Another experimental area was the “Husbandry Pit,” where the powers of the Lost Gods of “Rightful Lust” (Unku), Wild Animals (Shia), and Painless Birth (Ebleth) were enchanted into a partially roofed-over gully. The Pit attracted the “best of breed” of the valley animals and got them “in the mood” – all to the end of breeding bigger, healthier animals. This experiment had curious results for unknown reasons (see box, p. 29).

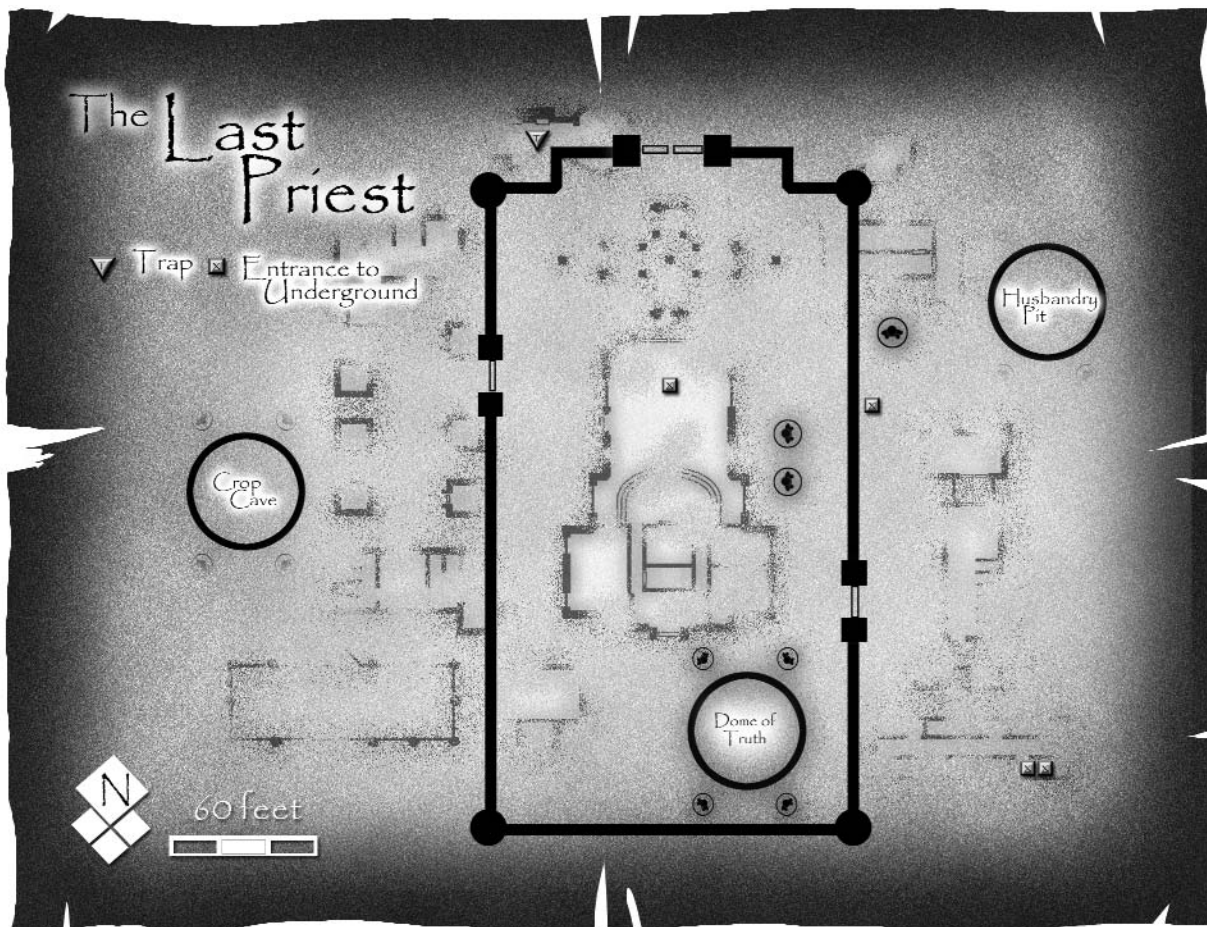
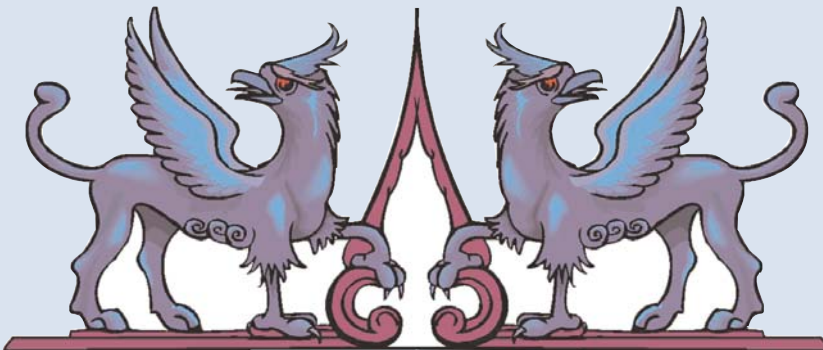
However, the chamber of greatest interest to the Last Priest was the one named “the Apotheosis Tomb” (see box, p. 30) Using the notebooks of Mad Egwarth (“the second Azeeg”), Ayzhurov attempted

THE HUSBANDRY PIT

Unfortunately, there is no Lost God of Rightful Lust – due to either a “false Finder” situation or hazy but sincere report, this sphere of influence is incorrect. The deity being channeled here is actually the Lost God of Acquisitiveness. This slight miscalculation has caused odd “harmonics” in the enchantments placed in the Husbandry Pit, causing the beasts that are attracted by the magic to breed wildly across species lines, regardless of the limits of biology. The progeny of these weird unions acquire the characteristics of both parents, giving rise to bizarre chimerae – like eared raptors (rabbit + hawk), lup-quus (horse + wolf), hopping men (toad + human), and aracrinus (spider + goat). (See Chapter 2 for more details.) When it was seen

that the Pit only produced monsters, it was disenchanting . . . but traces of the Gods’ power yet linger, and the divine forces return on their respective Holy Days (August 22, July 25, and August 25) in full force to snare new victims.

Unfortunately, in addition to breeding true, these monsters can mate with animals of *either* of their parents’ species, and pass along their chimerical nature to any progeny. Several small populations of chimerae now populate the valley, to the consternation and confusion of the priesthood.



THE APOTHEOSIS TOMB

Depending upon which Lost Gods' energies are being collected in the Apotheosis Tomb (see p. 65), the Temple in this Phase could have access to various powers. This campaign assumes that the two types of power stored have to do with Life (name unknown) and Magic (Nikovad). The first set of energies extends the lifespan and supports the health of all animals, plants, and people inside the valley (a good reason, perhaps, why the chimerae created by the Husbandry Pit do not leave the region – they'd die beyond the Mists) and might be a mystical explanation for why people all over the world seem to be living to greater ages than ever before. The second set of energies helps power the Mists and other enchantments

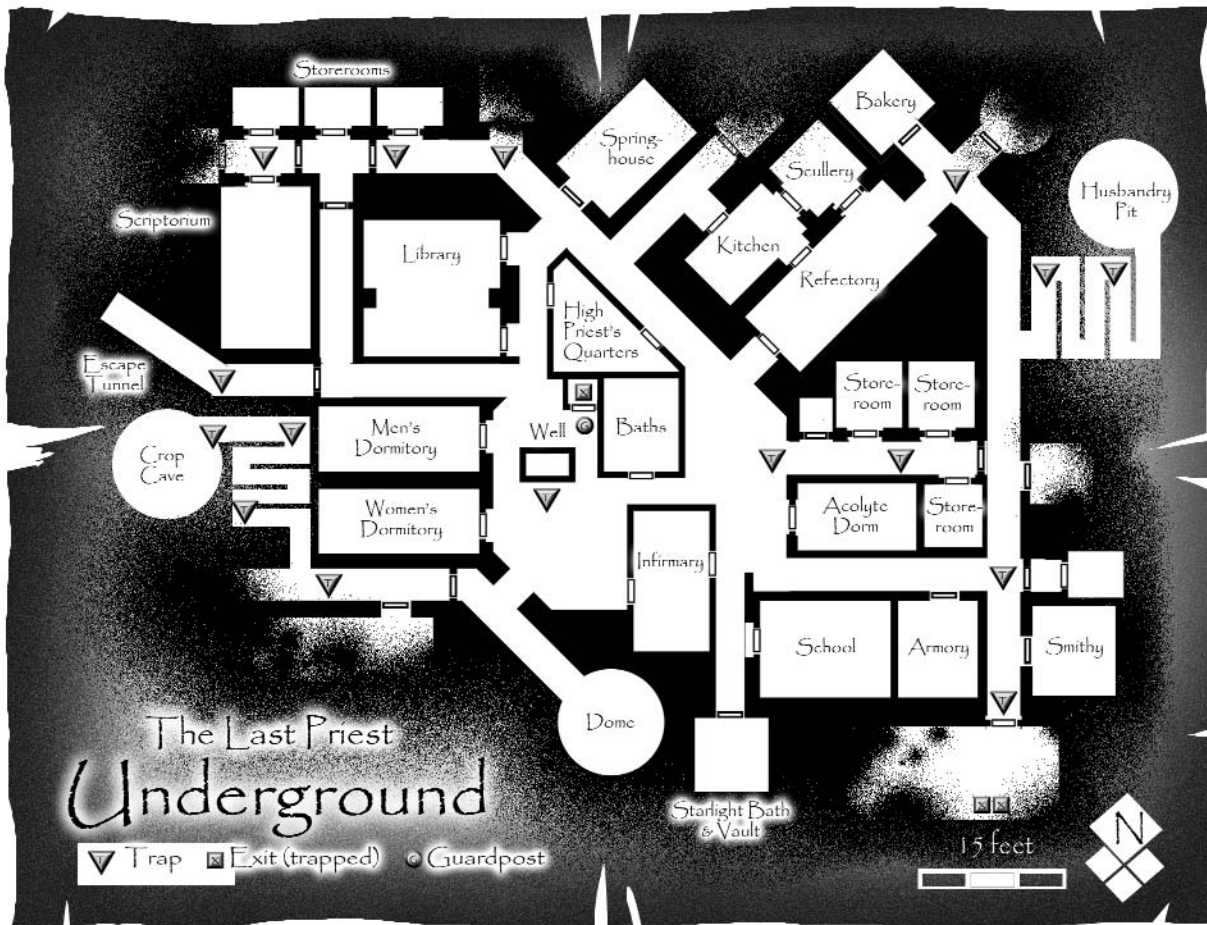
within the valley, and its presence could be a reason why magic might not exist as such outside the valley (like attracts like, so most of the mana in the world is slowly flowing here).

The powers of other Lost Gods would definitely have other effects on the valley and the world; feel free to invent your own!

Some questions GMs should consider: what effect, if any, does having their energies stored in the Tomb have on a Lost God? Is it any different than a priest channeling the god's ability? What if these powers have been stolen from the Lost Gods, leaving them drifting impotently in space? What if these batteries do indeed work as Egwarth had hoped, and actually do speed a Lost God's journey homeward?

to create the Gods Magnet in the Tomb, in order to speed the Lost Gods home. Like the Husbandry Pit, the Tomb was an apparent failure at its desired task, while still producing intriguing results.

The Apotheosis Tomb absorbed divine energy from the Lost Gods, and acted as a powerful magical battery. This divine energy sustained the priests, their enchantments, and their defensive Mists for many centuries, and may have had other, subtler effects.



TEMPLE TIMELINE

Here's a timeline of major events in the Temple of the Lost Gods' history:

<i>Years Since Godsfall</i>	<i>Notable Event(s)</i>
0	<i>Phase 1: Godsfall</i> (see p. 4).
0 to 6	Madat ponders the Messenger's charge.
3 to 6	Madat begins preaching the Faith.
7	Construction begins on the Chapel of the Messenger.
12	Chapel of the Messenger completed.
15	The Marriage of King Gwindku and Rayda.
20	The Convocation between the Solar and Temple priesthoods.
33	Madat, the First Priest, dies.
35	King Gwindku dies; Queen-Consort Rayda enters the Temple as an acolyte.
68	Construction begins on Fizvarlu Chapel.
80	Fizvarlu Chapel completed.
81-290	The Faith continues to grow.
294	The birth of Azeeg the Small.
300	<i>Phase 2</i> begins (see p. 11).
303	Azeeg becomes an acolyte.
305	High Priest Thimau catches Azeeg loitering; becomes his patroness.
308	The Mirror of Heaven (mundane) completed (see p. 40).
310	Azeeg enters the priesthood, and is immediately made a Priest-Wanderer.
313	The Mirror of Heaven (improved with magic) completed.
315	Azeeg helps coordinate repairs to the Chapel of the Messenger; creates secret chamber in hypocaust.
316	Azeeg begins researching the Eye of Truth (see p. 39).
326	Azeeg finishes the formulation of the theory behind the Eye of Truth; begins to create blueprints.
328	Azeeg completes blueprints for the Eye of Truth; begins to assemble materials; meets with High Priest to arrange future site of the Dome of Truth (p. 39).
331	Azeeg assembles all materials for the Eye of Truth; begins construction.
332	Azeeg begins construction of the Dome of Truth; King Gwithdor III dies (see <i>Phase 2 Adventure Seeds</i> , p. 14).

336	The Eye and Dome of Truth are both completed.
338	High Priest Thimau dies; Azeeg becomes High priest.
389	High Priest Azeeg dies.
390-580	The Golden Years continue.
584	<i>Phase 3</i> begins (see p. 16); Egwarth born in Fizvarlu.
587	Ayzhurov born.
593	Egwarth becomes an acolyte.
597	Egwarth enters the priesthood; Ayzhurov becomes an acolyte.
598	The Minister of War dies in a boating accident (see <i>Phase 3 Adventure Seeds</i> , p. 19).
601	The Madness Plague (see p. 16) strikes Keelneyi.
602	Egwarth and Ayzhurov both contract the Plague; Egwarth dies; Ayzhurov recovers. Later that year, Ayzhurov enters the priesthood.
603-607	The Plague spreads throughout the land.
608	A priest named Nellysh may have found a cure for the Plague.
610	The Plague strikes Fizvarlu hard; Crown Princess Madiza comes down with the sickness; the Final Crisis (see p. 21); Crown Princess Madiza disappears.
611	<i>Phase 4</i> begins; civil war breaks out across the realm.
611-632	The Years of Blood.
616	The Crown Princess reappears . . . maybe (see <i>Phase 4 Adventure Seeds</i> , p. 25).
620	The Shield of Mists (see p. 24) is raised for the first time.
632	<i>Phase 5</i> begins; Ayzhurov becomes High Priest.
633	High Priest Ayzhurov withdraws all Temple support to secular factions; begins the recovery of treasures (see <i>Phase 5 Adventure Seeds</i> , p. 27).
642	High Priest Ayzhurov – the Last Priest – raises the Shield of Mists permanently.



2. The Temple Complex

Phase 6: The World Abides

Hundreds, maybe thousands of years have passed, while the priests of the Lost Gods have let the surface elements of their Temple collapse and rot. The wind and weather have cracked open its structures. Broken walls and fallen pillars litter the ground like giant's blocks. Everything is lushly overgrown with weeds, vines, bushes, and trees. Unseen beasts send weird calls ringing through the ruins. Pits and sinkholes reach down into darkness. The scene is eerie, filled with a sense of unwholesome vitality.

(All HT rolls to resist crippling or death are at +3 within the valley; additionally, 1 extra hit point is gained per day of natural recovery.)

Important Considerations

When using the Temple complex in Phase 6, the GM must decide on the nature of the human population – the priesthood and especially the Last Priest – behind the Shield of Mists. Here are some options:

Undying & Long-Lived: Basically, the priests will not die of natural causes; they will live on until killed by accident, disease, or violence. They will age very slowly, and have difficulty having children. The Last Priest might be the same Ayzhurov who raised the Shield of Mists, or a descendant or other successor.

Sequestered Population: The priests have a typical human lifespan, probably extended to modern length by healing magic. There will be some children running around. If stats are needed for them, kids under 12 should be built on 25 points or less; teenagers under 16 should be built on 50 to 100 points, but should take the Youth disadvantage (see *GURPS Lite*, p. 13); an individual of age 16 is con-

sidered an adult, and should be built on the same number of points. Due to inbreeding in a limited population, there could be a number of advantages or disadvantages held in common by a generation (Absolute Direction, Resistant to Poison, Bad Sight, Hard of Hearing, etc.). The descriptions of areas #6 (the Dormitory) and #9 (the Scriptorium) should be amended to include the presence of children; the Scriptorium would probably also serve as a classroom. The Last Priest is a successor to his namesake, the original Ayzhurov.

Immortal Last Priest: After exposure to the power of the Gods Magnet (see p. 40), the Last Priest is immortal. This protection could work only within the boundaries of the Valley, or be a permanent change to the isolationist potentate. This, then, would be the same Ayzhurov who raised the Shield of Mists.

Some combination of the above.

How Powerful is the Last Priest?

If the Last Priest is Undying or Immortal, how can a GM adequately reflect his power level, especially if he's been studying and learning for millennia? What's the point cost for Immortality or Undying?

The easiest way to do this within the boundaries of *GURPS Lite* and this book is to just use the write-up for Ayzhurov in Chapter 1 (see p. 27). Over thousands of years, he must have learned a staggering amount, but memory being what it is, he best remembers what he uses in the day to day course of his life. In terms of his unnatural lifespan, just wing it: don't worry about coming up with the point cost for immortality or undying – he just is. (For GMs interested in exploring this type of thing in greater detail, check out *GURPS Compendium I*, where there are a number of options for very long-lived characters.)

If the GM desires to reflect a greater proficiency granted by centuries of study, simply assume that *all* and *any* of the Last Priest's skills are at a level of 15. That way, he's very competent, but there's still a chance he could fail in a Contest of Skills or a skill check.

Who (or What) Inhabits the Temple Now?

There are plenty of mundane animals – wild goats, songbirds, toads, rabbits, chickens, other small mammals, birds, and lizards – living in the dense foliage growing over the Temple ruins.

Small bands of monsters roam the valley, feeding on the lush vegetation, the mundane animals, and often each other.

And underground walk the last remnants of the priests of the Lost Gods, surviving on the backwash of divine power and zealotry.

Chimerae

Here are some of the most common types of bizarre animal hybrids created by the Husbandry Pit (see p. 29). General rules for beasts appear in *GURPS Lite*, p. 22.

Aracrinos

Six-legged goats with spiky black fur, toothy mandibles, horns, and compound eyes.

ST 10; DX 12; IQ 3; HT 9. Speed 5; Dodge 6. May cling and move along walls and ceilings. Hide has PD 0, DR 1. Attacks by biting for 1d-2 crushing damage; after a successful bite attack, it may perform a Venom attack for 1d damage on its next turn. Aracrinos have the ability to create giant webs to catch wandering prey (roll vs. ST to break free). They can entangle their quarry with cast weblines when hunting with a successful DX roll; the weblines may be blocked or dodged, but not parried – it's too sticky. If the attack succeeds, the target is "lassoed" and has difficulty moving; snared foes have a penalty of -3 on all physical feats (including combat) while entangled, and must succeed in a ST-3 roll to break free.

Eared Raptors

Large, hawk-like birds with long, feathery ear tufts (that look like rabbit ears), a wickedly hooked beak, and gigantic legs equipped with sharp talons.

ST 6; DX 12; IQ 2; HT 10. Speed 4 on the ground, 16 in the air; Dodge 8. Their nimbleness in the air gives them PD 1, DR 0. Attacks with beak for 1d-3 crushing damage or with talons for 1d-1 cutting damage. The eared raptor's hearing is so acute, it can track (and identify) other creatures by heartbeat on a

roll of 15 or less; however, constant noise (like the babbling of a brook) can penalize this ability and sudden loud noises can stun and disorient eared raptors (see *GURPS Lite*, *Stunning*, p. 28).

Hopping Men

Brown, warty, bipedal frog-like humanoids, about the size of a chimpanzee.

ST 9; DX 10; IQ 5; HT 12. Speed 6, on the ground or in the water; Dodge 5. Their skin has PD 0; DR 1. They can strike prey with their three-fingered hands for 1d-2 crushing damage. The amphibious hopping men are equally at home on land or water (no need to make rolls for swimming or drowning), and can make vertical or horizontal leaps of (ST ÷ 2) yards. Don't be fooled by their humanoid shape: they're not even as bright as chimpanzees, and do not use any form of tool.

Lup-quus

Small, shaggy pony with wolf-like ears, muzzle, and fangs, in addition to clawed hooves.

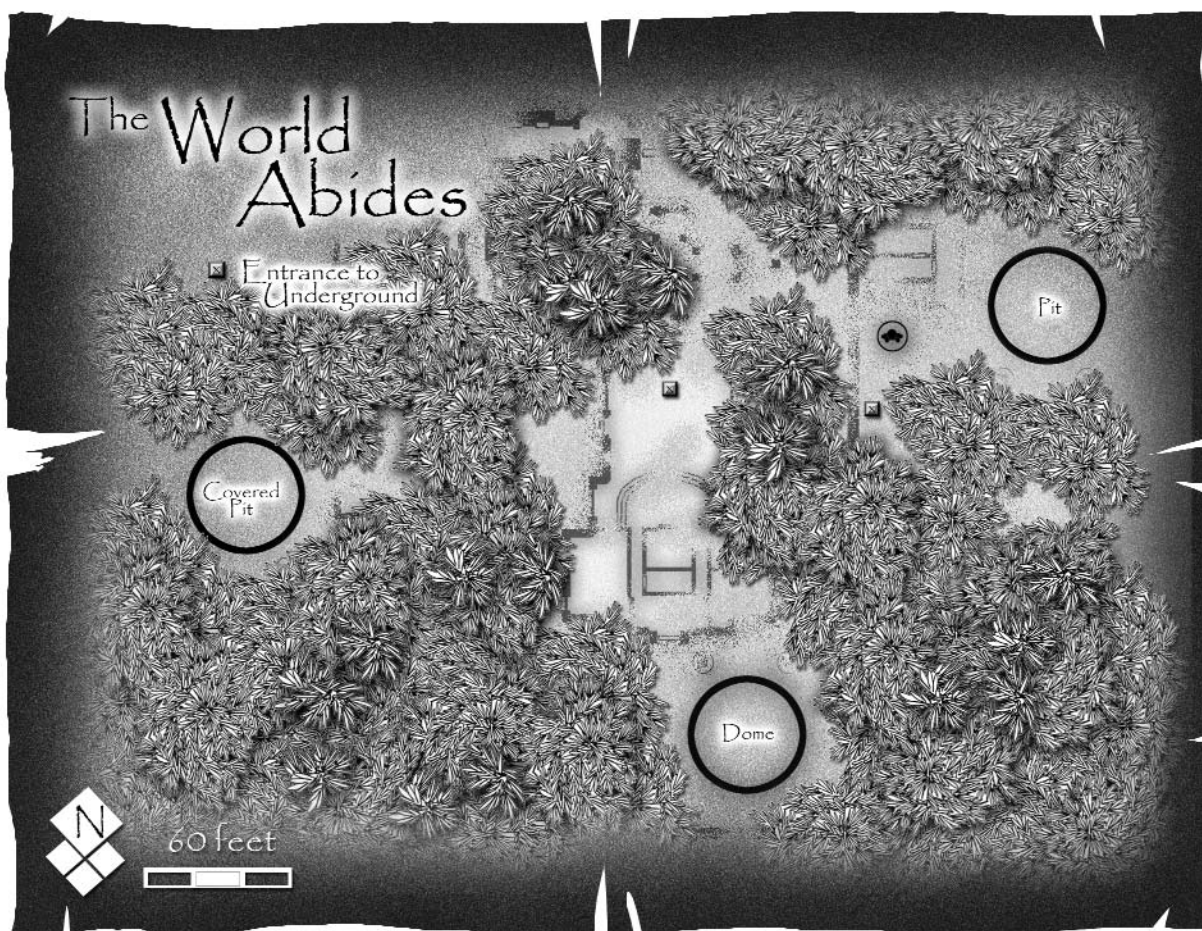
ST 35; DX 10; IQ 4; HT 13. Speed 14; Dodge 7. Hide has PD 1, DR 2. Attacks by biting or raking with claws for 2d-1 cutting damage. They track prey using their acute sense of smell at a skill level of 12. Lup-quus may sprint, doubling their Move (and Dodge) for a total of HT turns (in combat) or HT minutes (cross-country travel) per day.

Surface Map

Provided that the Shield of Mists can be traversed (see p. 24), newcomers will see that the Valley of Mists is lush – almost abnormally so. The very air teems with vitality. Mosses, creepers, vines, shrubs, grasses, and trees choke each other; birds, small mammals, lizards, toads, and insects fill the air with their droning calls. A number of springs spill water into brooks that meander down the hillsides, finally pooling into a sizable fish-filled lake. Wild and overgrown, the Valley is an Eden run riot.

About halfway up the north slope of one of the rolling hills is a particularly curious patch of forest, which forms an almost perfect circle of lurid vegetation. Under the blanket of green, gray stone is visible – is it ruins of some sort, or just a geological feature?

If one hacked through the underbrush, it would take nearly an hour to reach the site (successful roll vs. ST; failure increases travel time by a half-hour; the path will overgrow completely within 24 hours). Once there, it is clear that the plants are covering a ruined complex of ancient age . . .



Wandering Weirdness

On a Sense roll -3, explorers may see or hear hints that there are weirder creatures living in the valley. Aracinos tend to lurk in the ruins of the Temple; their webs may be spotted hanging here and there in the vegetation. An oddly shaped bird (eared raptor) might be seen to swoop from on high and snatch a songbird from the air. The small band of hopping men live in and around the lake at the bottom of the valley; ripples and wakes in the water could be visible. From the far corner of the valley, the high-pitched howl of the lup-quus can be heard.

Currently, priests only go out to gather food once per week, while channeling the power of Xade (Lost God of the Hunt), using Temple Magic to move stealthily.

(Detecting a priest during one of these supply runs requires a Quick Contest of Skill between the watcher's Vision – plus Acute Vision or Alertness – and the priest's Temple Magic skill to see a blurry form moving against the vegetation. In any case, traces of their passage can easily be found with a successful Tracking roll. If a priest sees strangers, he will immediately return underground by the nearest entry to notify the Last Priest that there are intruders in the Valley.

A. The Statue

A 12-foot tall stone statue of a male human figure stands here, its features obscured by moss. It holds an object (lantern) up over its head with its right hand, and is holding something (three scrolls) in the crook of its left arm. A circular halo shines behind its head. From a distance, it looks a bit like a tiny version of the Statue of Liberty (it's actually a likeness of the First Priest).

The style of sculpting (and the facial features of the figure) is atypical for the region; also the statue seems to have been shifted off of its original base (located about 10 feet southwest) at some point in the past.

(There is a trapped entry into the underground complex here (see *Temple Traps*, p. 35), but it requires a successful Sense roll at -8 to find; see near #23 on the *Underground Map*.)

B. The Pit

Surrounded by the trails of numerous animals, this is a deep pit (see box, *The Husbandry Pit*, p. 29). A hollow leads back under an overhang, opposite a gently rising slope. The floor of the pit is covered in

grass and berry bushes, underneath which can be found many animal bones: the remains are of typical adult and infant animal specimens (plus some bizarre “mutations” that look like no animal that’s ever existed). Deep in the hollow, there seems to be a darker patch of stone . . . a door?

(Humans who enter the Pit must succeed at a Will roll or become affected by the magic of the Pit – they will become greedy for money, food, water, drink, sex, respect, safety, adventure, action, etc. – whatever seems to best fit the character’s foibles. They will be at -2 to all IQ and IQ-based skill rolls for 1d+10 minutes. The dark patch is indeed a door into the underground complex; see #20 and #21 on the *Underground Map*.)

C. The Ruin

Amidst tumbled statuary and shattered masonry, the corner of a building made of fitted stone still stands. Forming a three-cornered shelter from the weather, the ruin is about the size of a small cottage. Large, ropy webs drape over the structure; making it look somewhat like an end table covered in gauze. The webs ripple in the breeze with a soft fluttering noise. There’s a strong odor here, reminiscent of farm country.

(A mated pair of aracrinos are clinging to the ceiling of this corner; the female has laid a clutch of six baseball-sized eggs and will guard them with her life. The male will defend both mate and eggs, but will run away if he is reduced to zero hit points. There is a trapped entry to the complex here, requiring a Sense roll to detect; see #1 on the *Underground Map*.)

D. The Dome

What looked at a distance to be a mass of shrubs or low trees turns out to be a dome constructed of stone slabs, intricately notched and fitted together. The construction looks more like a jigsaw puzzle than architecture. There are no entry points, and the dome is unable to be breached.

(The interior of this Dome is #11 on the *Underground Map*.)

E. The Covered Pit

This pit is covered with a latticework of wooden slats, lashed together with vines (this is one of the “Crop Caves” mentioned in *Chapter 1*). The structure is obvious proof of recent human habitation: in the climate of the valley, such structures would rot, decay, and fall into the 15-foot pit in less than a year of exposure. The pit seems to be set up as a garden of

food plants – mostly berries, legumes, and tubers. There seems to be a wooden door in one of the walls of the pit, and a nearby set of copper rungs leads down the pit wall.

(Two more covered pits of larger size lie 20 and 50 yards west of this one. A successful Acrobatics+3 or DX-3 roll is required to navigate the ladder the first time without falling; see *GURPS Lite, Falling*, p. 29. This area connects to #10 on the *Underground Map*.)

Secret Doors

Secret doors can be *actively* detected with a successful roll against the Camouflage skill or a Sense roll; *passive* detection requires a Sense roll at -4. They usually lead through closed off, disused chambers and corridors of the complex (see the Phase 4 underground map on p. 26 for ideas on furnishings and equipment left behind).

Temple Traps

To *actively* detect a trap requires a successful roll against Traps skill or a Sense roll at -3; *passive* detection requires a Sense roll at -6. To disarm a trap requires a successful Traps roll (Temple priests know the proper mechanism for disarming their own traps, if necessary).

Temple traps in Phase 4 are usually (but not always) *non-lethal mundane* or *non-lethal magical*; most traps in Phase 5 are *lethal* (see *Chapter 1* for more details on Phases 4 and 5). GMs may assign traps to the relevant icons on the Temple maps, or can roll 1d for a random result.

Non-Lethal Mundane

1. *Weighted net*: Falls from ceiling; can be dodged. Requires a successful Sense roll at -3 to detect, then a DX-3 to avoid. To get free of the net requires two successful ST-2 rolls and a sharp edged instrument.

2. *Sleep dart*: Several shoot out of wall; can be blocked, dodged, or even parried with a successful Sense roll at -3. Darts do 1d-4 impaling damage; if dart penetrates DR, roll vs. HT or fall asleep for 1d × 10 minutes.

3. *Pit*: Trapdoor opens in floor, exposing a 9’ × 9’ × 9’ pit. Requires a successful Sense roll at -3 to detect, then a successful DX roll is needed to avoid falling in and taking damage (see also *GURPS Lite, Jumping*, p. 23, and *Falling*, p. 29).

4. *Portcullis*: Sets of bars fall from the ceiling and cage off the area. Requires a successful Sense roll at -3 to detect, then a DX roll to leap clear or trespasser becomes trapped (on a critical failure, victim is struck by the falling bars for 2d crushing damage); each set of bars weighs 850 lbs. (see *GURPS Lite, Lifting and Moving Things*, p. 23).

5. *Snare*: A rope snare wraps around the victim's legs and whips him upside-down. Requires a successful Sense roll at -3 to detect, then a DX-3 (or Jumping or Acrobatics) roll to avoid; if snared, it will take (at minimum) 1d+6 turns, a DX-3 roll, and a sharp edged instrument to cut oneself free.

6. *Deadfall*: Suspended log is released from ceiling to sweep the area at waist height. This is clearly visible, and can be dodged with a successful DX roll; if the dodge fails, victim takes 1d+1 crushing damage.

Non-Lethal Magical

1. *Electric shock*: Blue-white sparks arc out of the air to strike at the victim. This is an Electric Shock-12 spell; target resists with a Will roll; failure stuns target for 1d+1 turns. (May scramble electronics.)

2. *Lodestone ceiling*: A low hum seems to come from above. The ceiling turns strongly magnetic; target requires successful ST roll to hold onto metal gear; Quick Contest of Lodestone-12 vs. ST for people in metal armor; failure indicates victim is immobilized for 1d turns. (May scramble electronics.)

3. *Heat metal*: A red light seems to envelop the victim. All metal gear seems to become superheated; items will "cool" after 1d turns. A successful Will roll is required each turn to hang onto heated items, plus victim takes 1d-4 damage per turn. (May scramble electronics.)

4. *Sticky floor*: Victim suddenly smells the thick odor of tar wafting up from below. The floor transforms into tarry goop; successfully wading through the puddle requires a Quick Contest of the Tar Pit-13 spell vs. ST. The sticky substance lasts 1d+2 turns, after which it reverts to normal (may leave victim partially encased in the floor; a successful ST-6 roll is needed to pull free).

5. *Mist*: Fog fills the area; same as Shield of Mists (see p. 24).

6. *Alarm*: Piercingly loud alarm goes off for 1d+3 turns. A successful Will roll is required to act in the next turn, due to shock and surprise.

Lethal

1. *Guard raptors*: Three eared raptors in cages on perches are hidden here. Setting off this trap springs the doors of the cages; if the victim does not give the correct (Darlikuan) command, they will attack all in the area.

2. *Watch Aracinos*: An aracinos hides on the ceiling here. If the victim does not give the correct (Darlikuan) command, it will first attempt to entangle the intruder by casting a weblines; then it drop down to bite and envenom him.

3. *Lightning bolt*: From a glowing crystal on a nearby wall. If not dodged or blocked, it delivers 2d damage. (Will scramble electronics.)

4. *Fire jet*: From the mouth of a nearby statue or bas-relief. If not dodged or blocked, it delivers 2d damage.

5. *Crossbow crossfire*: Several (1d) bolts shoot from the wall. If not dodged, parried, or blocked, each delivers 2d impaling damage.

6. *Spiked spring-arm*: Bent beam of wood bearing nasty spikes sweeps the *entire* area. Can be dodged at -1; all victims unable to make their dodge take 1d+2 impaling damage.

Underground Map

All rooms, walls, and corridors are of "smoothed" rock – as if the stone was turned into clay and molded by hand or tool. Doors are of thick wood, with a pin and socket hinge, lubricated with animal fat. The air is more-or-less fresh and somewhat moist (with strange "meaty" and "spicy" aromas mixing with "dusty" and "moldy"). The temperature is cool, and gets colder the closer one gets to the well and the springhouse. Sufficient light is provided by a combination of oil lanterns and cunningly redirected sunlight via copper reflectors.

Those rooms marked with an asterisk will have at least one priest within them at any time, in addition to any guards noted on the map.

1. Entryway

Wooden steps lead down into this dim, cramped room. A scowling bald man with a shortbow stands here, and will jabber at intruders in an exotic language (see box, p. 38). If the invaders do not stop and put their hands over their heads, get on the ground, offer their hands open-palmed, etc., he'll bellow for reinforcements (1d generic warrior priests will arrive in 1d turns), then shoot.



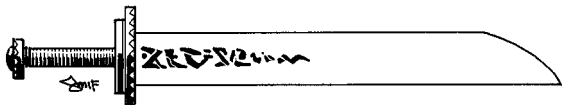
2. Infirmary

A high-ceilinged room, its walls lined with glass and pottery jugs. A dozen wooden cots and six copper braziers full of coals stand around a table with a mortar, pestle, and an alcohol lamp.

3. Baths

This entire room is lined with fired-clay tiles, slightly slick with damp (make a DX roll for sudden movements). Several deep tubs fill this area, also lined with tile. Copper fixtures protrude from the walls: when their handles are pumped, cold water flows out. There is a large copper kettle here (to heat water) with several wooden buckets. Off to one side stands a brazier, filled with dry logs and clay bricks; long bronze tongs are hooked over the handle of the brazier (used to drop heated bricks into the tubs to keep bathwater warm).

In a smaller side chamber is a bathroom, utilizing a constant-flow toilet system. Stacks of broad, fresh leaves serve for sanitary purposes.



4. High Priest's Quarters

A spartan chamber, possessing only a cot, a sturdy desk, and a high-backed chair, all constructed of rich, dark wood. There is a golden lantern here, filled with oil, a box of candles, and a curious spark-striker (remarkably like those used to light modern acetylene torches).

WHAT'S THE LAST PRIEST DOING?

(For ideas on the Last Priest's plans, outlook, and possible stance as regards intruders, see *Phase 5*, p. 27, and *the Temple Raiders Campaign*, p. 46.)

The Last Priest spends his days in a cycle of sleep (see #4), food (see #16), meditation (see #11), study (see #8), meditation (see #11), research (see either #14 or #15), and sleep (see #4).

His followers may approach him at any time for guidance, though he's most irritated when interrupted during meditation.

HOW MANY PRIESTS?

The number of priests populating the Temple complex is left up to the GM. Some good rules of thumb might be to have two priest NPCs per character in the party (plus the Last Priest), for small or weak groups, or those in a realistic or gritty setting. For cinematic settings or more powerful PCs, four priests per character is a good number for challenges both in action and interaction.

Guardposts (noted by G on the map) are manned at all times by warrior priests only. Generic priests may be found anywhere.

On the whole, priests know almost nothing of the world outside the Shield of Mists, since they are devoted to the Last Priest's goals of purity. They don't have to be merely faceless henchmen (though that's fine if you want) – they are holy people, far from their time. The world they knew is long dead, and they speak a language that's nearly incomprehensible to modern man (the GM can allow a Gesture roll to allow basic communication). All they have is their leader, their Faith, and the society of their comrades.

Generic Priest 25 Points

Attributes: ST 10 [0]; DX 10 [0]; IQ 10 [0]; HT 10 [0].

Speed 5; Move 5.

Advantages: Clerical Investment [5]; Literacy [10]; Temple Attunement [5].

Disadvantages: Duty (Temple, 9 or less) [-5]; Primitive [-15]*.

Skills: Astronomy-10 [4]; Bard-8 [1/2]; Knife-11 [2]; Occultism-8 [1/2]; Staff-9 [2]; Survival-11 [4]; Theology-10 [4].

Magical Skills & Set Spells: Temple Magic-10 [8].

Equipment: Loose robes; knife (1d-2 cut, 1d-2 imp); staff (sw 1d, thr 1d+2; both cr).

Generic Warrior Priest 75 Points

Attributes: ST 11 [10]; DX 12 [20]; IQ 10 [0]; HT 11 [10].

Speed 5.75; Move 5.

Advantages: Clerical Investment 3 (Defender) [15]; Literacy [10]; Temple Attunement [5].

Disadvantages: Bad Temper [-10]; Compulsive Behavior (bragging) [-5]; Duty (Temple, 12 or less) [-10]; Primitive [-15]*.

Skills: Astronomy-10 [4]; Axe/Mace-13 [4]; Bard-9 [1]; Bow-12 [4]; Knife-13 [2]; Occultism-10 [2]; Shield-14 [4]; Shortsword-13 [4]; Staff-12 [4]; Survival-11 [4]; Theology-10 [4].

Magical Skills & Set Spells: Temple Magic-10 [8].

Equipment: Leather armor (PD 2, DR 2); and either axe (1d+2 cut), club (1d+1 cr), knife (1d-2 cut, 1d-2 imp), shortbow (1d-2 imp), shortsword (1d cut, 1d imp) or staff (sw 1d, thr 1d+2; both cr).

* The Primitive disadvantage (see *GURPS Lite*, p. 13) here reflects a difference of 3 Tech Levels (see *GURPS Lite*, p. 32) compared to modern day (TL8) adventurers. You could consider them as having a “mechanical” TL of 3, plus an additional 2 “effective TLs” of magical know-how that takes the place of technology. In other time periods or settings, please adjust the value of this disadvantage.

5. Well

A low wall surrounds the opening of this 100-foot-deep well. There is a wooden bucket and windlass over the aperture, as well as a copper hand-pump and spigot. The water is fresh and cold.

6. Dormitory*

This room contains rows of cots bearing down-stuffed mattresses and rough wool blankets. Linen screens block off each cot from its neighbor. Each cot has a small wooden chest near its head, and many

have odd trinkets spread out upon them (rocks, animal teeth, cheap jewelry, feathers, stylus and wax tablet, etc.). The walls are richly – if crudely – decorated with images of stars, planets, and winged people flying through the sky. This room appears to be “co-ed”; furthermore, some cots seem to be wide enough for two people.

7. Storage

The room contains nets of dried goods, bolts of cloth, stacks of tanned hides, regular lengths of

wood, empty boxes and pots, and other stuff too useful to throw away.

8. Library*

This well-lit room is filled with floor-to-ceiling scroll racks and bookshelves. The air is drier than usual, with a musty, dusty odor. The books and scrolls are in at least three different unknown scripts; all are in excellent condition, none seeming to be more than 200 years old from the state of their materials (see #9); and there are hundreds of them. (They are predominantly about religion and philosophy, but there are a handful of secular works . . . all of which no one outside of the Temple complex has ever heard of.)

9. Scriptorium*

This well-lit room is filled with angled desks covered in inkpots, quills, and works in the process of being recopied. One end of the room contains what appear to be bookbinding tools, equipment, and supplies. Each work in the Library is recopied as soon as wear or aging becomes apparent. Luckily, the quality of materials used and workmanship done (plus a touch of magic, perhaps) ensures that these works last a *very* long time, in superb condition.

10. Crop Cave

See above, *Surface Map*, #E.

11. Dome of Truth*

This quiet, somewhat dark chamber is huge and spherical. Hollows or dimples in the floor hold soft mats and cushions, evenly spaced. The air is comfortably cool and moist without being damp.

In the center of the sphere, perching atop a sturdy iron pole, is the Eye of Truth. Faint beams of light lance out from the Eye to paint the images of stars

THE EYE OF TRUTH

An oblate spheroid, glimmering with its own light, hovering an inch over an iron pole. It is constructed of a network of pencil-thick bars of bronze, which hold curved sheets of dark blue glass. (The exterior is enchanted for sturdiness.) Inside is a bewildering array of metal gears and mirrors (enchanted for free movement). At the center of the works is a softball-sized chunk of smoky quartz (heavily enchanted with Knowledge and Light magic).

If the crystal is removed from the Eye, the enchantment ends *permanently*.

The iron pole is unadorned, but there is an odd “flange” about two inches from the floor that seems to have been welded on later (and the flange bears a unidentified enchantment . . .)

and other celestial bodies on the interior of the Dome; they move as time passes. As far as explorers can tell (based on a successful Astronomy roll), the positions of stars are correct for whatever year and latitude the Temple happens to be in. (Also see the *Surface Map*, #D).

12. Vault

The door here is locked and trapped; only the Last Priest has the key. (A successful Lockpicking skill will open the door; however, if the lock-picker does *not* have the Temple Attunement advantage, a lethal trap is sprung – see *Temple Traps*, p. 35.)

This room contains a huge copper cauldron (the Starlight Bath, see p. 9), several statues of varying sizes and subjects (all Lost Gods), a mosaic depicting

WHERE'S THE TREASURE?

The majority of the Temple's wealth in Phase 6 is in the form of knowledge – books, devices, and magic. There are some nice pieces of art (see #12) depicting the Lost Gods. While not a lot of coinage or gems are just lying around, GMs should feel free to drop in a couple of treasure chests if that's what it takes to make players happy.

Note that any characters who help bring knowledge of the existence of the Temple to

the wider world will become major celebrities. The scientific, historical, cultural, theological, philosophical, para-psychological, and political ramifications of the existence of the Temple and its priesthood – regardless of whether they are friend or foe – beggar description.

For scavengers and looters, *somebody* will buy anything dragged out of the Temple, but will it be worth the cost of transporting it?

the First Priest and the Messenger, some small boxes containing jewelry and gems, and a clay pot filled with copper coins of unknown provenance (one from the reign of each Darlikuan monarch up until the Years of Blood; see *Phase 4*, p. 21).

In a fantasy world, the treasures within are worth (at a minimum) \$250,000. In the modern world, the contents are a priceless archeological find. Additionally, there are the magical powers of the Starlight Bath and any remaining Golden Feathers (which would be stored separately in individual locked boxes).

13. Armory

This chamber contains 10 barrels filled with leather armor and weapons racks holding two dozen axes, shortbows, and shortswords. Bundles of arrows are piled up here as well.

14. Laboratory*

One end of this room has shelves of canisters, retorts, beakers, and alembics of glass and pottery, all

filled with noxious fluids and strange powders. A small cauldron sits on a piece of slate; nearby are what look like chafing dishes.

The other end of this room looks more like a watchmaker's shop: plenty of gears, wheels, rockers, timing elements, and chains constructed out of a dizzying array of materials.

In a locked cabinet recessed into one wall sit the Mirror of Heaven and the Gods Magnet (see box).

15. Menagerie*

This malodorous chamber has dozens of cages on its walls; its floor is strewn with hay and animal dung. Specimens of a wide variety of the Valley's animal life are represented here, from army ant to hummingbird to hare to hopping man. The priests study the animals, weighing and measuring them, both for general purposes and to collect information on what went wrong with the Husbandry Pit. They also train a few of them as watchdogs or pets.

THE MIRROR OF HEAVEN

Initially, the Mirror was a mundane assortment of mirrors, gears, lenses, and reflectors, the mutant offspring of a *camera lucida* and a reflecting telescope. However, Azeeg the Small (see p. 15) improved the design later with magic before moving on to the Eye of Truth (see p. 39).

When unfolded, the Mirror of Heaven looks like a five-foot rhododendron with copper tubing for branches and mirrors wearing monocles for leaves; a single 25-foot "root" made of twisted copper wires terminates in a clear glass bead the size of a jawbreaker. When placed under starlight, the Mirror collects that light and projects it down the root to the bead, which "paints" the interior of a darkened room with an image of the night sky.

THE GODS MAGNET

This artifact looks like a two-foot-tall stepped pyramid of ironwork, its surface sheathed in green glass, glowing from within, and emitting a dull, low thrum. There seems to be a clear, viscous fluid behind the glass. This object is highly enchanted: it contains

tremendous amounts of Life and Magic energies, which help maintain the magic of the Temple, the Valley, and the Shield of Mists.

There's a "flange" at the pyramid's apex that looks similar to the one on the support pole for the Eye of Truth (see above). For those characters who notice both flanges, a successful IQ roll will let them realize the flanges can be fitted together (see, *Hooking Up the Juice*, p. 41).

(Characters with any form of Magery must make a Will roll or become fascinated for 1d minutes, unable to do anything else but stare at the device. At the end of that period, they must make another Will roll, but this time at +1. Repeat, until successful. The Gods Magnet will not affect them again so long as they remain in its presence.)

If the glass is broken, there will be a massive explosion of magical energy, doing 3d × 10 damage to everyone within 10 yards of the Gods Magnet; damage halves per 10 additional yards away from ground zero. The force of this energy cannot be blocked or absorbed by anything that is inorganic. (If a character manages to survive being within 10 yards of the explosion, they *might* gain a level of Magery or another advantage.)

16. Refectory*

A large, high-vaulted room containing three long tables and a number of short benches. The floor is tiled, as is the wall to about five feet high. The remaining walls and ceilings depict a scene of the night sky in summer; the painted stars are faintly luminescent.

17. Scullery

This is where used crockery and dinnerware is washed, dried, and stored.

18. Kitchen*

A large wood-fired oven with an attached grill and griddle dominates this room. (However, the fire runs on magic, not wood.) The air in here is as fresh as that on the surface, due to the excellent ventilation system. Long counters are used to prepare food for the priests.

19. Springhouse

This room is quite cold – colder than it has any right to be, even considering the brook running through it (magic keeps it from getting any warmer). Perishable foods are stored here; it's the Temple's refrigerator. There is also no smell to the air in this room at all, not even the normal aromas of the complex.

20. Husbandry Pit

See above, *Surface Map*, #B. Note that this is the most frequently used entrance and exit from the complex.

21. Mud Room

This room is used to scrape the mud off of the priests' boots when they return from a surface expedition. It is also, coincidentally, a great place for a guardpost. The walls are of rough clay brick, and the floor is tiled. From the walls hang empty nets, baskets, and ponchos, and a nearby rack holds spears, staves, machetes, saws, and axes.

HOOKING UP THE JUICE

This involves connecting the Eye of Truth to the Gods Magnet, and it is a bad idea. The Last Priest did it twice, and bad things happened both times. The Gods Magnet did *something* to the gods he targeted, but he can't ascertain what it was.

The Last Priest refuses to hook up the juice again until he's *perfectly clear* on what happened to the Lost Gods of Life and Magic – they've been kind of spotty about returning his calls since he used the Gods Magnet. He'll strenuously resist letting anyone connect the Eye and the Magnet again. GMs are welcome to use their imaginations to come up with consequences, should the intruders manage to do so.

22. Smithy

The air in this chamber is a little smoky and stale, as if it hasn't been used in awhile. A forge sits cold here; there is a goatskin bellows attached. The anvil and tools are dusty, as is the stone floor. There are small stacks of different metals in different stocks and sizes, oiled against oxidation. (On a successful Sense roll, observers can tell that the stacks seem to have been shifted recently: the dust on that section of floor has been disturbed.)

23. Main Guardpost

Guard shifts are coordinated out of this small room; this is also where the "duty roster" (in the Old Darliku language) is posted, on a large wax tablet sitting on a stand. The secret door has slits allowing the guard on duty to see the entry stairs (from *Surface Map*, #A) and shoot arrows if necessary (the door gives him PD 4 if intruders attempt to retaliate).



3. Using the Temple

The Temple of the Lost Gods is a flexible source of adventuring possibilities. Every Phase – and even the periods *between* Phases – offers different challenges, opportunities, and adversaries. This chapter gives some basic ideas on how to use the Temple and its priests, ways to tweak elements of the setting to fit the genre of your game, and a short outline for Temple Raiders, an action-and-occult archeology campaign.

Basic Concepts

No matter what the Phase, genre, or other elements of the setting, there are a few basic concepts about the Temple of the Lost Gods that should probably hold true:

The Lost Gods

The Lost Gods should exist in some way, as divinities, angels, demons, aliens, faerie, or Things Man Was Not Meant To Know. There are people in the setting who believe in the literal existence of the Lost Gods, and this belief affects the actions they take.

Assuming that the Lost Gods are more than dreams and hallucinations, the question must be raised: “are they actually telling the *truth*?” That is, are they the former gods, who wish to come home and make the world a better place? Maybe that’s just a snappy line of patter to feed the rubes: they could be the demonic losers of the War in Heaven, ready to reinitiate hostilities. Perhaps they’re sanity-blasting Things Man Was Not Meant To Know, seeking entry into our dimensional space to feed on our vital essence. Maybe they’re an advanced race of aliens whose first contact messages have gotten garbled. It’s all up for grabs, depending on the sort of game you want.

Priest Power

Temple priests should have access to some form of power. This helps make them interesting as PCs and NPCs. Their Faith and membership in the priesthood should give them access to added benefits or abilities.

While Temple Magic is fine for a fantasy campaign, it may be out of place for a game set on pre-historical Earth. Clairvoyance and telepathy could be fine in a space opera game, but may not fit in a hard science fiction one. The Temple shouldn’t necessarily *violate* the underlying assumptions of the campaign (unless that’s desired), though it can profitably *question* them.

The absolute basic type of power, one that can fit in any genre, is *knowledge*. If the Temple has access or techniques for gaining, preserving, and passing on knowledge, it has power. In a prehistoric setting, the Temple may train its priesthood to be literate. To cultures that rely on personal experience or oral transmission of information, the ability to read might look very much like magic. Armed with the proper tools, a literate priest could know the thoughts of those long dead, or be able to send messages long distances with little chance of confusion, to communicate silently, and to know of things that he may never have experienced firsthand.

Relationship to the PCs

In any game involving the Temple, it will have one of three general relationships to the PCs: positive, negative, or neutral.

Positive: Patron or Ally

The Temple can serve as the home base of the heroes – they could be priests (or other residents of the complex) who take their orders from the High Priest. They could also directly serve the sovereign

of Darliku during those periods where the Temple is allied to the throne. A positive relationship can work well in Phases 2, 3, 4, and 5.

Negative: Rival or Enemy

Most appropriate in Phases 1, 4, and 5, the Temple can be the stronghold of a powerful foe or opposed faction. The priests have knowledge and magic on their side, making them potent adversaries. Plus, a negative relationship gives a great enemy headquarters to assault or infiltrate.

Neutral: Opportunity or Obstacle

If the Temple is “just part of the scenery” and not directly lined up alongside or against the PCs, it can serve as a opportunity (for alliance, aid, or exploitation) or another obstacle (physical or social) to be surmounted. Phases 3, 4, and 6 can benefit from the Temple in this stance.

Future Events

The history in Chapter 1 is meant to serve as a “timeline” (see also *Temple Timeline*, p. 31, of course) of how events will unfold during each Phase, creating the backdrop for a group’s adventures.

One way to incorporate a Phase’s “scheduled events” is to treat the occurrences as fated: they are unchangeable, and must take place no matter what the PCs do or don’t do. While a fated campaign has a strong structure, hewing too closely to “what must happen” can lead to railroading on the part of the GM, which can be unsatisfying for players. If all is destined, why adventure? A light touch and the ability to roll with the punches will serve a GM well.

Another way to use the history is to treat the events as a drama of destiny: while the lines of this play must be spoken, they don’t have to be said by any particular actor. Kill Azeeg, and someone else will take his place to create the Eye of Heaven – perhaps even a PC. If Ayzhurov succumbs to the Madness Plague, another High Priest will raise the Shield of Mists. (While there is still the potential for railroading, this option opens up roles and actions to player characters.)

Using these first two options allows the sometimes useful, sometimes dangerous GM tool of in-game prophecy. Prophecies can be great for focusing players, their characters, and the entire campaigns. If Acolyte Azeeg gets sick, someone could have a vision showing why Azeeg must survive (to strength-

en the Temple and the Faith as High Priest), providing a reason for the heroes to go out and find the cure for his illness. Of course, some players might feel pushed if the GM uses a prophecy as more stick than carrot . . . and that brings us back to railroading.

One could discard the timeline altogether – the listed events could simply be random chance or happen “in the background” but never when the PCs are on stage. If anything interferes with the NPCs or situation, especially if PCs get involved in an important event (like, say, the Convocation in Phase 1 or deciding to support a particular faction in Phase 4), the train of “history” goes off the rails permanently, and the developments and changes described in each Phase may no longer hold true. For example, if an adventure session set early in Phase 2 ends with Acolyte Azeeg dead, well, the rest of the text describing Phases 2+ is pretty much invalidated. The world has changed. If the heroes had saved Azeeg, the timeline might have progressed as detailed, or maybe not . . . what if by observing a PC Devotee, the young Azeeg decides to follow that path? (This level of campaign-shaping can be very satisfying for players, but more work for the GM, as he’ll have to figure out the ramifications of their actions on the rise and fall of the Temple; whole swathes of description from later Phases may need to be tossed out.)

Another option is to set a Temple of the Lost Gods campaign in the “emptier” stretches of time on the Temple Timeline. This has the benefit of giving good background information on the history and nature of the setting for heroes, while providing large-scale goals to aim for, without gumming up individual campaigns with excessive “scheduled events.” For a game set between Phase 1 and Phase 2, there are centuries of time to play with between the Convocation and Azeeg becoming an Acolyte.

Genre and Setting Modifications

The Temple, its priesthood, and its magic, while geared for a “generic” fantasy campaign, can be altered to fit almost any genre.

Fantasy

As written, the Temple and its priests (and Darliku itself) are ready to be slotted into any available blank section on a fantasy game's map, if not serve as the main focus of a fantasy campaign.

Temple of the Lost Angels (*GURPS Banestorm*)

One aspect that may or may not need to be changed in porting the Temple to the Yrth setting is the Lost Gods themselves. One of the strengths of Yrth is that – for human cultures, at least – the setting utilizes variants of real-world medieval Christianity and Islam, as well as some Shintoism, Norse, and general pagan beliefs. If including non-Judeo-Christian divinities seems to violate the feel of Yrth to you, simply change them into Lost Angels, scattered during the War in Heaven. The ambiguity as to whether they are truly angels or lying devils still exists. This can also add extra pseudo-medieval and Renaissance detail to the use of magic, where invocations of angels (and devils) were par for the course. From the al-Haz or al-Wazif side, the Temple could be a sect of mystics who interact with Djinni (or Efreet). The Temple could be quickly declared heretical or worse by religious authorities, allowing plenty of internal conflict.

Historical, More-or-Less

Some gaming groups enjoy playing historical games set on what is (roughly) the Earth we see when we step away from the gaming table. Other than brute-force reinterpretations of the Temple and Darliku into a recognizable religion and historical culture, here follow some ideas for putting the Temple into history.

(Note that a prime question to be answered for a historical game is that of the nature of the Temple's power. If it has access to magic, and the rest of the setting does not, the question will rise as to why it has not been more involved in history as we know it.)

Long Ago Kingdom (*GURPS Atlantis/GURPS Low-Tech*)

The Temple can exist in the unrecorded prehistory of Earth. If this latter choice is preferable, the writings, cities, and relics of Darliku and its peoples have simply not survived the passage of millennia (or they

VALLEY INVADERS!

For a different spin, the Temple can be included in a campaign as the origin and base of operations of the PCs. Instead of penetrating the Shield of Mists searching for treasures and knowledge, the players take the roles of Temple priests defending their holy home from strange invaders from outside the Valley. They serve as the scouts, guards, and warriors of a community dedicated to a higher ideal; they are what protects the sacred against the profane. Whether matching swords with enemies, or channeling the power of the Lost Gods against machete and rifle, this option can lead to a quite different sort of gaming experience.

have possibly been misattributed to another culture). To crank up the weirdness, Darliku could even be one of the lost kingdoms of Atlantis, Mu, or Lemuria, destroyed by cataclysm.

Quarterdeck Temple (*GURPS Swashbucklers*)

Perhaps the Temple squats in a hidden valley of an island that is the secret base of pirates. When the buccaneers accidentally penetrate the Shield of Mists, the Last Priest may decide that it's time to go forth onto the High Seas and prepare the world for the coming of the Lost Gods with musket, cutlass, and magic. Avast ye!

Hidden Valley Ranch (*GURPS Old West/GURPS Steampunk*)

When McCluskey's hands rode up that wash after a lost calf, they didn't expect to find frog-men and a ruined Injun temple in a hidden valley. However, the froggies didn't expect hot lead from Colonel Colt's equalizer neither. Still, McCluskey's no fool – he's sent telegrams to all the leading scientists in America and from the Continent to come and examine the Temple and the monster corpses. Most of them ignored the message, of course, but some few radicals who hold with Darwin's theories – or other, even wilder ideas – have decided to conduct research.



Temple of the Lost Eye (*GURPS Cliffhangers/GURPS WWII*)

Exotic locales. Weird archeology. Underground temple full of traps. A race for a potent magical item. Nazis.

Do the math.

Modern Day

While perhaps not as two-fisted as pulp archeology, a modern day scientific discovery of the Temple could be just as exciting. Dramatic opportunities abound in such a modern-day campaign (planning an expedition, academic politics, interactions between the researching institution and the corporate sponsor, strange discoveries on site, drama and conflict between the members of a scientific team, far from home, making groundbreaking discoveries), which could be fascinating to some players, even if there are no strange deities, magic, psionics, or slaving lup-quus. (But who wants to miss out on those slaving lup-quus?)

The Temple Rises (*Hellboy Sourcebook and Roleplaying Game*)

It's almost an archetypal Hellboy adventure: have Hellboy and/or other members of the BPRD bust in on a newly-discovered Temple to Powerful Forces, and commence with the kicking and the punching until it's explosion time. However: what if the Last Priest drops the Shield of Mists, not to take over the world, but to offer aid and assistance to the BPRD? The Temple priesthood could serve as an excellent origin for a powerful BPRD agent.

Strange Visitors, Strange Powers (*GURPS Supers*)

"Immersed in the ancient Starlight Bath and entrusted with the three Holy Books of the Faith, linguist Adam Allan has become the heroic *Starmage*, dedicated to bringing the long lost Tenets of Virtue – Generosity, Hospitality, Hope, and Aptitude – back into the world . . ."

Whether as a source of superheroic or supervillainous powers, as the hidden base of a team of heroes or mystic terrorists, or as an ally or adversary located through the closest dimensional rift, the Temple can be a great place to drop into a Supers campaign. Since the genre is so flexible (supporting magic, aliens, super-science, and power-granting

mutations side-by-side), verisimilitude is probably not going to be shaken by the appearance of a strange ruin crawling with weird critters and magic-wielding holy men.

Horror

Recasting the Lost Gods as Things Man Was Not Meant to Know is a fairly standard change to run on the Temple: the priesthood is a cult with spooky powers already. Another simple modification would be to make the Last Priest and his followers some sort of long-lived monsters, like mummies or vampires. Inscrutable foes, obsessed with blood and souls to aid the return of their dread deities, check. Any raid on the horror trope toy-box is probably fair game.

However, an interesting reversal would be to go for psychological/philosophical horror. Say that the Lost Gods are legit: they *are* the divinities of the world, lost for many years. The only reason that science and rational thought have advanced as far as they have is that humanity has not been under their watchful eyes and squashing thumbs. What happens when the gods return and see what we've done with the place? (Sort of a cosmic "Wait 'til your father gets home!" situation.) How will people – governments, religions, societies – react if this knowledge gets out?

Temple Dossier (*GURPS Horror: The Madness Dossier*)

The history we know (History A) is a façade draped lightly over the horrific true past (History B), where the bizarre *Anunnakku* – and their overseers, the *sedu* – had enslaved humanity through their control of language. The glyphs of the Anunnakku Alphabet can control us utterly, even today. Only the brave humans of Project Sandman fight to keep the Anunnakku and their servants asleep and humanity free.

The Temple might easily be an upthrust from History B, the priests *sedu*, and Temple Magic a form of the glyph-Alphabet. PCs take the role of Project Sandman troubleshooters, sent in to quell a ripple in reality that could tear history apart, knowing that it will probably cost them at least their sanity, probably their lives, and possibly their enslavement by the Anunnaku.

Science Fiction

Transplant the Temple into space? Easy. Make the valley a single asteroid drifting among others, and the Shield of Mists a navigational grid that the High Priest can switch on or off. The Lost Gods could be aliens chatting through the Eye with their human agents . . . or perhaps the priests all are mutants or modified folks that can pick up the broadcasts of an interstellar Time-Life “How to Do X” communications network.

Transhuman Temple (*Transhuman Space*)

Or maybe the “priesthood” is a bunch of wackos who had enough money to buy their own asteroid and turn it into a UFO-commune, dedicated to the Search for Extraterrestrial Intelligence (SETI) and the extreme ends of the transhumanist aesthetic. Heavily shielded and off the major comm-nets, they’ve successfully isolated themselves for decades.

Since they’ve decided to stop paying their taxes, the government has decided to send in Revenue Agents to collect, one way or another. Lord only knows what kind of freaky memetic engineering, genetic modifications, nanotech toys, and SAI developments they’ve been up to in that time.

The Temple Raiders Campaign (Phase 6)

Uncountable years have passed, and the Temple of the Lost Gods is utterly forgotten, lost in the march of history . . .

Or is it?

Legends tell of a hidden Temple and magical priests who prayed to the unknowable stars. Most laugh at these half-remembered, unverifiable tales. Some people claim the priests died out a long time ago, leaving their halls stuffed with knowledge, treasure, and magic. A few whisper that these undy-

ing priests walk among us unseen, pursuing unimaginable goals in their immortality.

Perhaps the Temple is waiting out there to be rediscovered and thus emerge from the shadows of the past, a treasure trove for a small band of archeologists, anthropologists, historians, and occultists – the PCs.

Setup

The anthropologists are interested in the area because of the particularly rich legends and mythology of the people of Nurahng, which are strikingly different from those of nearby villages. It tells of Old Gods walking amongst the stars, coming down to bless their followers with wisdom and power, and then returning to the skies – your basic Erich von Däniken spiel. There are also stories about weird monsters in the woods and the culture-heroes who stand against them.

Cryptozoologists travel to Nurahng sporadically in search of the Frog-man. The remains of a humanoid amphibious creature were discovered last year about 100 miles downriver. A tourist made a sketch of the grisly, decomposing corpse, and after he returned to his homeland, the image was published widely. Now, every few months, a boat full of monster-hunting “scientists” tools upriver and questions the natives. Once they hear about the monsters

NEIGHBORS OF THE VALLEY

The village that sat near the Temple complex had been razed in the Years of Blood. As with the Temple itself, nature has erased all signs of it from the land. All cities of once proud Darliku are dust, and its people, less than dust.

However, in the intervening centuries since the Last Priest raised the Shield of Mists, humanity has returned to the spot where the capital of the lost kingdom once stood. Next to a lake (more like a wide spot in the river) squats a rude village, not even worthy to rest in the shadow of Fizvarlu. It is called Nurahng, and is home to a small hunting and fishing community of interest only to residents, anthropologists, and fringe researchers.

in the fogs, they're hooked – for a couple weeks, at least.

Archeologists could be hunting for the ultimate source of some “out-of-place” artifacts recovered near the area, ones that seem atypical for the region.

Occultists might have found a manuscript detailing a hitherto unknown lost kingdom built on the power of magic. They may also be aware of psychics world-wide all having strange, portentous dreams about “a comet that is not a comet” approaching Earth – they may even have had this dream themselves. Then there's the increase in weird phenomena – rains of fish, earth-lights or UFOs, magnetic anomalies – in the Misty Valley region.

Meanwhile, the residents of Nurahng enjoy the tourists, but not as much as they enjoy the accompanying money and trinkets. Few – if any – of them believe in the Old Gods or the mist-monsters, and if they did, their fellows would treat them as mildly lunatic. However, they're perfectly willing to spin tall tales for the foreigners.

But the one thing they never do is enter the Misty Valley. People often don't walk out of the Misty Valley. Visibility is nil, and the terrain treacherous. Therefore, they will good-naturedly attempt to keep strangers away from it, and will not mention it unless under extreme duress. If the tourists go in there, they may die . . . and that means no more tourists, eventually.

Why Should We Care?

If the thought of exciting new discoveries in their chosen field doesn't spark the flame of adventure in the hearts of the intrepid heroes, then there's another option: money. A small scientific expedition to the Misty Valley area is being underwritten by the Foreman Corporation, a well-regarded and growing biotech multinational corporation.

ForeCorp (as it's tagged in the media) has received the notebook of the late Dr. Emil Langbury, an ethnobotanist and anthropologist who had been doing independent research on the Nurahng people and their use of various plants for folk-healing and religious purposes. His notes not only talk of the unique plants and animals of the region, but also the legends and artifacts of a seemingly unknown civilization. Dr. Langbury died of a heart attack while at home in the US, and his daughter approached ForeCorp to sell the journals detailing his work and

life among the Nurahng (and some odd specimens) that she had found in his effects.

Intrigued by the analysis of the plant and animal specimens, as well as the information in the journals and a few artifacts, ForeCorp has assembled a team of specialists to go to the Misty Valley area, confirm Langbury's reports, and search out the source of the specimens. The scientists' areas of specialization cover the usual ground – linguist, anthropologist, archeologist, botanist, zoologist – as well as some other seemingly unrelated interests – occultist, cryptozoologist, “psychic,” UFO researcher, big game hunter, mathematician, astronomer.

Any sort of character concept could be hired by ForeCorp to go on the expedition. Offer the players plenty of relevant plot hooks to snag their characters, and help them come up with reasons to make their selection for the expedition relevant. Perhaps the cryptozoologist also holds a degree in biology, and has already visited the region in search of the Frogman; or one of Langbury's artifacts is a pottery shard containing a design that is actually a visual depiction of the Fibonacci sequence, thus the mathematician; or the big game hunter can be along because one of the animal specimens turns out to be a huge fang from a currently unidentifiable animal.

Gwen Jaworski, ForeCorp Team Leader 60 Points

28 years old; 5' 7"; 120 lbs.; long, brown hair, usually in a ponytail; hazel eyes; dressed in outdoor gear.

Up until now, science – paleobotany, specifically – didn't pay. Not for Gwen Jaworski, at least. Studying prehistoric plants seemed like fun in college, but there wasn't much of a market for it after graduation. Luckily, she got into Foreman Corp's biotech division by making a killer impression in her interview. Still, she was going nowhere fast until Langbury's journal fell into her lap. After realizing that some of the specimens described therein could be living descendants of extinct ancient plants, she convinced her supervisor to purchase the samples from Langbury's daughter. And from there on out, her star was rising.

By dint of her discovery and her hard-bargaining with the higher ups in her division, she's gotten the approval to not only assemble a small team of spe-

cialists to go and check out the region, but also to lead them and be the ForeCorp presence in the field.

She's driven to find something – anything – that will make this expedition pay off for ForeCorp . . . and for her.

Attributes: ST 10 [0]; DX 11 [10]; IQ 12 [20]; HT 11 [10].

Speed 5.5; Move 5.

Advantages: Single-Minded [5]; Strong Will 3 [12].

Disadvantages: Bad Sight (Nearsighted; correctable) [-10]; Pacifism (Self-defense only) [-15]; Sense of Duty (Team members) [-5].

Quirks: Relentlessly, annoyingly optimistic; “Name-drops” famous scientists and executives she’s met into conversation constantly; Dislikes bodies of water larger than a city pool. [-3]

Skills: Anthropology-11 [2]; Archeology-10 [1]; Botany-12 [4]; Computer Operation-12 [1]; Diplomacy-10 [1]; Electronics Operation-11 [1]; Fast-Talk-12 [2]; First Aid-12 [1]; Geology-11 [2]; History-10 [1]; Karate-9 [1]; Paleobotany-14 [8]; Paleontology-12 [4]; Photography-10 [1/2]; Research-12 [2]; Savoir-Faire-12 [1]; Survival-11 [1]; Teaching-10 [1/2]; Writing-11 [1]; Zoology-10 [1].

Equipment: Safari outfit; jungle boots; canteen; backpack stuffed with emergency rations, batteries, rope, spare glasses, water purifying tablets, first aid kit, insect repellent, sunscreen, fiddly bits (“be prepared!”); huge Swiss Army knife; revolver (2d-1); top of the line, all-in-one cell-phone/GPS/PDA/digital camera.

Outfitting an Expedition

ForeCorp has already assembled basic necessities: tents, tarps, entrenching tools, vehicles, rations, water, generators, fuel, first aid kits, GPS locators and phones, laptops and a networked mainframe, and transport to the closest major city to the Misty Valley. However, each specialist will need to come up with their own crucial equipment; while ForeCorp has a small budget to assist rental or lease of scientific gear, they will want the specialist to make arrangements for what they need on their own (getting Gwen to help pay for the stuff could be a Contest of Influence Skills).

Emphatically *not* included in the budget are weapons and armor, though the big game hunter might be able to get an extra gun.

A “shopping trip” like this – especially if the PCs must go together, and are limited to a single important piece of gear to locate – can serve as a good way for players to get into character and start interacting with one another. It can also start subplots of friendships and rivalries that could continue throughout the campaign.

Traveling Into the Misty Valley

After their plane touches down, the ForeCorp team will need to travel into the interior in two legs: first to the major river of the region, through an exotic and dangerous landscape (be it desert, jungle, mountains, or savannah) before the rainy season starts, then upriver to Nurahng, braving rapids and irritable fauna.

At least one opportunity for adventure should happen in each leg. Perhaps a truck’s engine explodes, forcing the team to make hard decisions on what to take and to leave, or to go back and attempt the river before the rains come in earnest. Maybe some bandits attack the expedition, seeking food. Possibly a wild animal tears through their campsite, demolishing a secondary piece of equipment (like the auxiliary generators) the loss of which is not vital, but will make life irritating.

Crocodiles can attack the team’s boats on the river. The Nurahng native guiding them to his home becomes attracted to one of the team, and pesters him or her with unwanted romantic attentions. A sudden storm washes out a section of trail, and the team must figure out a way to get their gear across the gap. One of the NPC team members becomes surly and withdrawn due to homesickness. The possibilities – both for action and interaction – are endless.

Interference

Who (or what) can oppose the team in their search? Perhaps the Nurahng don’t like the idea of foreigners traipsing about in the Misty Valley, stirring up who knows what sorts of monsters, and are secretly trying to sabotage the expedition. (After all, ever since that Langbury was rooting around in there last year, strange howls have been echoing out of the fog.) Maybe one of ForeCorps’ business rivals has somehow gotten their hands on copies of Langbury’s notes (could there be a traitor on the team?), and have landed a crew of their own to check out the situation.

Has the Last Priest's magic detected their approach, and is he trying feebly to push the team away? (No matter, as they get closer, he can bring more power to bear on them.)

Finding the Temple

Getting good information from the locals is key, even before trying to breach the Shield of Mists. Will they refuse to help the team enter the valley? Will they dicker endlessly over payment for their services? Or will they mislead the team, and try to get them to leave?

Navigating the Shield of Mists can be an adventure in itself. Are the fogs purely a natural phenomenon or are they really magic? Can magic stand against the power of technology used in the search? What strange creatures lurk in the mists, waiting to ambush the team?

Exploration

Once the team gets through the Shield and comes to the ruins of the Temple complex, how will they proceed? Strictly by the book, or gung-ho?

Strictly by the book teams – with their need to log the approach, restricting exploration to a certain distance from their camp, use of detailed grid systems for excavation, etc. – might be slow, tedious, and a bit boring, but that's when the team needs to be shocked by the sighting of an eared raptor or some other chimerae. If that doesn't catch their interest, more dangerous monsters may appear to drive them deeper inside (or away from) the ruins, or they might get teased by a sighting of one of the priests braving the surface. If they really need motivating, a team member could go missing.

Gung-ho teams will dive into the ruins without prompting, so they don't need to be hinted at so strongly. Indeed, in this case, holding back the strangeness until they stumble right into it can really ratchet up the tension and interest.

Confrontation

At some point, whether by or against their will, the team will finally come face-to-face with the Last Priest. What was his relationship with Dr. Langbury? Did the Doctor escape his clutches, was he purposefully let go, or did he return to the outside world as the Temple's emissary? What is Ayzhurov's goal? Does he seek to drop the Shield of Mists in

order to rejoin (or secretly help) the world outside, or has he almost forgotten about its existence? When he proselytizes his Faith to the team, will he accept their responses? Is he interested in forming an alliance with ForeCorp, or using his powers to take it over? Is he just looking for new blood for the Husbandry Pit?

Aftermath & Ramifications

Depending upon the team's interaction with the Last Priest, and what they take out of the ruins by or against his will, the aftermath of their expedition will change. Have they discovered proof of magic? What about the Last Priest's seeming immortality? Do they have samples of plants and animals once thought extinct, or new species only found in the valley? Have they stolen copies of the Holy Books? What about other artifacts, up to and including the Eye of Truth or the Golden Feathers of Zedev? Will revenge-crazed priests follow them back to the Big City to punish them and retrieve their treasures?

In any case, the Temple is out of the bag – and may be the source of continuing adventures!



Appendix

Additional Rules

GURPS Temple of the Lost Gods uses *GURPS Lite* (available as a free PDF download from www.sjgames.com/gurps/lite or from e23 at e23.sjgames.com) for the bulk of its rules. However, this appendix details a few elucidations, alterations, and additions to the *GURPS Lite* rules in this setting. Page references to *GURPS Lite* are abbreviated LI (i.e., see p. LI23).

Advantages, Disadvantages, and Skills

Advantages

The following advantages are slightly altered or expanded as necessary from *GURPS Lite*.

Clerical Investment see p. LI6

This advantage represents status and influence within the Temple of the Lost Gods, the Solar Pantheon, or any other religious faith. The levels and character point costs for the ranks of the Temple and Solar priesthoods appear in the table below.

The Temple Attunement advantage (see p. 51) is a prerequisite for the first level of Clerical Investment in the Temple priesthood. By definition, a priest may not be a Devotee and a Wanderer simultaneously, but can be a Finder-Defender, Finder-Devotee, Finder-Wanderer, Defender-Devotee, or Defender-Wanderer with Clerical Investment 4. A superior cleric who combines the three ranks (Finder-Defender-Devotee or Finder-Defender-Wanderer) would, in theory, have an *unofficial* status sufficient to rival the High Priest's, but *officially* would still be a rank lower than the High Priest, and subject to his commands.

Level	Cost	Temple Rank	Solar Rank
5	25 points	High Priest	High Priest
4	20 points	Any combination	High Archpriest
3	15 points	Priest-Finder or Priest-Defender	Dawn-Priest
2	10 points	Priest-Devotee or Priest-Wanderer	Dusk-Priest
1	5 points	Priest	Initiate
0	0 points	Acolyte	Acolyte

Magical Aptitude (Magery) see p. LI10

You are a natural magic-user. When you learn the Realm Magic skill (see p. 51), you learn it as if your IQ were equal to your IQ plus your level of Magery. (Levels of Magery will have a similar effect when learning Temple Magic, provided that you also possess the Temple Attunement advantage.) When you first *see* any magical object, and again when you first *touch* it, the GM rolls against your (IQ + Magery) to see if you notice it is magic.

Level 1: 15 points; Level 2: 25 points; Level 3: 35 points.

Status see p. LI7

The levels and character point costs for ranks of Status in Darliku are:

Level	Cost	Position in Society
4	20 points	Ruler of Darliku (King/Queen)
3	15 points	Advisor to the ruler or heir to Throne (Crown Prince/Princess)
2	10 points	Member of ruler's warband; a powerful noble; an individual who is both a warrior <i>and</i> a wizard, a wizard <i>and</i> a priest, or a warrior <i>and</i> a priest
1	5 points	A noble, warrior, wizard, or priest
0	0 points	Citizen of Darliku
-1	-5 points	Bondsman or servant
-2	-10 point	Prisoner or criminal

New Advantages

In addition to the advantages listed in *GURPS Lite*, there are two new advantages available to characters in the Temple of the Lost Gods setting: Extra Fatigue and Temple Attunement.

Extra Fatigue 3 points/level

Your fatigue (see p. LI29) is higher than normal for your ST. You can run farther and fight longer than others, and you have more energy available for powering spells. Extra Fatigue recharges at the same rate as normal fatigue, but is only recovered after all regular fatigue (based on ST) has been completely regained.

Temple Attunement (Magery Zero) 5 points

This is a variant of Magical Aptitude, or Magery (see p. LI10 and above). Temple Attunement is in essence a form “Magery Zero” – the ability to do magic – but does not include the ability to sense magic, provide any IQ bonus when learning magical skills like regular Magery, and only allows one to learn Temple Magic (not Realm Magic).

You have been changed by immersion in the Starlight Bath (see p. 9), and now are able to channel the powers of any Lost God for one day after you’ve performed the Rite of Rescue to that deity. You may now learn and use the Temple Magic skill; if you also possess Clerical Investment 2 for being a Devotee, you may learn Devotions to your patron Lost God.

If you already possess levels of Magery, you must *still* take Temple Attunement to learn Temple Magic: this represents a “tuning” of your talent to the powers of the Lost Gods. When you learn the Temple Magic skill, you learn it as if your IQ were equal to your IQ plus your level of Magery (if any).

Skills

The following skills are slightly altered or expanded as necessary from *GURPS Lite*.

Astronomy (Mental/Hard) IQ-6

Astronomy is considered to be a Natural Science (see p. LI16).

Bard see p. LI14

This skill is used by a priest to preach to or otherwise address an audience or congregation.

Occultism see p. LI16

In this setting, the Occultism skill also includes knowledge of magical creatures, enchanted items, and the history of magic.

Theology (Mental/Hard) IQ-6

Theology is considered to be a Humanities skill (see p. LI15). It is assumed to provide detailed information about your own faith’s beliefs, rituals, and organization, as well as a broad (but possibly shallow) understanding of other faiths and religious practices.

New Skills

In addition to the skills listed in *GURPS Lite*, there are new skills available to characters in the *Temple of the Lost Gods* setting.

Devotion to [Lost God] (Special)

Defaults to Temple Magic; may only be taken once

Prerequisites: Clerical Investment 2 (Devotee) and Temple Magic skill

You can channel the power of a specific Lost God in order to cast spontaneous spells and learn set spells related to his sphere of influence. A Devotion to [Lost God] skill defaults to the Temple Magic skill, and may be increased higher than Temple Magic skill at a cost of 2 character points per level. It also increases in level when the Temple Magic skill is improved. (See the *Realm and Temple Magic System*, pp. 52-61, for further details about the use of this skill.)

Realm Magic (Mental/Very Hard) No default;

Prerequisite: Magery

This skill reflects an understanding of the mystical processes involved in casting magical spells. This is different from Occultism, which is the academic study of magical beliefs, practices, creatures, and enchanted objects, as well as the history of magic. Realm Magic is the *practical* pursuit of magic. It is used to cast spontaneous spells if an appropriate Way of [Word] is not known (see p. 55), and is also handy when dealing with previously unknown spells or

enchancements, establishing what is possible with magic, and determining the best use of magic to achieve a task. Add Magery to IQ when learning this skill.

The Realm Magic skill is a prerequisite to learn Way of [Word] (see below). Each Way of [Word] defaults to Realm Magic-6 (to a maximum of 14), and increases in level when the Realm Magic skill is improved. (See the *Realm and Temple Magic System* for further details.)

Temple Magic (Mental/Very Hard)

No default;

Prerequisite: Temple Attunement

This skill reflects the ability to channel the power of a Lost God. It is used to properly execute the Rite of Rescue (see p. 4) and perform the Seeker meditation (see p. 10). A successful performance of the Rite of Rescue allows access to the powers of a single Lost God for a day; during this period, the priest may cast spontaneous spells related to the sphere of influence of that deity. For the Seeker meditation, a successful roll against Temple Magic-12 provides the name *or* sphere of influence of the unknown Lost God in the astronomic position so contemplated. Add Magery to IQ when learning this skill.

The Temple Magic skill, along with the rank of Devotee (see *Clerical Investment*, p. 50), are prerequisites to learn a Devotion to [Lost God] presented in the *Realm and Temple Magic System*. A Devotion defaults to the level of the Temple Magic skill, and increases in level when the Temple Magic skill is improved. See p. 51 for more details.

Way of [Word] (Special)

Defaults to Realm Magic-6, to a maximum of 14; cannot exceed Realm Magic level

Prerequisite: Realm Magic skill

This skill represents magical ability in a specific field of interest – or *Word* – like Fire, Water, Plants, Shadow, Transformation, Knowledge, or Movement (see p. 55). It is treated as a sub-skill of Realm Magic. Each Way of [Word] skill defaults to the Realm Magic skill at -6, to a maximum level of 14; this default penalty can be bought off for a cost of 2 character points per -1 penalty. It also increases in level when the Realm Magic skill is improved.

A wizard uses Way of [Word] to learn set spells and cast spontaneous spells involving the Word instead of Realm Magic. However, his Way of [Word] skill (and set spell skill levels) cannot exceed his level in Realm Magic. If the Way of [Word] skill increases in level, all set spells based upon it increase in level as well. (See the *Realm and Temple Magic System*, next, for further details.)

Realm and Temple Magic System

This magic system replaces the Magic section of GURPS Lite (p. 30-31).

Magic is a fickle supernatural force that can sometimes be used to perform miraculous feats.

Basic Concepts

Casting a Spell: This requires a roll either against one's skill level with a set spell, or a roll against the default granted by the Realm Magic, Way of [Word], or Temple Magic skills.

Caster: The person using the spell.

Devotion to [Lost God]: A skill representing a deeper attunement to a specific Lost God.

Magical Aptitude (Magery): The advantage of being sensitive to magic.

Mage: Someone with Magery.

Realm Magic: The skill at the core of using (secular) magic.

Set Spell: Tried-and-true rituals for causing a specific magical effect. Easier and less costly, but rigid and require study.

Spell Class: Whether the spell is regular, area, resisted, or missile.

Spell Type: A particular technique of applying magical force to the universe.

Spontaneous Spell: Spur-of-the-moment rituals for causing a desired magical effect. Flexible and adaptable, but difficult and costly.

Temple Attunement: The advantage of being able to channel the powers of the Lost Gods.

Temple Magic: The skill at the core of using a connection with a Lost God to do magic.

Way of [Word]: A skill representing aptitude with a particular “element” or “style” of magic.

Wizard: Anyone who knows how to cast spells.

Subject: The target of a spell, which may be a person (including the caster), place, or thing.

Properties of Spells

Each spell has some basic statistics:

Default Penalty: Each type of spell has a different default penalty from its relevant Way skill.

Time to Cast: The time required to activate the spell. Unless specified otherwise, time to cast is 1 second.

Duration: The length of time the effects of the spell will last. Until a spell’s duration ends, it is considered to be “on” and gives the caster a -1 penalty when casting other spells.

Cost: The number of fatigue points temporarily “spent” by the caster to fuel the spell (see p. LI29). This returns at the rate of 1 point per 10 minutes if the wizard rests. Set spells and spontaneous Temple Magic spells use the listed cost (the Lost God provides part of the energy to priests), while spontaneous Realm Magic spells always cost 2 fatigue points more than the listed cost.

Spell Classes

Every spell belongs to a class: *regular*, *area*, *resisted*, or *missile*. Depending upon how it is to be used, spells constructed using the same spell type (see p. 59) and Way could change classes. For example, Create Fire could be used to light a pipe (Regular), start a bonfire all at once (Area), or light an NPC’s clothes on fire (Resisted). If necessary, the GM determines a spell’s class.

Regular spells use the rules as written.

Area spells affect a circular area. They have a “base cost” stat instead of “cost”; the extra 2 fatigue point cost for spontaneous spells applies to this base cost for improvised area spells. Base cost is multiplied by the desired radius in yards to get the final fatigue cost. If the spell succeeds, the entire area is affected.

Resisted spells have living beings as their subject, are usually detrimental to the subject, and are treated as quick contests (see p. LI2). The caster rolls against his spell level, modified as usual. The subject



WIZARDS VS. PRIESTS

How do these two types of magicians stack up against each other? Here’s a short comparison . . .

Wizards

Must possess the Magery advantage.

Use Realm Magic, Way of [Word], and set spells.

Way of [Word] cannot be higher than Realm Magic, and has a maximum default skill level of 14.

Can learn set spells outside of known Way of [Word].

Cast spontaneous spells by defaulting from Way of [Word] (if spell effect is relevant to the Way) or Realm Magic (if spell effect is not relevant to any known Ways).

Spontaneous spells cost 2 additional points of fatigue to cast.

Priests

Must possess the Clerical Investment and Temple Attunement advantages.

Use Temple Magic.

Clerical Investment must be purchased to the Devotee rank in order to learn a single Devotion to [Lost God] and set spells.

Devotion to [Lost God] is *usually* higher than Temple Magic.

Cannot learn set spells outside of Devotion to [Lost God].

Cast spontaneous spells by defaulting from Temple Magic (if spell effect is relevant to the prayed-to Lost God’s sphere of influence; if spell effect is not relevant, it will not work).

Spontaneous spells cost listed price to cast.

rolls against an attribute (which attribute is determined by the spell) plus Strong Will or Magic Resistance (if any). The caster must win the contest to affect the subject.

A *missile* spell launches from the caster’s hand when the spell roll is made, and flies at the speed of an arrow. The casting roll also counts as the attack roll against the target. If the attack hits and the target cannot block, dodge, or parry (see p. LI26), the missile injures the target as per the spell description.

WIZARD-PRIESTS

What about those characters who are both wizard *and* priest, possessing Clerical Investment, Magery, Temple Attunement, Realm Magic, Way of [Word], and Temple Magic?

Let's look at the downsides to being a Wizard-Priest. A Wizard-Priest has:

Less proficiency (i.e., skill levels), due to the overhead of prerequisite advantages and the need to learn a greater number of skills.

Lesser rank in the hierarchy (i.e., points sunk into Magery, Realm Magic, and Ways could have been spent on higher levels of Clerical Investment).

Duties, responsibilities, and concomitant reduction of autonomy due to being part of a structured organization (i.e., the Temple); additionally, since spontaneous Realm Magic is more flexible than spontaneous Lost God Magic, Wizard-Priests can be usefully put to (magical) work every single day, no matter who which Lost God's holy day it is.

No *direct* or *regular* benefit from knowing two types of magic, because the Realm Magic and Temple Magic skills are different in method and philosophy in how they access magical power (other than the IQ bonus to learning Temple Magic provided by Magery, but see p. 50).

On the upside, a Wizard-Priest has:

More options in approaching situations magically.

Additional cachet with people from outside the Temple (especially if he has purchased levels of Status in addition to levels of Clerical Investment).

An *irregular* benefit to Way of [Word] skills: on the holiday of a Lost God whose

sphere of influence matches the Wizard-Priest's Way, all of those Way of [Word] spells gain a +2 bonus to cast.

An *indirect* benefit stemming from the synergy of knowing two different methods and philosophies of magic: given time to study, meditate, and ponder, a Wizard-Priest can come up with striking synergies of magic.

Synergy of Magic

A *synergy of magic* allows Wizard-Priests to accomplish incredible supernatural feats (like the raising of the Shield of Mists or the construction of the Eye of Truth or the Gods Magnet). To discover or formulate a synergy requires:

A clearly-stated *goal* (exactly what the synergy is supposed to accomplish);

Time (anywhere from 10 minutes for an issue of trivial importance, to several months for one of great importance);

Study (rolls against Occultism-6 *and* Theology-6);

Additional materials or information (at the GM's option); and

Twofold casting (rolls against both Realm Magic-6 *and* Temple Magic-6).

At the end of all these steps, something impressive happens. Whether it's a good something or a bad something depends on how clear the goal, if the proper period of time was taken, how successful the magician's studies were, the quality of the additional materials or information, and how successful the casting attempts were.

Synergies of magic are a gold mine of campaign and adventure ideas; feel free to use them!

Learning Realm and Temple Magic

Realm Magic

Realm Magic is learned in three stages.

First, the wizard must learn the base skill of Realm Magic, adding Magery to his IQ. Then, he must learn sub-skills known as *Ways* representing specific areas of interest called *Words* (examples

would include Way of Fire, Way of Song, Way of Transformation, etc.); these Ways default to Realm Magic skill at -6, to a maximum of 14. This default penalty can be bought off for a cost of 2 character points per -1 penalty. A character may not normally have more skill in a Way than he has in Realm Magic.

Finally, *set spells* are learned in each area of interest; these set spells default to the appropriate sub-skill at a level from -1 to -8 (see p. 57). Any default penalty can be bought off for a cost of 2

character points per -1 penalty. A character may not have more skill in a set spell than he has with the Way that controls it, unless the set spell is purchased directly from Realm Magic (see box, *Learning Set Spells Without the Relevant Way*, p. 61).

If a wizard improves his Realm Magic skill level, all of his Ways *and* set spells will improve as well. If a wizard improves his Way skill level, *only* set spells involving that Way will improve.

Example: Tardaz has an IQ of 13 and Magery 1, and puts 8 points into Realm Magic, giving him a skill level of 14 (IQ+Magery). He puts 6 points into

Way of Lightning, getting him a skill level of 11 (Realm Magic-6+3). He puts 4 points into a set spell called Electric Missile, for a skill level of 10 (Way of Lightning-3+2). So, for 18 points, Tardaz has skills of Realm Magic-14, Way of Lightning-11, and Electric Missile-10.

Temple Magic

Temple Magic is learned in either one or three stages, depending upon whether the priest is a Devotee or not.

First, priests must learn the base skill of Temple Magic, just as wizards must learn the base skill of

WAY & WORD CHOICE

Since the choice of what Way a magician learns is totally player-defined, this makes the *Realm and Temple Magic System* incredibly flexible and open ended. The specific Word chosen adds shades of meaning to the character's magic style.

Consider the differences in the magic between three wizards who choose the different Words of Death, Warfare, and Murder. All will probably be magically-skilled at ending life, but their individual spells will have intriguing differences. For example, where Seek/Sense Death will show a wide variety of ways to shuffle off the mortal coil, Seek/Sense Murder is specifically targeted at homicide. The former would detect ants being squished underfoot, while the latter would not – unless, perhaps, the squisher is knowingly and malevolently stomping bugs.

Because there are a vast number of Words to select, some players may feel at a loss when picking Ways for their characters. In that case, they should feel free to look at the spheres of influence for Lost Gods (see the tables, pp. 62-72) for ideas.

THE WAY OF WHAT?

What happens if a character has an *action-based* Way or Devotion skill rather than an *object-based* one (for example, “Transformation” rather than “Earth”)? This sort of choice of Word seems to have a discordant effect when combined with the spell types in the main text. What would a “Create

Transformation” or “Strengthen Movement” spell *do*?

One way is for the GM to simply disallow incongruous combinations. Spells are just tools, and not all tools are good for the same job: would you use a screwdriver to pound in a nail, a saw to dig a hole, or an oven to make ice?

Another way is for the GM to ask all of the players what *they* think the combination would do. After listening to what they come up with, he can combine their ideas with his own opinions and make a judgment.

Yet another way would be for the character taking an action-based Way to not use the listed spell type defaults, but take defaults based on the target or subject of their action. That is, a magician with the Way of Transformation is obviously adept at changing one thing into another – in fact, that's probably all he can do. The question in this case is “*what* exactly can he change?” If going with this option, a good set of defaults would be as follows:

Subject is physical object that is not alive: -1.

Subject is alive but not human: -2.

Subject is human: -3.

Subject is a big, impressive thing (Mountains, the Sun, the Sea) or a non-physical concept (Truth, Death, Freedom): -4.

So, in different *Temple of the Lost Gods* games, “Create Transformation” might not work at all, might cause a specific type of transformation, or might generate *any* kind of transformation, depending upon what the players and the GM think is reasonable.

Realm Magic. Here's where things change for priests; they may only learn a *sub-skill* (in this case, Devotion to [Lost God]) and *set spells* for that Devotion if they are Priest-Devotees. Otherwise, they are restricted to using the Temple Magic skill only (see p. 52).

If the priest is a Devotee, he may learn *one and only one* Devotion skill, representing a special relationship with a single Lost God (an example would be Devotion to Aytanz, Lord of Freedom). The Devotion sub-skill defaults to Temple Magic skill level, and may be improved at a cost of 2 character points per +1 level. Unlike the Ways of wizards, a priest's Devotion level *probably exceeds* his Temple Magic skill level.

If a priest improves his Temple Magic skill level, any Devotion *and* set spells he possesses will improve as well. If a priest improves his Devotion skill level, his set spells will improve.

Example: Zadrat, Tardaz's twin brother, has an IQ of 13, Clerical Investment 1, Magery 1, and Temple Attunement. He puts 8 points into Temple Magic, giving him a skill level of 14 (IQ+Magery). If he were a Devotee of the Lost God of Storms (and spent the required additional 5 points for another level of Clerical Investment), he could put 6 points into Devotion to the Lord of Storms, getting him a skill level of 17 (Temple Magic+3). He puts 4 points into a set spell called Storm Missile, for a skill level of 16 (Devotion to the Lord of Storms-3+2). So, for 18 points in skills, Zadrat has skills of Temple Magic-14, Devotion to the Lord of Storms-17, and Storm Missile-16; but he's had to pay an additional 15 points for 2 levels of Clerical Investment and Temple Attunement, for a total of 33 points.

Casting Spells

To cast a spell, the caster must concentrate for the entire "time to cast." At the start of his next turn, he rolls against his skill with the spell. He's at -1 for every spell he has "on" and -5 if he can't see or touch the subject. The subject's Magic Resistance (if any) is also subtracted from skill. If the roll succeeds, the caster pays the cost and the spell is activated; on a critical success, he pays no cost! If the spell fails, the caster pays 1 fatigue point and nothing happens; on a *critical failure*, he pays the full cost and suffers a minor disaster (a bad smell, blinding flash, slight damage, etc. – the GM chooses). Regardless of the

outcome, the caster may act normally after he rolls the dice; that doesn't count as his action for the turn.

The *skill level of a set spell* should be listed upon the character's sheet after the player spends the points to buy it. The *skill level of a spontaneous Realm Magic spell* is determined as follows: if the desired effect of

SPONTANEOUS SPELLS VS. SET SPELLS

There are two types of magical feats: *spontaneous spells* and *set spells*. *Spontaneous spells* are the magical equivalent of improvisational jazz; *set spells* are more akin to performing musical compositions. The flexibility of spontaneous magic is balanced by difficulty in casting and increased energy costs; while set spells have been carefully crafted to give reasonably predictable results.

During play, one way to translate this could be for GMs to inject a little randomness or adjust the effectiveness of the spell, *influenced by the caster's characterization*. If the character is really angry when throwing the spell, maybe there's a little more oomph! behind it (like an extra die of damage); if he is known for always wearing the color blue, perhaps the spontaneous Fire spells he casts burn in that color; if he fears hawks, perhaps magical attempts to communicate with them are harder (an additional penalty of -1).

On the other hand, successful set spells will do exactly what they're expected to, every time, with no special "spin" being placed on the result based on what the character's like. (Some GMs may wish to reverse these attributes, and make characterization influence set spells and not spontaneous spells. Both are viable interpretations.) Note also that set spell levels increase when Realm Magic, Temple Magic, or the Way or Devotion they fall under improve.

Lastly, remember that Realm Magic spontaneous spells cost 2 additional points of fatigue to cast, while Temple Magic spontaneous spells use the listed cost.

the spontaneous spell falls within any of the Way skills of the character, he will roll against Way skill-(listed default penalty); if it does not, the spell “double-defaults” from Realm Magic, and he will roll against Realm Magic-6-(listed default penalty). *The skill level of a spontaneous Temple Magic spell* is determined as follows: if the desired effect of the spontaneous spell falls within the sphere of influence of the Lost God he’s prayed to for the day, the magician will roll against Temple Magic skill-(listed default penalty); if it does not, the spell cannot be cast. If the caster is a Devotee, they’re assumed to be praying to their patron every day, and use their Devotion skill instead.

The key part of casting a spell is the mental effort of concentration. Though concentration is all that is necessary to make the magic work, many magicians tend to add a little “theater” to performing spells. Realm wizards tend to use mystic passes of their hands and magical phrases when casting their spells; Temple priests usually declaim a short (or long), relevant prayer to the Lost God they are channeling.

Examples: Warrek (IQ 13, Magery 2, Realm Magic-16, Way of Fire-13) wishes to cast a spontaneous spell that will cause his sword to burst into flame, so as to do extra damage. He would roll against Create Fire (penalty of -2), or an effective skill level of 11 (Way of Fire-2). Now imagine that instead of a flaming weapon, Warrek wanted a poisonous weapon. Since he does not know the Way of Poison, he would have to roll against his double-default (-6 from Realm Magic, and -2 default penalty) at a skill level of 8 (Realm Magic-8).

Kerraw (IQ 13, Clerical Investment 1, Magery 2, Temple Attunement, Temple Magic-16) has prayed to the Lost God of Fire, and wishes to cast a spontaneous spell that will cause his sword to burst into flame, so as to do extra damage. He would roll against Create Fire (penalty of -2), or an effective skill level of 14 (Temple Magic-2). Now imagine that instead of a flaming weapon, Kerraw wanted a poisonous weapon. Since he is currently “locked into” the Lost God of Fire, he would have to wait until the next day (or his player could try to fast talk the GM into accepting a “fiery venom” that would fall under the Lost God’s provenance).

Distraction: A spell-caster who is grabbed, shoved, wounded, or forced to make an active-defense roll (see p. L126) while concentrating may be distracted. He must make a Will-3 roll or lose his spell.

Injury: A spell-caster who is injured while concentrating casts his spell at a penalty equal to the amount of damage taken.

Maintaining Spells

Some spells can be *maintained*: when the duration expires, more fatigue can be spent to keep the spell going for another period equal to the duration. This can be kept up until the caster runs out of fatigue. If it’s possible to maintain a spell, a “cost to maintain” will be listed.

Canceling Spells

Once cast, a spell lasts for the entire duration. If a caster wishes to end his spell before that time, he loses 1 point of fatigue.

Building Set Spells

Set spells are carefully crafted by magicians to give predictable results. The largest part of this crafting is selecting the particular aspect or interpretation of the Word involved. For example, the set spells for Create Fire, Create Heat, and Create Light – while all can be evoked through the Way of Fire – would do quite different things. Also, when creating set spells, the spell class (regular, area, resisted, or missile) must be permanently selected.

To create a set spell, a magician must spend at least a week to develop the theoretical “blueprint” of the spell. For each adjustment or tweak to the basic properties of the spell type of the design – default penalty, duration, cost, cost to maintain, or spell class (regular, area, resisted, or missile) – the character must roll against Occultism (for wizards), Theology (for priests), or Research (if he has access to a magical or religious library). If the magician fails, he will need to study for another week; if he succeeds, he may move on to the next step. (Critical successes or failures in this stage allow the GM to apply *any* change of his own to the spell blueprint.)

Then, he must roll against his base skill (Realm Magic or Temple Magic) to actually “construct” the spell. If the roll critically fails, it’s back to the drawing board; if the roll fails normally, the spell is *worse* than expected (negative adjustments to properties). If the roll is successful, the spell works as it was designed; on a critical success, the spell’s even *better* than anticipated (positive adjustments to properties). At this point, the magician may give a special name to the new set spell (why call it “Shape Fire” when you can call it “The Hand of Pibaz” or “Flame-scult-

ping”?) and spend character points to add it to his repertoire. He may also teach it to others. A well-made set spell may be passed down from wizard to wizard for generations.

While this need to precisely define the scope of set spells limits them somewhat, it makes them reliable – and thus valuable – tools. Another advantage of set spells is that good craftsmanship in development (a critical success on either roll) might be able to extend the base duration or reduce the energy cost of the spell.

Below is a list of set spells from the Way of Knowledge crafted by Madat (see p. 15) during his tenure as spymaster for the King of Darliku.

Alter Memory (Change Knowledge) Resisted

Lets caster alter one memory or short string of memories of the subject into the memory of something else. Caster must verbally tell the subject which memories are changed, and what they are changed to. “Instead of this discussion about the duke’s plot, you will remember only a conversation about horses.”

Default Penalty: -4.

Time to Cast: 2 seconds.

Duration: Instantaneous.

Cost: 4.

Liequeller (Control Knowledge) Resisted

Stops the subject from speaking words that they know are lies.

Default Penalty: -2.

Duration: 1 minute.

Cost: 2.

Cost to Maintain: 1.

False Memory (Create Knowledge) Resisted

Gives the caster a new memory or short string of memories. Caster must verbally tell the subject what the new memories are, as well as the time period in which these memories are supposed to have happened. This spell tends to work best when the memories are vaguely stated, and distant in time; otherwise, there’s a chance the subject will realize that he has memories that couldn’t possibly be his own, because they overlap strangely with other memories. “You remember meeting the princess once as a child” has a better chance of working and passing unnoticed by the subject than “You had dinner with the princess last night.”

Default Penalty: -4.

Duration: Instantaneous.

Cost: 2.

Forget (Destroy Knowledge) Resisted

Lets caster remove one memory or short string of memories from the subject. Caster must verbally tell the subject which memories are destroyed. “Forget seeing me in the duke’s rooms.” Unfortunately, this deletion leaves a “blank space” in the subject’s memory, which might be noticed if the subject’s attention is later brought to it.

Default Penalty: -3.

Duration: Instantaneous.

Cost: 2.

Sieve of Facts (Purify Knowledge) Regular

When cast, removes all non-factual information and opinions from a written document, leaving only a bare bones list of verifiable data. (Used by Madat to sift through reports of his agents, moles, and informers.)

Default Penalty: -1.

Duration: Instantaneous.

Cost: 1.

Detect Lies (Seek Knowledge) Regular

When in operation, this spell allows the caster to tell when he hears a deliberate lie.

Default Penalty: -1.

Duration: 1 minute.

Cost: 1.

Cost to Maintain: 1.

Madat’s Remembrance (Preserve Knowledge) Regular

Permanently inscribes a string of facts or memories into the caster’s mind, which may then be recalled at will, no matter how complex they are. If someone attempts to destroy or change the memory magically, it will require multiple attempts to alter or erase the preserved memory. (Since the item being preserved is non-physical, Madat was able to reduce the casting cost by 1 point.)

Default Penalty: -1.

Time to Cast: 2 seconds.

Duration: Instantaneous; effects are permanent.

Cost: 2.

Spell Types

Each spell type listed below is a technique used in magic. GMs should feel free to create others to suit their campaigns.

Body of [Word]

Regular or Resisted

Temporarily transform the subject's body into an animate mass of [Word]; subject gains all the qualities of [Word] for the duration of the spell (if the Word is Stone, subject is a living statue; if the Word is Water, subject can flow through small holes; if the Word is Insects, subject becomes a swarm of bugs; etc.).

Default Penalty: -6.

Time to Cast: 5 seconds.

Duration: 1 minute.

Cost: 5.

Cost to Maintain: 2.

Change/Transform [Word]

Area, Regular, or Resisted

Permanently change a small amount of [Word] into something else – water into wine, stone into mud, time into money, light into dark, etc. If the “something else” is more complex or valuable than the starting Word (like stones into gems), the GM may levy an additional energy cost; if greater amounts of [Word] are to be transformed, treat this as an Area spell.

Default Penalty: -4.

Time to Cast: 2 seconds.

Duration: Instantaneous.

Cost: 4.

Control/Shape [Word]

Area, Regular, or Resisted

Physically, allows the caster move an amount of [Word] around at 5 yards per second, and can change its orientation, position, and shape (but not its volume); can also be used *mentally* as a Resisted spell, to force subject(s) to obey the caster's commands.

Default Penalty: -2.

Duration: 1 minute.

Cost: 2.

Cost to Maintain: 1.



Create [Word]

Area, Regular, or Resisted

Creates a small amount of [Word] (a torch-sized flame, a gallon of water, a second of time, etc.). Things cannot normally be created *inside* of other things. If used as a direct attack, the spell can be resisted; if the spell gets past the target's resistance, it does 1d+3 damage.

Default Penalty: -4.

Duration: Instantaneous.

Cost: 2.

Destroy/Weaken [Word]

Area, Regular, or Resisted

Destroys or weakens a small amount of [Word] (a torch-sized flame, a gallon of water, a second of time, etc.). If used as a direct attack, the spell can be resisted; if the spell gets past the target's resistance, it does 1d+3 damage.

Default Penalty: -3.

Duration: Instantaneous.

Cost: 2.

Enchant/Disenchant [Word]

Area, Regular, or Resisted

Enchant [Word] is normally used after another spell has been cast. When cast in this manner, Enchant [Word] allows the caster to extend the duration of the first spell (adding 10 minutes to its normal duration), temporarily instill an object with the effects of the first spell, or temporarily grant the holder of the object the ability to cast the first spell. Enchant [Word] can be made permanent with the additional expenditure of *unspent character points* equal to the first spell's casting cost.

Disenchant [Word] allows the temporary suppression of an enchantment or spell, stopping the operation of any spells in effect and blocking any new attempts to cast spells on the object or in the area. Disenchant [Word] can be made permanent with the additional expenditure of *unspent character points* equal to the original Enchant [Word]'s character point cost.

Default Penalty: -8.

Time to Cast: 10 seconds.

Duration: 10 minutes.

Cost: 2 for duration extension, 3 for temporary spell casting ability, 5 for temporarily instilling spell effect, 8 for permanent enchantment (plus *unspent character points*; see above).

Cost to Maintain: 2.

Essential [Word] Regular

This spell creates the magical *essence* of the Word – the Platonic Ideal of the Word, purer than the purest instance of it possible (see Purify [Word] below). Game-mechanically, consider any Essential [Word] as *three times* better than a mundane example of the Word: Essential Fire is three times hotter and burns three times longer, Essential Stone is three times harder and three times heavier, Essential Running is three times faster and for three times as long, etc.

Default Penalty: -6.

Time to Cast: 1 minute.

Duration: Instantaneous.

Cost: 4.

Purify [Word] Area, Regular, or Resisted

This spell removes any impurities or flaws from the subject Word, making it homogenous, fresh, and untainted in substance.

Default Penalty: -1.

Duration: Instantaneous.

Cost: 1.

Resist [Word] Regular

The subject – and all he carries – becomes immune to any *negative* effects of the Word for the duration of the spell.

Default Penalty: -2.

Duration: 1 minute.

Cost: 2.

Cost to Maintain: 1.

Seek/Sense [Word] Regular or Area

Lets the caster determine the direction, distance, and general nature of the nearest example of the Word. Can also be cast as an Area spell, to detect or get a feel for all examples of the Word within the radius.

Default Penalty: -1.

Duration: 1 minute.

Cost: 1.

Cost to Maintain: 1.

Strengthen/Preserve [Word] Regular or Resisted

This spell allows the caster to strengthen, heal, repair, reinforce, or preserve a small amount of the target [Word].

Default Penalty: -1.

Time to Cast: 2 seconds.

Duration: Instantaneous; effects are permanent if *repairing*, *preserving*, or *healing*, and last 5 minutes if *strengthening* or *reinforcing*.

Cost: 3 per 1d of hits, 1 pound of matter, or 1 square yard of area.

Walk On/Through [Word] Regular

Lets the subject walk upon the Word as if it were solid earth, or pass through the Word unharmed, as if the Word did not exist. If the spell ends when the subject is in a detrimental situation (within a mass of [Word], standing atop [Word] in mid-air, or so forth), the walker will suffer all the effects of being in such a state.

Default Penalty: -5.

Time to Cast: 5 seconds.

Duration: 5 minutes.

Cost: 3.

Cost to Maintain: 2.

Wall of [Word] Area

Creates a 3-yard-long, 3-yard-tall wall (or 1-yard-radius ring) of [Word] around the caster. The Wall of [Word] can be turned into a [Word] Dome by spending an additional point of fatigue, or a [Word] Sphere by spending 2 additional points. Damaging Words – like Fire, Lightning, or Knives – will do 1d damage to anything trying to pass through the wall; this damage can be increased by 1d per point of fatigue added to the base cost.

Default Penalty: -3.

Duration: 1 minute.

Base Cost: 3 (+1 for Dome or +2 for Sphere; +1 per 1d additional damage).

Cost to Maintain: 3.

[Word] Jet Regular

Lets the caster shoot a stream of [Word] from one hand. The jet is 1 yard long and does 1d of damage per point of fatigue spent. To hit a target, caster must roll against Way of [Word] skill to direct the jet. Most jets may be dodged or blocked, but not usually parried, unless the Word is a physical object like Stone, Knives, or Turtles. Non-physical jets can be parried by jets of the same Word or an opposed Word (that is, a Fire Jet can parry another Fire Jet or a Water Jet).

Default Penalty: -3.

Duration: 1 second.

Cost: 1 per 1d damage.

Cost to Maintain: Same as cost to cast.

LEARNING SET SPELLS WITHOUT THE RELEVANT WAY

At the GM's option, wizards may be allowed to learn set spells without having a relevant Way of [Word]. In this case, characters will begin purchasing the set spell's level from the double-default from the Realm Magic skill, which would be used for casting the spell spontaneously. However, without a strong in-game reason to do so, it's more effective in character point terms to learn set spells in the usual way, if possible. (Note that Temple Mages cannot learn set spells unless

they are Devotees, and Devotees would never learn a set spell that was not covered by the influence of their particular Lost God.)

Example: Tardaz (IQ 13, Magery 1, Realm Magic-14) wishes to learn Wall of Fire as a set spell, but does not know the Way of Fire. His default for casting Wall of Fire as a spontaneous spell is -9 (-6 for Way of Fire and then -3 for spell type). To learn Wall of Fire to skill level-10 this way would cost 10 points, and leave all other Way of Fire defaults equally abysmal; learning it in the standard manner (by improving the default of Way of Fire, then the set spell) would cost exactly the same number of points, but raise the levels of *all* Way of Fire defaults.

[Word] Missile

Lets the caster fire a rough sphere of [Word] from his hand, which flies at the speed of an arrow. For each point of fatigue spent, the [Word] Missile does 1d damage. The casting roll counts as the attack roll against the target. Most missiles may be dodged or blocked, but not usually parried – unless the Word is a physical object like Stone, Knives, or Turtles.

Default Penalty: -3.

Duration: Instantaneous.

Missile

Cost: 1 per 1d damage.

[Word] Vision

Allows the caster to peer through solid [Word] as if it were glass, at 10 yards per 2 points of fatigue spent.

Default Penalty: -2.

Duration: 1 minute.

Cost: 2 per 10 yards.

Cost to Maintain: Half of cost to cast.

Regular



Tables of the Lost Gods

Part of the fun of the Temple of the Lost Gods setting is in GMs (and players) coming up with their

own wayward deities. Below appear tables listing all the Lost Gods mentioned in the text of this book and more, sorted three ways: 1) alphabetically by name; 2) alphabetically by sphere of influence; and 3) chronologically by their holy day. Sixty Lost Gods are left undefined, both to leave unknowns for PCs performing Seeker meditation (see p. 10) and so that GMs can customize their campaigns.

Alphabetically by Name

<i>Lost God</i>	<i>Sphere</i>	<i>Date</i>	<i>Lost God</i>	<i>Sphere</i>	<i>Date</i>
Ababat	Griddles	February 4	Cuto	Iron	May 27
Abalon	Bears	January 3	Cyunda	Gold	June 23
Adeg	Parsley	May 31	Daime	Writing	September 15
Aik	Headaches	June 9	Dakak	Bees	November 7
Aizu	Plants	April 19	Darlaq	Engineering	March 12
Ardoon	Cooking	May 3	Dawji	Bronze	August 27
Aroz	Cities	July 13	Deel	Enjoyment	April 9
Atsahu	Copper	February 7	Dequar	Mountains	April 12
Aube	Sound	January 11	Dexen	Steel	September 5
Autu	Bastards	July 7	Diblu	Avenues	June 16
Awro	Obedience	August 8	Drisk	Shields	November 10
Aytamz	Freedom	July 15	Dufum	Onions	July 17
Azbaq	Dust	March 15	Durob	Oats	June 20
Azmat	Bowls	March 23	Duru	Millstones	June 11
Babo	Wine	January 20	Duz	Marriage	February 23
Bai	Breaking	April 28	Dwavu	Tin	July 29
Bami	Desire	August 23	Eafod	Pans	October 9
Belish	Bottles	April 2	Ebleth	Painless Birth	August 25
Bellen	Relaxation	April 6	Egres	Drovers	May 15
Bepu	Perfume	February 21	Eirn	Farmers	July 1
Birs	Soap	March 22	Enaud	The Heart	December 8
Bith	Light	September 14	Eora	Topaz	November 30
Bocadu	Cats	February 5	Erga	Cheese	September 4
Bodou	Fresh Growth	July 10	Etinim	Livestock	May 12
Bonf	Ovens	January 5	Euza	Sapphires	December 31
Bood	Garlic	June 10	Exragil	Falling Leaves	May 11
Bora	Hills	July 18	Eyod	Coal	October 6
“Borlaq”	“Shrouds”	???	Fanu	Pain	April 13
Buraq	Tactics	September 6	Faytu	Marble	March 25
Cabaq	Logistics	October 8	Fegna	Gratitude	June 12
Capach	Presses	May 1	Fene	Pots	September 10
Cathdar	Hard Work	May 19	Ficez	Narrow Escapes	April 8
Chend	Hope	May 23	Fieli	Rye Bread	October 5
Chuni	Good Luck	March 10	Finsk	Apples	July 23
Coren	Milk	August 3	Flocod	Millers	August 12
Costa	Charcoal	April 23	Flun	Closing	April 18
Craden	Darkness	March 7	Foom	Thieves	May 6
Cufa	Sleeplessness	August 1	Forbi	Death	September 27
Cuffen	Children	March 11	Frack	Blood	December 11
Cuilabu	Hearths	December 6	Frandu	Weddings	October 19

<i>Lost God</i>	<i>Sphere</i>	<i>Date</i>	<i>Lost God</i>	<i>Sphere</i>	<i>Date</i>
Fwond	Diamonds	February 22	Juuf	Vintners	December 16
Fykul	Rubies	January 1	Jwo	Happiness	March 1
Gako	Sickness	October 15	Kaim	Change	October 31
Gef	Bad Luck	February 12	Karposk	(Unknown)	August 26
Gexo	Quartz	April 4	Kiga	Anger	June 28
Ghorish	Helping	July 14	Klessa	Unknown Things	November 23
Giniv	Barrels	August 11	Knand	Curiosity	March 13
Giwo	Jasper	May 5	Koari	Time	December 20
Glist	Funerals	November 2	Kofi	Joy	July 19
Gove	Alabaster	June 6	Koj	Flails	April 15
Gres	Cloth	April 14	Kras	Generosity	April 22
Gulidu	The Sea	September 28	Kwel	Heavy Things	November 21
Gurdu	Sausage	November 6	Kyanda	Brewers	January 12
Gwast	Blacksmiths	September 13	Kzenti	Control	November 5
Gwo	Opening	March 19	Kzol	Bread	November 19
Gwulida	Mistaken Facts	August 31	Laitak	Dairymen	February 19
Gylor	Aptitude	March 20	Lak	Billhooks	March 14
Gzun	Theft	December 4	Lasbu	Insight	December 24
Haat	Fated Deaths	January 10	Lim	Musicians	July 28
Hagag	Harrows	July 12	Loomu	Little Things	December 25
Hako	Laughter	May 20	Loq	Relief	May 13
Hamma	Beer	December 5	Luno	Forgotten Words	April 25
Hapsti	Loyalty	September 9	Lwon	Justice	September 11
Helleth	Spies	January 6	Lyden	Peace	August 9
Heod	Disloyalty	October 1	Lygu	Babies	September 12
Hikt	Ignorance	August 15	Maaw	Throats	June 26
Hine	Chaos	November 11	Mafi	Mothers	October 13
Hondu	Masons	October 14	Makadu	Cows	March 17
Hui	Honey	February 20	Mar	Bad Poetry	August 13
Huk	Dreams	September 20	Mauth	Names	October 3
Idu	Books	October 25	Meb	Mercy	October 10
Ifiz	Health	December 23	Miath	Ruthlessness	November 12
Igorah	Plows	June 13	Mikarvox	Needles	January 17
Igu	Survival	September 19	Mingre	Hands	August 10
Iheri	Blind Chance	January 16	Minis	Monkeys	January 27
Iliz	Sheep	September 29	Moch	Teaching	December 13
Iomu	Balance	December 12	Muku	Hair	February 16
Irthu	War	May 16	Mumul	Armor	February 17
Itana	Bakers	November 15	Mun	Jugglers	June 24
Iul	Love	January 13	Nad	Clocks	July 31
Iyki	Hate	February 14	Namam	Boots	January 18
Izani	East	January 21	Neen	Orphans	November 14
Jai	Sorrow	April 16	Nikovad	Magic	August 6
Jaku	Known Things	October 11	Nold	Song	July 11
Jamere	Drunkenness	December 21	Noor	Night	February 24
Janili	Scythes	May 14	Num	Goats	April 20
Jaz	Dinner Parties	March 24	Nysh	Loss	January 14
Jehu	Ennui	May 17	Oblicin	Punching	December 19
Jorm	Guardians	October 22	Odawu	Aqueducts	November 1
Jouru	Bare Necessity	February 18	Ois	Violets	December 15
Jumb	Despair	November 18			

<i>Lost God</i>	<i>Sphere</i>	<i>Date</i>
Olatha	Chickens	May 21
Oplath	Ornamentation	March 5
Orag	Herders	August 18
Oshu	Whispers	June 7
Ourry	Hospitality	January 9
Owck	Tanning	February 15
Paja	Yellow Things	December 10
Palq	Practice	April 1
Parthu	Horses	June 28
Pellish	North	September 23
Pibaz	Fire	November 13
Pif	Safety	July 16
Pocra	Weaving	March 16
Pof	Dirty Fighting	August 17
Ponion	Inheritance	February 10
Pord	Unexpected Guests	May 25
Potog	Royalty	May 7
Proq	Crabs	June 17
Pusab	Kicking	November 4
Puval	Cobbling	April 5
Qaoc	Priests	June 19
Qatu	Begging	May 29
Qen	Pigs	July 27
Qob	Baths	August 14
Qualider	The Moon	April 27
Quani	Mystery	April 24
Quelt	Fists	October 18
Quor	Queens	May 2
Qwal	Hostlers	May 18
Rausperd	Preservation	June 1
Reeth	Fresh Springs	March 30
Resta	Staves	September 17
Rextim	The Sun	March 3
Rhiport	Weakness	December 7
Rici	Wizards	July 20
Ridi	Parenthood	May 22
Ristu	Rescues	June 30
Roaku	Food	August 21
Roq	Danger	June 15
Rost	Berries	August 24
Rybeal	Swords	April 17
Sanenmach	Warning	February 27
Seeltharee	Healing	February 2
Shal	Believable Lies	July 2
Shiq	Wild Animals	July 25
Shoon	Teachers	August 28
Shoren	Carpenters	April 11
Slavu	Communi- cations	September 1
Sleno	(Unknown)	February 1

<i>Lost God</i>	<i>Sphere</i>	<i>Date</i>
Smeethu	Eggs	September 3
Sonce	Childhood	June 2
Srand	Law	June 4
Stanni	Silence	July 4
Suka	Animals	March 18
Surn	Swimming	July 21
Swandu	Clothing	October 23
Sythu	Jewelry	September 22
Tand	Movement	December 27
Tanradu	Teeth	July 24
Tashmo	Inappropriate Laughter	June 21
“Teelbaq”	“Songbirds”	August 30
Teelis	Play	November 24
Terbi	Thorns	January 23
Theendaro	Dogs	March 9
Tirad	Work	December 17
Tolli	The Aristocracy	August 4
Tomath	Protection	January 26
Toral	Fresh Meat	October 21
Treya	Atheists	September 24
Tugge	Lies	February 3
Tuk	Temples	August 5
Tulaman	Reading	January 2
Ublu	Society	June 25
Ubun	South	February 25
Udow	Confusion	September 25
Uggnu	The Harvest	December 28
Unku	“Rightful Lust”	August 22
Urduun	Lettuces	November 27
Uval	Understanding	September 7
Varlik	Fish	November 26
Varn	Knives	May 26
Vaw	Victory	October 7
Veplu	Dancing	January 28
Vhaz	Dumb Luck	September 18
Vili	Trade	October 24
Vilvil	Touch	January 4
Vish	Making	March 28
Vyan	Cabbages	December 2
Wagea	Clubs	April 29
Waz	Gambling	October 16
Weeta	Underground Places	February 26
Wellaq	Radishes	January 29
Wendo	Shelter	December 1
Wickem	Seeds	October 4
Wist	Mirrors	December 30
Xade	The Hunt	September 16
Xeef	Maces	March 27
Xibli	Violence	March 6

<i>Lost God</i>	<i>Sphere</i>	<i>Date</i>
Xo	Ginger	February 8
Xoraq	Poetry	February 11
Xuz	Gamblers	November 16
Yellish	Whales	November 8
Yibin	Sleep	July 5
Yobadda	West	April 7
Yomme	Deer	August 20
Youd	Spears	February 28
Yu	Peppers	March 8
Yufud	The Peasantry	November 29

<i>Lost God</i>	<i>Sphere</i>	<i>Date</i>
Yuz	Drums	December 14
Za	Salt	April 30
Zadigu	Hard Truths	January 31
Zedev	Speed	August 19
	(the Messenger)	
Zek	Sin	December 9
Zilik	Axes	January 30
Zolgu	Storms	June 14
Zutu	Libraries	May 8
Zuz	Lost Shoes	January 25

Alphabetically by Sphere of Influence

<i>Sphere</i>	<i>Lost God</i>	<i>Date</i>
Alabaster	Gove	June 6
Anger	Kiga	June 28
Animals	Suka	March 18
Apples	Finsk	July 23
Aptitude	Gylor	March 20
Aqueducts	Odawu	November 1
Armor	Mumul	February 17
Atheists	Treya	September 24
Avenues	Diblu	June 16
Axes	Zilik	January 30
Babies	Lygu	September 12
Bad Luck	Gef	February 12
Bad Poetry	Mar	August 13
Bakers	Itana	November 15
Balance	Iomu	December 12
Bare Necessity	Jouru	February 18
Barrels	Giniv	August 11
Bastards	Autu	July 7
Baths	Qob	August 14
Bears	Abalon	January 3
Beer	Hamma	December 5
Bees	Dakak	November 7
Begging	Qatu	May 29
Believable Lies	Shal	July 2
Berries	Rost	August 24
Billhooks	Lak	March 14
Blacksmiths	Gwast	September 13
Blind Chance	Iheri	January 16
Blood	Frack	December 11
Books	Idu	October 25
Boots	Namam	January 18
Bottles	Belish	April 2
Bowls	Azmat	March 23
Bread	Kzol	November 19

<i>Sphere</i>	<i>Lost God</i>	<i>Date</i>
Breaking	Bai	April 28
Brewers	Kyanda	January 12
Bronze	Dawji	August 27
Cabbages	Vyan	December 2
Carpenters	Shoren	April 11
Cats	Bocadu	February 5
Change	Kaim	October 31
Chaos	Hine	November 11
Charcoal	Costa	April 23
Cheese	Erga	September 4
Chickens	Olatha	May 21
Childhood	Sonce	June 2
Children	Cuffen	March 11
Cities	Aroz	July 13
Clocks	Nad	July 31
Closing	Flun	April 18
Cloth	Gres	April 14
Clothing	Swandu	October 23
Clubs	Wagea	April 29
Coal	Eyod	October 6
Cobbling	Puval	April 5
Communi- cations	Slavu	September 1
Confusion	Udow	September 25
Control	Kzenti	November 5
Cooking	Ardoon	May 3
Copper	Atsahu	February 7
Cows	Makadu	March 17
Crabs	Proq	June 17
Curiosity	Knand	March 13
Dairymen	Laitak	February 19
Dancing	Veplu	January 28
Danger	Roq	June 15
Darkness	Craden	March 7

<i>Sphere</i>	<i>Lost God</i>	<i>Date</i>
Death	Forbi	September 27
Deer	Yomme	August 20
Desire	Bami	August 23
Despair	Jumb	November 18
Diamonds	Fwond	February 22
Dinner Parties	Jaz	March 24
Dirty Fighting	Pof	August 17
Disloyalty	Heod	October 1
Dogs	Theendaro	March 9
Dreams	Huk	September 20
Drovers	Egres	May 15
Drums	Yuz	December 14
Drunkenness	Jamere	December 21
Dumb Luck	Vhaz	September 18
Dust	Azbaq	March 15
East	Izani	January 21
Eggs	Smeethu	September 3
Engineering	Darlaq	March 12
Enjoyment	Deel	April 9
Ennui	Jehu	May 17
Falling Leaves	Exragil	May 11
Farmers	Eirn	July 1
Fated Deaths	Haat	January 10
Festivity	(Unknown)	February 13
Fire	Pibaz	November 13
Fish	Varlik	November 26
Fists	Quelt	October 18
Flails	Koj	April 15
Food	Roaku	August 21
Forgotten Words	Luno	April 25
Freedom	Aytamz	July 15
Fresh Growth	Bodou	July 10
Fresh Meat	Toral	October 21
Fresh Springs	Reeth	March 30
Funerals	Glist	November 2
Gamblers	Xuz	November 16
Gambling	Waz	October 16
Garlic	Bood	June 10
Generosity	Kras	April 22
Ginger	Xo	February 8
Goats	Num	April 20
Gold	Cyunda	June 23
Good Luck	Chuni	March 10
Gratitude	Fegna	June 12
Griddles	Ababat	February 4
Guardians	Jorm	October 22
Hair	Muku	February 16
Hands	Mingre	August 10
Happiness	Jwo	March 1
Hard Truths	Zadigu	January 31
Hard Work	Cathdar	May 19

<i>Sphere</i>	<i>Lost God</i>	<i>Date</i>
Harrows	Hagag	July 12
Hate	Iyki	February 14
Headaches	Aik	June 9
Healing	Seeltharee	February 2
Health	Ifiz	December 23
Hearths	Cuilabu	December 6
Heavy Things	Kwel	November 21
Helping	Ghorish	July 14
Herders	Orag	August 18
Hills	Bora	July 18
Honey	Hui	February 20
Hope	Chend	May 23
Horses	Parthu	June 28
Hospitality	Ourry	January 9
Hostlers	Qwal	May 18
Ignorance	Hikt	August 15
Inappropriate Laughter	Tashmo	June 21
Inheritance	Ponion	February 10
Insanity	(Unknown)	November 25
Insight	Lasbu	December 24
Iron	Cuto	May 27
Jasper	Giwo	May 5
Jewelry	Sythu	September 22
Joy	Kofi	July 19
Jugglers	Mun	June 24
Justice	Lwon	September 11
Kicking	Pusab	November 4
Knives	Varn	May 26
Known Things	Jaku	October 11
Laughter	Hako	May 20
Law	Srand	June 4
Lettuces	Urduun	November 27
Libraries	Zutu	May 8
Lies	Tugge	February 3
Light	Bith	September 14
Little Things	Loomu	December 25
Livestock	Etinim	May 12
Logistics	Cabaq	October 8
Loss	Nysh	January 14
Lost Shoes	Zuz	January 25
Love	Iul	January 13
Loyalty	Hapsti	September 9
Maces	Xeef	March 27
Magic	Nikovad	August 6
Making	Vish	March 28
Marble	Faytu	March 25
Marriage	Duz	February 23
Masons	Hondu	October 14
Mercy	Meb	October 10
Milk	Coren	August 3

<i>Sphere</i>	<i>Lost God</i>	<i>Date</i>
Millers	Flocod	August 12
Millstones	Duru	June 11
Mirrors	Wist	December 30
Mistaken Facts	Gwulida	August 31
Monkeys	Minis	January 27
Mothers	Mafi	October 13
Mountains	Dequar	April 12
Movement	Tand	December 27
Musicians	Lim	July 28
Mystery	Quani	April 24
Names	Mauth	October 3
Narrow Escapes	Ficez	April 8
Needles	Mikarvox	January 17
Night	Noor	February 24
North	Pellish	September 23
Oaks	(Unknown)	October 17
Oats	Durob	June 20
Obedience	Awro	August 8
Onions	Dufum	July 17
Opening	Gwo	March 19
Ornamentation	Oplath	March 5
Orphans	Neen	November 14
Ovens	Bonf	January 5
Pain	Fanu	April 13
Painless Birth	Ebleth	August 25
Pans	Eafod	October 9
Parenthood	Ridi	May 22
Parsley	Adeg	May 31
Peace	Lyden	August 9
Peppers	Yu	March 8
Perfume	Bepu	February 21
Pigs	Qen	July 27
Plants	Aizu	April 19
Play	Teelis	November 24
Plows	Igorah	June 13
Poetry	Xoraq	February 11
Pots	Fene	September 10
Practice	Palq	April 1
Preservation	Rausperd	June 1
Presses	Capach	May 1
Priests	Qaoc	June 19
Protection	Tomath	January 26
Punching	Oblicin	December 19
Quartz	Gexo	April 4
Queens	Quor	May 2
Radishes	Wellaq	January 29
Reading	Tulaman	January 2
Relaxation	Bellen	April 6
Relief	Loq	May 13
Rescues	Ristu	June 30
“Rightful Lust”	Unku	August 22

<i>Sphere</i>	<i>Lost God</i>	<i>Date</i>
Royalty	Potog	May 7
Rubies	Fykul	January 1
Ruthlessness	Miath	November 12
Rye Bread	Fieli	October 5
Safety	Pif	July 16
Salt	Za	April 30
Sapphires	Euza	December 31
Sausage	Gurdu	November 6
Scythes	Janili	May 14
Seeds	Wickem	October 4
Sheep	Iliz	September 29
Shelter	Wendo	December 1
Shields	Drisk	November 10
“Shrouds”	“Borlaq”	???
Sickness	Gako	October 15
Silence	Stanni	July 4
Sin	Zek	December 9
Sleep	Yibin	July 5
Sleeplessness	Cufa	August 1
Soap	Birs	March 22
Society	Ublu	June 25
Song	Nold	July 11
“Songbirds”	“Teelbaq”	August 30
Sorrow	Jai	April 16
Sound	Aube	January 11
South	Ubun	February 25
Spears	Youd	February 28
Speed	Zedev (the Messenger)	August 19
Spies	Helleth	January 6
Staves	Resta	September 17
Steel	Dexen	September 5
Storms	Zolgu	June 14
Survival	Igu	September 19
Swimming	Surn	July 21
Swords	Rybeal	April 17
Tactics	Buraq	September 6
Tanning	Owck	February 15
Teachers	Shoon	August 28
Teaching	Moch	December 13
Teeth	Tanradu	July 24
Temples	Tuk	August 5
The Aristocracy	Tolli	August 4
The Harvest	Uggnu	December 28
The Heart	Enaud	December 8
The Hunt	Xade	September 16
The Moon	Qualider	April 27
The Peasantry	Yufud	November 29
The Sea	Gulidu	September 28
The Sun	Rextim	March 3
Theft	Gzun	December 4

<i>Sphere</i>	<i>Lost God</i>	<i>Date</i>
Thieves	Foom	May 6
Thorns	Terbi	January 23
Throats	Maaw	June 26
Time	Koari	December 20
Tin	Dwavu	July 29
Topaz	Eora	November 30
Touch	Vilvil	January 4
Trade	Vili	October 24
Underground	Weeta	February 26
Places		
Understanding	Uval	September 7
Unexpected	Pord	May 25
Guests		
(Unknown)	Karposk	August 26
(Unknown)	Sleno	February 1
Unknown	Klessa	November 23
Things		

<i>Sphere</i>	<i>Lost God</i>	<i>Date</i>
Victory	Vaw	October 7
Vintners	Juuf	December 16
Violence	Xibli	March 6
Violets	Ois	December 15
War	Irthu	May 16
Warning	Sanenmach	February 27
Weakness	Rhiport	December 7
Weaving	Pocra	March 16
Weddings	Frandu	October 19
West	Yobadda	April 7
Whales	Yellish	November 8
Whispers	Oshu	June 7
Wild Animals	Shiq	July 25
Wine	Babo	January 20
Wizards	Rici	July 20
Work	Tirad	December 17
Writing	Daime	September 15
Yellow Things	Paja	December 10

Chronologically by Holy Day

Note - This table includes those dates with unknown Lost Gods, as well as the holidays of Godsfall and Madat's Birthday, and the five days where the High Priest decides which Lost Gods need to be prayed to. Leap Year Day happens every four years, and is placed into the calendar as October 32.

<i>Date</i>	<i>Lost God</i>	<i>Sphere</i>
???	"Borlaq"	"Shrouds"
January 1	Fykul	Rubies
January 2	Tulaman	Reading
January 3	Abalon	Bears
January 4	Vilvil	Touch
January 5	Bonf	Ovens
January 6	Helleth	Spies
January 7	(Unknown)	(Unknown)
January 8	(Unknown)	(Unknown)
January 9	Ourry	Hospitality
January 10	Haat	Fated Deaths
January 11	Aube	Sound
January 12	Kyanda	Brewers
January 13	Iul	Love
January 14	Nysh	Loss
January 15	(Unknown)	(Unknown)
January 16	Iheri	Blind Chance
January 17	Mikarvox	Needles
January 18	Namam	Boots
January 19	(Unknown)	(Unknown)

<i>Date</i>	<i>Lost God</i>	<i>Sphere</i>
January 20	Babo	Wine
January 21	Izani	East
January 22	(Unknown)	(Unknown)
January 23	Terbi	Thorns
January 24	(Unknown)	(Unknown)
January 25	Zuz	Lost Shoes
January 26	Tomath	Protection
January 27	Minis	Monkeys
January 28	Veplu	Dancing
January 29	Wellaq	Radishes
January 30	Zilik	Axes
January 31	Zadigu	Hard Truths
February 1	Sleno	(Unknown)
February 2	Seeltharee	Healing
February 3	Tugge	Lies
February 4	Ababat	Griddles
February 5	Bocadu	Cats
February 6	(Unknown)	(Unknown)
February 7	Atsahu	Copper
February 8	Xo	Ginger
February 9	(Unknown)	(Unknown)
February 10	Ponion	Inheritance
February 11	Xoraq	Poetry
February 12	Gef	Bad Luck
February 13	(Unknown)	Festivity
(Madat's Birthday)		
February 14	Iyki	Hate

<i>Date</i>	<i>Lost God</i>	<i>Sphere</i>	<i>Date</i>	<i>Lost God</i>	<i>Sphere</i>
February 15	Owck	Tanning	April 4	Gexo	Quartz
February 16	Muku	Hair	April 5	Puval	Cobbling
February 17	Mumul	Armor	April 6	Bellen	Relaxation
February 18	Jouru	Bare Necessity	April 7	Yobadda	West
February 19	Laitak	Dairymen	April 8	Ficez	Narrow Escapes
February 20	Hui	Honey	April 9	Deel	Enjoyment
February 21	Bepu	Perfume	April 10	(Unknown)	(Unknown)
February 22	Fwond	Diamonds	April 11	Shoren	Carpenters
February 23	Duz	Marriage	April 12	Dequar	Mountains
February 24	Noor	Night	April 13	Fanu	Pain
February 25	Ubun	South	April 14	Gres	Cloth
February 26	Weeta	Underground	April 15	Koj	Flails
		Places	April 16	Jai	Sorrow
February 27	Sanenmach	Warning	April 17	Rybeal	Swords
February 28	Youd	Spears	April 18	Flun	Closing
			April 19	Aizu	Plants
March 1	Jwo	Happiness	April 20	Num	Goats
March 2	(Unknown)	(Unknown)	April 21	(Unknown)	(Unknown)
March 3	Rextim	The Sun	April 22	Kras	Generosity
March 4	(Unknown)	(Unknown)	April 23	Costa	Charcoal
March 5	Oplath	Ornamentation	April 24	Quani	Mystery
March 6	Xibli	Violence	April 25	Luno	Forgotten Words
March 7	Craden	Darkness	April 26	(Unknown)	(Unknown)
March 8	Yu	Peppers	April 27	Qualider	The Moon
March 9	Theendaro	Dogs	April 28	Bai	Breaking
March 10	Chuni	Good Luck	April 29	Wagea	Clubs
March 11	Cuffen	Children	April 30	Za	Salt
March 12	Darlaq	Engineering			
March 13	Knand	Curiosity	May 1	Capach	Presses
March 14	Lak	Billhooks	May 2	Quor	Queens
March 15	Azbaq	Dust	May 3	Ardoon	Cooking
March 16	Pocra	Weaving	May 4	(Unknown)	(Unknown)
March 17	Makadu	Cows	May 5	Giwo	Jasper
March 18	Suka	Animals	May 6	Foom	Thieves
March 19	Gwo	Opening	May 7	Potog	Royalty
March 20	Gylor	Aptitude	May 8	Zutu	Libraries
March 21	(Unknown)	(Unknown)	May 9	(Unknown)	(Unknown)
March 22	Birs	Soap	May 10	(Unknown)	(Unknown)
March 23	Azmat	Bowls	May 11	Exragil	Falling Leaves
March 24	Jaz	Dinner Parties	May 12	Etinim	Livestock
March 25	Faytu	Marble	May 13	Loq	Relief
March 26	(Unknown)	(Unknown)	May 14	Janili	Scythes
March 27	Xeef	Maces	May 15	Egres	Drovers
March 28	Vish	Making	May 16	Irthu	War
March 29	(Unknown)	(Unknown)	May 17	Jehu	Ennui
March 30	Reeth	Fresh Springs	May 18	Qwal	Hostlers
March 31	(Unknown)	(Unknown)	May 19	Cathdar	Hard Work
			May 20	Hako	Laughter
April 1	Palq	Practice	May 21	Olatha	Chickens
April 2	Belish	Bottles	May 22	Ridi	Parenthood
April 3	(Unknown)	(Unknown)	May 23	Chend	Hope

<i>Date</i>	<i>Lost God</i>	<i>Sphere</i>	<i>Date</i>	<i>Lost God</i>	<i>Sphere</i>
May 24	(Unknown)	(Unknown)	July 9	(Unknown)	(Unknown)
May 25	Pord	Unexpected Guests	July 10	Bodou	Fresh Growth
May 26	Varn	Knives	July 11	Nold	Song
May 27	Cuto	Iron	July 12	Hagag	Harrows
May 28	(Unknown)	(Unknown)	July 13	Aroz	Cities
May 29	Qatu	Begging	July 14	Ghorish	Helping
May 30	(Unknown)	(Unknown)	July 15	Aytamz	Freedom
May 31	Adeg	Parsley	July 16	Pif	Safety
June 1	Rausperd	Preservation	July 17	Dufum	Onions
June 2	Sonce	Childhood	July 18	Bora	Hills
June 3	(Unknown)	(Unknown)	July 19	Kofi	Joy
June 4	Srand	Law	July 20	Rici	Wizards
June 5	(Unknown)	(Unknown)	July 21	Surn	Swimming
June 6	Gove	Alabaster	July 22	(Unknown)	(Unknown)
June 7	Oshu	Whispers	July 23	Finsk	Apples
June 8	(Unknown)	(Unknown)	July 24	Tanradu	Teeth
June 9	Aik	Headaches	July 25	Shiq	Wild Animals
June 10	Bood	Garlic	July 26	(Unknown)	(Unknown)
June 11	Duru	Millstones	July 27	Qen	Pigs
June 12	Fegna	Gratitude	July 28	Lim	Musicians
June 13	Igorah	Plows	July 29	Dwavu	Tin
June 14	Zolgu	Storms	July 30	(Unknown)	(Unknown)
June 15	Roq	Danger	July 31	Nad	Clocks
June 16	Diblu	Avenues	August 1	Cufa	Sleeplessness
June 17	Proq	Crabs	August 2	(Unknown)	(Unknown)
June 18	(Unknown)	(Unknown)	August 3	Coren	Milk
June 19	Qaoc	Priests	August 4	Tolli	The Aristocracy
June 20	Durob	Oats	August 5	Tuk	Temples
June 21	Tashmo	Inappropriate Laughter	August 6	Nikovad	Magic
June 22	(Unknown)	(Unknown)	August 7	(Unknown)	(Unknown)
June 23	Cyunda	Gold	August 8	Awro	Obedience
June 24	Mun	Jugglers	August 9	Lyden	Peace
June 25	Ublu	Society	August 10	Mingre	Hands
June 26	Maaw	Throats	August 11	Giniv	Barrels
June 27	(Unknown)	(Unknown)	August 12	Flocod	Millers
June 28	Kiga	Anger	August 13	Mar	Bad Poetry
June 28	Parthu	Horses	August 14	Qob	Baths
June 29	(Unknown)	(Unknown)	August 15	Hikt	Ignorance
June 30	Ristu	Rescues	August 16	(Unknown)	(Unknown)
July 1	Eirn	Farmers	August 17	Pof	Dirty Fighting
July 2	Shal	Believable Lies	August 18	Orag	Herders
July 3	(Unknown)	(Unknown)	August 19	Zedev	Speed
July 4	Stanni	Silence	(Godsfall)	(the Messenger)	
July 5	Yibin	Sleep	August 20	Yomme	Deer
July 6	(Unknown)	(Unknown)	August 21	Roaku	Food
July 7	Autu	Bastards	August 22	Unku	“Rightful Lust”
July 8	(Unknown)	(Unknown)	August 23	Bami	Desire
			August 24	Rost	Berries
			August 25	Ebleth	Painless Birth
			August 26	Karposk	(Unknown)

<i>Date</i>	<i>Lost God</i>	<i>Sphere</i>
August 27	Dawji	Bronze
August 28	Shoon	Teachers
August 29	(Unknown)	(Unknown)
August 30	“Teelbaq”	“Songbirds”
August 31	Gwulida	Mistaken Facts
September 1	Slavu	Communications
September 2	(Unknown)	(Unknown)
September 3	Smeethu	Eggs
September 4	Erga	Cheese
September 5	Dexen	Steel
September 6	Buraq	Tactics
September 7	Uval	Understanding
September 8	(Unknown)	(Unknown)
September 9	Hapsti	Loyalty
September 10	Fene	Pots
September 11	Lwon	Justice
September 12	Lygu	Babies
September 13	Gwast	Blacksmiths
September 14	Bith	Light
September 15	Daime	Writing
September 16	Xade	The Hunt
September 17	Resta	Staves
September 18	Vhaz	Dumb Luck
September 19	Igu	Survival
September 20	Huk	Dreams
September 21	(Unknown)	(Unknown)
September 22	Sythu	Jewelry
September 23	Pellish	North
September 24	Treya	Atheists
September 25	Udow	Confusion
September 26	(Unknown)	(Unknown)
September 27	Forbi	Death
September 28	Gulidu	The Sea
September 29	Iliz	Sheep
September 30	(Unknown)	(Unknown)
October 1	Heod	Disloyalty
October 2	(Unknown)	(Unknown)
October 3	Mauth	Names
October 4	Wickem	Seeds
October 5	Fieli	Rye Bread
October 6	Eyod	Coal
October 7	Vaw	Victory
October 8	Cabaq	Logistics
October 9	Eafod	Pans
October 10	Meb	Mercy
October 11	Jaku	Known Things
October 12	(Unknown)	(Unknown)
October 13	Mafi	Mothers
October 14	Hondu	Masons

<i>Date</i>	<i>Lost God</i>	<i>Sphere</i>
October 15	Gako	Sickness
October 16	Waz	Gambling
October 17	(Unknown)	Oaks
October 18	Quelt	Fists
October 19	Frandu	Weddings
October 20	(Unknown)	(Unknown)
October 21	Toral	Fresh Meat
October 22	Jorm	Guardians
October 23	Swandu	Clothing
October 24	Vili	Trade
October 25	Idu	Books
October 26	No Lost God	High Priest's Choice
October 27	No Lost God	High Priest's Choice
October 28	No Lost God	High Priest's Choice
October 29	No Lost God	High Priest's Choice
October 30	No Lost God	High Priest's Choice
October 31	Kaim	Change
October 32	No Lost God	High Priest's (Leap Year Day) Choice
November 1	Odawu	Aqueducts
November 2	Glist	Funerals
November 3	(Unknown)	(Unknown)
November 4	Pusab	Kicking
November 5	Kzenti	Control
November 6	Gurdu	Sausage
November 7	Dakak	Bees
November 8	Yellish	Whales
November 9	(Unknown)	(Unknown)
November 10	Drisk	Shields
November 11	Hine	Chaos
November 12	Miath	Ruthlessness
November 13	Pibaz	Fire
November 14	Neen	Orphans
November 15	Itana	Bakers
November 16	Xuz	Gamblers
November 17	(Unknown)	(Unknown)
November 18	Jumb	Despair
November 19	Kzol	Bread
November 21	Kwel	Heavy Things
November 22	(Unknown)	(Unknown)
November 23	Klessa	Unknown Things
November 24	Teelis	Play
November 25	(Unknown)	Insanity
November 26	Varlik	Fish
November 27	Urduun	Lettuces

<i>Date</i>	<i>Lost God</i>	<i>Sphere</i>	<i>Date</i>	<i>Lost God</i>	<i>Sphere</i>
November 28	(Unknown)	(Unknown)	December 14	Yuz	Drums
November 29	Yufud	The Peasantry	December 15	Ois	Violets
November 30	Eora	Topaz	December 16	Juuf	Vintners
December 1	Wendo	Shelter	December 17	Tirad	Work
December 2	Vyan	Cabbages	December 18	(Unknown)	(Unknown)
December 3	(Unknown)	(Unknown)	December 19	Oblicin	Punching
December 4	Gzun	Theft	December 20	Koari	Time
December 5	Hamma	Beer	December 21	Jamere	Drunkenness
December 6	Cuilabu	Hearths	December 22	(Unknown)	(Unknown)
December 7	Rhiport	Weakness	December 23	Ifiz	Health
December 8	Enaud	The Heart	December 24	Lasbu	Insight
December 9	Zek	Sin	December 25	Loomu	Little Things
December 10	Paja	Yellow Things	December 26	(Unknown)	(Unknown)
December 11	Frack	Blood	December 27	Tand	Movement
December 12	Iomu	Balance	December 28	Uggnu	The Harvest
December 13	Moch	Teaching	December 29	(Unknown)	(Unknown)
			December 30	Wist	Mirrors
			December 31	Euza	Sapphires



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