



THE BOOK OF DIVINE MAGIC

A Sourcebook for Clerics, Druids, Paladins & Rangers



Connie J. Thomson & Robert W. Thomson
with
Katheryn Bauer & Sean O'Connor

PATHFINDER
ROLEPLAYING GAME COMPATIBLE



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DEDICATIONS AND THANKS

From Connie and Robert: to our parents, Melvin and Dianne Hissung and Jay and Betty Thomson, who have always supported our crazy hopes and dreams.

From Katheryn: to my parents for always telling me I could do anything I set my mind to do, and to my husband for being there and encouraging me to continue to follow my dreams, and to all those I've gamed with through the years just for being who you all are.

From Sean: to my parents and my sisters for supporting me for so long, and for encouraging me in this new endeavor.

INTRODUCTION

Who doesn't want the power of the gods on their side? Can't think of anyone, can you? Neither can we. Clerics and paladins are more than healers and enemies of undead, druids and rangers more than nature-lovers who know their way around the forest. Having a divine spellcaster in your party is like having a conduit to the gods themselves. But sometimes that gets forgotten. The cleric ends up doing little but healing his companions and scaring undead; the paladin gets shoved into the role of speaking for the party and looking impressive on her warhorse; the ranger and druid are regulated to tracking, hunting, and setting up camp. We hope that *The Book of Divine Magic* will inspire Game Masters and players alike to explore those characters' full abilities and give them more of a starring role.

This book opens up with the obvious starting point for any discussion of faith in a fantasy game setting: the gods themselves. Twenty-one new deities are presented here, good, neutral, and evil. You'll find descriptions of their dogmas and portfolios, lists of their usual followers, and their domains.

The main focus of this book is the magic associated with faith, so in addition to the thirteen new domains associated with the new gods, you'll find over 100 new divine spells. These range from simple orisons for clerics and druids to 9th-level spells that can literally change the fates of their targets. Some spells are available to all four classes, some to two or three of the classes, some to one class only. Even just one of these new spells can bring new life to playing a divine spellcaster.

Our chapter on temples and shrines (and the priests who run them) gives some depth to these holy houses that often get little description except for which deity they are built to honor. We then explore variations of the divine animal companion. Druids and rangers have always had the option to have animal companions, and paladins have their holy mounts. At long last the cleric can have a critter to call their own! Finally, no book on magic of any sort would be complete without magic items, and no book on divine magic would be complete without holy relics.

As we did with *The Book of Arcane Magic* (and will strive to do with all our products), everything we've created for this book is easy for you, as a Game Master, to pick up and drop into your own campaign with little to no work on your part. Place names are at a minimum, and can readily be changed to place names in your existing setting, be it a published world or your own homebrew. You can incorporate as much or as little of the contents of this book as you want. Perhaps

you want to make only one or two of the new gods available for worship – or you could decide to shake up the pantheon completely in a great Gods' War and these twenty-one deities are the only ones to survive. The adventure seeds that can be sown with the new material are endless – we've sprinkled a few among the pages to give you some ideas.

For the player, many of the gods have more than one player class available to serve them, so you now have dozens of new character possibilities for divine spellcasters. Want to follow and serve Brun? You can do so as a cleric, druid, paladin, or ranger. Or you can keep your existing character, complete with his already established patron deity, and just use the new spells or give them the background of having trained at a prominent temple of their faith. Give your cleric the animal companion she's always wanted. What if you play a barbarian, bard, fighter, monk, rogue, sorcerer or wizard? Flesh out their background with a new faith, or a long-smoldering hatred for an evil goddess and her followers. Regardless of class, all characters would be happy to find any number of the new magic items for sale or in a treasure chest – maybe your character's goal in life is to find a long-lost relic of their church. The possibilities are as endless for you as they are for the GM!

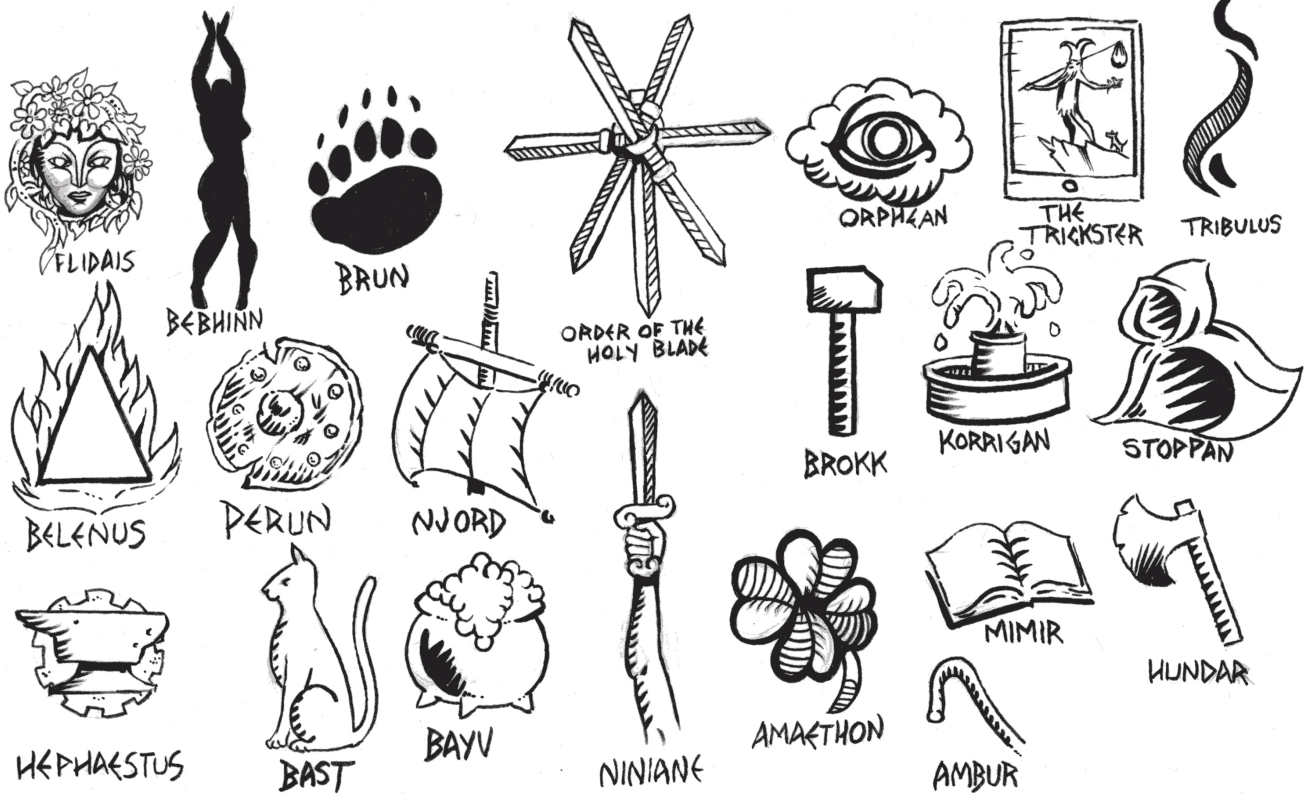
Two more of our iconic characters are introduced in the introductory text for each chapter: Sir Kain Longinus, paladin of the Order of the Holy Blade, and Chasmyn, a special servant of the cat goddess Bast. Follow this somewhat unlikely pair as they work together to stop an evil cleric of Tribulus and retrieve a relic of Bast.

As always, we hope you enjoy our book and that it brings more fun to your game table!

Good Gaming,

Connie and Robert Thomson

CHAPTER 1 - DEITIES AND DOMAINS



Kain patted Griff's neck, the warhorse snorting in reply, as he led the destrier along the road with Chasmyn and his panther, Kaspys. "I'm afraid I still don't quite understand," he admitted. "Is this calling from a high priest, or is it directly from your god?" he asked. Chasmyn had said that he was called to find the one responsible for the abominations. Kain himself had found a ruined village in his travels, and followed the trail of havoc on his own.

Chasmyn laughed easily. It was not always easy for those unfamiliar with Bast's ways to comprehend how she spoke to her faithful. "Mine is a calling directly from the goddess," he said. "I am a Son of Bast, my sister a Daughter. Bast speaks directly to us, through our dreams most often, but occasionally by other means." Kaspys nudged his leg as they walked, and Chasmyn reached down to scratch the panther behind one ear. "Bast has priests, just as the other gods do, but the calling I follow is more... personal."

"Ah," Kain said, understanding now. "I have often wondered what it is like to hear the voice, to feel the will of an actual god. When I was an initiate and was learning about other faiths, I feared it was a form of slavery or mental manipulation," he admitted. "Thankfully I learned better before I earned my spurs." Then his face grew more serious. "But that means that if our quarry is a follower of Tribulus,

there will no ending to these massacres until he is found and stopped. No one who willingly serves such a cruel goddess will have any mercy or restraint."

Chasmyn nodded. "I agree," he said, "but we can do them a huge injury just in recovering the artifact they stole. The temple in Andor is most anxious to have it back in their care, and the family of the priest they killed to obtain it cries for justice. Bast demands vengeance for the assault on her faithful. I imagine it is little different for the other gods, but, in my experience, those called to follow evil gods are indeed merciless and see others, even those who share their faith, as unworthy of the world."

"Recovering the artifact is one thing. Retribution for the souls of all the innocents in that village is another. I do not know what Tribulus has in store for her worshipers in the afterlife, but I fully intend to make sure this villain finds out." Kain made the sign of the sword as he finished speaking, his hand tracing a line mimicking a crossguard, hilt, and down the blade.

"Wait, is that smoke on the horizon?" Kain asked, peering further down the road.

Chasmyn had been about to reply that he agreed with Kain's intent, as it was his own as well. He squinted into the sun and nodded. "Yes," he said. "It is."

They fell silent as they hurried along the road, until at last they reached the scene of the latest destruction. This was no sleepy hamlet with a dozen houses and a green. This was a fairly good sized crossroads village. At least two dozen houses smoldered, and there were bodies everywhere they looked. As they approached the commons, Chasmyn eased his hands into the leather gloves of his claws and prepared himself to do battle. Around him, he could feel the energies of the staff, smell the thick, corrupt scent of burnt flesh, taste the heavy, acrid smoke of the fires, and knew that it had been used here, very recently.

The gods are not mythical creatures who sit blissfully in their native planes, unaware and uncaring of what happens in the material world so long as they are worshipped and receive tithes. All of the gods of the known world are intimately in tune with all that affects their followers. They show proof of their existence through granting spells and other blessings to their faithful, directly influencing events when they feel they must, and even showing themselves by walking among mortals.

It is a rare individual who does not at least pay lip service to a god or two. Most people do choose a patron deity to follow as their primary god, and a number of those individuals go a step further, actually serving their god in some fashion. Worshipping one deity primarily, even serving them as a priest, does not preclude anyone from saying a prayer to another god on occasion. The gods all have different spheres of influence; certain things are out of some gods' control. Even a paladin of the Order of the Holy Blade may hope for Amaethon's luck when he asks a lady to dance at a ball, or a cleric of Tribulus might whisper a prayer to Njord as she boards a ship for a long ocean journey.

This chapter introduces twenty-one new deities (see Table 1-1 for a brief overview). These are by no means all the deities worshipped in the known world; these are simply some of the most notable in the pantheon. Within each deity's description is information about their dogma, their followers, the appearance of their avatar and the appearance of their priests. Clerics of many of these deities have special domains available to them. Domains marked with an (*) are new creations and are detailed at the end of this chapter. Domains referenced but not detailed here appear in Chapter 3 of the *Pathfinder Roleplaying Game Core Rulebook*.

WHO ARE THESE PEOPLE?

You will notice some unfamiliar races and classes listed among the typical followers for many of the gods. They will all be revealed in future products from 4 Winds Fantasy Gaming – consider this a sneak peek!

THE DEITIES

AMAETHON

The Gambler, the Hand of Good Luck.

Symbol: A four-leaf clover

Alignment: Chaotic Good

Portfolios: Luck, games of chance, fortune, wealth

Typical Worshipers: Bards, gamblers, rogues, adventurers, merchants

Cleric Alignments: CG, NG, CN

Domains: Air, Chaos, Liberation, Luck, Protection

Favored Weapon: Rapier



Amaethon (*ah-MAY-e-thon*) is an attractive and charming god whose smile disarms nearly everyone who sees it. He appears as a handsome young human man of average height and build, with shoulder-length light brown hair and mischievous blue eyes. His face is usually clean-shaven, but he sports a mustache and goatee on occasion. He dresses stylishly for a night out at a tavern, and always looks ready for a drink, a game of chance, or a spin on the dance floor with a pretty lady.

Whenever a card-player prays for a good hand, or a gambler blows on his dice in hopes of a good roll, he's at the very least paying lip service to Amaethon. Amaethon loves games of chance and is said to watch over every one that's ever played. His influence reaches far beyond faro tables and gambling halls, however. It is true that a good portion of success is all due to luck. Many a wealthy merchant or adventurer owes his fortune to the will of Amaethon.

Everyone has an equal chance of good luck in life; it's just a matter of whether you deserve it at any given time. While Amaethon cannot curse someone with bad luck, he can choose to deny good luck to a person not worthy of receiving it. Luck is what you make of it; if Amaethon grants you a windfall and you squander it, that is your fault, not his, and you will not easily gain another opportunity from him. Amaethon is most impressed with those who make their own luck by taking advantage of the opportunities presented to them and working toward even better things.

All clergy of Amaethon are taught how to extract themselves from a bad situation with a quick wit and an even quicker blade. Most clerics travel with adventuring parties for at least a few years of their lives, as it is a good way to spread their god's message. While Amaethon does not encourage his followers to break the law, he does encourage them to do what is right, and if rules must be broken to do so, so be it. He encourages his priests to seek out those who are down

TABLE 1-1: NOTABLE DEITIES OF THE KNOWN WORLD

Deity	Alignment	Portfolios	Domains	Favored Weapon
Amaethon	CG	God of luck, games of chance, fortune, wealth	Air, Chaos, Liberation, Luck, Protection,	Rapier
Ambur	NG	God of healing, athletics, family, protection	Community, Good, Healing, Protection, Strength	Quarterstaff
Bast	CG	Goddess of felines, mothers, protectors, avengers	Charm, Good, Liberation, Protection, Retribution*	Claw Bracer
Bayv	CE	Goddess of destruction, death, chaos, evil	Chaos, Death, Destruction, Evil, Rune	Dagger
Bebhinn	CG	Goddess of pleasure, music, art, hedonism	Charm, Community, Pleasure*, Song*, Travel	Rapier
Belenus	N	God of fire, renewal, rebirth, healing, family	Community, Fire, Healing, Knowledge, Renewal*	Scythe
Brokk	LG	God of dwarves, artifice, the earth, wealth, mining, protection	Artifice, Dwarf*, Earth, Good, Law	Warhammer
Brun	NG	God of bears, werebears, strength, rangers	Animal, Good, Protection, Travel, Strength	Bastard Sword
Flidais	N	Goddess of nature, weather, plants, animals, fey creatures	Air, Animal, Earth, Plant, Weather	Sickle
Hephaestus	LN	God of artifice, invention, fire, alchemy	Artifice, Community, Fire, Law, Strength	Longsword
Hundar	LE	God of orcs, war, invention, smithing	Artifice, Evil, Law, Orc*, War	Battleaxe
Korrigan	CG	Goddess of halflings, family, luck, healing	Community, Good, Halfling*, Protection, Strength	Sling
Mimir	N	God of knowledge, magic, time, history	Knowledge, Magic, Protection, Rune, Time*	Quarterstaff
Niniane	CG	Goddess of elves, knowledge, enchantment, magic, protection	Chaos, Charm, Elf, Good, Knowledge	Longsword
Njord	N	God of the sea, sailing, travel, weather, sea elves	Air, Ocean*, Travel, Water, Weather	Trident
Order of the Holy Blade	LG	Deity of defenders, protectors, strength, justice, truth, loyalty	Good, Law, Protection, Strength, War	Any type of sword
Orphean	N	God of dreams, prophecy, fate	Dream*, Fate*, Knowledge, Magic, Trickery	Dagger
Perun	LN	God of war, glory, law, strength, travel	Glory, Law, Strength, Travel, War	Scimitar
Stoppan	NG	God of gnomes, gems, animals, knowledge	Animal, Earth, Gnome*, Good, Knowledge	Shortsword
Tribulus	NE	Goddess of nightmares, unseelie fey	Darkness, Death, Evil, Madness, Trickery	Hand Crossbow
The Trickster	CN	Goddess of chaos, secrets, trickery, foolery	Chaos, Charm, Luck, Magic, Trickery	Bolas

* - domain is detailed at the end of this chapter

on their luck, to give them guidance and hope toward restoring their own good fortune. Amaethon is disgusted by those who hinder another's luck and ability to make their own way, and holds slavers and tyrants in the same disregard. Followers of Amaethon are famous – or infamous, depending on whom you ask – for rescuing damsels in distress.

The clerics of Amaethon are not ones for elaborate vestments. Even during the holiest of ceremonies, the extent of their formal dress is a tabard, bound with a woven waist sash, over normal clothing. The tabards are white, and are decorated with embroidery and fine beads at the neckline and hem. The sashes vary in color according to rank within the church; acolytes wear white sashes, mid-ranking priests wear green, and high priests wear gold. Traveling clerics generally do not don their tabards (unless a formal event provides opportunity), but still wear their sashes and display their holy symbols proudly with whatever other clothing or armor they wear.

AMBUR

The Healer.

Symbol: A shepherd's crook

Alignment: Neutral Good

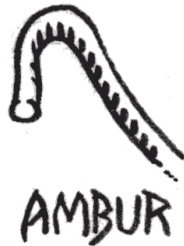
Portfolios: Healing, athletics, family, protection

Typical Worshipers: Healers, herbalists, apothecaries, fighters, soldiers, defenders

Cleric Alignments: LG, NG, CG, N

Domains: Community, Good, Healing, Protection, Strength

Favored Weapon: The Shepherd's Crook (Quarterstaff)



Ambur (*am-BURR*) appears as a tall, regal human man with shoulder-length blonde hair and deep green eyes. He is strong and athletic, built of firm muscle beneath sun-bronzed skin. Ambur frequently appears bare-chested, clad only in a gold and white cotton kilt and sandals.

First and foremost, the religion of Ambur is one of healing and health. Healing is deserved by all, even the wounded amongst your enemies. The slaying of the wounded and helpless is anathema to followers of Ambur. Athletics is the key to good health, and a strong soul begins with a strong body. One must often defend those in need of healing, and one must have the strength to wield staff or sword properly in order to do so. Priests of Ambur often combine exercise with prayer, and it is not surprising that they are among the fittest of all faiths. They are also ardent believers in the benefits of a healthy diet and are champions against malnutrition. Larger temples of Ambur always

feature a soup kitchen for the poor, and even the smallest shrines keep some stock of foodstuffs to help those in need of healthy meals.

Healing extends beyond wounds and disease. Ambur encourages his faithful to ease the mind and soul of those suffering from heartache, melancholy, and other mental conditions. Ambur is well aware that healing is often, if not always, aided by the mere presence of friends and family, and his churches are welcome refuges for all who need love and support to help them heal. Also, the faithful are encouraged to seek out and destroy those who knowingly spread disease and pestilence, those who willingly break the minds of goodly folk, and, above all, those who seek sadistic pleasures in the torture of others, be it physical or mental.

The majority of the adherents to the religion are healers, clerics, apothecaries, herbalists, midwives, and nurses. Ambur is also held in high regard by fighters and soldiers. Many young clerics of Ambur are travelers, taking their healing skills and knowledge where they are needed. The sight of a priest of The Healer is a welcome one to any adventuring party, but while Ambur's clergy will heal anyone in need, they will only hook up and travel with goodly adventuring parties.

The clergy of Ambur wear white robes (for lower ranking members) or blue robes (for higher ranking members) in normal daily business, though they will don their armor or other appropriate clothing for their combination prayer/weapons practice. The high priest of a temple will wear a white and gold kilt for special ceremonies. The priests wear sandals when the weather allows, and the men are fond of leather kilts for occasions that do not call for formal vestments (the women wear leather skirts). Males and females alike are fastidious about their personal hygiene. When adventuring or going to war, martial clerics wear chain or plate armor, over which is placed a blue or white tabard (depending on rank) with the holy symbol of Ambur.

WHERE ARE THE AVATARS?

You may be disappointed that this chapter is illustrated only with the holy symbols of the gods, and not their avatars (how they appear in humanoid form). This was done on purpose, as the focus of this book is on the magic granted by the gods more than the gods themselves. But fear not! Avatars for all the gods will appear in a future release from 4 Winds Fantasy Gaming that will not only expand on the deities in this book, but will also detail many more gods.

BAST

Goddess of Cats, the Avenger.

Symbol: A sitting cat in profile

Alignment: Chaotic Good

Portfolios: Felines, protectors, avengers of the wronged, mothers, stalkers of evil

Typical Worshipers: Guards, rangers, clerics, cat lovers, feline lycanthropes, mothers

Cleric Alignments: CG, CN, NG

Domains: Charm, Good, Liberation, Protection, Retribution*

Favored Weapon: Cat's Paw (Claw bracer, see Table 1-2)



Bast (*bast*) has two forms she regularly appears in – one is that of a voluptuous human woman dressed in diaphanous clothing, with elaborate make-up, jewelry and sometimes tattoos; her other form is almost identical except she has the head of a cat instead of a human head. The exact style of the clothing Bast wears varies, matching the clothing styles of the various cultures that revere the Cat Goddess.

In addition to being the goddess of felines, Bast is a protector of the weak, an avenger of those who have been wronged, a mother figure, and a tireless stalker of evil. As such, she tends to draw a wide variety of types of followers to her faith. Bast encourages her followers to do as they will, providing they follow the basic tenets of her faith – harm no feline needlessly; protect those who cannot protect themselves; avenge wrongdoing wherever you find it; value life; and suffer no evil to live.

The clergy of Bast carry out her work on the material plane. Those who attack the weak and defenseless, and those whose actions show no regard for life, are high on the list of the church's enemies. Poachers and others who abuse cats will often find themselves having to answer to a cleric of Bast. A member of the clergy can never harm a feline except in cases of self-defense, and even then the offender must repent to the goddess.

There are two ways one comes to the direct service of Bast – either as a Child of Bast or as a cleric. One can be chosen directly by Bast, in which case the temple finds the person so chosen and brings them for training; these individuals are known as Children of

Bast. Or, one might themselves feel the call to one of Bast's spheres of influence. In these cases those so called find a temple on their own and petition for training as a cleric. The initial training is the same either way one comes to Bast's service, but begins to vary as training progresses, depending on the path the individual is following.

Those who serve Bast carry some mark of their devotion on their bodies. In many cases, this is a small tattoo in an obvious location but in other cases it can be a much larger tattoo, such as one that covers the entire back. Bast's clergy members wear white vestments. The men wear kilts, and the women wear unique dresses constructed from a long, flowing skirt hanging from a wide high waistband, and a bodice consisting of two wide straps of cloth that cross in the back, then come forward and down to cover the breasts and attach at the waistband with brooches. The vestments of higher-ranking clerics are trimmed with gold embroidery and beads. Priests and priestesses alike generally wear their hair long and loose, with a few random small braids near the face (the women will often weave beads or bells into their braids). They will be barefoot within their temples and shrines, wearing sandals or other more weather-appropriate shoes outside. Adventuring clerics wear whatever clothing and armor suits their needs, though a fair number choose to wear their vestments even on the road. Bast's followers always carry some sort of holy symbol, even if they are not a cleric.

BAYV

The Doomsbringer, Lady of Destruction.

Symbol: A cauldron boiling over

Alignment: Chaotic Evil

Portfolios: Destruction, death, chaos, evil

Typical Worshipers: Anti-paladins, evil fighters, evil wizards, evil witches, evil rogues, murderers

Cleric Alignments: CN, CE, NE

Domains: Chaos, Death, Destruction, Evil, Rune

Favored Weapon: Dagger



Bayv (*bayfv*) is a disturbing vision to mortal eyes. She appears as a tall human woman who is far too thin for

TABLE 1-2: CLAW BRACER

Exotic Weapon - Melee	Cost	Dmg (S)	Dmg (M)	Critical	Range	Weight	Type
Claw Bracer	20 gp	1d4	1d6	19-20/x2	-	1 lb.	S

her frame – her sickly pale skin is stretched over her bones with seemingly little muscle or fat as a cushion. Her black hair is wild and stands straight out from her scalp, her eyes are sunken black orbs of pure wickedness, and her expression is one of scorn and evil, black lips stretched tightly over a mouth overfull with sharp, jagged teeth. She dresses in all-black clothing, in a style that would be alluring if she herself weren't so hideous to look at. The mad cackle of her laughter is said to curdle the blood.

Bayv thrives on the annihilation of both life and material objects, and her clergy follow her evil ways with a disturbing level of pleasure. Hatred, vengeance, prejudice, any of the other “normal” motives for murder or other crimes of destruction – none of these are in play when Bayv is at work. The Doomsbringer loves seeing life and things destroyed just for destruction's sake. A broken store window and a slit across the shop-keep's throat is not nearly enough slaughter for Bayv; the job is not done until the shop is utterly decimated and the owner's body has been ripped limb from limb. Both animal and human sacrifices are very common in Bayv's worship, and they are neither quick nor clean. Bayv has no more use for law and order than she does for good deeds, and is thrilled by random acts of violence. Some say that Bayv is insane, but her followers will counter that genius is often mistaken for madness.

Just as Bayv has few friends and many enemies among the other gods, her brethren are loners with little fondness for anyone else. Only those with the most disturbed and vile minds follow Bayv; even cold-hearted assassins shiver at the mention of her name, as her methods of killing are cruel, unusual, and far too messy and random to be suited for work-for-hire. Her following is small, but fervently devout, and considers any who would stand in their path of destruction to be a foe. Bayv and her faithful consider the gods who revere life, order, and creation – such as Ambur, the Order of the Holy Blade, and Brokk – and their followers to be especially despicable, and will hunt them down when they can. The goddess grants especially powerful rewards for the sacrificial offering of a member of an enemy faith.

Followers of the Lady of Destruction are well aware that much of the world has yet to convert over to Bayv's teachings, and as such they keep to themselves and do not make their worship of her public. No temples to her exist, only small shrines hidden away in the homes of her priests. During sacrifices or other rituals held in Bayv's honor, her clergy are either nude or in very scant black garments, so that the blood of their victims will be easier to wash away afterwards. Outside of their shrines, Bayv's priests rarely wear anything to distinguish themselves as what they are, though her anti-paladins are hard to miss in their jet-black armor.

BEBHINN

The Lady of Pleasure, the Songstress.



Symbol: The silhouette of a curvaceous woman's body, arms raised above her head

Alignment: Chaotic Good

Portfolios: Pleasure, music, art, hedonism

Typical Worshipers: Artists, musicians, hedonists, prostitutes, courtesans, dancers, bards

Cleric Alignments: CG, NG, CN

Domains: Charm, Community, Pleasure*, Song*, Travel

Favored Weapon: Rapier

BEBHINN It is rare for two mortals who have both seen the goddess Bebhinn (*BEV-inn*) to describe her in the same way – except to agree that she was the most beautiful woman they had ever seen, with eyes and a smile that could melt the coldest of hearts. While Bebhinn typically takes on an appearance common to the ideals of beauty of the local region when she walks the material plane, her true form is that of a curvaceous human woman with flowing chestnut hair, striking hazel eyes, and flawless creamy skin. She is always clad in fine clothing that is cut to both allow for freedom of movement and also to reveal as much of her lovely figure as possible, and is adorned with many pieces of fine jewelry.

Bebhinn is the goddess of pleasure in all its forms – physical, mental, emotional, spiritual. Her detractors insist that she is a goddess of carnal pleasures only, and while it is true that the pleasures of the flesh are her strongest focus, the faith of Bebhinn reveres all things that bring pleasure. The joy gained from a beautiful song, a delicious wine, decadent food, an entertaining play, or any form of fine art is just as special to Bebhinn. Music is especially important to Bebhinn and her followers, as song and dance are often seen as extensions of or alternate ways of displaying physical desire.

All beings are entitled to pleasure. While most of her clergy are indeed lovely to behold, Bebhinn herself is not concerned with physical beauty. Even the most hideous of creatures have the right to feel the touch of another, and beauty is in the eye of the beholder. Bebhinn's faithful are encouraged to teach that pleasure heals the soul and brightens the spirit, and that a life without pleasure is hardly worth living. One should partake in pleasurable activities as often as possible.

Followers of Bebhinn abhor rape perhaps more strongly than those of any other faith, as the heinous act completely and utterly goes against all they believe and hold dear. No creature should take pleasure at

the expense of another. Bebhinn is strongly against slavery, especially the keeping of pleasure slaves, as pleasure should be given freely, not under coercion. Those few clerics of Bebhinn who adventure are often hunters of slavers and rapists. Though some believe her to be a wanton hedonist with no regard for law, Bebhinn stresses to her faithful to publically uphold the laws of the lands regarding nudity, age of consent, and cultural taboos, even if they live in an area with very conservative rules. Temples of Bebhinn secretly offer refuge and escape to those in repressive societies or bad situations.

Within their temples and shrines, Bebhinn's priests and priestesses usually go nude, or wear minimal vestments of white (for acolytes), pink (for mid-ranking members), or red (for high ranking members) silk or sheer fabric. They wear more appropriate garments in the same color as their vestments for business conducted out in public, but will always wear the most revealing clothing that is socially acceptable in the region. Adventuring clerics will dress more practically, even wearing armor, but will still wear the most physically flattering apparel they can find. The clergy of Bebhinn also adorn themselves with jewelry and cosmetics, and take impeccable care of their hair.

BELENUS

The Lord of Flame.

Symbol: A red triangle filled with flames

Alignment: Neutral

Portfolios: Fire, renewal, rebirth, healing, family

Typical Worshipers: Fire elves, healers, druids, rangers

Cleric Alignments: NG, LN, N, CN, NE

Domains: Community, Fire, Healing, Knowledge, Renewal*

Favored Weapon: Flamesweeper (Scythe)

There is much argument over the appearance of Belenus (*BELL-uh-nus* or *BELL-en-us*), the fire god. All who have seen him agree that he is an exceedingly tall male with bronze skin, long wavy hair the color of flame, and eyes the color (and intensity) of burning coals. His race, however, seems hard to pinpoint, with elves, half-elves, and humans all claiming him as one of their own, and his features are ambiguous enough that he could be any of those three races. He wears a pair of soft leather breeches and a leather jerkin, and is always barefoot.

Belenus teaches all the uses of fire, both constructive and destructive, but his faith focuses most on the cleansing and healing properties of flame. Fire can

rid fields of blight, forests of choking undergrowth, and communities of disease, allowing a healthy fresh start. It can destroy undead, putting those souls at peace, and the burning flame of a funeral pyre can ease the emotions of those the deceased left behind. The warmth and protection that fire provides can build and maintain a community, and keep its members healthy and well-fed. Its light encourages reading and learning.

Fire is a tool, a weapon, a medicine, and a gift, depending entirely on who wields it and with what intent. Belenus encourages his faithful to teach that fire is not to be feared, but respected, and used wisely. His clergy tend to take after their god in personality – more matter-of-fact than comforting – and are sometimes seen as cold for so bluntly explaining why blighted crops must be destroyed or why all of a deceased loved one's possessions must be burned to prevent the spread of disease. Belenus urges his clergy to do all they can to gain the consent of those who resist them setting such cleansing fires, only setting them without permission if the situation is simply too dire to ignore.

Belenus has no patience for those who “play” with fire, let it burn uncontrolled, or use it without purpose, and particularly dislikes random arson. Parents who catch their children playing with fire often threaten them with “the Wrath of Belenus”, but the fire god has no ill will toward youngsters who simply have not yet learned better. He only brings his wrath down on those who should know better but fail to respect flame anyway.

Belenus is the patron god of the fire elves, and is also worshipped by healers, rangers and druids. Regardless of race or background, his followers are united in a practical and calm outlook on life, and the belief that sometimes, one must simply cleanse with fire and start over.

The vestments of clerics of Belenus are sleeveless robes in progressive shades of orange and red, with acolytes wearing a light orange and the highest ranking priests wearing deep red. Outside of temples and ceremonies, they usually dress more practically, in leather pants or skirts with tunics in the color appropriate for their rank in the church. Though it is hardly required, many clergy members will dye their hair some shade of red, and men and women alike will braid glass beads into their tresses. They go barefoot where they can, and otherwise wear sandals. Adventuring members of the clergy, regardless of class, typically wear studded leather armor with Belenus's holy symbol tooled into the breastplate, and soft leather boots.



BROKK

The Dwarffather, the Lord of the Forge.

Symbol: A smith's hammer

Alignment: Lawful Good

Portfolios: Dwarves, artifice, the earth, wealth, mining, protection

Typical Worshipers: Dwarves, smiths, stonemasons, fighters, miners

Cleric Alignments: NG, LG, LN

Domains: Artifice, Dwarf*, Earth, Good, Law

Favored Weapon: The Might of the Forge (Warhammer)



Brokk (*brock*) appears as the prototypical dwarf, as stocky and sturdy as if he were cut from stone himself. His skin is leathery and tough, and his hands bear the signs of working the forge – thick calluses and perpetually sooty nails. His long black hair hangs loose under his horned helm, while his beard is intricately braided and decorated. His expression is often stern, but his dark brown eyes are warm and his booming voice friendly. Brokk has been seen wearing both the leathers of a smith and the gleaming mithral armor of a warrior.

Chief deity of the dwarves, Brokk is respected by all races as a goodly and just god. It is essential for all members of the clergy to be skilled in working a forge, and in fact they must forge their first weapon and suit of armor themselves. Metal is a precious gift given by the earth, and to know how to craft weapons and armor from raw materials is to connect with Brokk himself. He also encourages his clerics and paladins to learn the basics of stonemasonry. Brokk wants his clergy to practice what they preach.

While dwarves are rather famous for their distrust of other races, Brokk encourages his followers to forge friendly alliances with like-minded humans, halflings, gnomes, and those of elven blood. Brokk realizes that dwarves cannot expect the other races to understand and respect their beliefs if the dwarves never talk to them. If the non-dwarves break an alliance, though, Brokk and his brethren will not soon forget.

Brokk is a firm upholder of law and order, and his faithful are just as passionate about such matters. In addition to their temple duties, priests and paladins will almost always join in the protection of their home, be it in patrolling the lands surrounding a dwarven community or taking turns with the watch of a city where they are a minority. The clergy relish the opportunity to adventure, especially if catching a lawbreaker is involved. Brokk abhors disrespect of the gifts of the earth; armor and weapons are to be well-maintained, gems treasured, stone buildings erected with pride, mining done under proper protocols. His

clergy often oversee construction of new buildings and sit on the councils of smith, stonemason, and miners' guilds. They are welcomed in non-dwarven cities for their skills, as well as their willingness to serve as trade ambassadors to the dwarven communities.

The hierarchy within the church of Brokk is more complex than in many faiths, and often hard for non-dwarves to comprehend. Temple priests wear robes in the colors of precious metals – copper, bronze, silver, gold, platinum – depending on their rank, with the bluish-silver of mithral reserved for Brokk's paladins. All clergy members have suits of ceremonial chain mail, regardless of what type of armor they prefer to wear for adventure or battle. Men and women alike grow their hair as long as possible without it becoming a hindrance to them, to be worn loose when practical, and neatly bound back or plaited otherwise. Men grow their beards long enough to tuck into their belts, even when braided. The clergy of Brokk always wear helms with their armor, and have his holy symbol etched into either their shields or the breastplates of their armor. When not in armor, they wear their heavy holy symbols on the outside of their clothing.

BRUN

Bruinfriend, the Great Bear.



Symbol: A single bear's paw print

Alignment: Neutral Good

Portfolios: Bears, werebears, strength, rangers

Typical Worshipers: Good barbarians, rangers and druids, werebears

Cleric Alignments: CG, NG, LG, N

Domains: Animal, Good,

Travel, Protection, Strength

Favored Weapon: Bastard sword

Brun (*brun*) has two forms he commonly appears in – the first is that of a tall, massive, barrel-chested human with long brown hair and a short, thick beard dressed in leather clothing and carrying two bastard swords; the other form is that of a massive dire bear, twenty feet tall standing on his hind legs.

All followers of Brun must seek to protect the way of life, and the lives, of their people. They are to ensure that the wild places of the world remain a wild, but peaceful, homeland. Confronting and defeating invaders, especially orcs and ogres, is a primary duty. Secondary to the above is the respect and protection of bears of all kinds. As bears are the sacred animal of Brun it is paramount that they continue to exist in large numbers. A member of the clergy can never harm a bear except in cases of self-defense, and even

then the offender must spend two days and two nights in repentant prayer afterwards. Also, bears must be protected from poachers. Known poachers are to be tracked down and punished with death. Those who do slay a bear in self-defense or the defense of others are not considered poachers, but may be asked to make a tithe to the church or perform a small (and easily completed) task as penance for killing the bear.

The church of Brun is not very large, but is diverse. It counts clerics, druids, adepts, and rangers as members, as well as a few herbalists and woodsmen as lay members. Typical places of worship include large open glades where bears are known to gather and the occasional temple or shrine located in larger villages. Brun's number of followers in a settlement tends to go down the larger and more urbanized and removed from nature the city becomes.

The clergy of Brun spend much of their day involved in normal village activities. Many clergy members have skills such as blacksmithing or herbalism that benefit the village and they are expected to put these skills to use to benefit everyone. They also organize patrols to ensure the safety of the village or to pursue poachers. Patrols are usually led by a ranger, but adepts and clerics can also lead patrols.

Brun's clergy do not have the formal vestments that most other faiths do, nor are lower and higher ranking clergy distinguished by any article of clothing or other adornment. During rituals and ceremonies, they don their typical daily wear, though they strive to wear their nicest set of clothing and to be freshly bathed. Male clergy members always wear beards, provided they are able to grow one, and both males and females, regardless of race, wear their hair long. All adventuring clergy members, regardless of class, wear leather or studded leather armor while travelling. A leather helmet or cap may be worn. If a shield is carried it is decorated with the paw print holy symbol, otherwise the symbol is carved from wood and worn as a pendant, outside the armor and clothing so it may be seen by all they encounter.

FLIDAIS

The Weather Witch, Lady of the Earth.

Symbol: The head of a beautiful woman with vines and flowers for hair

Alignment: Neutral

Portfolios: Nature, weather, plants, animals, fey creatures

Typical Worshipers: Druids, rangers, farmers, fey, woodsmen, witches

Cleric Alignments: NG, CN, N, LN, NE

Domains: Air, Animal, Earth, Plant, Weather

Favored Weapon: Sickle



The elusive Flidais (*flih-DAY-us*) is rarely seen by mortal eyes, though her whispering, echoing voice is often heard on the wind. When she does allow herself to be seen, she appears as a tall human woman with lovely, delicate features, fair skin with a healthy pink glow, eyes the color of the sky and long tresses of vines and flowers. She wears flowing, diaphanous dresses in hues that let her blend in with the forest (when she chooses to wear any clothing at all), and never wears shoes. She is rumored to sometimes appear under the guise of a pixie, especially when encountering children.

Flidais is the guardian of the natural world. She teaches that we do not live in the world, we live with it, and that a balance must be maintained for all life to thrive. Nature is to be respected and cared for, and people should provide for it as much as it provides for them. She is also the goddess of weather, pulling on strands of air to control the winds, rain and temperatures across the lands. Some who do not understand her dogma well think her uncaring and disconnected – a farmer who has just lost his crop to giant stag beetles has a hard time coming to terms with the Lady's reasoning that the beetles needed to eat – but she can display vicious fury when she sees the same farmer's pastureland purposefully set ablaze by other humans who have no intent but to destroy it.

The clergy of Flidais is made up of roughly equal numbers of clerics, druids, and rangers, and more than a few witches. Shrines and druid circles dedicated to Flidais are common in forests and rural areas, as well as in small communities where a good portion of the inhabitants work with nature (farmers, wood cutters, etc.). Larger cities, especially ones that are highly urbanized, do not have many followers of Flidais and at most house small, unstaffed shrines.

Flidais' faithful are protectors of nature. They work to enforce the balance between man and nature, strongly encouraging practices such as planting seedlings to replace felled trees and rotating farm crops so as not to deplete the soil. As the world must remain in balance, for there to be good weather in one location means it must storm in another; Flidais' clergy help repair storm damage and reassure the common folk that their weather will turn good again. Flidais is abhorred by hunting for sport – animals are to be killed only for meat or in self-defense – and her clergy are tireless enemies of poachers and animal abusers. Flidais urges her followers to share her teachings with children, so that they may learn good habits early and hopefully carry those lessons into adulthood.

Flidais' clergy dress in the colors of nature, mainly shades of brown and green. They do not have strict guidelines for vestments, or for distinguishing ranks by colors of clothing; instead everyone wears what is practical and comfortable for their daily activities. During ceremonies, male members of the clergy will

strip to the waist and females will wear a gown of sheer fabric, so that they may come closer to being one with nature. If the ceremonies are performed at a druid circle or wilderness shrine, all clergy may strip completely nude. Regardless of class, all clergy wear their holy symbols prominently displayed. The faithful of Flidais are also easily recognizable by the amount of feathers, wooden beads, and other natural adornments woven and braided into their hair. All adventuring clergy members stick to armor crafted from natural materials.

HEPHAESTUS

*The Great Inventor,
the Alchemist.*

Symbol: An anvil superimposed over a gear or cog

Alignment: Lawful Neutral

Portfolios: Artifice, fire, invention, alchemy

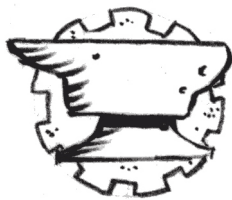
Typical Worshipers:

Inventors, smiths, alchemists, fighters

Cleric Alignments: LG, LN, N, LE

Domains: Artifice, Community, Fire, Law, Strength

Favored Weapon: Longsword



HEPHAESTUS

If not for the holy aura surrounding him, no one would think Hephaestus (*huh-FEST-us*) a god upon first sight of him. He appears as a thirty-something human man of short and stocky build, with dark skin and intelligent blue eyes. Hephaestus wears the heavy leather apron of a blacksmith over practical clothing, a jeweler's loupe on a cord around his neck, and a pair of protective goggles propped up on his forehead. The pockets on his apron and numerous pouches and sheaths on his belt are full of assorted tools and supplies. Both his dark curly hair and closely trimmed beard are singed from experiments gone awry, and his hands and forearms are covered with stains and scars.

Hephaestus is the god of invention and experimentation, overseeing creations of all sorts. Anything that one can plan in their mind and bring to fruition with their hands is under Hephaestus' realm of concern. Be it working metal at a forge, piecing together clockwork machines in a workshop, or mixing solutions in a laboratory, any activity that creates something new or improves on something that already exists is a worthwhile activity in Hephaestus' eyes.

Builders, tinkerers, and chemists of all races worship Hephaestus. He also has a number of fighters and warriors among his followers, who take great interest in the creation of anything that can aid them in battle. Hephaestus urges his followers to share their knowledge with each other and work together so that

more, bigger, and better inventions can come into being – but he also encourages a good bit of friendly competition.

There are two things Hephaestus truly does not like: seeing creativity inhibited, and seeing time and materials wasted on inventions that have no use. All who have a good idea they want to bring into being should have the opportunity, and no one should stop them from trying. Temples and shrines built in Hephaestus' honor are as much laboratories and workshops as they are holy houses, and are open to new inventors who need assistance and support. All new creations or improvements to existing items, though, must somehow make life easier or better. Unfortunately this part of Hephaestus' dogma is most open to interpretation. Some stuffy or evil clerics would say that entertaining children with moving clockwork toys is a waste of Hephaestus' gifts, while his goodly clerics would just as strongly insist that torture devices should never have been invented in the first place.

The clergy of Hephaestus are perhaps the most oddly and inconsistently dressed of all faiths. As they are constantly working on their own inventions or brewing potions, they wear heavy aprons (with many pockets) to protect their clothing. Daily wear consists of an eclectic assortment of clothing, all with many pockets and loops for holding work tools and supplies – even priests within the same temple rarely dress alike. All priests have special ceremonial aprons deep red in color and heavily embellished with gears and cogs – the higher the priest's rank, the more decoration to his or her apron. When out and about, Hephaestus' clergy wear rather flashy clothing, with a number of buckled pockets to safely carry a few tools, and often wear their goggles and loupes as if the chance to work on an invention could present itself at any given moment. Adventuring clerics will wear whatever they think is appropriate, and will carry as many of their inventions as they can with them. Clerics always wear their holy symbols prominently displayed.

HUNDAR

Greatest of Orcs.

Symbol: A bloody battleaxe

Alignment: Lawful Evil

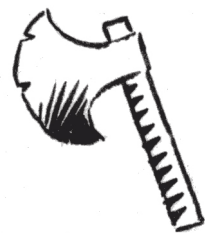
Portfolios: Orcs, war, invention, smithing

Typical Worshipers: Orcs, half-orcs, fighters, barbarians, gladiators

Cleric Alignments: LN, LE, NE

Domains: Artifice, Evil, Law, Orc*, War

Favored Weapon: Battleaxe



HUNDAR

Hundar (*hun-DARR*) appears as a massive male orc, standing nearly nine feet tall, with thighs as big around

as tree trunks and arms to match. His bulging muscles strain against his skin and his banded mail armor. His already fierce expression is made that much more so by the crisscrossing of scars across his face. His hair is cropped short, and his callused hands are stained with the blood of his foes. Clenched in his fist is a well-worn battleaxe.

Worshipped primarily by orcs, Hundar is a mighty war god. He and his faithful are proponents of fair battle. That is not to say that they will not do all they can to win each fight; in fact they are quite ruthless and just as fearsome as the reputation of their race indicates. However, Hundar knows that sometimes one must lose a battle to win a war, and he teaches his followers to recognize those situations and know when to make an orderly retreat and regroup. While many members of other races who have never faced followers of Hundar incorrectly think orcs to be mindless beasts, they are often very clever war strategists. It is quite common for them to outwit unsuspecting foes — though the survivors of those sieges will surely never underestimate Hundar's faithful again.

Hundar is an inventor and a planner, and urges his followers to never stop striving for ways to better themselves in war. Part of a shaman's work is to direct the construction of better weapons, armor, and war machines for his tribe, and to help the tribal war leaders make and institute their battle plans. Shamans also play vital roles in tribal ruling, serving as trusted and respected advisors to chieftains and helping to maintain law and order.

Aside from the standard racial enemies common to all orcs, Hundar does not dictate who his followers should consider foes. However, those who do not abide by the rules of fair battle are not tolerated. War is to be glorious and honorable. There is neither honor nor glory in waging war against those too weak or cowardly to put up a good fight; it is better to attack a village of halflings who are brave enough to defend their homes to the death, than to march against a city of humans who are too soft and frightened to do anything but surrender. Hundar and his brethren have no patience or respect for those who go into battle without even a simple plan. War may be vicious and bloody, but there should be some order to it.

Males and females alike serve Hundar as shamans. Tribal shamans of Hundar do not dress much differently than other orcs in their tribe, instead distinguishing themselves with face and body paint, jewelry made from the bones and teeth of fallen foes, and, occasionally, headdresses of feathers and animal hides. During special ceremonies, a shaman will often strip nude and paint his entire body with designs pertinent to the ritual at hand. In groups of more civilized orcs, clerics dress in drab green or gray robes, with less primitive adornments. Hundar's clergy are all skilled warriors

and will rage into battle armed to the teeth, wearing whatever type of armor they prefer. Shamans always wear their holy symbols prominently.

KORRIGAN

The Hearthskeeper, Lady Luck.



Symbol: A fountain

Alignment: Chaotic Good

Portfolios: Halflings, family, luck, healing

Typical Worshipers: Halflings, travelers, rogues, bards, gamblers

Cleric Alignments: CG, CN, NG

Domains: Community, Good, Halfling*, Protection, Strength

Favored Weapon: Sling

If any deity could be described as adorable, it is the halfling goddess Korrigan (*CORE-uh-gun*). She stands just three feet tall with a slender yet curvy build. Her auburn hair is long and curly, her eyes are lively and a warm shade of light brown, and her nose has been sun-kissed with a smattering of freckles. She typically wears a peasant blouse and flowing skirt, her feet bare, but has also been seen dressed for adventuring.

As the chief deity of the halflings, it comes as no surprise that an overwhelming majority of Korrigan's followers and all of her clergy are small folk. Korrigan is a community and family centered deity, encouraging her faithful to maintain safe and happy homes and to build strong communities. Halflings are small in stature, but big in heart and spirit, and they are stronger still when many band together as one. Korrigan urges her followers to open their hearts and homes to visitors of all races, especially those in need of healing. No one in need of healing will ever be turned away by a cleric of Korrigan. As many a wounded traveler has found himself lucky enough to stumble upon a temple or shrine of Korrigan, she has developed a small following among the other races.

The Hearthskeeper is one of the most fun-loving of the deities, greatly enjoying music, games, and the telling of jokes and stories. Her lust for life comes through in her followers, who consider anything fun or lucky that happens, no matter how small, to be a blessing from their goddess. Korrigan is allied with Amaethon, the god of luck, but thinks him a bit flighty and not focused enough on the home. Rumors have persisted for centuries of an off-and-on romantic relationship between the two.

Korrigan can't abide anyone who preys on the weak and helpless, and her followers will fight relentlessly against such individuals, and grant protection to those who need it. Clerics of Korrigan will rally their neighbors to defend their town from invading forces.

A good number of her clergy take to the adventuring trails at some point in their lives, curious about the world outside their home and the other people who live in that world. Adventuring is also a good way to spread Korrigan's blessings and to seek out her enemies.

Korrigan's priests and priestesses wear comfortable robes, in white for acolytes and green for higher-ranking members. They are always barefoot within their temples and shrines, and will put on sandals for business outside the holy house if they must (though clergy living in colder climates wear appropriately warmer shoes or boots). Female clergy wear their hair long, and often decorate it with pretty combs, beads or feathers. Males can wear their hair as they wish, and many get creative with their facial hair, growing all varieties of beards, mustaches, and sideburns. Adventuring clerics wear appropriate travelling clothes, matching their shirts or bodices to the color of their formal vestments, and display their holy symbols proudly and prominently.

MIMIR

The All-Knowing, the Sage.

Symbol: An open book

Alignment: Neutral

Portfolios: Knowledge, magic, time, history

Typical Worshipers:

Wizards, sorcerers, bards, sages, scholars, librarians, teachers

Cleric Alignments: N, CN, NG, LN, NE

Domains: Knowledge, Magic, Protection, Rune, Time*

Favored Weapon: Quarterstaff



On the material plane, Mimir (*mim-MEAR*) always takes the same form – that of a human man, a bit shorter than average and with a slight build. He has short brown hair and a neatly groomed full beard and mustache. Behind his spectacles are warm brown eyes, highly intelligent and alert. His skin is pale, as if he spends most of his time indoors, and his fingers bear thick writing calluses and deep ink stains. He wears deep burgundy robes trimmed with gold embroidery.

Mimir is the god of knowledge. Knowledge is a vast and complex field, which Mimir's teachings break down into several categories: magic; runes and glyphs; history; the march of time; and the protection and preservation of knowledge. While his clergy study all aspects of knowledge, most have a special interest in one genre. Mimir encourages all of his faithful to learn as much as they can, and to share that knowledge through writing books, teaching, and even through song and oratory.

The world is full of knowledge waiting to be found, so part of each cleric's training is a quest. Each young cleric must choose a research topic and spend a minimum of two years traveling and collecting their research. At the end of their travels they return to their home temple and prepare a thesis, which must meet the approval of their superiors for them to advance within the church.

Knowledge is to be protected, treasured, and shared; any who would seek to destroy knowledge, hoard it, or otherwise prevent it from being passed on is an enemy of Mimir and his faithful. The clergy of Mimir strive to teach that knowledge itself is neither good nor evil – it is that people chose to do one or the other with the knowledge they have gained. Mimirians are respected members of society across the known world. Temples of Mimir serve as houses of learning as well as holy places; it is not uncommon for the temples themselves to serve as libraries or schools for the community. Wealthy followers of Mimir often endow other universities not associated directly with the church (including colleges of magic and bardic schools).

The hierarchy of Mimir's church has three tiers, and is further broken down by the aspect of his teachings that each priest follows with the most interest. Clergy members wear standard scholar's or wizard's robes in rich, deep colors (the shade based on the aspect of Mimir they follow) with contrasting waist sashes reflecting their tier in the church (acolyte, mid-level, or high-ranking), and the material of their holy symbol varies with their position within their tier. As such, outsiders can rarely pick a priest of Mimir out of a crowd (or pick the high priest out of a group of clerics) by sight alone. Ceremonial robes are crafted from silk, while everyday robes are made from wool or other more practical fabrics. While all clergy members maintain strict personal hygiene so as not to dirty tomes and scrolls, there are no further requirements on appearance. Some look as though they have not glanced in a mirror in years, while others are as neatly coiffed and made-up as priests of Bebhinn. Adventuring clerics usually abandon their robes for more comfortable traveling clothes. All Mimir's clergy wear undyed cotton gloves to prevent damaging precious scrolls and tomes.

NINIANE

Mother of the Elves, the Sword Maiden.

Symbol: An upright feminine arm, holding an upright longsword

Alignment: Chaotic Good

Portfolios: Elves, knowledge, enchantment, magic, protection

Typical Worshipers: Elves, multi-class wizards, sages, defenders

Cleric Alignments: CG, CN, NG



NINIANE

Domains: Chaos, Charm, Elf*, Good, Knowledge

Favored Weapon: Longsword

The elf goddess Niniane (*NIN-EE-ane*) is a breathtaking beauty, with long sun-gold hair, emerald green eyes, tan skin and delicate features. She is tall and willowy, and carries herself with grace and dignity. Her clothing is most often a feather-light white gown, though she dons a suit of fine elven chainmail for battle. Upon her head is an elaborate circlet of silver, gold and platinum, set with many large diamonds. Her longsword is always at her hip, and she swings it with far more power than her slight frame should allow.

Niniane is the chief deity of the elves, and is also their goddess of knowledge and magic. She is the protector of elven history, and the mistress of enchantment and charm. Elves are exceedingly resistant to the enchantments of others because of Niniane's extensive study of magic, and her knowledge flows through to her followers and beyond to all elves. Niniane is one of the oldest of the gods, and in her early days was much more in tune with nature than she is today. With the different subraces of elves now living in such different environments – and with so many having become urbanized – she has refocused her attention to concentrate on things innately important to all elves, regardless of their subrace or where they live.

Nearly all of Niniane's followers are elves and half-elves. It is exceedingly rare for anyone not of elven blood to consider her their patron deity; those few individuals are usually traveling sages or wizards who have spent considerable time in elven communities or in the company of elves. Niniane certainly does not discourage relations with other races, but does urge her faithful to be very careful with whom they trust important information.

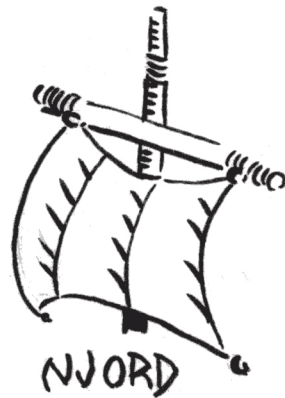
Niniane's faithful are stringent protectors and defenders of elven homelands and the elven people. Many elves have moved from their native lands into the cities of humans, and Niniane's clergy will defend those new homes just as passionately. Temples of Niniane house great libraries of elven history and arcane wisdom. Library doors are to be opened to those worthy of learning, and kept closed to those who would use their new-found knowledge for evil gain. Clerics of Niniane who travel do so in search of new knowledge, or to keep certain information from falling into the wrong hands.

Within their temples and shrines, clergy members wear all white, like their goddess; females wear dresses, while males wear either robes or pants and

tunics. Station within the church is denoted by the wearing of a circlet; a silver circlet is given to a cleric who has completed their acolyte training, and a gold circlet to those who have moved into a higher rank. The high priest or priestess of each holy house wears a platinum circlet set with tiny diamonds. Males and females alike wear their hair long and loose, and carry their weapons peace bound. When traveling or adventuring, Niniane's clergy members wear whatever clothing and armor is appropriate. When practical, they will still don their circlets, and will always wear their holy symbols on the outside of their clothing.

NJORD

Keeper of the Seas, Sailor's Friend.



Favored Weapon: Trident

Symbol: An unfurled sail of a sailing ship

Alignment: Neutral

Portfolios: The sea, sailing, travel, weather, sea elves

Typical Worshipers:

Sailors, pirates, privateers, sea elves, merchants, merfolk

Cleric Alignments: NG, LN, N, CN, NE

Domains: Air, Ocean*, Travel, Water, Weather

Njord (*nyord*) most often appears as a healthy and fit middle-aged man of either human or half-elven blood. His skin is deeply tanned and slightly wind-burned. His long hair and long, downward curving mustache are gleaming white, his eyes the turbulent and ever-changing colors of the sea. Typically, he dresses as a hard-working sailor, wearing only pants and boots, but when he ventures onto land he dresses the part of a debonair swashbuckler (complete with a bejeweled eye patch). Njord can also take the form of a merman with a powerful blue-green tail. He is said to man the helm of a sailing vessel of immense proportions, shouting orders to crewmen composed of cloud and sea spray.

Njord is the master of all things associated with the sea. His followers run the gamut from practical shipworkers to flashy pirates to creatures living within the deep blue waters. He is a god of balance. For a tide to rise, it must fall in another location. As such, his teachings are simple: respect the sea and work well with it, and it will reward you; disrespect the ocean's power and abuse its gifts, and you will be punished. Njord is in control of the weather over water as Flidais has control over land, and every sailor knows that if they have good sailing weather, someone else is facing a raging storm, and their day for rough waters will come in turn.

Not surprisingly, most of Njord's followers live near or on the water. The majority of his temples are built within retired ships that have either been grounded or permanently docked; those temples that are too far away from the shore to be built on an actual ship are always built to resemble ships. Shrines to Njord are usually constructed within active ships. Some shrines are no larger than an altar in the captain's quarters; some take up a large portion of the ship and much of the ship's business revolves around taking the shrine directly to Njord's faithful. The further inland from the coast, the fewer followers Njord has. With only a handful of exceptions (such as near large lakes or inland seas), no houses of worship for Njord exist beyond two day's ride inland from any coastline.

The world's oceans are large enough for man and beast alike to share, so Njord encourages all who follow him to ensure healthy relationships with the sea are maintained. A priest of Njord is a welcome addition to any ship's crew, and they often sit in on merchants' councils in coastal communities. Overfishing, polluting, and unprovoked attacks against sea creatures are all abhorrent to Njord and his faithful. Njord has no sympathy for fools who disrespect the sea by ignoring warnings that it is not safe to set sail.

Most priests of Njord sail the seas themselves, with only a few settling along the shores to maintain temples, and usually not until they are physically unable to travel by ship any longer. Land-bound priests wear tabards of varying shades of blue and green over their normal clothing, which is usually that of a sailor or swashbuckler. Traveling priests will wear blue or green shirts or bodices, but sometimes their only distinguishing garb is their holy symbol. Eye patches are common accessories for male and female priests alike, whether actually necessary accoutrements or not.

THE ORDER OF THE HOLY BLADE

The Seven Saints, the Seven Swords

Symbol: A seven-pointed star made of swords

Alignment: Lawful Good

Portfolios: Defenders, protectors, strength, justice, truth, loyalty

Typical Worshipers: Paladins, fighters, monks, clerics, heroes, rangers (Ferenz only)

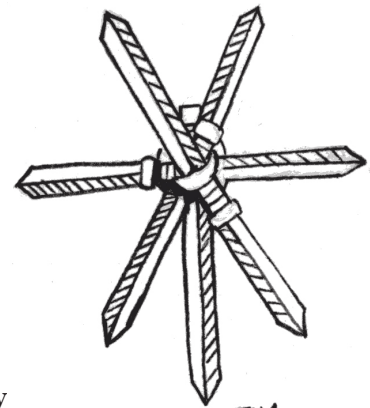
Cleric Alignments: LG, NG, LN

Cleric Domains: Good, Law, Protection, Strength, War

Favored Weapon: Any type of sword

The Order of the Holy Blade is a martial religion dedicated to seven champion warriors who each died defending a righteous cause. They are remembered in prayer as The Judge, The Assassin, The King, The Slave, The Teamster, The Paladin, and The Heretic.

The Order is not widely worshiped among the general populace, but has adherents among paladins in particular, as well as good fighters, good monks, martial clerics, heroes of all races, and a few rangers. There are no prohibitions against female members or any races, but the Order is nearly three-quarters male and human.



The goal of the Order is to oppose evil at every turn, to promote mortal courage and tenacity, to champion worthy causes, to enforce justice, and in short to make every member into a honed weapon against fear, darkness, and treachery. While they are tolerant of most humanoids and value the power of redemption, members of the Order are strict and live by the saying "the sword of justice has no scabbard", readily acting as judge and executioner when dealing with those guilty of heinous crimes. It is said that a member of the Order will never travel without a sword, for carrying out justice, and a shovel, for cleaning up afterwards.

Members of the Order address each other only as Brother and Sister, regardless of rank, race, experience, and power, except for the Patriarch of the Order, who is suitably addressed as Father. Ceremonies are conducted in the Celestial tongue. All initiates in the order must name their swords.

Each of the seven saints that make up the Order is a quasi-deity or hero-god with limited powers and cannot individually grant spells. However, as an Order the seven have the combined power to grant spells to their clerics. Different individuals, temples and monasteries place different saints above the others, but all still pay homage to the other six saints (except rangers, who pay homage only to Ferenz). The Saints are as follows:

THE JUDGE: Gram (*gram*), the Just and Merciful, best known as a wise magistrate. He refused to execute a group of thieves who had been stealing food from a duke's storehouse. He died fending off a company of the noble's mercenaries.

THE ASSASSIN: Kau Marek (*cow MAH-reck*), the Redeemed - an assassin and mercenary in life, who died defending an honorable young noble he had been hired to murder.

THE KING: Ferenz (*FUR-enz* or *frenz*) the Guardian - a ranger who had once been a king. When his queen died in an accident, Ferenz renounced his throne and disappeared. Ferenz died protecting a sacred spring from the servants of Bayv.

THE SLAVE: Trieste (*tree-ESS-tay*) the Mighty, a sword-maiden famous for her beauty, her phenomenal strength, and the difference between her gentle personality and fighting ferocity. She spent her life opposing slavery and was killed during a siege.

THE TEAMSTER: Marcao (*mar-COW*) the Chevalier, a half-orc who was the offspring of love, not rape. He started his career driving a team of oxen to haul the extensive baggage of a group of adventurers. He was killed by a lynch mob, defending an innocent wizard accused of slaying a corrupt mayor.

THE PALADIN: Pdraigh Hardfoote (*PAD-ray HARD-foot*) – a rare halfling paladin. Fearless, stalwart, and true, Sir Hardfoote was inducted into the Order of the White Lions despite his stature. Pdraigh succumbed to the wounds taken while getting healers to a plague-ridden village.

THE HERETIC: Elonyae (*ell-ON-way*) the Pure – an elven priestess who reluctantly took up the sword during the Heresy of Ajora. When she found that Ajoran Temple Knights were fueling a war to sell weapons, armor, and their services, she spoke out, and was sentenced to death.

Within their temples and shrines, the clerics and paladins of the Order all wear charcoal gray robes, the sleeves reinforced with chain mail, and their blades peace-bound. Their rank within the church is denoted by sashes worn over the robes – white for acolytes, blue for higher-ranking priests, and silver for paladins. Members of the Order typically wear their sashes during normal daily business, but are not required to wear them while travelling or at war. For a number of the church's ceremonies, armor is more appropriate apparel than vestments. The clergy members may choose whatever type of armor they feel most comfortable in, but most select chain, half-plate, or full plate. Rangers of Ferenz typically stick to leather or studded leather armor. Regardless of class, the seven-bladed star of the Order must be worn prominently by all, whether by tooling or etching it into the breastplate of their armor, or wearing their holy symbol outside the clothing.

ORPHEAN

The Dreamer, the Prophet.

Symbol: A stylized eye superimposed on a white cloud

Alignment: Neutral

Portfolios: Dreams, prophecy, fate

Typical Worshipers:

Oracles, fortune tellers, mystics, soothsayers, tricksters

Cleric Alignments: NG, LN, N, CN, NE



Domains: Dream*, Fate*, Knowledge, Magic, Trickery

Favored Weapon: Dagger

Orphean (*OR-fee-un*) is the mysterious god of dreams and prophecy. When he appears it is as an ethereal figure, possibly human, possibly elven. He has long, flowing white hair and wears loose fitting white or golden robes. His eyes are like two golden stars on a black background. He is twin brother to the nightmare goddess, Tribulus.

Orphean really has very little in the way of dogma. He urges his followers to prophesize the future, interpret dreams, and inform others of their destiny, which is about the limit of his teachings. All members of the clergy will strive to do as he asks, to the best of their abilities. Dreams are to be influenced when necessary to help someone realize their fate. He also oversees the vision quests and meditative trances important to various cultures and groups.

The Prophet does not have a huge following and only rarely will a cult form in his name. His followers range from carnival side-show fortune tellers to respected oracles. One of few gods that does not even get much lip service across the lands, Orphean commands an almost fearful respect from the general populace, many of whom avoid even saying his name lest they draw his attention.

Orphean is a god not easily riled. He does not care for those who attempt to cheat fate or change their destiny, but he only encourages his clergy to seek such people out when their actions would have a rippling effect on the fates of others, or on the world as a whole. He does not have issues with non-divine methods of influencing dreams, so long as it is done to send a message or warning, or to help that person achieve their destiny. In fact, he encourages methods of meditation and hallucination that induce visions. Orphean has little to do with his twin sister, disliking the way she twists dreams into images of horror that have no constructive meaning or purpose. The twins only work together when the stuff of prophecy and the stuff of nightmares are one and the same.

Clerics and adepts make up the bulk of Orphean's clergy, though a few witches subscribe to the faith. They do not build temples and rarely build shrines outside of their own homes. Many of the most devout members of the clergy reside as hermits, living in caves, ruins, or deep forests where folks must trek long distances to get to them and learn of the future. Some of the clergy wear loose fitting white or golden robes, as Orphean himself does, but just as many wear no special clothing, their holy symbol serving as their only distinguishing adornment.

PERUN

The Warrior Lord.

Symbol: A beaten and battered shield

Alignment: Lawful Neutral

Portfolios: War, glory, law, strength, travel

Typical Worshipers:

Fighters, soldiers, warriors, defenders, gladiators, barbarians, paladins

Cleric Alignments: LG, LN, N, LE

Domains: Glory, Law, Strength, Travel, War

Favored Weapon: Scimitar



PERUN

Perun (*PAIR-un*) is believed to appear in human form, but no one is completely sure – the tall warrior god never removes his helm. The long brown hair that flows out from beneath his helmet is tangled, dirty and stained with the blood of his fallen foes. He wears adamantine plate armor, carries a heavy steel shield, and wields a scimitar. All of his gear is beaten and worn, as if from many years of battle. His voice, which is said to carry for miles, is strong, determined and inspiring.

Perun is the most powerful and widely followed god of war. It is imperative to Perun that battles be waged fairly; having advantages over your enemies is fine, but there is no glory in playing dirty. In battle one should always put forth your best effort, and make full use of your strengths, be they physical or mental. The mastery of good war strategy is a key element in Perun's dogma. The Warrior Lord greatly prefers well-fought, short, efficient wars to sloppy, long, dragged-out affairs. To this end, Perun dictates continual weapons practice, battle training, and studies in war strategy for his faithful. Most of Perun's followers are warriors of the physical sort, but a handful of war mages worship him as well.

Clerics and paladins of Perun are strong enforcers of law, their presence respected and often longed for in turbulent times. Their involvement in the local watch, guard, or militia is a requirement of their religious duties. They often serve local leaders as military advisors and are usually given a high military rank (if they didn't already have one) when war ensues.

Perun urges his faithful to go where their services are most needed, so many of his clergy find themselves traveling the lands. They inspire able-bodied folk to take up arms and fight for what they believe in, even if the battle seems lost. Perun has no respect for war just for the sake of war. All wars should have a good reason – or multiple reasons – and should be waged without ever losing sight of why they are being fought. Furthermore, one should not partake in a war being

fought for reasons one does not agree with. The greatest glory comes from winning a battle for reasons one feels are righteous: defending your homeland, ousting a tyrant king, beating back a movement of people with less than savory ideals. Perun's faithful seek to stop warmongers and any who drag out wars longer than is necessary.

Even within the hallowed halls of their temples and shrines, the clergy of Perun wear at least part of their suit of armor beneath their steel gray robes, and carry their weapons openly at all times. Strict rules for drawing a weapon within a holy house exist; there must be just cause. The color of the shield of Perun on the robe indicates the priest's or paladin's rank – white for acolytes, blue for higher-ranking priests, and red for paladins. Adventuring or war-bound clerics and paladins wear full suits of heavy armor with tabard versions of their robes over the top.

STOPPAN

The Wise Old

Grandfather.

Symbol: A hooded cloak

Alignment: Neutral Good

Portfolios: Gnomes, gems, animals, knowledge

Typical Worshipers:

Gnomes, children, bards, sorcerers, rogues, farmers, jewelers

Cleric Alignments: LG, NG, CG, N

Domains: Animal, Earth, Gnome*, Good, Knowledge

Favored Weapon: Shortsword



STOPPAN

Stoppan (*stow-PAWN*), the chief god of the gnomes, appears as a venerable elder of the race, his long hair and neatly trimmed goatee long turned gray. Though his skin is wrinkled, his eyes are full of life and mischief behind his spectacles. He usually wears the robes of a magic user or scholar, and a dark hooded cloak. Whenever he walks the material plane, small animals tend to follow him, and children of all races are drawn to the old gnome and his stories, never once realizing they are speaking with a god.

Strongly in tune with the earth, Stoppan teaches his faithful to respect its gifts. He loves animals, both wild and domesticated, and encourages the nurturing of crops and livestock. As for the earth's mineral bounty, he leaves metal and rock to the dwarves and focuses his attention on gemstones. All of Stoppan's clergy are skilled in appraising gems, and many are talented gemcutters as well.

Education is very important to Stoppan, and he urges his followers to never stop learning. More than

“book-learning”, though, he stresses the value of oral tradition, and the lessons gleaned from life’s experiences. Temples of Stoppan have prayer books on hand, but they gather more dust than use, his clergy spreading his teachings through the telling of stories and the singing of songs. He encourages his faithful to listen to as many stories as they tell, and to never discount the tales told by children, as sometimes the littlest minds can come up with the most worthy of lessons. Children of all races are always welcome in Stoppan’s holy houses. Non-gnomes who follow Stoppan are usually those who learn their life’s skills by experience and word-of-mouth instead of from books, such as bards, rogues and sorcerers. Many of them have fond memories of clerics of Stoppan who never once tired of listening to their stories or answering their many questions when they were little.

Cruelty toward children or animals is the lowest of crimes in Stoppan’s eyes. His brethren will seek stiff punishment for any who commit such heinous acts. In communities where gnomes are a minority race, Stoppan’s faithful are content to blend into the shadows – in their dark cloaks – and let the bigger folk run things. Clergy of Stoppan are often asked to use their eye for gems at money-changing houses, jewelry stores, and estate auctions, and they are glad to be recognized in this way. In cities large enough for a jewelers’ council, a priest of Stoppan often oversees the council’s dealings.

Stoppan’s clerics wear robes in bright jewel tones, the color more reflective of each priest’s personal preference than rank within the church. During ceremonies or when outside of their temples or shrines, they always wear the dark hooded cloak that their holy symbol represents. Male members of the clergy rival those of Korrgan with their unique styles of facial hair. Men and women alike adorn themselves with jewelry made with finely cut gems; younger priests may own no more than assorted colors of quartz instead of precious gems, but with the same high quality of cutting. Adventuring clerics wear whatever clothing is appropriate, often in the jewel-like colors of their robes, always topped off by a dark cloak. Stoppan has a handful of paladins in his service, who wear gleaming plate armor inlaid with gems and gemstone dust.

TRIBULUS

Bringer of Nightmares, She of the Shadows.

Symbol: A stylized wisp of black smoke or cloud on a white background

Alignment: Neutral Evil

Portfolios: Nightmares, unseelie fey, ‘things that go bump in the night’

Typical Worshipers: Evil clerics, evil fey, anti-paladins, sorcerers of the nightmarish bloodline

Cleric Alignments: LE, NE, CE, N

Domains: Darkness, Death, Evil, Madness, Trickery

Favored Weapon: Hand Crossbow

Tribulus (*TRIB-u-lus*) is the evil and malign goddess of nightmares and evil creatures that love the shadows and nighttime. Those who have seen her say that her mere presence can suck all the light out of a room, alley, or deserted street. She appears as a frighteningly beautiful, ebony-skinned woman with eyes and hair of coal black. The tight-fitting and revealing leather garments she wears are also of deepest black. Tribulus is Orphean’s twin sister.

Tribulus exists to bring nightmares to all. She loves to fill dreamscapes with images that terrify people and turn sleep into something dreaded instead of welcomed. Causing fear through continued nightmares brings her great pleasure, and thus her followers strive to see this is done. Horrific signs and portents of terrible happenings are to be left where many will see them. Those with evil leanings are not free from her wrath, as Tribulus knows that deep down, everyone is afraid of something. Not even small children are safe from Tribulus and her wicked ways; the monster under the bed is her doing.

Her clergy employ various means of inducing nightmares, from the most mundane of methods to spells of horrible power. She teaches them to welcome their own night terrors as messages directly from her, that the induced fear will rejuvenate their minds and help them in their own efforts to cause nightmares in others.

Tribulus and her brethren make enemies of any who attempt to stop their terrifying influence. Tribulus has little to do with her twin brother, considering him weak and boring for sticking to the bounds of fate and destiny as he influences dreams. Unlike Orphean’s ways, the prophecies Tribulus makes through dreams are often only part truth, or completely false, and many victims of her dealings say not knowing what parts of the dreams to believe is the hardest part of the ordeal. The twins only work together when the stuff of prophecy and the stuff of nightmares are one and the same.

Most of Tribulus’ clergy are clerics, though anti-paladins are also drawn to her. They generally don’t build large temples, instead operating in secret from hidden shrines in basements and attics. A few evil adepts follow Tribulus, preaching the dark prophecies and deadly destinies from obscure corners of the world. Her clergy have no formal standards of attire, instead wearing whatever clothing or armor best suits their needs, though they do always wear black.



TRIBULUS

THE TRICKSTER

The Fool, the Creator.

Symbol: The fool card (from a tarot deck)

Alignment: Chaotic Neutral

Portfolios: Chaos, secrets, trickery, foolery

Typical Worshipers: Rogues, bards, illusionists, jesters

Cleric Alignments: CG, CN, CE, N

Domains: Chaos, Charm, Luck, Magic, Trickery

Favored Weapon: Bolas



The Trickster (*TRICK-ster*) has a variety of different physical appearances she uses, and rarely appears in the same form to the same person more than once, unless it is in her true form. Her true form is that of a tall, brown-skinned elf female with long, curly black hair and deep green eyes. When in her elven form, she always wears brightly colored clothing, along with an impish grin, and walks silently on silk-slipped feet. Other forms she frequently uses include that of a rabbit, a coyote, a raven or crow, a sea gull, a ground squirrel, or an otter.

The Trickster is one of the oldest deities, and in some cultures she is even said to be the original creator of the world. Over time, the Trickster – who is known by a variety of other names among the world's cultures – has lost much of her original power but retains a place of importance in the pantheon even today.

Compared to other faiths, The Trickster's dogma seems almost trivial. She encourages her followers to never be predictable, to challenge the rigid nature of authoritarian rule and despotic dictators. At the same time, she also encourages them to laugh, sing and joke as often as possible. Practical jokes are good, especially when played on those who do not like them. As far as the Trickster is concerned, there is no harm in having fun at someone else's expense. She encourages her faithful that most jokes and pranks should lean more toward embarrassing than actually harmful, unless there is a victim truly deserving of a hurtful prank. The Trickster and her brethren are not nearly as worried about the never-ending battle of good versus evil as they are about having fun, learning the latest gossip, and pulling pranks (although some of her clergy do have distinct good or evil leanings). The goddess herself is as likely to aid the forces of good as the forces of evil on any given day, as her mood sees fit.

The Trickster is very loyal to her faithful and rewards them more than any other deity rewards their own followers. An exceptionally well-played joke and the slaying of a hated tyrant are equally worthy of

recognition in her eyes. Due to the many animal forms she can take, it is easy for her to get close to her subjects and leave them physical gifts, or touch them to bestow her blessings upon them, without drawing too much attention to herself.

The Trickster's followers generally do not build temples, but instead gather at small shrines hidden behind concealed doors, false walls, and in attic crawl-spaces. Adventuring clerics usually dress in bright colors – often mismatched – and are frequently mistaken for bards or jesters. While some do have holy symbols carved from wood or cast from silver, most clerics simply carry a blessed fool card in a pocket or pouch.

GM SUGGESTIONS – INTRODUCING NEW DEITIES IN YOUR CAMPAIGN

It is easy to add new gods to a game world when starting a new campaign – just add them to the list of available gods when giving your players their character creation rules. Here are a few ideas for subtly inserting new gods and goddesses into your already established campaign.

In the crowded common room of the inn where the adventurers have secured rooms for the night, an elven woman wearing an unfamiliar holy symbol and speaking with an odd accent asks to join the party at their table. Through conversation they learn she is a cleric of Niniane, and is traveling the lands to spread the word of the Elf Mother to isolated bands of elves who may have grown distant from their goddess.

The party members find themselves enjoying a night of entertainment - drinking, dancing, and frivolity - at a decadent fest hall owned and run by the church of Bebhinn.

A ranger of Flidais seeks out the adventurers and asks for their help in tracking down and stopping a ring of poachers whose actions have upset the balance of wildlife in the area.

A couple of the party members end up in a card game with followers of Amaethon and the Trickster, both of whom are quite good-natured about any bad hands that come their way and any jokes made at their expense.

Seeking refuge from a heavy downpour of rain while traveling along a road, the adventurers are welcomed into the tent of a group of young clerics of Mimir. The clerics are on their research quests, and have many questions for the party about their journeys and adventures.

DOMAINS

Spells marked with an (*) appear in Chapter 2 of this book. Several spells were originally published in *The Book of Arcane Magic*, and are included here in a sidebar. Spells referenced but not detailed here appear in Chapter 10 of the *Pathfinder Roleplaying Game Core Rulebook*.

DREAM DOMAIN

Deity: Orphean.

Granted Powers: Your dreams provide you with visions of future events, giving you and your companions an advantage in avoiding danger and allowing you to communicate with others.

Dodging Danger (Su): Your sense of future events allows you and your companions to dodge attacks, spells and breath weapons. Twice per day you or a companion you designate gains a +5 bonus to AC or to Reflex saves for 1 round. The bonus can be applied to two different individuals once or to one individual twice.

Dream State (Su): Beginning at 8th level you may enter a dream state once per night. In this dream state you can visit the dreams of any other creature on the same plane of existence with the same chances of success as if you had cast the spell *scrying*. If you are successful, you can communicate with the person whose dreams you are visiting.

Domain Spells: 1st – *obscuring mist*, 2nd – *pleasant dreams**, 3rd – *premonition**, 4th – *sending*, 5th – *commune*, 6th – *wind walk*, 7th – *ethereal jaunt*, 8th – *dreamwalker**, 9th – *astral projection*.

DWARF DOMAIN

Deity: Brokk.

Granted Powers: You can grant others dwarf-like fortitude and increase your own fortitude.

Dwarven Hardiness (Su): You can touch a creature as a standard action, temporarily granting them a +2 bonus on saving throws against poison, spells and spell-like abilities (this bonus stacks with a dwarf's racial hardiness). The bonus lasts for 1 round.

Dwarven Fortitude (Ex): At 8th level, you gain a permanent +2 bonus to all Fortitude saves.

Domain Spells: 1st – *bane*, 2nd – *flame of the forge**, 3rd – *stoneshape*, 4th – *earth storm**, 5th – *righteous might*, 6th – *hammer and anvil**, 7th – *dictum*, 8th – *earthquake*, 9th – *implosion*.

ELF DOMAIN

Deity: Niniane.

Granted Powers: You can grant others elf-like immunities and increase your own immunities.

Elven Immunities (Su): You can touch a creature as

a standard action, temporarily granting them a +2 bonus on saving throws against enchantment spells and effects (this bonus stacks with an elf's racial immunities). The bonus lasts for 1 round.

Enchantment Resistance (Su): At 8th level, you develop immunity to enchantment spells and effects of 3rd caster level or lower. Your racial saving throw bonus against enchantment spells and effects still applies to 4th caster level and higher spells.

Domain Spells: 1st – *magic weapon*, 2nd – *eagle's splendor*, 3rd – *sword of Niniane**, 4th – *freedom of movement*, 5th – *life shell**, 6th – *find the path*, 7th – *repulsion*, 8th – *peace aura**, 9th – *etherealness*.

FATE DOMAIN

Deity: Orphean.

Granted Powers: Orphean's touch has given you the ability to affect the fate of others, and to even change your own fate.

Fateful Touch (Su): You can touch a creature as a standard action, granting them the ability to automatically succeed or fail (at their option) on one saving throw, skill check, or ability check. The automatic success must be used within one minute of being touched.

Amor Fati (Su): Beginning at 8th level, your acceptance of Orphean's grand plans leaves you mentally calm, granting you a +3 bonus to your Will saves.

Domain Spells: 1st – *serenity**, 2nd – *augury*, 3rd – *bestow curse*, 4th – *saving grace**, 5th – *opportunity**, 6th – *geas/quest*, 7th – *resurrection*, 8th – *spell immunity, greater*, 9th – *miracle*.

GNOME DOMAIN

Deity: Stoppan

Granted Powers: You can grant others gnome-like resistances and increase your own racial abilities.

Gnomish Resistances (Su): You can touch a creature as a standard action, temporarily granting them a +2 bonus to saving throws against illusion spells and effects (this bonus stacks with a gnome's racial resistance). The bonus lasts for 1 round.

Gnomish Senses (Ex): Beginning at 8th level, you gain a +4 bonus to Perception checks. This bonus stacks with a gnome's racial bonus to Perception.

Domain Spells: 1st – *silver tongue**, 2nd – *eagle's splendor*, 3rd – *silent and unseen**, 4th – *imbue with spell ability*, 5th – *true seeing*, 6th – *heroes' feast*, 7th – *refuge*, 8th – *peace aura**, 9th – *etherealness*.

HALFLING DOMAIN

Deity: Korrigan

Granted Powers: You can grant others halfling-like luck and boost your own resistance to fear.

Halfling Luck (Su): You can touch a creature as a

standard action, temporarily granting them a +2 bonus on all saving throws (this bonus stacks with a halfling's racial bonus). The bonus lasts for 1 round.

Truly Fearless (Su): Beginning at 8th level, you become immune to all non-magical fear effects, and you gain a +2 bonus to saving throws against magical fear effects (this bonus stacks with a halfling's racial bonus).

Domain Spells: 1st – *even odds**, 2nd – *find traps*, 3rd – *halfling's bravery**, 4th – *discern lies*, 5th – *opportunity**, 6th – *heal*, 7th – *repulsion*, 8th – *discern location*, 9th – *heal, mass*.

OCEAN DOMAIN

Deity: Njord

Granted Powers: The power of Njord fills you, allowing you to soothe others with a touch, and preventing you from becoming sickened when traveling aboard a ship.

Comforting Touch (Su): You can touch a creature as a standard action, granting them a +2 bonus to all saving throws against effects that would leave them with the nauseated or sickened condition.

Iron Guts (Ex): Beginning at 8th level, you become immune to the sickened condition and receive a +4 bonus to saving throws against effects that would leave you with the nauseated condition.

Domain Spells: 1st – *endure elements*, 2nd – *sea legs**, 3rd – *Njord's blessing**, 4th – *freedom of movement*, 5th – *summon monster v*, 6th – *sea legs, mass**, 7th – *control weather*, 8th – *summon monster viii*, 9th – *storm of vengeance*.

ORC DOMAIN

Deity: Hundar

Granted Powers: You can grant others orc-like abilities and boost your own ability to keep fighting even as you are dying.

Intimidating Touch (Su): You can touch a creature as a standard action, granting them a +2 bonus to intimidate others (this bonus stacks with a half-orc's racial bonus to Intimidate). This bonus lasts for 1 round.

Terrible Ferocity (Ex): Beginning at 8th level, once per day, when you are brought below 0 hit points but not killed, you can fight on for two more rounds as if disabled (one more round if you are not an orc or half-orc). This ability is otherwise identical to the orc ferocity half-orc racial trait.

Domain Spells: 1st – *war paint**, 2nd – *bull's strength*, 3rd – *bestow curse*, 4th – *bleeding wound**, 5th – *warmonger**, 6th – *bull's strength, mass*, 7th – *destruction*, 8th – *fire storm*, 9th – *storm of vengeance*.

PLEASURE DOMAIN

Deity: Bebhinn

Granted Powers: You can grant others the glory of Bebhinn's rapture with just a touch, and the Songstress' joy fills your heart to overflowing.

Rapturous Touch (Su): You can touch a creature as a standard action, granting them a +2 bonus to any one Perform check for one round.

Bebhinn's Heart (Su): Beginning at 8th level, your heart is so full of joy that you are immune to non-magical fear effects and receive a +2 bonus to saving throws against magical fear effects.

Domain Spells: 1st – *charm person*, 2nd – *mantle of love**, 3rd – *suggestion*, 4th – *beauty of youth**, 5th – *break enchantment*, 6th – *symbol of persuasion*, 7th – *repulsion*, 8th – *peace aura**, 9th – *true resurrection*.

RENEWAL DOMAIN

Deity: Belenus

Granted Powers: You can grant others renewed strength with but a touch and restore life to yourself when you most need it.

Renewed Strength (Su): You can touch a creature as a standard action to remove the exhausted, fatigued, nauseated or sickened conditions. You can use this ability a number of times per day equal to 3 + your Wisdom modifier.

Renewed Life (Su): At 8th level, once per day, if you fall below 0 hit points you regain a number of hit points equal to 8 + your Wisdom modifier. If an attack brings you to -10 hp or lower, you die before this power can take effect.

Domain Spells: 1st – *healing stones**, 2nd – *restoration, lesser*, 3rd – *healing stones, greater**, 4th – *saving grace**, 5th – *atonement*, 6th – *bear's endurance, mass*, 7th – *restoration, greater*, 8th – *holy aura*, 9th – *true resurrection*.

RETRIBUTION DOMAIN

Deity: Bast

Granted Powers: Your touch can fill enemies with Bast's retribution, and you can smite foes with a retributive strike.

Retributive Touch (Su): You can touch a creature as a melee touch attack. If your touch attack is successful, you fill your foe's mind with visions of retribution, leaving them with the shaken condition for 1 round.

Retributive Strike (Su): At 8th level, once per day you can strike the ground with your fist or with a melee weapon. From the point of your strike, you release a 30 ft. burst of powerful force energy, dealing 8d4 points of damage to all foes within the burst. Those affected may make a Reflex save for half damage. The DC to resist the damage is 10 + 1/2 your cleric level +

your Charisma bonus. Anyone you normally consider a friend or ally is not affected by the retributive strike.

Domain Spells: 1st – *divine strike**, 2nd – *retribution**, 3rd – *bestow curse*, 4th – *retribution, greater**, 5th – *mark of justice*, 6th – *geas/quest*, 7th – *destruction*, 8th – *holy aura*, 9th – *storm of vengeance*.

SONG DOMAIN

Deity: Bebhinn

Granted Powers: Your voice carries the power of Bebhinn, inspiring allies and charming foes.

Song of Courage (Su): Your singing grants your allies a +1 bonus to saving throws against charm and fear effects and on attack and damage rolls. You can sing the song of courage a number of times per day equal to 1 + your Charisma bonus. This power is otherwise similar to a bard's inspire courage ability.

Song of Suggestion (Sp): At 8th level, once per day you can sing a powerful song and make a suggestion (as per the spell) to a number of creatures equal to your Charisma bonus. A Will save (DC 10 + 1/2 your cleric level + your Charisma modifier) negates the effects. This power is otherwise similar to a bard's suggestion ability.

Domain Spells: 1st – *silver tongue**, 2nd – *song of rapture**, 3rd – *sculpt sound*, 4th – *song of discord*, 5th – *music of the spheres**, 6th – *sympathetic vibration*, 7th – *irresistible dance*, 8th – *holy aura*, 9th – *wail of the banshee*.

TIME DOMAIN

Deity: Mimir

Granted Powers: Mimir has given you the power to stop time briefly, and to shift backwards in time briefly as well.

Moment of Pause (Sp): As a melee touch attack, you can stop time for one creature briefly, freezing them in place. For one round, the creature can take no action and experiences time as if that round never took place.

Time Shift (Sp): Beginning at 8th level, once per week you can briefly shift time backwards. You can shift back no further than 4 combat rounds, or 1 minute outside of combat. Any actions that took place during the time you shift back before are considered to have not taken place, and all actions pick up from the point you shift back to.

Domain Spells: 1st – *deathwatch*, 2nd – *one track mind*, 3rd – *delayed reaction*, 4th – *haste*, 5th – *hold monster*, 6th – *contingency*, 7th – *time stop, lesser*, 8th – *temporal stasis*, 9th – *time stop*.

SPELLS ORIGINALLY PUBLISHED IN THE BOOK OF ARCANE MAGIC

DELAYED REACTION

School transmutation; **Level** bard 2, sorcerer/wizard 3

Casting Time 1 standard action

Components V, S

Range close (25 ft. + 5 ft./2 levels)

Target one creature

Duration 1 round

Saving Throw Will negates; **Spell Resistance** yes

The target is unable to react to things going on around her, delaying her action until after your next turn.

ONE TRACK MIND

School enchantment (compulsion) [mind-affecting]; **Level** bard 2, sorcerer/wizard 2

Casting Time 1 standard action

Components V, S

Range close (25 ft. + 5 ft./2 levels)

Target one living creature

Duration 1 round/level

Saving Throw Will negates; **Spell Resistance** yes

The target will continually repeat his last action before the spell was cast for the duration of the spell, whether it was swinging a weapon at a target that may not still be in front of him, casting a spell that he may no longer have available, drinking from a potion vial that is now empty, etc. The target gets a new save each round to shake off the effects of the spell.

If the target's last action was casting a spell, he will only successfully cast the spell again if he still has that spell prepared or available, and has any necessary components.

TIME STOP, LESSER

School transmutation; **Level** sorcerer/wizard 7

Duration 1 round (apparent time)

This spell functions as *time stop*, but only gives you one round of apparent time to act freely.

CHAPTER 2 - SPELLS



Kain surveyed the demolished commons of the village, his face grim as he realized the sheer scope of power that had been used to lay these people's lives to waste. Over the snap and hiss of burning wood, he heard the cries of people and something else, an unnatural keening no mortal animal could produce. "We are not yet too late, Chasmyn! Some yet live, and may still be rescued. May the Saints give us strength to oppose this evil!" Bowing his head, Kain recited one of the martial prayers of his order. As he chanted, he felt the warmth and strength of the Saints surrounding him, and for a moment, saw a similar golden nimbus surrounding Chasmyn and Kaspys.

Chasmyn, feeling the warmth flood through his

limbs, flexed his fists once again in the gloves of his claws. "Thank you, my friend," he said to Kain. Kaspys, needing no invitation to seek the throat of the beast they followed, darted away, a dark form moving with a singular intent. Chasmyn was not far behind, giving Kain a salute and running after the cat. He stopped short, however, when he saw what it was they were there to fight. He wished he had no description for the beast, but it was all too feline, even twisted as it was by the evil will which had summoned it forth. It was bipedal, eight or nine feet tall, with claws, fangs, and other feline features. The hideous beast was almost hairless from mange, its flesh warped and twisted with knotty, ropy muscles and sinew. Eyes full of hate burned with unadulterated

evil that was far beyond predatory hunger. Its jowls slavered with rage that would be relieved only by destruction. It was a mockery of Bast herself. With a prayer to Bast on his lips, Chasmyn felt anew the burning desire for revenge that was the mark of his calling.

"I'll fight this one! You and your companion seek out the cleric. He must be nearby!" Kain said to Chasmyn. The Son of Bast, with his enhanced senses, could more easily search through the twist of burning buildings. Even as Kain spoke, another thatched roof burst into flames down the next street. Kain raised his lance and chanted the names of the Saints, evoking their spirits until his lance glowed with a blinding blue-white light. "For the righteous!" he called, spurring his warhorse forward, lance leveled at the abomination's throat. Even as Kain bore down on the beast, its jaws gaped, full of blood-stained fangs as it let out a cry that was as much rage as agony. Its claws rose to strike even as Kain leaned into the charge, his entire will focused on his foe.

Chasmyn found the villainous priest of Tribulus in the act of summoning up another of the foul beasts such as the one Kain was currently fighting. He stood, embroidered black robes swirling with the winds of the foul pit from which his abominations came, with his back to Chasmyn, and seemed unaware. On silent feet, a blessing from Bast, Chasmyn snuck up on the balding, fat man, and knocked the staff from his hands with a well placed kick to the small of his back.

The priest glared up at Chasmyn from where he lay in surprised agony in the dust of the street, clearly sizing up his foe and debating whether he stood a chance against the Son of Bast in combat. His decision quickly made, he vanished, teleported away to who knew where, before Chasmyn could do anything more. He had, however, forgotten the staff, which lay where it had fallen, several feet away. Chasmyn picked it up, and then went in search of those innocents who had been needlessly injured, intent on helping them.

Nearby, Kain wiped the sticky ichor from his lance as the abomination faded into dust. There was still a balance that he intended to redress.

When most people think of the spells cast by divine spellcasters, the series of *cure wounds* spells are usually the first thing to come to mind. Luckily, a cleric's ability to channel positive energy has given them (and the druids, paladins and rangers who travel with them) more freedom to pray for other types of spells each day. Within this chapter are plenty of new spells for each divine class, both offensive and defensive, as well as some with strong ties to faith and fate. And yes, there are a fair number of different healing spells, too.

All of the spells in this chapter are available to clerics, druids, paladins and/or rangers as noted in the spell lists and descriptions. An ^M or ^F appearing at the end of a spell's name in the spell lists denotes a spell with a material or focus component, respectively, that is not normally included in a spell component pouch or otherwise readily available. Spells referenced but not detailed here can be found in Chapter 10 of the *Pathfinder Roleplaying Game Core Rulebook*.

SPELL LISTS

CLERIC SPELLS

0-LEVEL CLERIC SPELLS

Alleviate: Ends a sickened condition for a target.

Anvil Sparks: Hot sparks deals 1d3 points of fire damage.

Ball of Air: Knocks a target off balance for 1 round.

Ball of Smoke: Provides total concealment in a 5-ft. radius ball for 1 round.

Blowing Dust: Target has a 50% miss chance on all attacks for 1 round.

Card Trick: Create a single playing card or tarot card.

Depilatory: Removes hair and prevents its regrowth for 24 hours.

Divine Mark: Etch a personal rune or mark upon any substance.

Muscle Spasm: Target suffers from twitching muscles for 1 round and potentially drops held items.

Ray of Light: Leaves a creature that is susceptible to sunlight shaken for 1 round.

Sea Spray: Salty mist blinds a target for 1 round.

Settle Stomach: Ends a nauseated condition for a target.

1ST-LEVEL CLERIC SPELLS

Calling the Flock Home: Send a beam of light into the sky as a signal for your allies.

Deceitful: Gain a +2 bonus to Bluff and Disguise checks.

Divine Strike: Target gains a bonus to weapon damage for 1 round/level, and all weapons are considered magic for purpose of overcoming DR.

Even Odds: Target uses your BAB instead of their own for the duration of the spell.

Healing Stones: Three stones each remove 1 point of temporary ability damage when placed on a target creature's skin.

Land on your Feet: Fall short distances with little or no damage.

Rite of Passage: Grants multiple targets +1 bonuses on any 3 saves, attacks, or skill or ability checks in their first month of adulthood.

Serenity: Allies gain a +1 bonus to Will saves.

Silver Tongue: Gain a +2 bonus to Diplomacy checks.

Spirit Guide: You gain a +1 divine bonus to skill checks for 1 hour.

War Paint: Imbue face paint with power to leave viewers shaken for 1 round/level.

2ND-LEVEL CLERIC SPELLS

Bleed No More: Target's open wounds clot and stop bleeding, preventing further bleed damage.

Detect Disease: Detect the presence of disease and further details about the disease.

Flame of the Forge: Jet of flame bursts forth from your weapon, dealing 1d6 fire damage/level (maximum 10d6).

Mantle of Love^F: Grants a +4 bonus on saving throws to one living creature.

Melodious Joy: Inspiring music begins to play, mimicking a bard's *Inspire Courage* ability.

Pleasant Dreams: Protects a creature from influenced dreams.

Retribution: Target takes an equal amount of damage as he deals on his next attack.

Sea Legs: Target gains +5 bonus to Dexterity-based checks while at sea, and cannot become nauseated or sickened.

Song of Rapture: All followers of your deity within 20 ft. of you receive a +2 bonus to attacks, saves, skill and ability checks for 1 round/level.

Voice of the Gods: Your voice makes allies immune to fear, but potentially frightens your foes.

3RD-LEVEL CLERIC SPELLS

Analyze Ancestry^M: Learn a creature's genealogy back ten generations.

Eidetic Memory: Recall all you have read with near-perfect clarity; can Take 20 on Knowledge skill checks for the spell's duration.

Halfling's Bravery: Target gains a +5 bonus to saves vs. fear.

Healing Sphere: From a distance, heal a creature of 2d8 points +1/level (maximum +10).

Healing Stones, Greater: Three stones each remove 2 points total of 1 or 2 types of temporary ability damage when placed on a target creature's skin.

Lifebond: Target can permanently monitor his true love as if by a *status* spell.

Njord's Blessing: Grants a +10 bonus to Swim checks and doubles the length of time a target can hold his breath for 10 min./level.

Premonition: You keep your Dexterity bonus to AC while flatfooted, cannot be surprised and do not provoke attacks of opportunity; gain +2 bonus to Reflex saves and Dexterity checks.

Reveal Curse: Learn what curses are in place on a creature or object, and what needs to be done to remove the curses.

Safe Burial^M: Protects one dead body from rising as undead, being looted or destroyed for up to 12 weeks.

Serenity, Greater: Allies gain a +3 bonus to Will saves, +5 to Diplomacy checks, and are harder to Intimidate.

Spirit Guide, Greater: You gain a +5 divine bonus to skill checks for 1 hour.

Sword of Niniane: Conjures a +1 *silver longsword* that deals double damage vs. undead.

4TH-LEVEL CLERIC SPELLS

Beauty of Youth^M: You appear younger than you actually are.

Bleeding Wound: All the target's wounds from piercing or slashing weapons bleed 1 hp/round until target is healed or dies.

Call Totem Animal: Summon a totem animal to complete a task for you.

Dogs of War: Summon 1d4+1 hell hounds to serve you for 24 hours.

Earth Storm: Deal 1d8/level to a target by striking the ground with your melee weapon.

Fire Path: Create a pathway of living flame for you and your companions to use as a bridge.

Ghost Touch: Affected objects can interact with incorporeal creatures.

Golden Shield: Dome that undead creatures cannot enter forms around you.

Infuse Holy Symbol: Channel energy attempts are maximized and divine spells are cast at one caster level higher.

Phantom Ambush: Target believes himself surrounded by enemies that no one else can see.

Red Rain: Heavy, blood red rain deals 4d6 damage and potentially spreads a disease.

Retribution, Greater: Target takes twice the damage he deals on his next attack.

Saving Grace: If the target drops below 0 hp, he gains temporary hp equal to half his normal amount.

5TH-LEVEL CLERIC SPELLS

Cause Fear, Mass: Frightens multiple creatures of 7 HD or less.

Divine Strike, Mass: As *divine strike*, but affects multiple creatures.

Magic Status: As *status*, but also know names and caster levels of any spells cast on your allies.

Music of the Spheres: Allies get an extra 5-ft. step every time another ally moves at least 5 ft.

Opportunity: Choose the best of out three rolls for every attack, save, skill or ability check made.

Order of Battle: Keep track of your allies in battle with you.

Sanctuary, Mass: Multiple targets can't attack or be attacked.

Succor: Prevents negative levels, energy drain, and ability damage and drain.

Warmonger: All creatures within 20 ft. of you fall into a barbaric rage for 1 round/level.

6TH- LEVEL CLERIC SPELLS

Body to Body: As *shield other*, but affects multiple targets and spells you cast on yourself can also affect your targets.

Child of Ill Fortune: Target suffers -2 penalty to attack, damage, skill and ability checks; spells cast by target have their DC reduced by 5.

Fire of Renewal: Deals 1d6 points fire damage per level to plants and plant creatures in a 50-ft. radius.

Golden Shield, Greater: As **golden shield**, but also prevents constructs from entry and is mobile.

Hammer and Anvil: A hammer of force deals 1d4/level (max 10d4) to up to 3 targets and an additional 2d8 as the hammer slams them against a force anvil.

Poisoned Blood: Your blood becomes poisonous to others.

Sea Legs, Mass: As sea legs, but benefits multiple targets.

7TH- LEVEL CLERIC SPELLS

Entropic Sphere: Sphere of force grows as it travels; deals 1d8 points damage per ft. diameter.

Halfling's Bravery, Mass: Multiple targets gain a +5 bonus to saves vs. fear.

Night Terrors: Target suffers horrifying nightmares and loses Wisdom if he cannot wake up.

Slow Death: Target suffers Constitution drain at 1 point/hour due to internal damage.

8TH- LEVEL CLERIC SPELLS

Bayv's Wrath: Concussive wave of evil energy deals 1d6 points damage/level to creatures and objects; can knock Large creatures and smaller prone.

Bleeding Wound, Mass: Cause multiple targets' wounds from piercing or slashing weapons to bleed 1 hp/round until targets are healed or die.

Dreamwalker[™]: Enter, witness, and influence the dreams of another creature.

Peace Aura: Wards an area against violence; anyone attacking someone within warded area takes 1d6 points force damage/level.

9TH- LEVEL CLERIC SPELLS

Bound Prophecy: Make a prophecy about a creature and his descendants, which will drive them as if affected by a permanent *geas/quest*.

Excommunication: Remove a follower from your faith, cutting their access to divine spells and powers.

DRUID SPELLS

0-LEVEL DRUID SPELLS

Alleviate: Ends a sickened condition for a target.

Ball of Air: Knocks a target off balance for 1 round.

Blowing Dust: Target has a 50% miss chance on all attacks for 1 round.

Depilatory: Removes hair and prevents its regrowth for 24 hours.

Divine Mark: Etch a personal rune or mark upon any substance.

Muscle Spasm: Target suffers from twitching muscles for 1 round and potentially drops held items.

1ST- LEVEL DRUID SPELLS

Bear Claws: Your hands transform into bear paws; attacks deal 1d6 points damage (1d4 if you are Small).

Calling the Flock Home: Send a beam of light into the sky as a signal for your allies.

Healing Stones: Three stones each remove 1 point of temporary ability damage when placed on a target creature's skin.

Spirit Guide: You gain a +1 divine bonus to skill checks for 1 hour.

War Paint: Imbue face paint with power to leave viewers shaken for 1 round/level.

2ND- LEVEL DRUID SPELLS

Detect Blight: Detect the presence of disease in plants and plant creatures and further details about the blight.

Detect Disease: Detect the presence of disease and further details about it.

Dry Camp: Create a waterproof force bubble to protect your campsite.

Moonblade: Focus moonlight into the shape and form of a weapon.

Silent and Unseen: Gain +10 to Stealth for 1 min.; enemies have a hard time keeping sight of you in combat.

3RD- LEVEL DRUID SPELLS

Analyze Ancestry^M: Learn a creature's genealogy back ten generations.

Healing Stones, Greater: Three stones each remove 2 points total of 1 or 2 types of temporary ability damage when placed on a target creature's skin.

Spirit Guide, Greater: You gain a +5 divine bonus to skill checks for 1 hour.

4TH- LEVEL DRUID SPELLS

Call Totem Animal: Summon a totem animal to complete a task for you.

Finger Vines: Your fingers transform into 20-ft. long prehensile vines.

Healing Sphere: From a distance, heal a creature of 2d8 points +1/level (maximum +10).

Phantom Ambush: Target believes himself surrounded by enemies that no one else can see.

Red Rain: Heavy blood red rain deals 4d6 damage and potentially spreads a disease.

Spirit Snake: Create a life-energy snake to attack on your command.

5TH- LEVEL DRUID SPELLS

Calm Weather: Removes magical weather effects.

Charm Animal, Mass: Makes multiple animals friendly toward you.

6TH- LEVEL DRUID SPELLS

Fire of Renewal: Deals 1d6 points fire damage per level to plants and plant creatures in a 50-ft. radius.

Hold Animal, Mass: Paralyzes multiple animals.

Spirit Snake, Greater: As *spirit snake*, except the snake is larger and deals more damage.

7TH- LEVEL DRUID SPELLS

True Form: Removes effects that alter a creature's true form; forces shapechangers back into natural shape.

8TH- LEVEL DRUID SPELLS

Peace Aura: Wards an area against violence; anyone attacking someone within warded area takes 1d6 points force damage/level.

9TH- LEVEL DRUID SPELLS

Druid Circle: You form a circle of powerful healing with other druids and rangers.

PALADIN SPELLS

1ST- LEVEL PALADIN SPELLS

Calling the Flock Home: Send a beam of light into the sky as a signal for your allies.

Detect Disease: Detect the presence of disease and further details about the disease.

Divine Mark: Etch a personal rune or mark upon any substance.

Divine Strike: Target gains a bonus to weapon damage for 1 round/level, and all weapons are considered magic for purpose of overcoming DR.

Even Odds: Target uses your BAB instead of their own for the duration of the spell.

Melodious Joy: Inspiring music begins to play, mimicking a bard's *Inspire Courage* ability.

Pleasant Dreams: Protects a creature from influenced dreams.

Ray of Light: Leaves a creature that is susceptible to sunlight shaken for 1 round.

Serenity: Allies gain a +1 bonus to Will saves.

Silver Tongue: Gain a +2 bonus to diplomacy checks.

Spirit Guide: You gain a +1 divine bonus to skill checks for 1 hour.

2ND- LEVEL PALADIN SPELLS

Analyze Ancestry^M: Learn a creature's genealogy back ten generations.

Mantle of Love^F: Grants a +4 bonus on saving throws to one living creature.

Retribution: Target takes an equal amount of damage as he deals on his next attack.

Song of Rapture: All followers of your deity within 20 ft. of you receive a +2 bonus to attacks, saves, skill and ability checks for 1 round/level.

Voice of the Gods: Your voice makes allies immune to fear, but potentially frightens your foes.

3RD- LEVEL PALADIN SPELLS

Golden Shield: Dome forms around you that undead creatures cannot enter.

Order of Battle: Keep track of your allies in battle with you.

Reveal Curse: Learn what curses are in place on a creature or object, and what needs to be done to remove the curses.

Saving Grace: If the target drops below 0 hp, he gains temporary hp equal to half his normal amount.

Serenity, Greater: Allies gain a +3 bonus to Will saves, +5 to Diplomacy checks, and are harder to Intimidate.

Spirit Guide, Greater: You gain a +5 divine bonus to skill checks for 1 hour.

4TH- LEVEL PALADIN SPELLS

Earth Storm: Deal 1d8/level to a target by striking the ground with your melee weapon.

Glory of the Faithful: You gain bonuses to attack, damage and AC equal to your caster level.

Retribution, Greater: Target takes twice the damage as he deals on his next attack.

Succor: Prevents negative levels, energy drain, and ability damage and drain.

RANGER SPELLS

1ST- LEVEL RANGER SPELLS

Bear Claws: Your hands transform into bear paws; attacks deal 1d6 points damage (1d4 if you are Small).

Calling the Flock Home: Send a beam of light into the sky as a signal for your allies.

Compass: Create a magical arrow that always points north.

Detect Blight: Detect the presence of disease in plants and plant creatures and further details about the blight.

Detect Disease: Detect the presence of disease and further details about the disease.

Divine Mark: Etch a personal rune or mark upon any substance.

Dry Camp: Create a waterproof force bubble to protect your campsite.

Hot Pursuit: Follow tracks at full speed without penalty.

Land on your Feet: Fall short distances with little or no damage.

Moonblade: Focus moonlight into the shape and form of a weapon.

Spirit Guide: You gain a +1 divine bonus to skill checks for 1 hour.

War Paint: Imbue face paint with power to leave viewers shaken for 1 round/level.

2ND- LEVEL RANGER SPELLS

Analyze AncestryTM: Learn a creature's genealogy back ten generations.

Bloodhound: The DC of Survival checks to follow tracks is decreased by 5.

Premonition: You keep your Dexterity bonus to AC while flatfooted, cannot be surprised and do not provoke attacks of opportunity; gain +2 bonus to Reflex saves and Dexterity checks.

Silent and Unseen: Gain +10 to Stealth for 1 min.; enemies have a hard time keeping sight of you in combat.

Sword of Niniane: Conjures a +1 *silver longsword* that deals double damage vs. undead.

3RD- LEVEL RANGER SPELLS

Phantom Ambush: Target believes himself surrounded by enemies that no one else can see.

Spirit Guide, Greater: You gain a +5 divine bonus to skill checks for 1 hour.

4TH- LEVEL RANGER SPELLS

Call Totem Animal: Summon a totem animal to complete a task for you.

Fire of Renewal: Deals 1d6 points fire damage per level to plants and plant creatures in a 50-ft. radius.

SPELLS

ALLEVIATE

School conjuration (healing); **Level** cleric 0, druid 0

Casting Time 1 standard action

Components V, S, DF

Range touch

Target creature touched

Duration instantaneous

Saving Throw Will negates (harmless); **Spell**

Resistance yes (harmless)

Alleviate ends a sickened condition for the creature touched. The target cannot be affected again by the same thing that initially sickened them for 24 hours.

ANALYZE ANCESTRY

School divination; **Level** cleric 3, druid 3, paladin 2, ranger 2

Casting Time 24 hours

Components V, S, M (rare herbs and oils worth 100 gp), DF

Range touch

Target creature touched

Duration instantaneous

Saving Throw Will negates (harmless); **Spell**

Resistance no

The target creature's complete genealogy, going back ten generations, is instantly revealed to you. You know the name, race, and other identifying characteristics of each of the individual's ancestors.

ANVIL SPARKS

School conjuration (creation) [fire, sonic]; **Level** cleric 0

Casting Time 1 standard action

Components V, S

Range close (25 ft. + 5 ft./2 levels)

Target one creature

Duration instantaneous

Saving Throw Reflex negates; **Spell Resistance** yes

The target suddenly hears the ring of a hammer hitting an anvil, and hot sparks, like those from a forge, fly around them. The sparks deal 1d3 points of fire damage to the target and 1 point to any creatures within 5 feet of the target.

BALL OF AIR

School conjuration (creation) [air]; **Level** cleric 0, druid 0

Casting Time 1 standard action

Components V, S

Range close (25 ft. + 5 ft./2 levels)

Effect 5-ft. radius ball of air

Duration 1 round

Saving Throw Reflex negates; **Spell Resistance** no

You send a small globe of air at the target. As the air ball hits him, the target must make a Reflex save or be knocked off balance for 1 round, losing his Dexterity bonus to AC. This spell has no effect on individuals with the Uncanny Dodge feat.

BALL OF SMOKE

School conjuration (creation); **Level** cleric 0

Casting Time 1 standard action

Components V, S

Range close (25 ft. + 5 ft./2 levels)

Effect 5-ft. radius ball of smoke

Duration 1 round

Saving Throw none; **Spell Resistance** no

You conjure a 5-foot radius ball of thick, black smoke. The smoke is thick enough to provide total concealment (50% miss chance) to anyone within or immediately behind the ball of smoke.

BAYV'S WRATH

School evocation [evil]; **Level** cleric 8

Casting Time 1 standard action

Components V, S, DF

Range personal

Effect 30-ft. burst of force energy, emanating out from you at the center

Duration instantaneous

Saving Throw Fortitude half, Reflex or be knocked prone; see text; **Spell Resistance** yes

You unleash a powerful blast of destructive evil energy in a 30-ft. radius around you. Creatures and objects alike take 1d6 points of evil damage per level (against objects, hardness is ignored). In addition to the damage, all Large creatures and smaller must make a Reflex save or be knocked prone by the concussive wave of evil.

BEAR CLAWS

School transmutation; **Level** druid 1, ranger 1

Casting Time 1 standard action

Components V, S

Range personal

Target you

Duration 1 round/level

Saving Throw none; **Spell Resistance** no

Your hands transform into the paws of a bear, complete with long, tough claws. You can use the claws to attack, using your normal base attack and Strength bonuses, dealing 1d6 points of damage with each paw (1d4 if you are Small). The claws are considered magical for the purpose of overcoming Damage Reduction.

BEAUTY OF YOUTH

School transmutation; **Level** cleric 4

Casting Time 1 standard action

Components V, S, M (the dried, powdered petals of a white rose, stirred into a glass of wine and consumed by you)

Range personal

Target you

Duration permanent

Saving Throw none; **Spell Resistance** no

By casting this spell, you will permanently appear younger than you actually are. The number of years younger you look varies by race; see the table below. *Beauty of youth* does not remove physical or mental effects of natural or magical aging (such as the bonuses and penalties to ability scores that occur upon reaching middle age, or aging that occurs from the corrupting touch of a ghost), it only affects your physical appearance. Your youthful appearance gives you a +1 bonus to any Charisma-based skill check where your looks are involved – for example, if you are attempting a Diplomacy check to get the guard at the city gate to let you in without paying the gate tax, or when making a Perform (Dance) check when dancing for an audience. You can benefit from no more than 3 castings of *beauty of youth* in any 10-year period, and the Charisma-based skill check bonuses stack.

Race	Number of Years
Dwarf	3d6
Elf	4d6
Gnome	4d6
Half-Elf	1d6
Half-Orc	1d4
Halfling	2d4
Human	1d4

BLEED NO MORE

School conjuration (healing); **Level** cleric 2

Casting Time 1 standard action

Components V, S

Range close (25 ft. + 5 ft./2 levels)

Target one living creature

Duration instantaneous

Saving Throw Will negates (harmless); **Spell**

Resistance yes (harmless)

Bleed no more causes all bleeding wounds on the target creature to clot and stop oozing. This prevents any additional Bleed damage from occurring, but does not heal hp already lost due to bleeding.

BLEEDING WOUND

School necromancy; **Level** cleric 4

Casting Time 1 standard action

Components V, S, M (a drop of your own blood)

Range close (25 ft. + 5 ft./2 levels)

Target one living creature

Duration 1 round/level, and until target is healed; see text

Saving Throw none; **Spell Resistance** yes

With a successful ranged touch attack, you cause the target to bleed easily and in copious amounts. Each wound the target receives from a slashing or piercing weapon for the duration of the spell, as well as any open wounds the target already had at the time of casting, will bleed 1 hp per round; bleeding will continue after the spell ends until the target either receives magical healing or dies from blood loss.

BLEEDING WOUND, MASS

School necromancy; **Level** cleric 8

Range close (25 ft. + 5 ft./2 levels)

Target one living creature/level, no two of which can be more than 30 ft. apart

This spell functions as *bleeding wound*, except that it affects multiple targets. You have to make a ranged touch attack vs. each target.

BLOODHOUND

School transmutation; **Level** ranger 2

Casting Time 1 standard action

Components V, S, DF

Range personal

Target you

Duration 10 min./level

Saving Throw none; **Spell Resistance** no

Your senses sharpen, making tracking easier. The DC of Survival checks made to follow tracks is decreased by 5 for the duration of the spell.

BLOWING DUST

School transmutation; **Level** cleric 0, druid 0

Casting Time 1 standard action

Components V, S

Range close (25 ft. + 5 ft./2 levels)

Target one creature

Duration 1 round

Saving Throw none; **Spell Resistance** no

Dust and/or sand around the target is kicked up and swirls around their face. Any creatures the target attempts to attack have total concealment (50% miss chance) for 1 round.

BODY TO BODY

School abjuration; **Level** cleric 6

Casting Time 1 standard action

Components V, S, M (a drop of saliva or blood from each of your targets)

Range close (25 ft. + 5 ft./2 levels)

Target one creature touched/3 levels

Duration 1 hour/level (D)

Saving Throw Will negates (harmless); **Spell Resistance** no

You create a link between you and your targets that functions as shield other, except that (in addition to affecting multiple targets) you may also have any spell that you cast on yourself affect your target creatures as well. All targets must be within range of you, but they do not have to be within range of each other.

BOUND PROPHECY

School enchantment (compulsion) [language-dependant, mind-affecting]; **Level** cleric 9

Casting Time 10 minutes

Components V, DF

Range close (25 ft. + 5 ft./2 levels)

Target one living creature

Duration permanent until fulfilled; see text

Saving Throw Will negates; **Spell Resistance** yes

You make a prophecy about the target creature or his descendants. From the point of casting onward, the target and his descendants (including adopted descendants) are treated as if under a permanent *geas/quest*, which drives them to fulfill the stated prophecy. The only way to remove the effects of *bound prophecy* (other than successful fulfillment of the prophecy) is by a *miracle* or *wish* spell, cast by a spell-caster 3 or more levels higher than you.

ADVENTURE IDEA — BOUND PROPHECY

As the party rides into a small village, they are passed by a determined looking young woman headed out of town on horseback, armed and dressed for battle. A young man carrying a baby runs on foot, lagging behind her, crying and begging her not to leave. "You'll be killed, Mara! Just like your mother, and her father before her!" he cries. "Don't leave your son with no mother!"

"I must go, for the good of our town!" Mara calls out without looking back, and spurs her horse to put greater distance between herself and her small family.

Through speaking to either Mara's husband or other folk around town, the adventurers learn that years ago, a priest of Orphean made a prophecy about Mara's grandfather. The prophecy stated that either he or one of his descendants would be the one to lead the forces that rid the area of the small but vicious orc tribe to the west, who have terrorized the humble farmers and townsfolk for generations. Mara's grandfather perished in his attempt at the young age of 22, as did his only child, who made her attempt at the same age as her father had. Mara just turned 22, a few short months after giving birth to her son, and was consumed with the need to finish what her ancestors had started. Unfortunately, after seeing two generations of the same family slain in their mission, and no small number of the town's able-bodied fighters as well, no one would go with Mara.

Can the characters get to Mara's side in time to let her lead them against the orcs, saving the prophecy-bound woman and her family, as well as the town?

CALL TOTEM ANIMAL

School conjuration (summoning); **Level** cleric 4, druid 4, ranger 4

Casting Time 10 minutes

Components V, S, M (enough of your own blood to cause 1 point of Constitution damage to you)

Range close (25 ft. + 5 ft./2 levels)

Target one summoned creature

Duration until task completed; see text

Saving Throw none; **Spell Resistance** no

You call to your side a totem animal to aid you in completing a task. You can only summon a totem animal of the type of your deity's favored animal (see Chapter 4 for more on favored and totem animals), and you will summon the very same animal in each subsequent casting of the spell. During casting, you must offer the sacrifice of your own blood (spilled on the ground from a fresh cut, by your own hand) and specifically designate the totem's task. While the

totem animal is very intelligent, and may even be capable of communicating with you, the task must be something that any other animal of its type would normally be able to do. For example, a badger cannot pick a lock to help you get a wrongly-imprisoned companion out of jail, but it can dig you a tunnel through the dirt into the prison's root cellar. The totem will remain in your service until it has completed the task you asked of it, but it will ask you to perform a service for it in return. If you fail to follow through on your end of the agreement, you will never be able to summon the animal again.

CALLING THE FLOCK HOME

School evocation [light]; **Level** cleric 1, druid 1, ranger 1, paladin 1

Casting Time 1 standard action

Components V, DF

Range personal

Effect one beam of light

Duration 1 hour/level (D)

Saving Throw none; **Spell Resistance** no

A beam of bright white light shoots 100 feet into the air, directly above you, serving as a signal to your allies to come to you and as a marker of your location. Only those creatures you deem as allies can see the light. If you move, the beam will move with you, so you can also use it to guide your companions to safety.

CALM WEATHER

School transmutation; **Level** druid 5

Casting Time 1 standard action

Components V, S, DF

Range personal

Area 2-mile radius circle, centered on you

Duration instantaneous; see text

Saving Throw none; **Spell Resistance** no

Calm weather removes any transmutations that affect weather (control weather, control winds, etc.) within a 2-mile radius. For each such affect, you must make a successful caster level check against DC 11 + caster level of the affect to end it. If the weather is being affected from a permanently-imbued magic item, *calm weather* suppresses the magic item's ability for 1 hour/level.

CARD TRICK

School conjuration (creation); **Level** cleric 0

Casting Time 1 standard action

Components S

Range personal

Effect one conjured playing card or tarot card

Duration instantaneous

Saving Throw none; **Spell Resistance** no

With a flick of your wrist, a playing card or tarot card of your choosing instantly appears in your hand. The card is a permanently created object and by all appearances is a normal card. Opponents in a game of chance, however, get a Will save to detect that the card is not from the deck in play.

CAUSE FEAR, MASS

School necromancy [fear, mind-affecting]; **Level** cleric 5

Range close (25 ft. + 5 ft./2 levels)

Target one living creature with 7 or fewer HD/level, no two of which can be more than 30 ft. apart

This spell functions as *cause fear*, except that it affects multiple and slightly more powerful creatures.

CHARM ANIMAL, MASS

School enchantment (charm) [mind-affecting]; **Level** druid 5

Range close (25 ft. + 5 ft./2 levels)

Target one living animal/level, no two of which can be more than 30 ft. apart

This spell functions as *charm animal*, except that it affects multiple creatures of the animal type.

CHILD OF ILL FORTUNE

School transmutation; **Level** cleric 6

Casting Time 1 standard action

Components V, S, DF

Range close (25 ft. + 5 ft./2 levels)

Target one creature

Duration 24 hours

Saving Throw Will negates; **Spell Resistance** yes

For the spell's duration, the target suffers -2 penalties to all attack, damage (weapon and spell), skill check and ability check rolls. Any spells cast by the target have their DC decreased by 5. *Child of ill fortune* lasts a full 24 hours unless removed by *dispel magic* or *remove curse*.

COMPASS

School conjuration (creation); **Level** ranger 1

Casting Time 1 standard action

Components V, S, DF

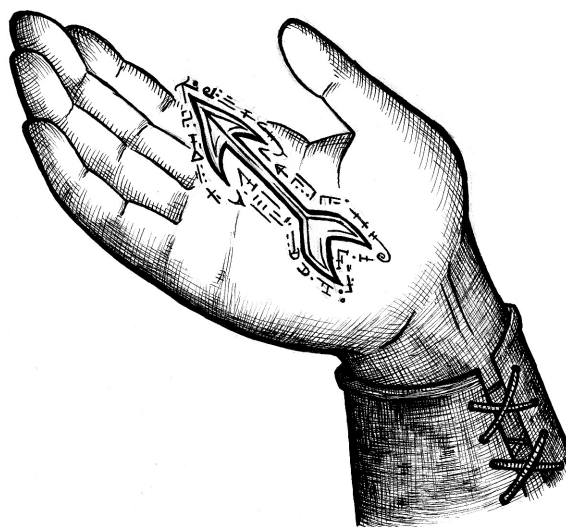
Range personal

Effect one blue compass arrow

Duration 10 minutes

Saving Throw none; **Spell Resistance** no

A blue arrow appears in the palm of your hand. For the duration of the spell, the arrow will always point north.



The effects of a ranger's compass spell.

DECEITFUL

School transmutation; **Level** cleric 1

Casting Time 1 swift action

Components V, S

Range personal

Target you

Duration 10 min./level

Saving Throw none; **Spell Resistance** no

Your skill for trickery is heightened. You gain a +2 bonus to all Bluff and Disguise checks for the duration of the spell. The bonus increases by 1 per 3 caster levels to a maximum of +5.

DEPILATORY

School transmutation; **Level** cleric 0, druid 0

Casting Time 1 standard action

Components V, S

Range touch

Target one living creature

Duration instantaneous

Saving Throw Will negates (harmless); **Spell Resistance** yes (harmless)

Commonly used among religious orders encouraging shaved heads, *depilatory* removes all hair from selected parts of the body and prevents it from starting to regrow for 24 hours.

DETECT BLIGHT

School divination; **Level** druid 2, ranger 1

Casting Time 1 standard action

Components V, S, DF

Range 60 ft.

Area cone-shaped emanation

Duration concentration, up to 10 min./level (D)
Saving Throw Will negates (harmless); **Spell Resistance** no

You are able to sense the presence of diseases in plants and creatures of the plant type. The amount of information revealed depends on how long you study the particular area or subjects.

1st Round: Detect the presence or absence of blight.

2nd Round: Learn the percentage of diseased plants within the area of effect.

3rd Round: Learn the condition and location of each infected plant. In areas where there may be hundreds or thousands of individual plants, you “see” swaths of disease and its varying conditions. You know the type of infection, the incubation period, and the damage the blight causes.

Conditions: For the purposes of this spells, the categories of condition are as follows:

Incubating: The plant has the blight, but is not yet showing symptoms.

Infected: The plant has the full-blown blight, and is visibly wilting, shriveling, rotting, etc.

Immune but Transmitting: The plant is carrying the blight and it can spread to other plants, but for whatever reason does not have the disease itself.

Harmless Unless Consumed: The plant has a disease that causes it no harm, but will cause harm to any creature that consumes the plant.

DETECT DISEASE

School divination; **Level** cleric 2, druid 2, paladin 1, ranger 1

Casting Time 1 standard action

Components V, S, DF

Range 60 ft.

Area cone-shaped emanation

Duration concentration, up to 10 min./level (D)

Saving Throw Will negates (harmless); **Spell Resistance** no

You are able to sense the presence of disease. The amount of information revealed depends on how long you study the particular area or subjects.

1st Round: Detect the presence or absence of disease.

2nd Round: Learn the number of diseased creatures within the area of effect.

3rd Round: Learn the condition and location of each infected creature. You know the type of infection, the incubation period, and the damage the disease causes.

Conditions: For the purposes of this spells, the categories of condition are as follows:

Incubating: The creature has the disease, but is not yet showing symptoms.

Infected: The creature has the full-blown disease, and is usually visibly ill.

Immune but Transmitting: The creature is carrying the disease and can pass it to others, but for whatever reason does not have the disease itself.

DIVINE MARK

School universal; **Level** cleric 0, druid 0, paladin 1, ranger 1

Casting Time 1 standard action

Components V, S

Range 0 ft.

Effect one personal rune or mark, all of which must fit within 1 sq. ft.

Duration permanent

Saving Throw none; **Spell Resistance** no

This spell functions exactly as *arcane mark* does for sorcerers and wizards.

DIVINE STRIKE

School transmutation; **Level** cleric 1, paladin 1

Casting Time 1 standard action

Components V, S, DF

Range touch

Target one living creature

Duration 1 round/level

Saving Throw Will negates (harmless); **Spell Resistance** yes (harmless)

The target creature gains a +1 bonus to weapon damage for the duration of the spell. Any weapon wielded by the target creature is also considered magic for the purpose of overcoming DR. *Divine strike* affects the creature regardless of whether he is using ranged or melee weapons, and he may switch out weapons within the spell's duration and still get the benefits of the spell. The bonus to damage increases by 1 per 3 caster levels to a maximum of +3.

DIVINE STRIKE, MASS

School transmutation; **Level** cleric 5

Range close (25 ft. +5 ft./2 levels)

Target one creature/level, no two of which can be more than 25 ft. apart

This spell functions as *divine strike*, except that it affects multiple creatures. The bonus to weapon damage increases by 1 per 5 additional caster levels, to a maximum of +3.

DOGS OF WAR

School conjuration (summoning) [evil, fire]; **Level** cleric 4

Casting Time 1 round

Components V, S, DF

Range close (25 ft. + 5 ft./2 levels)
Effect 2 to 5 summoned hell hounds
Duration 24 hours
Saving Throw none; **Spell Resistance** no

You summon 1d4+1 hell hounds to serve you for a 24-hour period. The hell hounds can act as guard dogs, wardogs, or in any other capacity you desire, so long as it is a function that dogs normally can act in. Hell hounds will easily become bored and restless if not presented with something active to do; if the hounds grow restless, you must make a Will save or lose control of them. If you lose control of the hounds, there is a 50% chance they will simply return to the hells, but there is also a 50% chance that they will go into a frenzy and attack everything in sight. If you have ranks in Intimidate, you can add your Intimidate bonus to your Will save.

DREAMWALKER

School enchantment (compulsion [mind-affecting]);
Level cleric 8
Casting Time 1 standard action
Components V, S, M (a strand of the target's hair), DF
Range touch
Target one living creature
Duration 24 hours
Saving Throw Will negates; **Spell Resistance** yes

If the target fails his Will save, you are able to enter his dreams any time he falls asleep during the spell's duration. You are able to witness his dreams, and influence them if you wish, but the target is unaware of your presence. You can use the opportunity to remind the target of a task they should be working on completing, or a path they should be following. You can make a suggestion as the spell of the same name. The target gets a separate Will save to resist acting on your suggestion upon waking. You can make the sleeper's dreams more pleasant, which will provide a better night's sleep and the benefit of a +1 bonus to all saving throws for a full 24 hours after they wake. Conversely, you can turn the sleeper's dreams into horrible nightmares, making for a poor night's rest and leaving them with a -1 penalty to all saving throws for a full 24 hours after they wake.

DRUID CIRCLE

School conjuration (healing); **Level** druid 9
Casting Time 10 minutes
Components V
Range personal
Area special; see text
Duration instantaneous

Saving Throw Will negates (harmless); **Spell Resistance** yes (harmless)

Druid circle is a special restorative healing spell that can only be cast when other druids or rangers of your deity are present. You and up to four other druids and rangers link hands to form a circle and their divine powers bolster yours; the more people who link hands, the greater the power of your chants and the stronger the effects of your spell. The spell conjures powerful healing magic within the circle (see table below), and affects all creatures that are able to fit within the circle.

Number of Druids/ Rangers (Including Caster)	Healing Effects to All within Circle
2 (5 ft circle)	Maximized <i>cure critical wounds</i>
3 (10 ft circle)	Maximized <i>cure critical wounds</i> and <i>remove disease</i>
4 (15 ft circle)	<i>Heal and restoration, greater</i>
5 (20 ft circle maximum)	<i>Resurrection</i>

For *resurrection* magic to be effective, at least some small portion of the bodies of the creature or creatures to be resurrected must be placed within the circle, just as if the spell *resurrection* itself were being cast.

Druid circle is a very draining spell to cast, as you and your helpers are using your own life energy in lieu of material components to heal creatures or bring them back from the dead. You and all other druids and rangers who aid you in casting this spell automatically lose one spell of the highest level you have remaining for the day. In addition, you and all other druids and rangers involved must make a Will save or gain 1 negative level from the drain to your own life force.

Even with the help of others, this spell is too powerful to be sustained over an area of more than a 20-ft. circle. There is no benefit to having more than four others aid you, unless they are Small creatures and more of them are needed to form the full 20-ft. circle.

DRY CAMP

School evocation [force]; **Level** druid 2, ranger 1
Casting Time 1 standard action
Components V, S
Range 15 ft.
Effect 15-ft. radius hemispherical bubble of force
Duration 8 hours
Saving Throw none; **Spell Resistance** no

You bring into existence a hemispherical bubble of force that is impervious to precipitation. Creatures can enter and exit the bubble, bringing objects with them, and air travels freely, allowing campfire smoke to escape and fresh air to circulate, but everything and everyone within the bubble will remain dry no matter how heavily it rains or snows. The magic of the force bubble prevents snow from accumulating on its surface. The bubble offers no projection against thrown objects or projectiles (such as arrows), nor does it shield against incoming ranged spell attacks. Hail larger than pea-size will also be able to drop through the force bubble. *Dry camp* will not offer protection from avalanches, mudslides, etc.

EARTH STORM

School evocation [earth, electricity]; **Level** cleric 4, paladin 4

Casting Time 1 standard action

Components V, S, F (your melee weapon)

Range medium (100 ft. + 10 ft./level)

Target one creature

Duration instantaneous

Saving Throw Reflex half; **Spell Resistance** special; see text

Upon striking your melee weapon against the ground, a line traces across the earth from the weapon to your target, like a small animal burrowing through the dirt. Once the trace reaches the target, the ground splits open underneath him and a bolt of lightning bursts forth from the earth. The target must make a successful Reflex save or take 1d8 points of damage per caster level (maximum 10d8). Half of the damage is electrical, and the other half is bludgeoning from flying rocks and chunks of earth; spell resistance only applies to the electrical damage. All creatures within 5 feet of the target take 1d8 points of bludgeoning damage from the debris of the blast.

EIDETIC MEMORY

School transmutation; **Level** cleric 3

Casting Time 1 standard action

Components V, S

Range personal

Target you

Duration 1 min./level

Saving Throw none; **Spell Resistance** no

For the spell's duration, you can recall with near-perfect clarity anything you ever read. As a result, you can Take 20 on any Knowledge skill check for the duration of the spell. The crystal-clear recall applies only to the written word, not to your personal memories, experiences, or things you've heard or seen.

ENTROPIC SPHERE

School evocation [force]; **Level** cleric 7

Casting Time 1 standard action

Components V, S

Range close (25 ft. + 5 ft./2 levels)

Effect 1-ft. diameter sphere of force

Duration instantaneous

Saving Throw Reflex half (see text); **Spell**

Resistance yes

A 1-foot diameter black sphere of force forms above your open palm. Using a ranged touch attack, you throw the ball at any living or non-living target, including objects and structures. For every 5 feet that the sphere travels before impact, it grows 1 foot in diameter. Upon striking, the sphere delivers 1d8 points of force damage per foot of diameter. For example, a sphere that travels 20 feet to its target makes impact at a diameter of 5 feet and deals 5d8 points of damage. The declared target of the spell does not receive a saving throw, but other creatures that end up in the final impact area of the sphere can make a Reflex save for half damage.

EVEN ODDS

School transmutation; **Level** cleric 1, paladin 1

Casting Time 1 standard action

Components V, S

Range close (25 ft. + 5 ft./2 levels)

Target one creature

Duration 1 round/level

Saving Throw Will negates; **Spell Resistance** yes

For the spell's duration, the target creature will use your BAB instead of their own. They still add in their own Strength or Dexterity modifiers, as appropriate, and any other bonuses they receive from feats or magical weapons. This spell can be used to help a weaker ally, or to hurt a stronger enemy.

EXCOMMUNICATION

School transmutation; **Level** cleric 9

Casting Time 1 minute

Components V, S, DF

Range touch

Target one creature touched

Duration permanent; see text

Saving Throw Will negates, special; see text; **Spell Resistance** no

This powerful spell is used to remove the target creature from a religion. It is not cast lightly, and usually only after the target has been accused of or witnessed actively breaking tenets of the faith or vows they took in the name of their deity. Any divine caster who has been excommunicated loses the ability to cast divine

spells and access to any divine-oriented class features (such as domain powers). The target is also marked with a magical symbol of your choosing, usually in a highly visible location on the body such as the forehead. An innocent target (one who has been wrongly accused of breaking tenets or vows) can make a Will save to negate the effects of the spell and hence prove their innocence. *Excommunication* is permanent and can only be removed by a *miracle* or *wish* spell, or by an *atonement* cast by the same cleric who performed the excommunication.

Excommunication can only be used on members of your own faith, i.e. a cleric of Belenus cannot excommunicate a cleric of Njord, even if he deserves it.

FINGER VINES

School transmutation; **Level** druid 4

Casting Time 1 standard action

Components V, S, M (an ivy leaf)

Range personal

Target you

Duration 1 min./level (D)

Saving Throw none; **Spell Resistance** no

Your fingers transform into strong, flexible, prehensile vines that you can extend to a length of 20 feet and retract at will. With a successful ranged touch attack you can grab another creature or item with the vines. Creatures grabbed are treated as if entangled. You can pull a grabbed creature or object toward you with a successful Strength check.

FIRE OF RENEWAL

School evocation [fire]; **Level** cleric 6, druid 6, ranger 4

Casting Time 1 minute

Components V, S, DF

Range long (400 ft. + 40 ft./level)

Area 50-ft. radius blast of fire

Duration instantaneous plus (2d4)x10 minutes; see text

Saving Throw Fortitude or Reflex half; see text;

Spell Resistance yes

Fire of renewal is most often used by followers of nature deities to cleanse fields and forests of disease or to remove choking undergrowth, but it can also be used to burn an area clean of brush or grass to prevent approaching wildfires from spreading.

An egg-sized ball of swirling orange and green flames flies from the palm of your hand to the point you designate, then silently blossoms into a 50-foot radius burst of fire. During the 1 minute casting time, while the ball is forming in your hand, you can selectively choose specific portions of the blast area that you do not want to burn – the handful of healthy trees in a

copse infested with pine beetles, for example. Plants and plant type creatures are especially susceptible to the flames, and immediately take 1d6 points of fire damage per caster level (maximum 15d6), though plant creatures can make a Fortitude save for half damage. Non-plant based materials or creatures in the blast area only take 1 point of fire damage per caster level (maximum 15, Reflex save for half).

The unique flames of the *fire of renewal* destroy any plant diseases or blights in the area of the blast, and also germinate new seeds so that the plants of the area grow back healthy and lush. The magical fire will burn for (2d4)x10 minutes, or until it runs out of its designated fuel, whichever comes first, but will not spread outside the spell's initial blast area and deals no additional damage.

FIRE PATH

School conjuration (creation) [fire]; **Level** cleric 4

Casting Time 1 standard action

Components V, S, DF

Range close (25 ft. + 5 ft./2 levels)

Effect pathway of flame, 10 ft. long/level

Duration 1 min./level (D)

Saving Throw none; **Spell Resistance** no

Fire path creates a 3-foot wide path of living flame that can be placed as a bridge over a chasm, a river, the space between two building tops, etc. Only you can walk freely upon the *fire path*; you can carry or lead your companions across (by taking them by the hand or otherwise touching them), but they will take 1d6 points of fire damage. Any other creatures that come within 5 feet of the path will suffer 1d6 points of fire damage, and will find, if they attempt to step upon the path, that their feet will drop straight through the fire.

This spell was first granted by the fire god Belenus to his faithful, and it has not been known to be granted to followers of any other deity.

FLAME OF THE FORGE

School evocation [fire]; **Level** cleric 2

Casting Time 1 standard action

Components V, S, F (any metal melee weapon)

Range close (25 ft. + 5 ft./2 levels)

Target one creature

Duration instantaneous

Saving Throw Reflex half; **Spell Resistance** yes

You point your weapon at a target and a jet of flame bursts forth from within your weapon toward him. The flame deals 1d6 points of fire damage per caster level (maximum 10d6). This spell only works with metal melee weapons that have been worked at a forge – wooden weapons such as staves, or ranged weapons such as bows, are unaffected by *flame of the forge*.



A foe learns the hard way that he cannot cross the fire path created by the cleric of Belenus.

GHOST TOUCH

School transmutation; **Level** cleric 4

Casting Time 1 standard action

Components V, S, DF

Range touch

Target one weapon, one article of clothing, or fifty projectiles touched

Duration 1 min./level

Saving Throw Will negates (harmless, object); **Spell Resistance** yes (harmless, object)

The touched object (or objects, in the case of a group of fifty arrows or bolts) is able to interact with incorporeal creatures. The affected object can be counted as either corporeal or incorporeal at any given time. A weapon or projectile with ghost touch cast upon it is treated as if it has the ghost touch weapon property.

GLORY OF THE FAITHFUL

School transmutation; **Level** paladin 4

Casting Time 1 standard action

Components V, S, DF

Range personal

Target you

Duration 1 round/level

Saving Throw none; **Spell Resistance** no

You are infused with the power and glory of all those faithful to your god, both living and dead. You gain a divine bonus to attack, damage, and AC equal to your caster level.

GOLDEN SHIELD

School abjuration; **Level** cleric 4, paladin 3

Casting Time 1 standard action

Components V, S, DF

Range 5 ft.

Effect 5-ft. radius golden dome, centered on you

Duration 1 round/level

Saving Throw none; **Spell Resistance** no

A shimmering golden dome surrounds you. Undead creatures are unable to physically enter the dome, though they can still attack you with ranged weapons or targeted spells. Living creatures (friend and foe alike) and constructs can enter the dome without problem. If you exit the dome before the end of the spell's duration it will instantly vanish.

GOLDEN SHIELD, GREATER

School abjuration; **Level** cleric 6

Range 15 ft.

Effect 15-ft. radius golden dome, centered on you

This spell functions as *golden shield*, except that the shield is impervious to entry by constructs as well as undead. The dome is also larger and mobile, though you can move no more than half your normal speed while the dome is in existence.

HALFLING'S BRAVERY

School transmutation; **Level** cleric 3

Casting Time 1 standard action

Components V, S

Range touch

Target one living creature

Duration 1 min./level

Saving Throw Will negates (harmless); **Spell Resistance** yes (harmless)

The target gains a +5 bonus to saving throws vs. fear for the duration of the spell. If the target is a halfling, the bonus stacks with the Fearless halfling racial trait. The effects of halfling's bravery also stack with a fighter's Bravery class feature.

HALFLING'S BRAVERY, MASS

School transmutation; **Level** cleric 7

Range close (25 ft. + 5 ft./2 levels)

Targets one living creature/level, no two of which can be more than 30 ft. apart

This spell functions as *halfling's bravery*, except that it affects multiple creatures.

HAMMER AND ANVIL

School evocation [force]; **Level** cleric 6

Casting Time 1 standard action

Components V, S

Range medium (100 ft. + 10 ft./level)

Effect large hammer and anvil-shaped areas of force

Duration instantaneous

Saving Throw Reflex negates; see text; **Spell**

Resistance no

A shimmering 15-foot wide hammer of force flies at your designated target – up to 3 Medium or smaller creatures – at the same time that a 15-foot wide force anvil materializes behind the target or targets. The target creatures must make Reflex saves or take 1d4 points of damage per level (maximum 10d4) as the hammer slams into them. Any target hit by the hammer then must make a second Reflex save or be slammed against the anvil, taking an additional 2d8 points of damage.

HEALING SPHERE

School conjuration (healing); **Level** cleric 3, druid 4

Casting Time 1 standard action

Components V, S, DF

Range close (25 ft. + 5 ft./2 levels)

Effect one orb of positive energy

Duration instantaneous

Saving Throw Will half (harmless); see text; **Spell**

Resistance yes (harmless); see text

A glowing blue orb of positive energy forms in your hand and flies unerringly toward any one willing creature you designate. The orb heals the targeted creature of 2d8 points of damage +1 point per caster level (maximum of +10). Since undead are powered by negative energy, you can use this spell to deal damage to an undead creature with a successful ranged touch attack. An undead creature can apply spell resistance and attempt a Will save for half damage.

HEALING STONES

School transmutation; **Level** cleric 1, druid 1

Casting Time 1 standard action

Components V, S, DF

Range touch

Effect three stones touched

Duration 10 minutes

Saving Throw none; **Spell Resistance** no

Casting *healing stones* on a trio of small stones imbues them each with restorative healing energy. Each stone removes one point of temporary ability damage when placed against a creature's skin. Only one stone can be used per creature. If the stones are not placed within 10 minutes of casting, the magical effects are lost.

HEALING STONES, GREATER

School transmutation; **Level** cleric 3, druid 3

This spell functions as *healing stones*, except that each stone can remove 2 points of temporary ability damage when placed against a creature's skin. You can still only place one stone on a creature, but the stone can heal two different types of ability damage (for example, one point each of Dexterity and Strength damage).

HOLD ANIMAL, MASS

School enchantment (compulsion) [mind-affecting];

Level druid 6

Range medium (100 ft. + 10 ft./level)

Target one animal/level, no two of which can be more than 30 ft. apart

This spell functions as *hold animal*, except that it affects multiple creatures of the animal type.

HOT PURSUIT

School transmutation; **Level** ranger 1

Casting Time 1 standard action

Components V, S

Range personal

Target you

Duration 1 min./level

Saving Throw none; **Spell Resistance** no

For the spell's duration, you can move at full speed while using the Survival skill to follow tracks without any penalties (as if you already had the Master Hunter ranger class ability).

INFUSE HOLY (OR UNHOLY) SYMBOL

School transmutation; **Level** cleric 4

Casting Time 1 standard action

Components V, DF

Range personal

Target your holy (or unholy) symbol

Duration 5 rounds

Saving Throw none; **Spell Resistance** no

Your holy (or unholy) symbol is temporarily infused with even more divine power than usual. For the duration of the spell, all channel energy attempts are at maximized healing (or damage), and any spells that

require a divine focus as a component are cast as if you were one caster level higher.

LAND ON YOUR FEET

School transmutation; **Level** cleric 1, ranger 1

Casting Time 1 swift action

Components V

Range personal

Target you

Duration instantaneous

Saving Throw none; **Spell Resistance** no

Land on your feet lets you fall over short distances with little or no damage. You indeed land on your feet and are able to absorb the shock of the fall. For a fall over a distance of 15 feet or less, you suffer no falling damage. For a fall of 16 to 50 feet, you suffer only half the normal falling damage. The spell provides no benefits for falls over 50 feet.

LIFEBOND

School divination; **Level** cleric 3

Casting Time 1 standard action

Components V, S

Range touch

Target one creature

Duration permanent

Saving Throw Will negates (harmless); **Spell Resistance** yes (harmless)

The target creature permanently knows the relative position and condition of his true love, and is able to monitor her as if by a status spell. *Lifebond* only works if the target of the spell and the creature he designates as his true love are actually both in love with each other; if the love is not true and mutual, the spell fails. *Lifebond* is most often cast on both lovers so they can monitor each other.

MAGIC STATUS

School divination; **Level** cleric 5

This spell functions as *status*, except that you also know the name and caster level of any spell cast upon your allies.

MANTLE OF LOVE

School abjuration; **Level** cleric 2, paladin 2

Casting Time 1 standard action

Components V, S, F (a heart-shaped ruby worth 50 gp)

Range touch

Target one living creature

Duration 1 min./level

Saving Throw Will negates (harmless); **Spell Resistance** yes (harmless)

You imbue the target creature with the protective love of your deity, protecting him from harm by granting him a +4 morale bonus on all saving throws. The spell ends if you and the target move out of sight of one another.

MELODIOUS JOY

School illusion (figment) [mind-affecting]; **Level** cleric 2, paladin 1

Casting Time 1 standard action

Components V, S, DF

Range 50 ft.

Target all allies within a 50-ft. burst centered on you

Duration 1 round/level + 5 rounds

Saving Throw Will negates (harmless); **Spell Resistance** yes (harmless)

Joyful, inspiring music begins to play, seemingly radiating out from you. The music imitates a bard's *Inspire Courage* ability, granting all allies within 50 feet of you a +1 bonus to saves vs. fear and a +1 morale bonus to attack and damage rolls. The effects linger for another 5 rounds after the music stops at the end of the spell's duration. Unlike the *Inspire Courage* ability, the benefit is flat and does not increase as you go up in level.

MOONBLADE

School transmutation; **Level** druid 2, ranger 1

Casting Time 1 standard action

Components V, S, DF

Range personal

Effect one weapon composed of moonbeams

Duration 1 round/level

Saving Throw none; **Spell Resistance** no

You focus the light of the moon into the form of any melee weapon you are already proficient with. Despite the name *moonblade*, the moonbeams can be focused into the shape of a bludgeoning weapon as well as a bladed one. The weapon, which can be wielded only by you, has the same threat range and critical multipliers as a real weapon of its form. It has no special modifiers to hit or damage, instead using your base attack bonus and any appropriate ability modifiers you possess. The weapon is considered magical for the purpose of overcoming damage reduction.

Moonblade can only be successfully cast outdoors, with the moon at least 3/4 full and no more than 50% cloud cover. Should cloud cover increase to more than 50% before the end of the spell's duration, the weapon will vanish. Similarly, if you move indoors before the end of the spell's duration, the weapon will vanish.



A druid creates a moonblade.

MUSCLE SPASM

School transmutation; **Level** cleric 0, druid 0
Casting Time 1 standard action
Components V, S
Range close (25 ft. + 5 ft./2 levels)
Target one living creature
Duration 1 round
Saving Throw Reflex partial; **Spell Resistance** yes

You cause the target's muscles to twitch and cramp for 1 round. If the target fails their Reflex save, they drop any held items; if they make their save, they manage to hold on to everything, but still suffer the muscle spasms.

MUSIC OF THE SPHERES

School transmutation; **Level** cleric 5
Casting Time 1 standard action
Components V, S
Range personal
Area 30-ft. radius area centered on you
Duration 1 round/level
Saving Throw none; **Spell Resistance** no

A stirring instrumental song fills the air, inspiring your colleagues and quickening their movements. For the spell's duration, every time you or an ally of yours within 30 feet of you makes a move action of at least 5 feet, all other allies in the same area are allowed one free 5-foot step, even if they have already taken their turn in the round. No one is required to take the free step if they do not wish to.

NIGHT TERRORS

School enchantment [fear, mind-affecting]; **Level** cleric 7
Casting Time 1 standard action
Components V, S
Range touch
Target one living creature touched
Duration special (see text)
Saving Throw Will partial ;see text; **Spell Resistance** yes

The next time the target creature falls into natural sleep, he suffers from horrifying nightmares that can prove impossible to wake from. If he makes his Will save, he is able to wake at the end of an 8-hour period, but the terrifying dreams leave him exhausted until he gets 8 hours of uninterrupted rest. If he fails his Will save, he suffers a permanent loss of 1 point of Wisdom and does not wake, continuing to remain in a nightmare-filled sleep. He can make a new saving throw every 8 hours to wake up, but with each save he fails he loses another point of Wisdom. *Remove curse*, *dispel magic*, or *dispel magic, greater* will end the spell, but will not restore lost Wisdom. *Limited wish* or *miracle* will end *night terrors* and restore lost Wisdom.

NJORD'S BLESSING

School transmutation; **Level** cleric 3
Casting Time 1 standard action
Components V, S, DF
Range touch
Target one creature touched
Duration 10 min./level
Saving Throw Will negates (harmless); **Spell Resistance** yes (harmless)

The target of *Njord's blessing* receives a +10 bonus to Swim checks for the spell's duration. The spell also doubles the amount of time the target can hold his breath (to 4 times the target's Constitution score).

OPPORTUNITY

School divination; **Level** cleric 5
Casting Time 1 standard action
Components V, S
Range personal
Target you

Duration 5 rounds
Saving Throw none; **Spell Resistance** no

You are briefly able to choose your own fate. For every attack, saving throw, ability or skill check that you make during the spell's duration, roll three times and choose the best roll.

ORDER OF BATTLE

School divination; **Level** cleric 5, paladin 3
Casting Time 1 standard action
Components V, S
Range personal
Target you
Duration 1 round/level
Saving Throw none; **Spell Resistance** no

This spell allows you to keep tabs on your allies in battle. For the spell's duration, you always know the position and disposition of each ally who has engaged the same enemy or group of enemies as you, on the same battlefield. As soon as an ally makes a melee, ranged, or magical attack, they are considered engaged in the battle and you can keep track of them. You are able to continue keeping track of them if they disengage (such as if they step back from melee to drink a potion) as long as they remain in the general battle area. An ally's disposition includes their general health (you don't know exactly how many hp they have left, but you know if they are seriously wounded or poisoned), and a rough number of how many spells or special abilities they have left at their disposal. Your knowledge of their position is where they are relative to you (20 feet directly to your left, for example). You are not able to monitor an ally who is on the battlefield but never engages, or one who is not in the area.

PEACE AURA

School abjuration; **Level** cleric 8, druid 8
Casting Time 1 standard action
Components V, S, DF
Range touch
Area 40-ft. radius emanating from the touched point
Duration 24 hours
Saving Throw Will half; see text; **Spell Resistance** no

The area affected by the *peace aura* spell is warded against violence. An almost audible hum fills the area, calming the nerves and emotions of those who enter. Any creature attempting to strike or otherwise attack anyone within the warded area (including attacks with targeted spells) takes 1d6 points of force damage per caster level. Any creature with the Evil subtype suffers a -4 penalty to its saving throw. Peace aura is frequently cast prior to large meetings where the

discussion is expected to become heated, or in sacred places where fighting of any type is unacceptable.

PHANTOM AMBUSH

School illusion (phantasm) [mind-affecting]; **Level** cleric 4, druid 4, ranger 3
Casting Time 1 standard action
Components V, S
Range close (25 ft. + 5 ft./2 levels)
Target one living creature
Duration 1 round/level
Saving Throw Will negates; **Spell Resistance** yes

The target believes himself suddenly and completely surrounded by enemies for the duration of the spell. The type of enemy is always appropriate to both the surrounding area and any known animosities of the target. Only the target creature sees the enemies and believes that magic is being used keep others from seeing the new foes.

PLEASANT DREAMS

School abjuration; **Level** cleric 2, paladin 1
Casting Time 10 minutes
Components V, S, DF
Range touch
Target one living creature
Duration 24 hours
Saving Throw Will negates (harmless); **Spell Resistance** yes (harmless)

The touched creature is protected from influenced dreams, whether of mundane or magic origin. *Pleasant dreams* prevents the effects of *dreamwalker*, *night horrors*, *nightmare*, the dream haunting of a night hag, and similar sleep disturbances. The spell also protects the target creature from naturally occurring nightmares.

POISONED BLOOD

School transmutation; **Level** cleric 6
Casting Time 1 standard action
Components V, S
Range personal
Target you
Duration 1 min./level
Saving Throw none; **Spell Resistance** no

Your blood, while completely harmless to you, becomes poisonous to others. Any creature who hits you with a melee or physical touch attack after you've already been hit with a piercing or slashing weapon (or have otherwise suffered an open, bleeding wound), or any creature who ingests your blood (such as stirges and leeches), must make a Fortitude save or be poisoned. The magical poison deals 1d3 points of both

Strength and Constitution damage.

Creatures that ingest your blood but are immune to poison, such as vampires, will find your blood unpalatable and will not gain the benefits they normally would from drinking healthy blood. A vampire will thus cease draining your blood. Other creatures immune to poison take no damage from your blood splashing on them.

PREMONITION

School divination; **Level** cleric 3, ranger 2

Casting Time 1 standard action

Components V, S

Range personal

Target you

Duration 1 min./level

Saving Throw none; **Spell Resistance** yes

You are able to see a split second into the future – just enough to see something coming for you before it hits. For the spell's duration you do not lose your Dexterity bonus to AC while flatfooted, cannot be surprised, and do not provoke Attacks of Opportunity. You also gain a +2 bonus to Reflex saves and Dexterity checks.

RAY OF LIGHT

School conjuration (creation); **Level** cleric 0, paladin 1

Casting Time 1 standard action

Components V, S

Range close (25 ft. + 5 ft./2 levels)

Effect ray

Duration instantaneous

Saving Throw none; **Spell Resistance** yes

A single ray of bright golden light flies from your fingertips toward a designated target. With a successful ranged touch attack, any creature that is powerless or suffers any other type of penalty in sunlight – living or undead – is shaken for 1 round.

RED RAIN

School conjuration (creation);

Level cleric 4, druid 4

Casting Time 1 standard action

Components V, S, DF

Range 30 ft.

Area 30-ft. radius area, centered on you

Duration 1 round

Saving Throw Fortitude partial; **Spell Resistance** yes

The sky opens up and releases a brief and localized but very heavy downpour of blood red drops of rain. Everyone within a 30-foot radius of you takes 4d6 points of damage from the pelting rain, and angry red welts appear on their flesh wherever the raindrops hit. Those who fail a Fortitude save begin suffering the effects of the disease Red Ache. You are immune to both the damage and the disease from your spell.

RESIST TEMPTATION

School abjuration; **Level** cleric 2, paladin 2

Casting Time 1 swift action

Components V, S, DF

Range personal

Target you

Duration 10 min./level

Saving Throw none; **Spell Resistance** no

Your resolve hardens, giving you a +4 bonus on Will saves against charms, enchantments, or spell-like effects that are attitude-affecting (such as *charm person*, bardic song, or a harpy's captivating song), as well as against Diplomacy checks that serve to change one's attitude.



A paladin casts ray of light on a wraith.

RETRIBUTION

School necromancy; **Level** cleric 2, paladin 2

Casting Time 1 standard action

Components V, S

Range touch

Target one living creature

Duration until activated; see text
Saving Throw Will negates; **Spell Resistance** yes

If the target fails their Will save, the next time they deal damage – via physical or magical attack – of any type to any creature, they suffer an equal number of points of damage of the same type. If the target is aware that they are under the affects of *retribution* before they make an attack, the spell can be removed by *dispel magic*, *limited wish*, *wish* or *miracle*. *Retribution* is often cast as a punishment or to teach a lesson.

RETRIBUTION, GREATER

School necromancy; **Level** cleric 4, paladin 4

This spell functions as *retribution*, except that the target will suffer double the damage they dealt on their next attack (or, in the case of a spell, the maximum damage possible, whichever is lower).

REVEAL CURSE

School divination; **Level** cleric 3, paladin 3
Casting Time 1 standard action
Components V, S, DF
Range close (25 ft. + 5 ft./2 levels)
Target one creature or object
Duration instantaneous
Saving Throw Will negates (harmless, object); **Spell Resistance** yes (harmless, object)

Reveal curse reveals the presence and specific type of curse or curses on or within a creature or object. In addition, you learn what spells or actions are necessary to remove the curse or curses. Any spell effect or other effect caused by possessing a cursed item is also revealed to you.

RITE OF PASSAGE

School transmutation; **Level** cleric 1
Casting Time 1 day
Components V, S, DF
Range touch
Target one living creature touched/level (maximum 5)
Duration 1 month
Saving Throw none; **Spell Resistance** no

Cast during a ceremony celebrating the transition from childhood to adulthood, *rite of passage* grants the targets with a little extra luck for their first month as adults. The targets receive a +1 bonus to any 3 saving throws, attack rolls, or skill or ability checks for 1 full month after the spell is cast. Each target can choose when he wants to use his bonuses, and on which types of rolls, but he must decide and declare his intention

before making his rolls. If the bonuses are not used within 1 month of the spell's casting, they are lost.

SAFE BURIAL

School abjuration; **Level** cleric 3
Casting Time 1 hour
Components V, S, M (one flask of holy water, sprinkled over the grave), DF
Range personal
Target one freshly interred, recently deceased body
Duration 1 week/level (maximum 12 weeks)
Saving Throw Will negates; special, see text; **Spell Resistance** no

Generally cast during or just after a funeral ceremony, *safe burial* protects a freshly (within the past 6 hours) interred, recently (within the past 72 hours) deceased body. For the duration of the spell, the body cannot rise as any form of undead. Anyone attempting to loot, destroy, or otherwise disturb the body must make a Will save or stop their actions, turn and walk straight away for 1 minute per caster level.

SANCTUARY, MASS

School abjuration; **Level** cleric 5
Range close (25 ft. + 5 ft./2 levels)
Target one creature/level, no two of which can be more than 30 ft. apart

This spell functions as *sanctuary*, except that it affects multiple creatures. Affected creatures who attack break the spell for all targets.

SAVING GRACE

School conjuration (healing); **Level** cleric 4, paladin 3
Casting Time 1 standard action
Components V, S
Range touch
Target one living creature
Duration 1 round/level
Saving Throw Will negates (harmless); **Spell Resistance** yes (harmless)

For the duration of the spell, if the target creature falls to 0 hp or below, but does not die immediately, he will gain a number of temporary hp equal to half his normal total. These hp will fade at a rate of 1 hp per round.

SEA LEGS

School transmutation; **Level** cleric 2
Casting Time 1 standard action
Components V, S, DF
Range touch
Target one living creature

Duration 1 hour/level
Saving Throw Will negates (harmless); **Spell Resistance** yes (harmless)

The target gains a +5 bonus to any Dexterity checks or Dexterity-based skill checks involving movement while at sea. In addition, the target cannot become nauseated or sickened due to rough seas for the spell's duration. *Sea legs* has no effects on solid ground.

SEA LEGS, MASS

School transmutation; **Level** cleric 6
Range close (25 ft. + 5 ft./2 levels)
Target one living creature/level, no two of which can be more than 30 ft. apart

This spell functions as *sea legs*, except it affects multiple targets.

SEA SPRAY

School conjuration (creation) [water]; **Level** cleric 0
Casting Time 1 standard action
Components V, S, M (a drop of water)
Range close (25 ft. + 5 ft./2 levels)
Target one creature
Duration 1 round
Saving Throw Fortitude negates; **Spell Resistance** yes

A salty mist flies directly into the target's eyes. They must make a Fortitude save or be blinded by the stinging salt for 1 round.

SERENITY

School enchantment (compulsion) [mind-affecting];
Level cleric 1, paladin 1
Casting Time 1 standard action
Components V, S, DF
Range 50 ft.
Area you and all allies within a 50-ft. burst, centered on you
Duration 1 round/level
Saving Throw Will negates (harmless); **Spell Resistance** yes (harmless)

Serenity fills your allies with a grounding sense of calm and well-being, granting them a +1 bonus to Will saves for the spell's duration.

SERENITY, GREATER

School enchantment (compulsion) [mind-affecting];
Level cleric 3, paladin 3

This spell functions as *serenity*, except that the bonus to Will saves is increased to +3. In addition, due to the confidence boost from the strong sense of well-

being, you or any of your allies gain a +5 bonus to any Diplomacy checks made for the duration of the spell, and anyone making an Intimidate check against you or your allies suffers a -5 penalty to their check.

SETTLE STOMACH

School conjuration (healing); **Level** cleric 0
Casting Time 1 standard action
Components V, S, DF
Range touch
Target one living creature
Duration instantaneous
Saving Throw Will negates (harmless); **Spell Resistance** yes (harmless)

Settle stomach ends a nauseated condition for the creature touched. The target cannot be affected again by the same thing that initially nauseated them for 24 hours.

SILENT AND UNSEEN

School transmutation; **Level** druid 2, ranger 2
Casting Time 1 standard action
Components V, S
Range personal
Target you
Duration 1 minute
Saving Throw none; see text; **Spell Resistance** no

You gain a +10 bonus to Stealth for 1 minute. In addition, for the spell's duration any enemy targeting you with a melee, ranged, or ranged touch attack must make a Will save or believe you vanish right before their eyes (you do not actually vanish, your opponent just thinks that you do).

SILVER TONGUE

School transmutation; **Level** cleric 1, paladin 1
Casting Time 1 swift action
Components V, S
Range personal
Target you
Duration 10 min./level
Saving Throw none; **Spell Resistance** no

With the casting of this spell, you know exactly the right thing to say. You gain a +2 bonus to all Diplomacy checks made through the spell's duration. The bonus increases by 1 per 3 caster levels, to a maximum of +5.

SLOW DEATH

School necromancy; **Level** cleric 7
Casting Time 1 standard action
Components V, S
Range touch

Target one living creature touched
Duration 1 hour/level
Saving Throw Fortitude negates; see text; **Spell Resistance** yes

Slow death deals damage to the target's internal organs. If he makes his initial saving throw, the target is able to shrug off all effects of the spell. With a failed saving throw, the target suffers 1 point of temporary Constitution drain and must continue to make a saving throw each hour of the spell's duration or lose another point of Constitution each hour. *Restoration* will restore lost Constitution but will not stop more drain from occurring. *Remove curse*, *heal*, or channeled positive energy will end the effects of the spell.

SONG OF RAPTURE

School transmutation [mind-affecting]; **Level** cleric 2, paladin 2
Casting Time 1 standard action
Components V, S, DF
Range 20 ft.
Target you and all other followers of your god within a 20-ft. burst, centered on you
Duration 1 round/level
Saving Throw none; **Spell Resistance** yes (harmless)

All followers of your deity within the spell's area of effect are infused with a sense of ecstatic well-being and extreme joy. All the affected creatures receive a +2 divine bonus to attack rolls, saving throws, skill checks and ability checks for the spell's duration.

SPIRIT SNAKE

School evocation; **Level** druid 4
Casting Time 1 standard action
Components V, S, DF
Range 60 ft.
Effect one 8-ft. long life-energy snake
Duration 1 round/level
Saving Throw none; **Spell Resistance** no

You draw upon the life force of your natural surroundings and coalesce it into a semi-transparent snake-like form, roughly 8 feet in length. The snake is not living, nor is it a spirit, ghost, or any other form of undead, just a magically molded force. The *spirit snake* attacks under your command as a constrictor snake, using your BAB or a BAB of +5, whichever is better. It will attack with a bite which deals 1d3+4 damage, and with a successful bite can attempt a grapple as a free action. With a successful grapple, the snake constricts its foe for another 1d3+4 damage. The snake can be attacked and destroyed; it has an AC of 18 and 19 hp. The snake

has a speed of 20 feet, but if the distance between you and the snake exceeds 60 feet it will vanish.

SPIRIT SNAKE, GREATER

School evocation; **Level** druid 6
Range 80 ft.
Effect one 10-ft. long life-energy snake

This spell functions as *spirit snake*, except that the snake you create is 10 feet long. It attacks with a BAB of +13 (or yours, whichever is better), and deals 1d8+10 points of damage with both its bite and its constriction. The snake has AC 22, 63 hp, and can be up to 80 feet away from you.

SPIRIT GUIDE

School divination; **Level** cleric 1, druid 1, paladin 1, ranger 1
Casting Time 1 standard action
Components V, S, DF
Range personal
Target you
Duration 1 hour
Saving Throw none; **Spell Resistance** no

A divine spirit guides you in performing certain tasks over the course of the spell's duration, granting you a +1 divine bonus on all skill checks.

SPIRIT GUIDE, GREATER

School divination; **Level** cleric 3, druid 3, paladin 3, ranger 3

This spell functions as *spirit guide*, except that the bonus to skill checks increases to +5.

SUCCOR

School conjuration (healing); **Level** cleric 5, paladin 4
Casting Time 1 standard action
Components V, S, DF
Range touch
Target one creature touched
Duration 1 min./level
Saving Throw Will negates (harmless); **Spell Resistance** yes (harmless)

For every 5 caster levels you possess, *succor* prevents 1 negative level, 1 level drain, 1 point of ability damage, or 1 point of ability drain (to a maximum of 4 levels or points prevented at 20th caster level) to the creature touched.

SWORD OF NINIANE

School conjuration (creation); **Level** cleric 3, ranger 2

Casting Time 1 standard action
Components V, S, DF
Range personal
Effect one shimmering silver longsword
Duration 1 round/level
Saving Throw none; **Spell Resistance** no

A shimmering silver longsword appears in your hand. The longsword functions as a +1 *silver longsword* (+1 to attack, 1d8+1 damage), but does double damage vs. undead (2d8+2). You can wield the *sword of Niniane* even if you do not possess proficiency in longsword.

TRUE FORM

School transmutation; **Level** druid 7
Casting Time 1 standard action
Components V, S, DF
Range touch
Target one creature touched
Duration instantaneous
Saving Throw Will negates; **Spell Resistance** yes

True form removes all magic that alters a creature's true form or nature. It functions as *break enchantment*, but can potentially dispel any affect, even those above 5th level. A shapechanger that fails its saving throw will be forced back into its natural shape.

VOICE OF THE GODS

School transmutation [language-based]; **Level** cleric 2, paladin 2
Casting Time 1 standard action
Components V, DF
Range personal
Target you
Duration 1 round/level; see text
Saving Throw none; **Spell Resistance** no

The volume and timbre of your voice increase, so that it sounds as if the power of your deity is bolstering your words. As long as you continue to speak encouraging words or sing a hymn of your god for the remainder of the spell's duration, all allies within a 50-foot radius of you will be immune to fear. Enemies within the same area must make a Will save or be frightened (those succeeding on their saves will only be shaken). If you stop speaking or singing before the normal end of the spell's duration, the spell's effects will linger for one more round.

WAR PAINT

School transmutation; **Level** cleric 1, druid 1, ranger 1
Casting Time 1 standard action
Components V, S, DF
Range touch

Target face paint touched
Duration special; see text
Saving Throw special see text; **Spell Resistance** no

You imbue normal face paint – enough to paint 1 face per caster level – with divine energy. When the paint is used to draw tribal designs upon the face, the resulting pattern is so fierce and intimidating that all who view it must make a Will save or be shaken for 1 round per caster level. Those who are successful on their Will saves cannot be affected by *war paint's* effects again for 1 full day. Creatures you name as allies are not at risk of becoming shaken by your appearance. The paint's power lasts a full 24 hours or until purposefully removed or washed or worn off.

WARMONGER

School transmutation; **Level** cleric 5
Casting Time 1 standard action
Components V, S, DF
Range 20 ft.
Target you and all creatures within a 20-ft. burst, centered on you
Duration 1 round/level
Saving Throw Will negates (harmless); **Spell Resistance** yes (harmless)

All creatures within 20 feet of you – friend and foe alike – fall into a barbaric rage. For the spell's duration, all affected creatures gain +4 bonuses to Strength and Constitution and a +2 morale bonus to Will saves, but also suffer a -2 penalty to AC.

GM SUGGESTION — INTRODUCING NEW SPELLS INTO YOUR GAME

Since divine spells are granted to clerics, druids, paladins and rangers directly through prayer to their gods, and do not need to be learned from other casters, scrolls, or spellbooks, new divine spells are easy to introduce into an already existing campaign. Divine spellcasters can choose to pray for any of the spells on their spell lists at any given time. As a GM, you can simply add the new divine spells from this book to the spell lists for your game and leave it at that. Or, for a little more flavor, you can reveal new spells by having NPCs your players encounter cast them; the PCs can then pray for the new spells they have seen.

For an even better role-playing experience, as the characters are partaking of their daily prayers, the gods themselves can show them the new spells. This is especially meaningful if the character is praying for guidance in the face of a tough situation, and her deity reveals spells to her that will help her with her troubles.

CHAPTER 3 - TEMPLES & PRIESTS



Chasmyn reached the temple in Andor at mid-day, always the most impressive time of day to view the main house of worship for Bast. His heart lightened, his step quickened, and Kaspys picked up on Chasmyn's joy. They were nearly home.

The temple, reached via a long walkway lined on both sides with statues of sacred cats, loomed in the distance, its entry a rectangle of black in its brightly painted sandstone façade. The high priest met them at that entry, his white kilt and wide jeweled collar a distinct contrast to the traveling clothes Chasmyn wore. Chasmyn, upon reaching him, bowed respectfully.

They walked together into the sanctuary of Bast. In the main room, a massive statue of a cat loomed above them. As they passed, Chasmyn could hear the

whispers of the faithful, feel his goddess's approval at his success. They walked through the sanctuary, and into the chapel of Chasmyn's calling.

The chapel that served Bast's Sons and Daughters was smaller, and held only a small altar and a single well-carved alabaster statue of Bast in her half woman's form. Her clothing was the finest linen, crimson as befitted those who worshipped in this chapel, her collar a match for the one the priest wore, blood red stones flashing in the light of the braziers in the room's corners.

"You have done well, my son." The words came through the priest, but Chasmyn felt in his soul the will behind them. Bast had chosen to speak with him. Honored, Chasmyn knelt and offered the staff up.

Dark haze of incense smoke filled the dark hall and shadows crept along every surface, sliding past pillars as acolytes knelt, chanting dark liturgies to the towering statue of Tribulus in their midst. The flickering candlelight licked across the sculpted figure, the goddess-image clad in tight garments that revealed more than they covered, the black stone cleverly carved to look like polished leather. The look on the statue's face was one of savage glee, with a hint of a sneer as it gazed upon its worshippers.

A cleric wearing a robe of black silk, white wisps of smoke emblazoned on the shoulders and down the back, stepped forward to the altar. He raised his hands, holding aloft a scepter of Tribulus, and called to the assembled worshippers. "My fellow dreamers, we—" His speech was interrupted by the sounds of ringing steel and calls for reinforcements from outside the hallway's door. The wooden doors flew open under a terrible impact, splinters flying, and in strode Kain, blood already trickling down the gleaming length of his sword. "Who dares intrude in the house of She of the Shadows?" the cleric shouted.

"I am Kain, servant of the Order of the Holy Blade. I will carve a path through hell in the name of Justice, and I come for you, foul priest."

"Your gods have no power here, holy fool!" the cleric shouted defiantly, but even so his eyes drifted toward the nearest exit. There, the stairway behind the statue, only paces away.

"It is fortunate, then, that I rely upon no gods," Kain replied, advancing forward through the worshippers, blade holding them at bay.

Temples and the priests that work in them are the two most visible signs of any faith. Most faiths build shrines or temples of some sort, and all faiths have priests that serve by spreading the word of their deity among the masses.

Many deities have numerous temples and shrines scattered throughout the lands, usually located within the larger cities and towns, or centralized in an area with a high population of that deity's followers. These holy houses are staffed by anywhere from one to over 100 priests, depending on the size of the physical church building and the size of the god's following. A handful of the deities do not have permanent, established temples or shrines. The followers of deities such as Bayv, Orphean and Tribulus usually are loners in a community, or there is only a small group of that deity's followers in a community. As such, ceremonies for these deities are usually held in the home of the priest or in a clandestine location and attended by no more than a dozen individuals. Sometimes, the only follower at these ceremonies is the priest performing the ceremony.

TEMPLE OR SHRINE?

The words "temple" and "shrine" are seen often, and sometimes seem to be used interchangeably, but what is the difference between a temple and a shrine? Historically, a temple is a structure that is constructed for and dedicated to a specific deity. Religious ceremonies are held within a temple, and priests of that religion work within, and often live within (or at least nearby) the temple. A shrine, by definition, is a location where an important event associated with a holy person is believed to have occurred, or a place where an important religious leader or saint is entombed. A shrine can also be no more than a spot or a marker, be it in a city or along a well-traveled road, dedicated to a specific holy person. A temple often includes a shrine, but not always.

For the purposes of this book, temples and shrines are two versions of the same thing. A shrine is a holy place constructed and dedicated to a specific deity or group of deities that may or may not have a permanent staff of priests and caretakers. The monoliths and menhirs that make up the stone circles which are shrines dedicated to Flidais and Brun are often unoccupied for weeks or months at a time, until the time comes for an important religious ceremony or rite to be held. Some shrines are permanent but simple structures that might have a priest or three based there at all times, but no large staff of clergy and caretakers is present year-round. Shrines are usually located in small towns and villages, or are located in the country, in a central location for the area population. Sometimes, shrines are constructed at important sites where religious figures died or are buried, where battles took place, or where miracles were performed. Often, shrines located in such areas are in wilderness areas or hard to reach locations.

A temple is a holy place constructed and dedicated to a specific deity or group of deities that has a large permanent staff of priests and caretakers. Temples are usually found in large towns and in cities. They are often large structures, impressive to behold. They may or may not be constructed on a site of religious importance. Often, a temple is constructed where the faithful already dwell, or constructed in hopes of drawing a flock into the faith.

Described here are eight sample temples or shrines dedicated to gods described in Chapter 1 of this book. These are typical examples for the specific deity, but should not be considered the only temple or shrine dedicated to that deity. Each entry also includes information on what other temples or shrines of the faith might look like.

NOTABLE TEMPLES & SHRINES

THE HOUSE OF HEALING (TEMPLE OF AMBUR)

Temples of Ambur are usually massive structures, built on a grand scale but in such a way as to still appear somehow humble. While no two are exactly alike, all are built with the same basic design – an even-armed cross (resembling a ‘+’ sign) with a circular chapel in the center. All four wings or arms of the temple are supported by flying buttresses. In larger cities, the temples are usually large, impressive buildings built of white and blue marble while in smaller towns and villages the temples are usually not much larger than the next largest building in the town. The smaller temples are built from whatever local stone is available, except for black stones (temples of Ambur never include black stone in the construction). If the only locally available stone is black then stone will be shipped in for construction or repair. Larger temples are usually also training facilities for acolytes, and will include dormitories for acolytes and lower-ranking priests. The smaller temples often include a modest apartment for the high priest and a cell-like bunk room for a couple of acolytes.

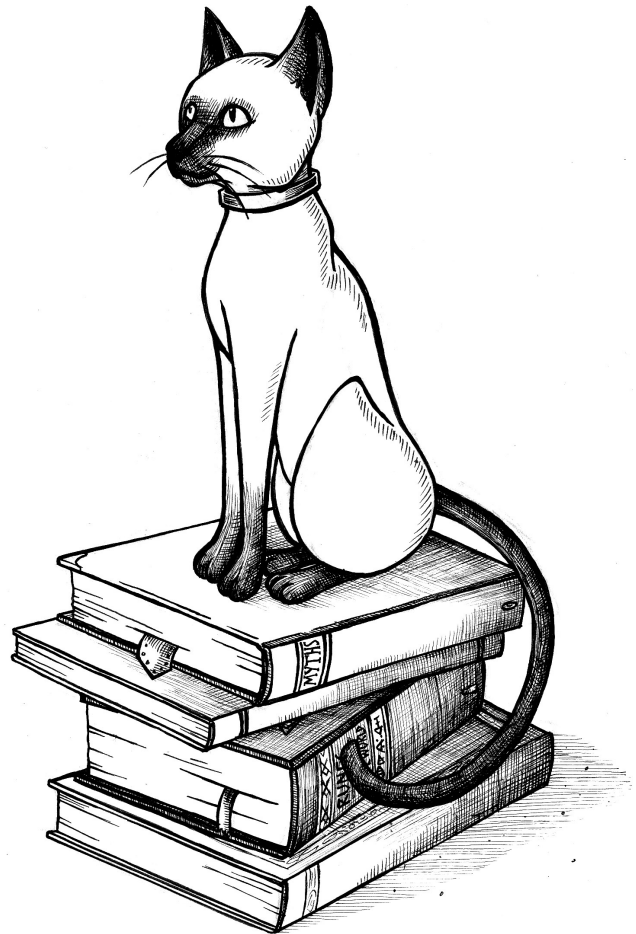
The House of Healing, located in Elsith City, the capital of the nation of Elsith, is one of the largest temples dedicated to Ambur, but it is far from being one of the oldest existing temples. After a particularly virulent and deadly plague rampaged through the countryside a few decades ago, the king supplied the church with enough coin to construct the House of Healing, to better provide a centralized location where acolytes of Ambur could be trained not only in the ways of magical healing, but in traditional healing methods as well.

The temple has seven floors to each of the four wings (four, seven and twenty-eight being considered sacred numbers by the faith), and the central chapel has a massive dome of equal height. An ocular is at the top of the dome, allowing fresh air and sunshine into the chapel. Cleverly constructed sloping floors (with a slope so imperceptible that only a dwarf usually notices) and hidden drains quickly whisk away any water from falling rain or snow. The temple is presided over by a high priest, with a staff of twenty-eight lesser ranking priests and lay priests. There is room in the dormitories for up to fifty-six acolytes, though the actual number of priests-in-training at any given time is usually only around forty. The north wing of the temple is entirely dedicated to healing and feeding those in need. The bottom floor is kitchens and dining halls for feeding the poor, the second through fourth

floors are hospital wings for the sick, the fifth floor contains special cells for isolating those ill with particularly deadly diseases, the sixth floor contains special cells for isolating those with severe mental issues (whether natural or magically induced) and the seventh floor is a greenhouse for growing all manner of healing herbs and plants.

BAST’S HOUSE (TEMPLE OF BAST)

Temples dedicated to Bast follow no church-decreed standard of construction, instead following a wide variety of construction techniques and architectural styles, depending upon the region of the world the temple is in. Temples of Bast in Andor follow the Andorian style of construction that incorporates numerous pillars, obelisks and pyramids, whereas temples of Bast in Urnauld are apt to be stoutly-built facilities strongly resembling military fortifications. As Bast has multiple aspects, and not all who follow the Cat Goddess are adherents of each aspect, some temples are dedicated solely to one of Bast’s aspects – such as her avenger aspect, or her motherly aspect. Other temples, primarily larger ones in large cities or centralized in



The House of Bast is home to many felines, including this clever companion to one of the priests.

large population centers, will often contain altar rooms or chapels for each of Bast's aspects. No matter the architectural style, the size of the temple or shrine, or the aspect of Bast focused upon at the temple, a temple of Bast is always home to numerous cats – house cats, wild cats and big cats prowl the grounds and sleep in sunlit areas, forcing visitors to step over them or go around them (no one wants to tell the 6 foot long tiger dozing by the rose garden entrance that he has to move).

Bast's House (also known by some as The House of Bast) is often considered the "home" temple for the church of Bast, though no official proclamation has ever declared it to be so. It is located in the nation of Andor. Bast's House is a sprawling walled complex that contains several structures – four pyramids at the corners of a large, rectangular, open-air, many-pillared temple. Many of Bast's most important priests have been trained here, some having sought out the temple themselves and petitioning to become an acolyte and others being sought by the temple staff upon Bast's directive. The large central temple serves as a worship area for the faithful, and as a training temple where new acolytes are schooled in the basic tenants of the faith. They learn to read and write new languages, to understand the holy scriptures of the faith, and to carry themselves as a priest or priestess of Bast. As their training progresses, most acolytes gravitate towards one of Bast's aspects. Those drawn to her Protector aspect finish their training in the southwest pyramid; those who are compelled to follow Bast's Mother aspect complete their training in the northeast pyramid; acolytes who find themselves drawn to her Avenger aspect finish at the southeast pyramid; and the Children of Bast – those special priests and priestesses called directly to Bast's service - receive extended training in the northwest pyramid.

THE BOILING CAULDRON (SHRINE OF BAYV)

Bayv is one of the few deities for whom no large, permanent temples are constructed. There are simply far too few followers of the Goddess of Destruction to warrant a large temple, and besides that, most law-abiding lands would never permit such a temple to exist. As such, no two shrines of Bayv are alike, as each and every one is built by a single priest or a tiny group of followers, and is usually located inside the home of the priest. The shrines are usually built in basements, attics, or unused rooms so that nosy visitors and the authorities cannot easily locate them. Other followers of Bayv gravitate toward ruined structures, both those in the deep wilderness and those within well-populated cities, and some will even destroy a building (with the current inhabitants still inside, if possible) themselves to use it as a home for their shrine. All

shrines have a large holy symbol of Bayv hanging on the wall, a cast iron altar which is hollow and serves as a wood- or coal-burning stove, and a large cast iron pot atop the altar. There are usually chains and/or cages for holding sacrificial victims somewhere nearby as well.

The Boiling Cauldron is what Telane Shanbern calls her hidden shrine dedicated to Bayv, in the small town of Riverglen, in the island nation of Citalia. The shrine is located in the root cellar of her mother's house, and Telane is the only person that knows about it. The only living person, that is. Telane is a pretty young human, only eighteen years of age. She has lovely blonde hair, blue eyes and golden skin. All in her village think she is the sweetest girl, and Telane plays the part of an innocent, naïve villager to perfection. What none know is that Telane is a thoroughly vile and evil woman, corrupted by Bayv's touch at a young age. At the age of five, Telane was gleefully pulling the wings off of flies and butterflies, and burning insects with her father's magnifying lens. By the age of ten, the girl was killing cats and dogs and cutting them open to see what they looked like. At seventeen, Telane constructed her altar, guided by dream-visions sent by Bayv, in the root cellar. Here she dissects animals, then cuts them up and boils them in the cauldron as a sacrifice. The smoke from the altar-stove is funneled via a pipe to the house's chimney so that no one suspects anything. Recently, Telane became brave enough to try her hand at a sentient victim. Young Samwell Horner was wooed by Telane's beauty, perceived innocence and flirtatious nature into following her into the root cellar. Once there, Telane beamed him with a frying pan, then chained him naked to the wall. Once the town stops looking for Samwell and resigns themselves to thinking him missing, Telane plans to cut him up and sacrifice him to Bayv.

FIRELORD'S HOUSE (TEMPLE OF BELENUS)

Houses of Belenus are either traditionally constructed churches or shrines, or small druid circles. Temples and shrines alike are heavily decorated with natural obsidian, and larger buildings also have elaborate and brightly colored stained glass windows, depicting beautiful scenes of flame. Stone circles are most common in volcanic regions, where druids and rangers find themselves strongly in tune with the fire within the earth. Large chunks of obsidian or other volcanic rock make up these circles. A feature common to all places of worship for Belenus, regardless of type of construction, is a fire pit at the center of the altar room (or the center of a circle), with a triangular altar built around the pit. The fire pit and altar are built this way as a reflection of Belenus' holy symbol.

The center of Belenus' faith is the Firelord's House in the volcanic steppes of Andor, the homeland of the fire elves. The fire elves have built a massive and impressive temple to honor their patron deity, and even dwarves who have seen it declare it a wonder of stonework and architecture. Standing three stories high, with stout walls of red granite, the temple has three wings, connected in a Y-shape with the chapel at the center. The left front wing is the teaching wing, where priests undergo their training and continue their studies long after their training is done. This wing also holds the largest library in the church of Belenus. The right front wing holds the public offices of the high priest, the other administrative offices, and houses guests who have come to use the library, as well as the sick or injured who have come to the temple for healing. Living quarters and kitchens for up to fifty priests are located in the rear wing. All three wings have many windows to let in sunlight and fresh air, and are heavily decorated with both red and black obsidian.

The chapel is a massive triangular structure slightly taller than the rest of the temple. The walls of the chapel are of red granite up to about the height of the first floor of the other wings. The rest of the chapel walls are all windows of thick glass. The windows are stained to depict rising flames, the glass completely red and orange where the granite stops, breaking up and giving way to completely clear glass as the elongated pyramid narrows at the top. The top of the pyramid is open to let out the smoke from the massive fire altar in the center of the chapel, and a number of the stained glass panels can be opened as well to let in air for the fire.

THE HOLY ANVIL (TEMPLE OF BROKK)

Temples and shrines of Brokk come in two basic types – the one built underground, carved from stone or built inside a natural cave or the one built on the surface, of granite and marble. Underground temples of Brokk are laid out in whatever arrangement is best suited to fit into the natural cavern or the area carved from stone, but there is always a forge at the center of the complex where all manner of metal goods can be worked and created. Temples of this type are usually located within the underground cities inhabited by dwarves, either within the high mountains they call home, or in the deepest parts of the Deep Realms below the surface. The constructed temples are always squat, square towers with wide bases. The tower always tapers towards the top. These temples of Brokk are usually found within human cities where large dwarven populations exist, or along roads and caravan trails frequented by dwarven travelers. They are always impressive sites that many have confused



A priest of Brokk works at the altar in The Holy Anvil temple.

with military installations – a confusion that is easy to understand when the armed and armored dwarven guards show themselves at the walls and gates.

The Holy Anvil is a temple of Brokk located beneath the Borderpeak Mountains along a major trade route between the nations of Edlis and Grale. Though it is far outside of any dwarven territory, dwarves frequent the road as they haul ores, precious metals, gems, and arms & armor from their homelands to markets in several human cities. Many years ago a priest of Brokk lamented the fact that there was not a temple along the road where the faithful could pay their respects or find shelter and food. A halfling companion of his suggested he build the temple himself. It has stood for nearly six decades and sees enough dwarven traffic to keep going. The temple also functions as a secure caravansary and for a nominal fee (called a tithe by the priests) merchants of any race and non-evil religion are allowed to stay the night inside the safety of the stout stone walls. The temple itself is a squat tower built of gray granite. The tower is 50 feet high, with a 100 square foot base, narrowing to 60 feet square at the top. A high priest and about a dozen lesser priests live and work here year round, along with a paladin of Brokk who is in charge of the two dozen dwarven warriors who act as guards.

THE STANDING STONES (SHRINE OF FLIDAIS)

Despite her large following, most of the centers of the faith of Flidais are in the form of shrines and druid circles, with only a handful of temples. The nature and air aspects of Flidais' portfolio do not lend well to the

traditional brick-and-mortar temple common to so many other religions, nor do many of her followers live in settings where such a building would be commonplace. Her few temples are large, open-air living structures located in vast forests. The natural canopies serve as ceilings, the trees as pillars; the natural setting is disturbed as little as possible in setting up the temple. In small communities and rural areas, Flidais is worshipped at small open-air shrines constructed of stone and deadfall wood, or at stone circles. The shrines erected to Flidais in large cities are usually the smallest, little more than an unstaffed monolith with a small altar where her faithful can pray and leave tithes as they pass through.

At the cusp where the forest and the farmland meet in Vitonia, one can find the Standing Stones, a large shrine to the Earth Mother. Daervon Lightshadow, a half-elf druid, lives in a small hut nearby and has maintained the shrine for close to a century. He is the only permanent member of the clergy at the shrine, but many druids, rangers, and clerics in the surrounding area help out with daily duties when they can and are always available to assist in ceremonies and special services. The shrine is constructed from a group of fifty-six stones, each a roughly hewn block between 3 and 4 feet wide and long, and 10 to 14 feet high, standing around the outside of a circle over 100 feet in diameter. The stones are all well-weathered but still stand firmly in the ground, despite having been in place for centuries. Each stone is decorated with an assortment of carvings, some very recent, some so old they have nearly eroded away. Every member of the faithful who visits the shrine is encouraged to leave their mark on the stones to add to the holy place's power; additional ceremonial carvings are added by the clergy. At the middle of the circle lie the altar and a fire pit, and smaller fire pits are spaced evenly between every other pair of stones around the circle. The grass within and around the circle is largely maintained by the surrounding wildlife who wander freely through the area, though Daervon and his helpers will go in with a sickle should any part of the circle become overgrown.

BATTLELORD'S SHRINE (SHRINE OF HUNDAR)

Shrines and temples of Hundar are located wherever there are large populations of orcs. Hundar is the chief deity of the orc race, and is also a deity of war and destruction. No two temples look the same – some are stone structures and others built of rough-hewn logs; some are a single floor while others are multi-leveled. However they are constructed and no matter the size, there are some consistencies among the temples, such as very little non-natural light inside (a few candles

are used when scrolls are being scribed or messages written, but otherwise the only non-natural light is from fires and coals in braziers), frescoes and carvings depicting scenes of warfare wherein orcs are victorious and a rough-carved stone altar over which hangs the battered battle-axe symbol of Hundar. Shrines to Hundar are often far more simple, and are usually located in caves inhabited by the most barbaric of orcs. They are as dark or darker than the large temples, and the war scenes are usually painted directly on the cave walls in earth pigments, using hands and fingers as painting implements.

Located in a cramped cavern deep inside a craggy hill somewhere in the mountains of the nation of Norn is the Battlelord's Shrine. The orc adept that is high priest here is a personal advisor to the orc chieftain and seeks Hundar's guidance in just about everything the chieftain wishes to do, from hunting boar in the elven forest nearby to making war on the halfling village two days run to the north. A flat-topped stalagmite is near the rear wall of the cavern, and the priest uses it as the altar. Hanging on the wall above the altar is a battered and well-used battle-axe – the symbol of the faith. The priest and his acolytes have drawn scenes on the walls of the chieftain's exploits, including defeating an elven patrol in the forest and sacking and pillaging the halfling settlement. Near the altar are three pair of iron manacles chained to the wall where prisoners are held before being sacrificed. Currently the manacles hold only one prisoner, a pretty halfling girl brought back by young orc warriors who went on a raid recently.

THE TEMPLE OF DELITA (TEMPLE OF THE ORDER OF THE HOLY BLADE)

The temples of the Order of the Holy Blade are sober, imposing structures that are every bit a fortress as much as monastery. The stone walls are thick and smooth, with towers, bastions, and siege engines. Many of the temples' outer walls have seven projecting bastions and take the form of a heptagram, the holy symbol of their order. The ramparts house storage larders for food, weapons, and munitions. Within the walls are gardens where much of the Order's food is grown, smithies, extensive training grounds, stables, and dormitories for initiates. The structures are fairly spartan, with little decoration, though many of the walls are etched with maxims of the Order along the top border. The main hall for meals, however, bears statues of the Saints and the walls are carved with their legends, which all are expected to memorize. During training, both male and female trainees keep their heads shaved but are allowed to grow it once more upon being raised to member of the Order. Housing for initiates are little better than cells, containing a cot,

a small window, blank walls, and a door. Bath facilities are communal, but utmost professionalism is expected of the acolytes.

The oldest surviving temple of the Order of the Holy Blade is The Temple of Delita in the nation of Vitonia. The outer walls are 45 feet tall and 12 feet thick, made of highly polished ashlar backed with concrete, filled with rubble, and backed by earthen ramparts. They are shaped in a heptagram, with regular bastions forming the tips of the star. Each bastion has ballistae mounted behind embrasures, with three trebuchets mounted atop each bastion on swiveling platforms, giving them a wide field of fire. The inner curtain wall is in the shape of a regular heptagon, with towers at each joint. This wall is 70 feet tall and 21 feet thick. Within this is the central keep, which is sword-shaped: two towers each joined to a main junction by a transept, with a narrow short apse and long nave forming the bulk of the building. The junction forms the main chapel, underneath which are catacombs. Along with the honored dead, there is a grand reliquary which contains *Delita*, the sword of Marcao. The dormitories of the keep house 140 members and trainees of the order, as well as another thirty-five various yeoman artisans who consider the Order their patron; they are responsible for teaching and conducting trades and maintaining lay operations at the Temple.

WHERE ARE THE MAPS?

We did not include maps of the temples because that level of detail was not our intention. The temples that are described in this chapter are meant primarily to help add background flavor to PCs and NPCs, though they certainly can be destinations for adventuring parties or possibly even home bases. A GM who wishes to use one of the temples as a focal point in an adventure will need to do some legwork of his own before hand. Including maps of each location, even small ones, would have taken up several pages in the book and reduced the amount of other information we could include. We felt that the extra information included outweighed the fact that the temples do not have maps.

PRIESTS

Priests are a conduit to a deity. A priest has some sort of divine connection to their patron deity which is most visibly seen in the priest's ability to cast divine spells. Priests act as a middleman, so to speak, between the deity and the rest of the faithful. Priests perform ceremonies, oversee rituals, spread the word of the faith, recruit new members to the flock, and see to the day-to-day business of the church.

WHAT IS A PRIEST?

The words priest and cleric are often used interchangeably but the two are not necessarily the same. While a cleric is always a priest, a priest is not always a cleric. Any servant of the church can be considered a priest if they are active in their church. A druid is a priest, and paladins and rangers may be priests as well. Adepts are also priests.

In addition, sometimes non-spellcasters or even arcane spellcasters may have roles within the church, especially if those individuals are particularly devout. Non-spellcasters and arcane spellcasters can serve as lay priests, assisting in the functions of the church alongside the divine spellcasters.

Lay priests may be fighters, rogues, wizards, or even aristocrats, but their devotion to their deity draws them to the church where they perform many duties of a regular priest. Lay priests visit the flock in their homes, spread the word of their deity, tend to the ill and injured, and serve as assistants in both the day-to-day business of a temple and in certain ceremonies and rituals. To become a lay priest, all one need do is petition their church and prove their faithfulness to their deity.

Shaman is another term often used when discussing divine spellcasters. Shamans, like clerics, are always priests, but priests are not always shamans.

In general, a shaman is the religious or spiritual leader for a group of barbaric or semi-barbaric people. Shamans are usually druids or adepts, but can sometimes be spellcasting rangers. Rarely, a shaman might be a cleric, especially for deities such as Brun or Flidais. Shamans are never paladins.



Altars to the various gods come in many forms.

FEATS

These feats allow a player to customize a divine character, setting that character apart from other clerics, druids, paladins or rangers. For many of these feats, a character does not need to be a divine spellcaster to qualify for the feat, just an ardent follower of a particular deity. An elf wizard who is very devout in her worship of Niniane can take the Blessing of the Elf-mother feat, and a half-orc warrior who follows the teachings of Hundar can take the Warmachine feat. It should be stressed that non-divine spellcasters must be very dedicated to their god in order to take the feat associated with their god – a character who only prays to Amaethon when he needs a good hand at the card table is not a devout follower. Similarly, while even clerics of one god will occasionally invoke the name of another, that does not constitute worship; a character should have only one specific-deity associated feat, unless their GM rules otherwise. A couple of the feats are open to any character regardless of faith.

Any spells referenced but not detailed here can be found in Chapter 10 of the *Pathfinder Roleplaying Game Core Rulebook*.

BLESSING OF THE ELF-MOTHER

Niniane has steeled your mind against effects that would enchant you.

Prerequisites: Patron deity is Niniane

Benefits: If you are an elf or half-elf, your racial saving throw bonus against enchantment spells and effects increases from +2 to +4. If you are not an elf, you receive a +2 divine bonus to saving throws versus enchantment spells and effects.

CAT-LIKE REFLEXES

The Goddess of Cats has granted you cat-like reflexes.

Prerequisites: Patron deity is Bast

Benefits: You gain a +2 divine bonus to Acrobatics and to Initiative.

DÉJÀ VU

Every so often, Orphean sends you dreams about places and situations you will visit or experience in the future.

Prerequisites: Patron deity is Orphean

Benefits: Once per day you may add a +5 divine bonus to any one skill check, ability check or saving throw. You may wait to decide to use the bonus until after you have rolled the dice, but must announce your intent to use the bonus before the GM announces whether or not the roll was successful.

Alternately, instead of using the bonus yourself you may grant the bonus to one (and only one) of your

companions. Your companion must be within hearing or vision range of you in order to receive the bonus.

DIVINE CHARISMA

Your beauty, grace and force of personality are so strong they make your divine spells harder to resist.

Prerequisites: Ability to cast divine spells; Charisma 16

Benefits: You use your Charisma modifier instead of your Wisdom modifier to determine the Difficulty Class for saving throws against your spells. You still use your Wisdom score to determine what level spells you can cast and to determine bonus spells per day.

DWARFATHER'S BOON

Your hand and mind are guided by Brokk when it comes to working stone, gems or metal.

Prerequisites: Patron deity is Brokk

Benefits: You gain a +2 divine bonus to any two Craft or Profession skills associated with working stone, gems or metal.

FAVORED CRITICAL

Your critical threats against your favored enemy automatically confirm

Prerequisites: Favored enemy class feature, Critical Focus

Benefit: Whenever you roll a critical threat against your favored enemy, it automatically confirms.

Special: You can gain this feat multiple times. Its effects do not stack. Each time you take this feat, it applies to a different favored enemy.

FIRESHAPER

Belenus has granted you the power to shape natural fires.

Prerequisites: Patron deity is Belenus

Benefits: You may cast the spell *fireshape* (see sidebar below) as a spell-like ability once per day. Your caster level is half your character level (minimum 1).

THE GIFT OF HEALING

You have a knack for treating wounds, illnesses and injuries.

Prerequisites: Patron deity is Ambur

Benefits: You get a +2 divine bonus on all Heal checks and never suffer a penalty to Heal checks when you do not have a healer's kit.

GRACE AND JOY

Your heart and soul are filled with the warmth of the Goddess of Pleasure and Song.

Prerequisites: Patron deity is Bebhinn

Benefits: You gain a +2 divine bonus to any two Perform skills.

GRANDFATHER'S GIFT

The Chief God of Gnomes has gifted you with a variety of talents.

Prerequisites: Patron deity is Stoppan

Benefits: You gain a +2 divine bonus to Handle Animal and Perform (Oratory).

FIRESHAPE

School transmutation; **Level** sorcerer/wizard 1

CASTING

Casting Time 1 standard action

Components V, S

EFFECT

Range medium (100 ft. + 10 ft./level)

Area 60 ft. burst

Duration 1 round/level (D)

Saving Throw none; **Spell Resistance** no

You can reduce or increase the size of all non-magical fires within the area of effect (but not to exceed area – you cannot make a fire expand beyond the 60-foot burst of the spell) until the spell is dismissed, expires, or available fuel runs out. To extinguish a fire completely exhausts the spell. An affected fire's heat production and fuel consumption change accordingly with size. Magical fires or creatures composed of fire (such as fire elementals) are not affected by *fireshape*.

HORSE WHISPERER

You are able to urge horses and ponies to their best performance, to calm them when they are agitated, and allow them to accept you as a rider.

Prerequisites: 5 ranks in Handle Animal

Benefit: You receive a +5 bonus to Handle Animal and Ride checks concerning horses, ponies, mules and donkeys. In addition, an animal of these types that you are riding receives a +5 bonus to all Acrobatics checks.

IN TUNE WITH NATURE

Flidais has given you insight into the workings of the natural world.

Prerequisites: Patron deity is Flidais

Benefits: You receive a +2 divine bonus to Handle Animal and Knowledge (Nature), and Knowledge (Nature) is always a class skill for you.

LAY PRIEST

You are a lay priest at a temple or shrine of your faith.

Prerequisites: Wisdom 12; cannot belong to a class with divine spells as a class feature

Benefits: Knowledge (Religion) is a class skill for you. Also, you can prepare two orisons, or 0-level

spells, each day. You can cast each orison a number of times per day equal to your Wisdom modifier and your caster level is half your character level (minimum 1). The Difficulty Class for saving throws against your orisons is 10 + your Wisdom modifier.

Note: You normally choose your orisons from the cleric spell list. However, if you follow a nature deity, such as Flidais or Brun, you may choose your orisons from the druid spell list.

MASTER CRAFTSMAN

Your hands and mind are guided by Hephaestus whenever you craft something.

Prerequisites: Patron deity is Hephaestus

Benefits: You receive a +2 divine bonus to any two Craft skill or Profession skills that involve crafting or creating.

MAXIMIZE CHANNELING

Damage dealt or healed by your channeled energy is maximized.

Prerequisites: Channel energy class feature

Benefit: Three times per day, the damage dealt or healed by your Channel Energy class feature is the maximum possible. The save DC to halve the damage dealt is unmodified.

MAXIMIZE LAY ON HANDS

You gain the maximum amount of healing from your Lay on Hands ability.

Prerequisites: Extra Lay on Hands

Benefit: Twice per day your lay on hands ability heals the maximum possible amount of hit points of damage you are normally capable of. Alternatively, you may use this ability to deal maximum damage to undead creatures with a successful melee touch attack.

NIGHTMARISH MIND

Your connection with the Goddess of Nightmares grants you immunity or resistance to fear and madness.

Prerequisites: Patron deity is Tribulus

Benefits: You are immune to all non-magical fear effects and receive a +2 divine bonus to saving throws versus magical fear effects, or versus spells that cause madness or insanity.

NOSE OF THE BEAR

Your sensitive sense of smell allows you to locate and track enemies.

Prerequisites: Patron deity is Brun

Benefits: You gain the Scent (Ex) ability, as described in Appendix 1 of the *Pathfinder Roleplaying Game Core Rulebook*.

RANDOM ACTS OF VIOLENCE

The commission of random acts of violence has brought you Bayv's favor.

Prerequisites: Patron deity is Bayv

Benefits: You receive a +2 divine bonus to Bluff, Diplomacy, Disable Device or Stealth while you are committing or fleeing from a violent crime.

A SAILOR'S LIFE FOR ME

Njord has blessed you with the skills necessary to be a successful sailor.

Prerequisites: Patron deity is Njord

Benefits: You receive a +2 divine bonus to any two of the following skills: Craft (Sails), Craft (Rope), Knowledge (Nature), Perception, Profession (Sailor) or Profession (Shipwright).



SHAMAN

You serve as your tribe's shaman, and are an intermediary between the tribe and your deity.

Prerequisites: Ability to cast divine spells

Benefits: Once per week you are able to meditate and enter a dream-state that allows you to communicate with your deity and his or her servants. This communication functions as a *commune with nature* spell.

SWORDS MASTER

You know how to use a sword and use it well.

Prerequisites: Patron deity is the Order of the Holy Blade

Benefits: You gain proficiency with one of the following sword types: bastard sword, falchion, greatsword, longsword, short sword. You also receive a +1 divine bonus to all attacks when using your chosen sword type and you add half your character level (minimum 1) to your CMD versus others attempts

to disarm you when you are wielding a sword of your chosen type.

TEMPLE TRAINED PRIEST

You trained as an acolyte at a temple or shrine of your faith

Prerequisites: 1st character level in a class with divine spells as a class feature

Benefits: Knowledge (Religion) is always a class skill for you, and you receive a +2 bonus to Knowledge (Religion) checks (clerics and paladins receive a +3 bonus).

TOO DARN CUTE

Korrigan has blessed you with exceptional cuteness, whether physical or in your personality (or both!).

Prerequisites: Patron deity is Korrigan

Benefits: Three times per day you gain a +2 divine bonus to any Charisma-based skill checks.

TRICKSY

You are exceptionally gifted at all sorts of trickery and subterfuge.

Prerequisites: Patron deity is The Trickster

Benefits: Three times per day you gain a +2 divine bonus to Bluff, Disable Device, Disguise, Escape Artist, Sleight of Hand or Stealth.

UNCANNY LUCK

Amaethon smiles on you and occasionally grants you boons.

Prerequisites: Patron deity is Amaethon

Benefits: Once per day you may reroll any one failed saving throw, skill check, ability check or attack roll. You must accept the results of the second roll, even if it is worse than the first roll.

WARLORD

The glory of Perun fills you whenever you are fighting or planning a battle.

Prerequisites: Patron deity is Perun

Benefits: You receive a +2 divine bonus to your CMD and to any Knowledge skill checks made while planning for battle or war.

WARMACHINE

Hundar's power guides your hand in the creation of implements of war.

Prerequisites: Patron deity is Hundar

Benefits: You gain a +3 divine bonus to any one Craft skill that involves weapons, armor or other implements of war.

WELL-READ

Your devotion to Mimir has gifted you with the ability to recall many things you have read.

Prerequisites: Patron deity is Mimir

Benefits: You gain a +2 divine bonus to any two Knowledge skills.

WILD SPEECH

You can talk with others even when in animal form.

Prerequisites: 6th-level druid

Benefit: You retain the ability to speak while in animal form, plus you can still communicate with animals of the type of form you are in.

Normal: You lose the ability to speak while in animal form when using your wild shape class feature.



The Forgetful Wizard says: "Don't forget, you can put these temples in any game setting! I won't tell anyone if you change the name of where they're located, I promise!"

ADVENTURE IDEAS FOCUSED ON TEMPLES, SHRINES AND PRIESTS

Tragedy strikes the inventors' convention at a temple of Hephaestus when a visiting priest turns up dead - and his idea sketchbook is nowhere to be found. Can the adventurers find his killer and return the sketchbook to the church?

The party secures sea passage on a ship that is also a mobile shrine to Njord. A wounded mermaid hails the ship, begging for help - her colony was attacked by human fisherman who demanded to fish in their waters. The captain wheels the ship to go to the aid of the merfolk, and tells the party members that they can either help, or stay out of the way below deck.

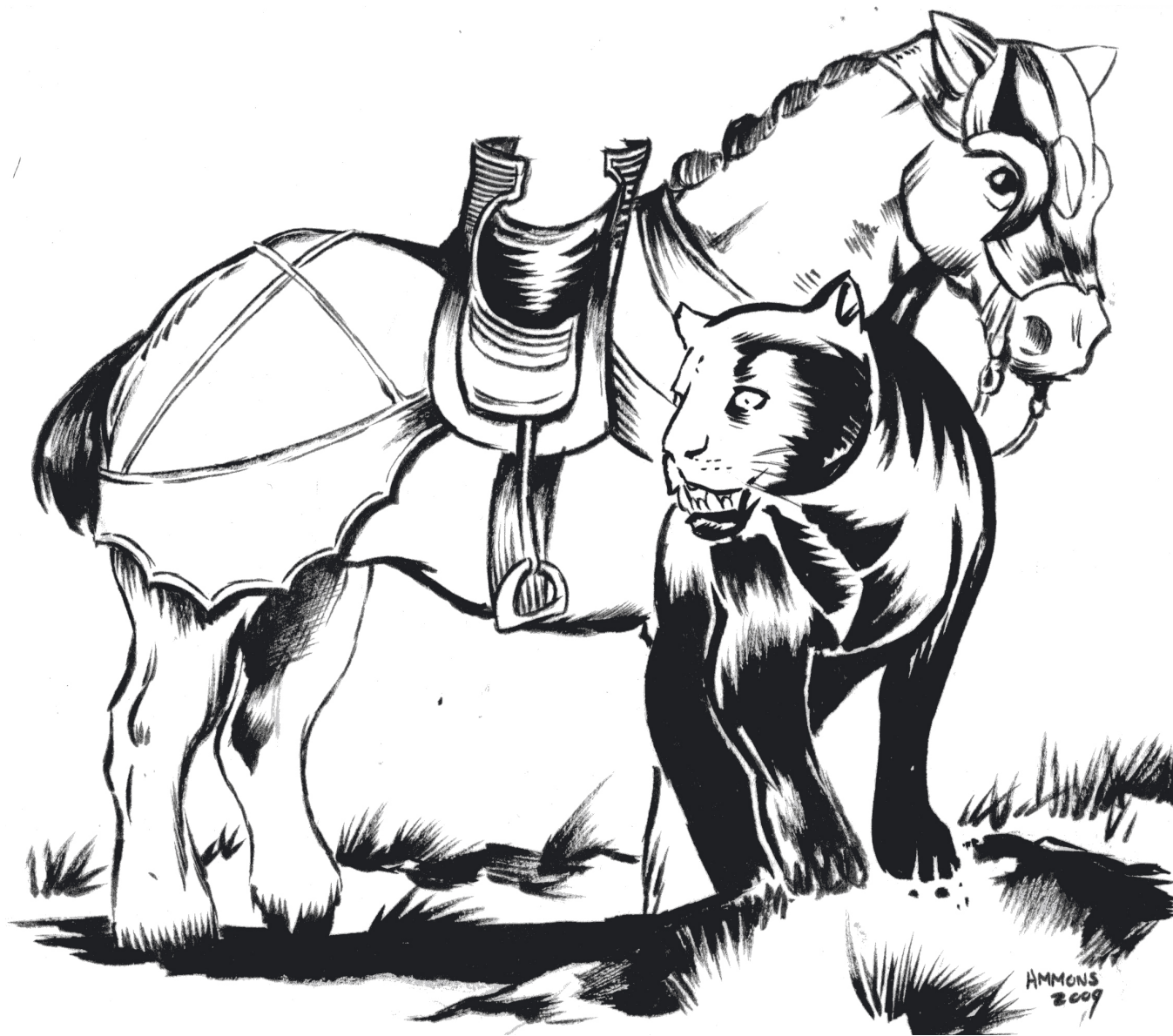
While trudging through the wilderness, the party comes upon a druid circle dedicated to Brun. Something is clearly and horribly wrong - stones have been toppled, a dead bear lies in the circle, and the druid's hut has been ransacked. There is no sign of the druid save for a trail of fresh blood and drag marks leading away deeper into the woods. Who would do such a thing in a sacred place? Can the party find the wounded druid before it is too late?

The adventurers, wounded, weak, and weary after a hard battle, stumble into a halfling community. They are taken to the temple of Korrigan for healing, where all the priestesses fawn over the biggest and strongest man in the party.

A group of marauders is roaming the countryside, attacking and plundering small hamlets and towns that have no guards or other means of defense. Clerics and paladins in the local temple of Perun are raising forces to go after the marauders and teach them a lesson about fair fighting. One of the priests seeks out the party and urges them to join the temple's cause.

A small group of gnomes, including several clerics of Stoppan, must travel through monster-infested lands to reach a sacred site of the gnomish people. They wish to hire the party to escort and protect them, offering coins, gems, and healing as payment.

CHAPTER 4 - DIVINE ANIMAL COMPANIONS



The terrified cleric looked back over his shoulder, eyes wide, bulky body lurching like a sack of millet in his saddle. His ink-black mount's hooves churned up the turf beneath them, flaring nostrils spurting fire with each demonic snort and bellow as the cleric lashed its flanks with his scepter. Even as the nightmare galloped along the Andorran coast road like a dark bolt, they could not shake their pursuer.

Griff called a stallion's challenge to the demon-horse as he gave chase, spurred on not by the heels of his rider, but by their shared sense of implacable resolve. Even under his barding, Griff kept pace with the dark creature before them and its craven rider. As sweat seeped along his flanks, Griff refused to let

their prey slip away. Kain leaned forward and patted Griff's neck, not wishing to give up the chase either, but not wanting his warhorse to do himself harm while in pursuit.

Chasmyn knelt, ready to spring at a moment's notice. He had the divine guidance of his goddess, and knew that it would not be long before Kain drove the foul abomination that was the evil cleric into his path. Beside him, muscles knotted beneath Chasmyn's hand, crouched Kaspys, ready to spring when their prey was near enough.

Kaspys saw the midnight steed as it heaved its way through the coastal forest, and with a low growl, he shifted his position along the massive branch that supported him. Beside him, he felt Chasmyn ready to

jump as well, and when the beast passed below them, Kaspys leapt. He landed heavily on the priest, knocking him from the saddle.

The cleric's head bounced against the hard turf of the road, knocking him senseless and drawing from his lips a long, low groan. As he stirred, he heard his nightmare fading into the distance. The blackness grew deeper, before the cleric felt a great weight upon his chest. He turned his head and his immediate sight was the maw of a panther, one of Bast's chosen creatures. "No, please, have mercy!" he cried. Even as he begged, his hand groped for his scepter, emblazoned with the holy symbol of Tribulus.

Kain had slowed Griff to a walk when they saw the cleric fall, and he was near enough to hear the foul coward's pleas. "Those villagers you so casually massacred begged for mercy as well, I am sure. We both saw what they received," the paladin said. He turned to Chasmyn. "Son of Bast, grant him your goddess' mercy," he said. He dismounted, turned to his saddle and pulled a short spade from beneath his bedroll, then wiped the edge clear of grit. The warhorse pawed the dirt with his great iron-shod hooves and seemed to glare from beneath his chamfron at the cleric. The cleric deserved nothing more than the mercy of a quick death and a proper burial, and Kain would be sure he received both.

Chasmyn alighted silently, dropping from his perch in the tree. "You shall have that mercy," he said quietly. At an unspoken signal, Kaspys closed his jaws on the priest's throat, crushing it and ending his life. Chasmyn looked on sorrowfully-- bound to vengeance, he took comfort in knowing that unspeakable acts and their victims were avenged, but he took no joy in death.

For most players of divine spellcasters, a divine animal companion is an important part of who their character is and what that character does. Paladins can, at 5th level, choose to call a special mount – usually a warhorse, though other animals are possible. At 1st level druids can choose to call an animal companion, choosing from a variety of different creatures. Similarly, rangers can call an animal companion at 4th level, also choosing from a variety of different animal types.

While there are standard choices for a paladin's mount and a druid or ranger's animal companion, those are not the only options available. Offered here are a few more types of animal companions not specifically covered in the *Pathfinder Roleplaying Game Core Rulebook* or in the *Pathfinder Roleplaying Game Bestiary*, along with some insights into the types of creatures that might be chosen for companionship.

PALADIN'S MOUNT

In the *Divine Bond* feature description in the Paladin section of Chapter 3 of the *Pathfinder Roleplaying Game Core Rulebook*, it is mentioned that a paladin's mount is usually a heavy warhorse or a pony, but that sometimes more exotic creatures can serve. The description goes on to list three other creature types but offers no further advice on what type of mount to choose if you happen to be playing a halfling paladin or a dwarf paladin.

The type of mount a paladin uses often depends entirely upon the race of the paladin as well as where that paladin hails from. A human from a heavily forested realm may be less likely to call a heavy warhorse than a human from a large city. A halfling on a heavy warhorse would just be odd. And while a pony works for a dwarven paladin, there are choices (including one suggested in the *Pathfinder Roleplaying Game Core Rulebook*) that just seem far more suitable.

Table 4-1 and Table 4-2 below list several racial types and several climate/terrain types along with one or more suggested mounts that make a good match for a paladin of that race or from that terrain type. As always, a GM is free to incorporate as much or as little of this information into her campaign as she sees fit. Players, too, are not required to use the specific suggestions from this list, but should be free to choose any type of animal his GM permits.

Some of the more exotic animals available as paladin mounts are not creatures one would normally consider good for riding. In fact, some of them would normally be quite dangerous to even get too close to, much less attempt to ride. A paladin's mount, however, is no normal beast of burden. They are always unusually intelligent, strong, and loyal specimens of their species, and serve their paladin at the will of the paladin's deity. The paladin is not at risk of being stung by his giant scorpion mount, or attacked by his dire wolverine mount, and neither is anyone the paladin tells his mount to treat as a friend. Enemies, however, or foolish thieves thinking they can get good coin for a giant frilled lizard broken for riding, will be in for a rude awakening when they get too close to the paladin's mount.

Mount types followed by an (*) should be given careful consideration by a GM before allowing them into the game as these creatures are potentially much more powerful than the other types and could unbalance a game, especially those types that are actually magical beasts. These types would work best as replacement mounts called by a paladin after a previous mount died or was slain. A GM who does not want these powerful creatures available to player characters should make it clear to the players that they are not options.

TABLE 4-1: PALADIN MOUNTS BY CHARACTER RACE

Race	Possible Paladin Mounts
Dwarf	Boar, Dire Boar*, Giant Eagle*, Pony
Elf	Horse, Pegasus*, Pony, Unicorn*
Gnome	Boar, Dire Wolverine*, Riding Dog, Wolf
Half-elf	As an elf or human
Half-orc	Aurochs, Bison, Horse, Woolly Rhinoceros*
Halfling	Boar, Dire Wolverine*, Riding Dog, Wolf
Human	Griffon*, Horse, Pegasus*, Pony

TABLE 4-2: PALADIN MOUNTS BY CLIMATE/TERRAIN TYPE

Climate/Terrain	Possible Paladin Mounts
Aquatic	Dire Shark*, Dolphin, Orca, Shark
Cold	Dire Wolf, Mastodon*, Wolf, Woolly Rhinoceros*
Desert	Camel, Giant Scorpion*
Forest	Aurochs, Boar, Dire Boar*, Dire Wolf, Dire Wolverine*, Giant Frilled Lizard*, Wolf
Hills	Dire Wolf*, Giant Frilled Lizard*, Riding Dog, Wolf
Mountains	Dire Wolverine*, Giant Eagle*, Pegasus*
Plains	Aurochs, Bison, Dire Hyena*, Elephant*, Horse, Mastodon*, Pony, Woolly Rhinoceros*

DRUID & RANGER ANIMAL COMPANIONS

Information on both the druid's and the ranger's animal companions can be found in the Druid and Ranger sections of Chapter 3 of the *Pathfinder Roleplaying Game Core Rulebook*. In addition, Appendix 7 of the *Pathfinder Roleplaying Game Bestiary* lists another two dozen creatures that make excellent animal companions for druids and rangers.

Whenever a druid or ranger calls an animal companion, the player and the GM should keep in mind the race of the character and especially the climate and terrain the character is currently in. While a GM can always come up with a good in-game reason for just about any animal type being present in just about any climate or terrain type, it is always better to work within the norms for the climate and terrain.

Appendix 10 of the *Pathfinder Roleplaying Game Bestiary* can greatly aid a GM or player in selecting creatures based on the climate and terrain.

Also keep the character's race in mind when determining animal companions. A GM should make sure a player comes up with a very good background to explain why his elf druid has an animal companion that is usually found among goblin tribes, for instance.

If you own a copy of *The Book of Arcane Magic*, you might also consider making all of the animals in Chapter 4 of that book available as animal companions. The animals detailed in *The Book of Arcane Magic* are the Badgerhound, Fluttermouse, Golden Eagle, Hedgehog, Parrot, Rabbit, Red Fox, Robin and Woodrat, and stat blocks are included in that book for each of these animals. If you do not have a copy of *The Book of Arcane Magic*, simple stat blocks for these animals have been included at the end of this chapter.

If you do use any of these new animals, you might also consider having badgerhounds and hedgehogs be naturally drawn to gnomes, fluttermice and woodrats naturally drawn to halflings and red foxes and golden eagles naturally drawn to elves (none of these creatures have a natural proclivity to associate with or to avoid dwarves, half-orcs, half-elves or humans). The image of a halfling druid with her fluttermouse companion flitting about her head or a gnome ranger with his trusty badgerhound trotting by his side is simply too strong to ignore!

DIVINE ANIMAL COMPANION: A CLERIC CLASS OPTIONAL FEATURE

Paladins have their divine bond with a special mount, and rangers and druids can bond with an animal companion. But many religions – in both the real world and in fantasy – have animals that are considered sacred or divine, creatures that are somehow important to and in many ways a symbol of the deity in question. Yet the cleric has never had an option to have a special divine animal companion.

On the following pages we introduce a Cleric class option for anyone playing a cleric. The Divine Animal Companion class option can be taken instead of one of the cleric's normal class features described in the Cleric section of Chapter 3 of the *Pathfinder Roleplaying Game Core Rulebook*. If you as a GM allow this option to be used, you must make sure that the cleric does not also take the normal class feature at that level, or else the character can end up being significantly more powerful than other characters of the same level.

A cleric who wishes a divine animal companion must take the optional class feature as a 1st-level cleric; this option – like the standard cleric class features – is not again available later.

Divine Animal Companion (Ex): At 1st level, a cleric can choose to forgo the domain power from one of his two domains in order to gain a special divine animal companion. This companion is similar to a druid or ranger's animal companion, but not as powerful at higher levels (though sometimes more powerful at lower levels). A cleric is also limited in the type of animal that can be selected to the animal or animals favored by his deity.

If a player takes the divine animal companion optional class feature at 1st level, this option replaces the granted power from one of the cleric's two domains. For example, a cleric decides to take the divine animal companion feature and in turn gives up the acid dart granted power from her Earth domain. She can never acquire the acid dart ability, but will still gain the acid resistance ability at 6th level as that is a separate ability.

A cleric's divine animal companion's power does increase as the cleric rises in power, similar to how a druid or ranger's companion improves, except the rate of improvement is much slower for a cleric's animal companion. When first summoned, the divine animal companion has the same stats as per a normal creature of its type, detailed in the *Pathfinder Roleplaying Game Bestiary*.

Link (Ex): At 1st cleric level, the cleric forms a mental link with her divine animal companion. This power is similar to a wizard's empathic link with his familiar. Through the link, the cleric can sense her divine animal companion up to a range of 1 mile. The cleric and the companion are able to communicate basic information through the link (the amount of information and detail of the information determined by the animal's intelligence).

Natural Armor Bonus (Ex): At 4th cleric level, the divine animal companion gains a +1 natural armor bonus. The bonus increases to +2 at 12th cleric level and +3 at 20th cleric level.

Devotion (Ex): At 6th cleric level, the divine animal companion gains a +4 morale bonus on Will saves against enchantment spells and effects.

Ability Score Increase (Ex): At 10th cleric level, the divine animal companion gains a +1 bonus to any one ability score.

Totem Animal Apotheosis (Su): At 15th cleric level, the divine animal companion's bond with the cleric and their deity is so strong that the companion becomes a totem animal, acquiring the Totem Animal simple template (see below).

If a cleric's animal companion dies the cleric can

acquire a new one, but must wait 30 days or until advancing one class level, whichever comes first. If the cleric's deity has more than one favored animal, the new companion may be of a different type than the one which perished.

FAVORED (TOTEM) ANIMALS

Every deity has at least one and sometimes several animals (and in a few cases, vermin, magical beasts or even tiny dragons) that are favored. Table 4-3 lists the animals/vermin favored by the deities detailed in Chapter 1 of this book. If you do not use the deities in this book, you will need to determine what types of creatures are favored by the deities of your campaign.

Favored animals are also sometimes called totem animals. Sometimes, these animals will act as messengers for a deity or a deity's priests. Not every animal of a deity's favored type is truly a totem animal, however. A true totem animal has been touched by the deity's power, becoming sentient and more powerful. True totem animals can usually speak one or two languages, reason, and make logical decisions.

Favored animals marked with an (*) should be given careful consideration by a GM before allowing them into the game as these creatures are potentially much more powerful than the other types and could unbalance a game, especially those types that are dragons or magical beasts. These types would work best as replacement companions called by a cleric after a previous companion died or was slain. A GM who does not want these powerful creatures available to player characters should make it clear to the players that they are not options.

While most of the animals listed below can be found in the *Pathfinder Roleplaying Game Bestiary*, *Pathfinder Roleplaying Game Bonus Bestiary* or *The Book of Arcane Magic*, some animals listed do not have stats in any of those publications. For those animals, see the simple stat blocks at the end of this chapter.

FAVORED ANIMALS OF THE DEITIES

AMAETHON

Red foxes are sly, cunning, and intelligent creatures with a sense of individuality not often seen in other animals. Amaethon admires all those traits, as well as the fox's sleek and attractive appearance.

AMBUR

Just as Ambur tends to his flock of followers, the ram tends his flock, watching out for them and defending them. Because of Ambur's favor, the ram is often seen as a symbol of healing and renewal.

TABLE 4-3: FAVORED (TOTEM) ANIMALS

Deity	Favored Animal(s)
Amaethon	Red Fox
Ambur	Ram
Bast	Felines of any type
Bayv	Viper of any type
Bebhinn	Faerie Dragon*, Peacock, Songbirds of any species
Belenus	Fire Beetle, Lesser Phoenix*
Brokk	Badger
Brun	Bears of any type
Flidais	Deer, Elk
Hephaestus	Beaver, Ground Squirrel, Pika
Hundar	Dire Boar, Dire Wolf, Dire Wolverine
Korrigan	Dogs of any type, Fluttermouse
Mimir	Magpie, Owl, Raven
Niniane	Eagle
Njord	Albatross, Dolphin, Orca, Parrot, Seagull
The Order of the	Holy Blade
The Assassin	Wolf
The Heretic	Hawk
The Judge	Eagle
The King	Lion
The Paladin	Riding Dog
The Slave	Tiger
The Teamster	Aurochs
Orphean	Raven
Perun	Horse or pony of any type
Stoppan	Hedgehog, Raccoon
Tribulus	Dire Hyena, Giant Scorpion, Hyena
The Trickster	Coyote, Faerie Dragon*, Otter, Rabbit, Raven, Seagull, Squirrel

BAST

Bast adores all felines, from common house cats to majestic tigers and lions.

BAYV

The goddess of destruction loves poisonous vipers, especially those that are easily taunted into striking.

BEBHINN

The Songstress adores peacocks with their brightly colored plumage, and all types of songbirds with their

lovely voices. She is also very fond of faerie dragons and the enhanced feelings of euphoria they can induce.

BELENUS

While they do not produce true fire, Belenus favors fire beetles for the light they provide. He also favors the lesser phoenix, for its self renewal and resurrection.

BROKK

Brokk reveres the badger above all other animals, admiring its strength, tenacity, loyalty and bravery. Their ability to dig rapidly and deeply through even hard ground has won the respect of the Dwarffather.

BRUN

Brun reveres all types of bears, including dire bears.

FLIDAIS

Gentle yet powerful deer and elk are very fondly regarded by Flidais. She admires their quiet strength.

HEPHAESTUS

Hephaestus favors animals that are similar to him – builders and tinkerers. Beavers with their elaborate dams, and ground squirrels and pika with their well-crafted dens, are all admirable animals in his eyes.

HUNDAR

Hundar is fond of animals that are relentless in battle, such as dire boars, dire wolves, and dire wolverines.

KORRIGAN

Halflings are known for their fondness of dogs, and they inherited that love from their primary goddess. Dogs are playful, loving, and loyal, all traits Korrigan values. She also adores the cute little fluttermouse.

MIMIR

Owls, magpies, and ravens are all highly intelligent and wise birds, which has earned them affection of Mimir.

NINIANE

The eagle, beautiful and graceful as it flies, yet deadly and powerful as it strikes, is highly favored by Niniane.

NJORD

Njord thinks that albatrosses, parrots, and seagulls are all fine companions on board a ship (and ashore as well). He is also very fond of the wise mammals of the sea, especially dolphins and orcas. Note that only clerics who are nearly always at sea should select an aquatic animal as a companion.

THE ORDER OF THE HOLY BLADE

Each of the seven saints has an animal they favor most. The Assassin relates to the clean and efficient

hunting style of the wolf. The Heretic, who spoke out against temple knights, connects with the regal hawk. The Judge reveres the noble and stoic eagle. The King feels most connected to the brave king of the jungle, the lion. The Paladin, a halfling, favors the loyal riding dog. The Slave developed a strong respect for tigers during her years held in a gladiatorial circuit. The Teamster remains fond of the aurochs he drove in teams at the start of his mortal career.

ORPHEAN

The Prophet is very fond of the highly intelligent raven. Some say that the birds are all knowing because Orphean himself whispers prophecies into their ears.

PERUN

A warrior is often only as good as his mount. Perun is very fond of all breeds of horses and ponies.

STOPPAN

Small and clever forest creatures, such as hedgehogs and raccoons, are as drawn to the chief god of the gnomes as he is to them.

TRIBULUS

Hyenas and their dire cousins, with their nerve-chilling calls that sound like mad laughter, are revered by Tribulus. She is also fond of giant scorpions, the mere sight of which can give many people nightmares.

TRICKSTER

Animals that are jokesters and tricksters by nature – coyotes, faerie dragons, otters, rabbits, ravens, squirrels, and seagulls – are adored by the Trickster. In fact, she loves them so much that she takes the form of several of them when she walks the material plane.



A wolf can serve as a companion to a druid, a ranger, or a cleric of certain deities, or even as a mount to gnome or halfling paladins.

COMPANION TYPES

TOTEM ANIMAL SIMPLE TEMPLATE

The totem animal template is a simple template that can be applied to any animal, magical beast, or vermin as well as to tiny dragons. Since the template is a simple template, it can easily be applied to a creature during game play with very minimal work.

TOTEM ANIMAL (CR + 1)

Creatures with the totem animal template are favored by a deity or higher power and through a special divine connection have become more powerful and more intelligent. A totem animal's quick and rebuild rules are the same.

Rebuild Rules: **Senses** gains darkvision 60 ft.; **Defensive Abilities** gains DR and energy resistance as noted on the table; **SR** gains SR equal to new CR +5; **Special Abilities** Speech – The totem animal gains the ability to speak Common plus one other language (usually Elven or Sylvan). If the totem animal can already speak, it gains one extra language; **Ability Scores** +4 INT, +4 CHA.

Totem Animal Defenses

HD	Resist Cold & Fire	DR
1-4	5	-
5-10	10	5/cold iron
11+	15	10/cold iron

PHOENIX, LESSER (CR 3)

XP 800

NG Small magical beast (fire)

Init +6; **Senses** darkvision 60 ft., *detect magic*, low-light vision, *see invisibility*; Perception +11
Aura shroud of flame (10 ft., 2d6 fire, DC 13)

DEFENSE

AC 16, **touch** 13, **flat-footed** 14 (+1 size, +2 Dex, +3 natural)

hp 22 (4d10+8)

Fort +5, **Ref** +5, **Will** +3

Defensive Abilities self-resurrection; **DR** 5/evil;

Immune fire

Weaknesses vulnerable to cold

OFFENSE

Speed 10 ft., fly 80 ft. (good)

Melee 2 talons +6 (1d4/19-20 plus 1d4 fire), bite +5 (1d4 plus 1d4 fire)

Space 5 ft.; **Reach** 5 ft.

Spell-Like Abilities (CL 5th)

Constant – *detect magic*, *see invisibility*

At will – *cure light wounds*, *dispel magic*, *fireshape**

3/day – *burning hands*, *cure serious wounds*,
restoration

STATISTICS

Str 10, **Dex** 15, **Con** 14, **Int** 14, **Wis** 14, **Cha** 12

Base Atk +3; **CMB** +2; **CMD** +13

Feats Improved Critical (talon), Improved Initiative

Skills Acrobatics +7, Fly +7, Knowledge (Arcana) +7,

Knowledge (Nature) +7, Perception +11, Sense

Motive +7; **Racial Modifiers** +4 Perception

Languages Common, Ignan

ECOLOGY

Environment warm plains and hills

Organization solitary

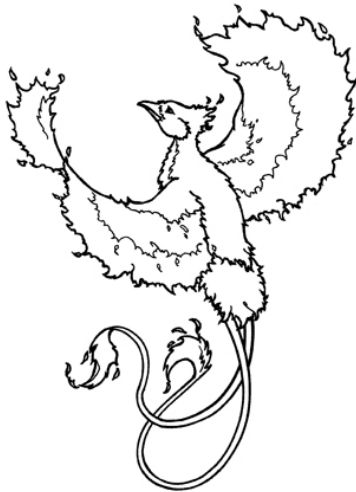
Treasure standard

SPECIAL ABILITIES

Self-Resurrection (Su) A slain lesser phoenix bursts into flames and burns to ashes, but remains dead for only 1d4 rounds unless its body is completely destroyed by an effect such as *disintegrate*. Otherwise a fully healed phoenix emerges from the ashes 1d4 rounds after its death, as if brought back to life via *resurrection*. The lesser phoenix gains 1 permanent negative level when this occurs, although most use their *restoration* ability to remove this negative level as soon as possible. A lesser phoenix can self-resurrect only once per year. If a lesser phoenix dies a second time before that year passes, its death is permanent. A lesser phoenix that dies within the area of a *desecrate* spell cannot self-resurrect until the desecrate effect ends, at which point the lesser phoenix immediately resurrects. A lesser phoenix brought back to life by other means never gains negative levels as a result.

Shroud of Flames (Su) A lesser phoenix can cause its feathers to burst into fire as a free action. As long as its feathers are burning, it inflicts an additional 1d4 points of fire damage with each natural attack, and any creature with reach (5 feet) must make a DC 13 Reflex save each round to avoid taking 2d6 points of fire damage at the start of its turn. A creature that attacks the lesser phoenix with natural or non-reach melee weapons takes 1d4 points of fire damage (no save) with each successful hit. The save DC is Constitution-based.

The lesser phoenix is a smaller, less powerful cousin of the legendary phoenix. Their abilities are similar to those of their larger kin.



SIMPLE STAT BLOCKS

Listed here are simplified versions of the stat blocks for animals from *The Book of Arcane Magic* as well as for several new types from Table 4-3. While not as detailed as the normal stat block and description for a creature, these simplified stat blocks provide enough information for a GM and player to incorporate them into play immediately.

BEAVER

HD 1/2 d8; **Size** Small; **Speed** 20 ft., Swim 40 ft.; **AC** 13, touch 12, flat-footed 12; **Attack** bite +2 (1d4); **Ability Scores** Str 6, Dex 12, Con 10, Int 2, Wis 12, Cha 5; **Special Qualities** low-light vision, scent; **Feats** Alertness, Weapon Finesse (Bite); **Skills** Perception +4, Swim +6.

COYOTE

HD 1d8+2; **Size** Small; **Speed** 40 ft.; **AC** 13, touch 12, flat-footed 12; **Attack** bite +1 (1d4+1); **Ability Scores** Str 13, Dex 17, Con 15, Int 2, Wis 12, Cha 6; **Special Qualities** low-light vision, scent; **Feats** Skill Focus (Perception); **Skills** Acrobatics +1 (+9 jumping), Perception +8, Survival +1 (+5 scent tracking).

DEER

HD 2d8+2; **Size** Medium; **Speed** 40 ft.; **AC** 13, touch 12, flat-footed 11; **Attack** 2 hooves +4 (1d4+1), gore +4 (1d6+1) – note: only males can gore; **Ability Scores** Str 12, Dex 15, Con 12, Int 2, Wis 14, Cha 6; **Special Qualities** low-light vision, scent; **Feats** Acrobatics; **Skills** Acrobatics +5, Perception +8, Stealth +7.

DOG, BADGERHOUND

HD 1/2 d8+2; **Size** Tiny; **Speed** 30 ft., Burrow 10 ft.; **AC** 16, touch 15, flat-footed 13; **Attack** bite +2 (1d2); **Ability Scores** Str 10, Dex 17, Con 15, Int 2, Wis 15, Cha 6; **Special Qualities** low-light vision, scent; **Feats** Alertness; **Skills** Acrobatics +3, Perception +4, Survival +6.

ELK

HD 4d8+4; **Size** Large; **Speed** 40 ft.; **AC** 14, touch 12, flat-footed 12; **Attack** 2 hooves +5 (1d6+2), gore +5 (1d8+2) – note: only males can gore; **Ability Scores** Str 14, Dex 15, Con 12, Int 2, Wis 14, Cha 6; **Special Qualities** low-light vision, scent; **Feats** Acrobatics; **Skills** Acrobatics +5, Perception +8.

FLUTTERMOUSE

HD 1/4 d8; **Size** Diminutive; **Speed** 10 ft., fly 40 ft. (good); **AC** 17, touch 17, flat-foot 17; **Attack** bite +3 (1d2-5); **Ability Scores** Str 1, Dex 16, Con 10, Int 2, Wis 14, Cha 8; **Special Qualities** low-light vision, scent; **Feats** Alertness, Weapon Finesse; **Skills** Fly +7, Perception +4, Stealth +7.

EAGLE, GOLDEN

HD 1d8; **Size** Small; **Speed** 10 ft., fly 80 ft. (average); **AC** 14, touch 13, flat-footed 12; **Attack** 2 talons +3 (1d4), bite +2 (1d4); **Ability Scores** Str 10, Dex 15, Con 10, Int 2, Wis 14, Cha 6; **Special Qualities** low-light vision; **Feats** Alertness, Weapon Finesse; **Skills** Fly +2, Intimidate +2, Perception +4.

FOX, RED

HD 1d8; **Size** Small; **Speed** 40 ft.; **AC** 15, touch 14, flat-footed 12; **Attack** bite +4 (1d4-2); **Ability Scores** Str 6, Dex 17, Con 10, Int 2, Wis 14, Cha 6; **Special Qualities** low-light vision, scent; **Feats** Alertness, Weapon Finesse; **Skills** Perception +4, Stealth +3, Survival +5.

HEDGEHOG

HD ¼ d8; **Size** Diminutive; **Speed** 15 ft.; **AC** 16, touch 15, flat-footed 14; **Attack** bite +2 (1d2-4); **Ability Scores** Str 3, Dex 12, Con 10, Int 2, Wis 12, Cha 5; **Special Qualities** low-light vision, scent; **Special Attacks** spines (any creature attacking the hedgehog with natural weapons must make a DC 12 Ref save or take 1d2 damage); **Feats** Weapon Finesse; **Skills** Perception +5, Stealth +1.

OTTER

HD ½ d8; **Size** Small; **Speed** 20 ft., Swim 40 ft.; **AC** 13, touch 12, flat-footed 12; **Attack** bite +2 (1d4); **Ability Scores** Str 6, Dex 12, Con 10, Int 2, Wis 12, Cha 5; **Special Qualities** low-light vision, scent; **Feats** Alertness; **Skills** Acrobatics +9, Perception +4, Swim +6.

PARROT

HD 1d8; **Size** Tiny; **Speed** 10 ft., Fly 60 ft. (average); **AC** 16, touch 15, flat-footed 12; **Attack** bite -3 (1d2-3); **Ability Scores** Str 5, Dex 16, Con 10, Int 2, Wis 15, Cha 6; **Special Qualities** low-light vision, mimicry (parrots can learn some words and phrases of languages heard); **Feats** Alertness; **Skills** Fly +3, Linguistics -4, Perception +7.

PEACOCK

HD 1d8; **Size** Small; **Speed** 10 ft., Fly 20 ft. (poor); **AC** 15, touch 14, flat-footed 12; **Attack** bite -3 (1d2-3); **Ability Scores** Str 5, Dex 16, Con 10, Int 2, Wis 15, Cha 8; **Special Qualities** low-light vision; **Feats** Alertness; **Skills** Fly +3, Perception +7.

PIKA

HD ½ d8+1; **Size** Tiny; **Speed** 40 ft.; **AC** 17, touch 16, flat-footed 14; **Attack** bite -3 (1d2-3); **Ability Scores** Str 4, Dex 18, Con 12, Int 2, Wis 15, Cha 8; **Special Qualities** low-light vision, scent; **Feats** Alertness; **Skills** Perception +8, Stealth +4.

RABBIT

HD ½ d8+1; **Size** Tiny; **Speed** 50 ft.; **AC** 17, touch 16, flat-footed 14; **Attack** bite -3 (1d2-3); **Ability Scores** Str 4, Dex 18, Con 12, Int 2, Wis 15, Cha 8; **Special Qualities** low-light vision, scent; **Feats** Alertness, Agile Maneuvers; **Skills** Perception +8, Stealth +4.

RACCOON

HD ½ d8; **Size** Small; **Speed** 30 ft., Climb 20 ft.; **AC** 13, touch 12, flat-footed 12; **Attack** bite +2 (1d4); **Ability Scores** Str 6, Dex 12, Con 11, Int 2, Wis 12, Cha 5; **Special Qualities** low-light vision, scent; **Feats** Alertness, Weapon Finesse (Bite); **Skills** Perception +4, Survival +6.

RAM

HD 2d8+2; **Size** Medium; **Speed** 30 ft.; **AC** 13, touch 12, flat-footed 11; **Attack** Bite +4 (1d4+1), Slam +4 (1d4+1); **Ability Scores** Str 12, Dex 15, Con 12, Int 2, Wis 14, Cha 6; **Special Qualities** low-light vision, scent; **Feats** Acrobatics; **Skills** Acrobatics +5, Perception +7.

ROBIN

HD ¼ d8; **Size** Diminutive; **Speed** 10 ft., Fly 40 ft. (average); **AC** 17, touch 17, flat-footed 13; **Attack** talons -5 (1d2-5); **Ability Scores** Str 1, Dex 15, Con 10, Int 2, Wis 14, Cha 6; **Special Qualities** low-light vision; **Feats** Acrobatics, Alertness; **Skills** Fly +8, Perception +4.

SQUIRREL

HD ¼ d8; **Size** Diminutive; **Speed** 30 ft., Climb 15 ft.; **AC** 16, touch 15, flat-footed 14; **Attack** bite -5 (1d3-5); **Ability Scores** Str 3, Dex 15, Con 10, Int 2, Wis 14, Cha 5; **Special Qualities** low-light vision, scent; **Feats** Acrobatics, Alertness; **Skills** Acrobatics +4, Perception +4, Stealth +6.

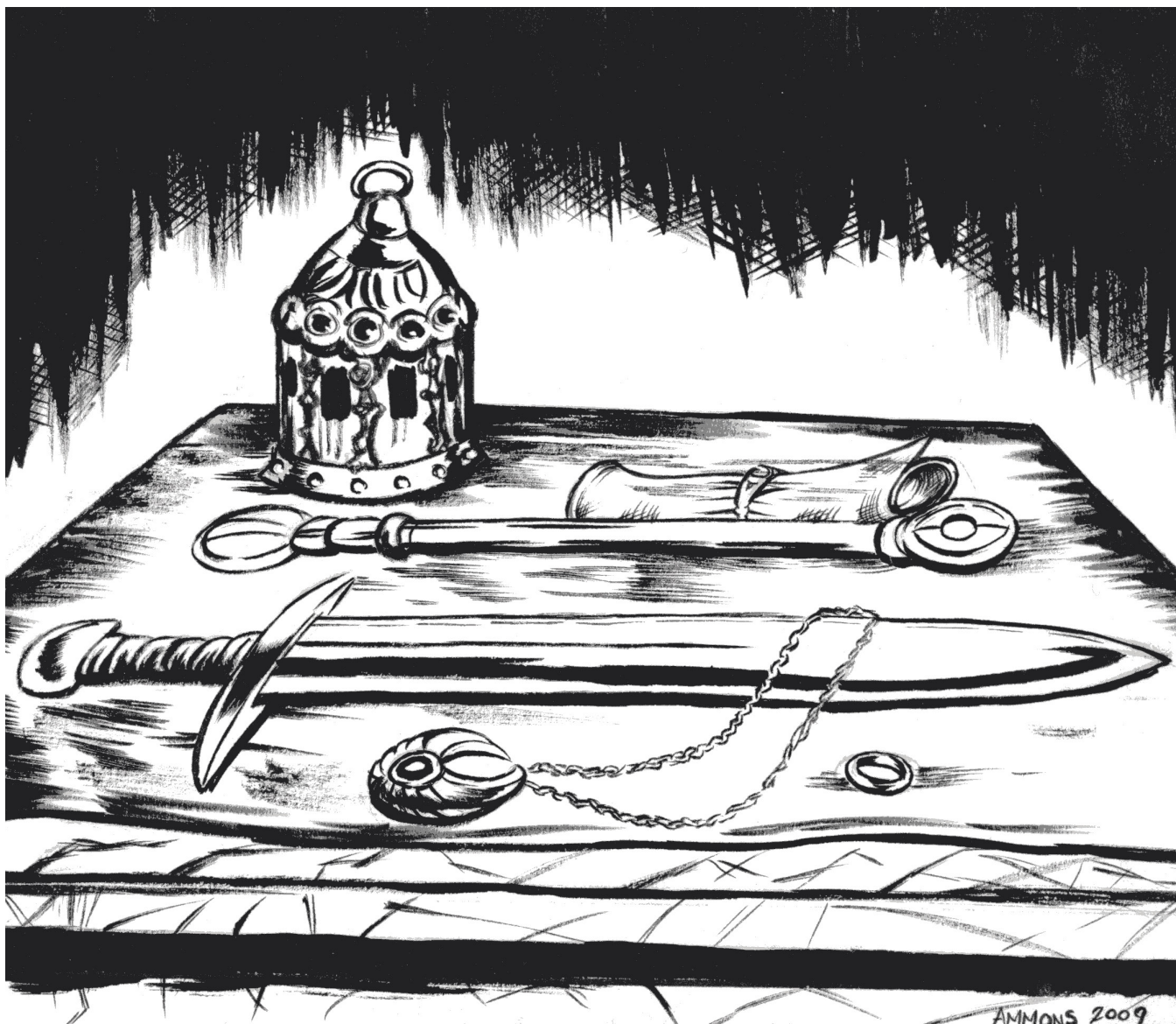
SQUIRREL, GROUND

HD ¼ d8; **Size** Diminutive; **Speed** 30 ft., Burrow 15 ft.; **AC** 16, touch 15, flat-footed 14; **Attack** bite -5 (1d3-5); **Ability Scores** Str 3, Dex 15, Con 10, Int 2, Wis 14, Cha 5; **Special Qualities** low-light vision, scent; **Feats** Acrobatics, Alertness; **Skills** Acrobatics +4, Perception +4, Stealth +6.

WOODRAT

HD ¼ d8; **Size** Diminutive; **Speed** 30 ft.; **AC** 16, touch 15, flat-footed 14; **Attack** bite -5 (1d3-5); **Ability Scores** Str 3, Dex 15, Con 10, Int 2, Wis 14, Cha 5; **Special Qualities** low-light vision, scent; **Feats** Acrobatics, Alertness; **Skills** Acrobatics +4, Perception +4, Stealth +6.

CHAPTER 5 - MAGIC ITEMS AND RELICS



Kain tamped down the fresh earth, patting the heap with the flat of his spade, before replacing the tool from where he'd taken it. "Such is the fate of all who serve evil," he said, his hand tracing the sign of the blade over the grave. "I am puzzled by one thing, though," Kain admitted, turning to Chasmyn. "Most sacred relics that I am familiar with will only work in the hands of a devoted servant. How is it that this priest of the Nightmare-Goddess was able to twist the power of your goddess' staff and summon those abominations?"

Chasmyn finished the prayer he had been saying and looked at the paladin. "It was not originally crafted for her purposes, I am afraid," he said. "The Staff of the Repentant Avenger was once the possession of a man who came late in life to the service of

Bast. Before that he was simply a wizard who did as he chose. He ran contrary to her true teachings, and realizing the error of his ways, he devoted himself to her service. It remains in the temple, and guarded, precisely because it can be used by anyone who can sense the magic within it."

Kain nodded. "I see. Then those beasts had their form, not from a perversion of Bast's own power, but rather, as a nightmare version of her servants. That does fit with the servants of Tribulus and their notions of the ironic," he said. "Truly that staff is a dangerous object in the hands of those with the right power, who can serve and wield power arcane as well. Then again, the same could much be said of any enchanted weapon, or staff of power - it is the wielder who determines whether they do good or ill." Kain

looked back toward the grave. “I wonder if he had a greater plan, or rather was part of a greater plan on behalf of his goddess... or if it was all just random mayhem? I’m not sure which possibility is more repugnant, truth be told.”

Chasmyn did not have an answer for that question, and it bothered him that he did not. “I agree that the staff is dangerous, but destroying it is not the answer. In the correct hands that staff can, and has, been the tool of much good. Like other such artifacts, that which is holy to one is equally useful to another of less...altruistic bent.” He stopped and considered for a moment. “I do not know which is more repugnant, but as long as there are those who will target the innocent, Bast will have her children there to avenge them.” At his side, Kaspys growled softly, reminding Chasmyn that the paladin had asked about the beasts. “As to the form those creatures took and the notions of the ironic held by followers of Tribulus, I know only that my goddess was simultaneously enraged and filled with pity.” Even if Kaspys had not told him, Chasmyn had felt Bast’s divine anger well up within him at the sight. It had not been the first time...

Young clerics and paladins start their careers with the gift of a very special divine magic item: a holy symbol. In the hands of a druid or ranger, a sprig of a simple plant can become a powerful divine focus. These magic items are, of course, useable only by the casters who wield them. Luckily that is not the case with most of the divine magical items known to exist. Nearly all of the items presented here can be easily used by anyone, whether they are blessed with divine magic or not.

Any spellcaster who has the required feats, is capable of casting the required spells, and is able to afford the raw materials needed to create any of these items for themselves may certainly do so, with the exception of the *godstouched holy (or unholy) symbol* (see below).

MAGIC ITEMS

MAGIC ARMOR AND SHIELD SPECIAL ABILITIES

Retribution: Three times per day, the wearer of a suit of armor with this ability can cause the next creature who hits them and causes damage – whether by physical or magical attack – to take an equal number of points of damage of the same type.

Faint necromancy; CL 3rd; Craft Magic Arms and Armor, *retribution*; Price +6,500 gp.

Undead Warding: Three times per day, the bearer of a shield with this ability can create a shimmering golden dome of 5 ft. radius. Undead creatures are unable to physically enter the dome, though they can still attack you with ranged weapons or targeted spells. Living creatures (friend and foe alike) and constructs can enter the dome without problem. The dome will remain in existence for 7 rounds. Any attempt to move at more than half your normal speed, or to take more than a single attack, while the dome is active will end the effect.

Moderate abjuration; CL 7th; Craft Magic Arms and Armor; *golden shield*; Price +30,500 gp.



Full plate armor of retribution and a shield of undead warding.

WEAPONS

BROKK’S HAMMER

Aura moderate evocation; **CL** 7th

Slot none; **Price** 19,600 gp; **Weight** 3 lbs.

DESCRIPTION

This gleaming mithral warhammer is heavily decorated, its sides carved with dwarven runes and the holy symbol of Brokk, the flats of the head emblazoned with lightning bolts. The handle is wrapped in well-oiled and intricately woven brown leather. For most wielders, this weapon functions as a +2 *warhammer*. In the hands of a follower of Brokk, it also allows the wielder to cast *earth storm* (as the spell, 7d8 damage, save DC 15) once per day by striking the ground with it.

CONSTRUCTION

Requirements Craft Magic Arms and Armor, *earth storm*, creator must be a follower of Brokk; **Cost** 9,800 gp

RINGS

RING OF DISEASE DETECTION

Aura faint divination; **CL** 3rd

Slot ring; **Price** 10,800 gp; **Weight** –

DESCRIPTION

This ring is forged from copper, with swirling designs decorating the outside of the band. With a touch, the wearer of this ring can determine if a creature is carrying a disease, and discern more details about the illness, as with the spell *detect disease*.

CONSTRUCTION

Requirements Forge Ring, *detect disease*; **Cost** 5,400 gp



A ring of disease detection.

RING OF FINGER VINES

Aura moderate transmutation; **CL** 7th

Slot ring; **Price** 50,400 gp; **Weight** –

DESCRIPTION

This wide silver ring is designed to resemble a long vine wrapping around the finger several times, and is inlaid with a bit of emerald dust. On command, your fingers grow into prehensile vines, as with the *finger vines* spell.

CONSTRUCTION

Requirements Forge Ring, *finger vines*; **Cost** 25,200 gp

RINGS OF LIFEBOND

Aura faint divination; **CL** 5th

Slot ring; **Price** (for a pair) 42,000 gp; **Weight** –

DESCRIPTION

Often purchased as wedding rings by adventurers, these gold bands of interlocking hearts always come in matched pairs. They allow the wearers to monitor each other, as through the *lifebond* spell, with only a

TABLE 5-1: RINGS

Ring	Market Price
<i>Disease Detection</i>	10,800 gp
<i>Finger Vines</i>	50,400 gp
<i>Lifebond</i>	42,000 gp (pair)
<i>the Shepherd</i>	1,100 gp

thought, so long as the two are true loves. One ring of the pair is useless without the other; the rings are also useless if worn by two people not mutually in love with each other. The range for the magical effect is unlimited.

CONSTRUCTION

Requirements Forge Ring, *lifebond*; **Cost** (for a pair) 21,000 gp

RING OF THE SHEPHERD

Aura faint evocation; **CL** 1st

Slot ring; **Price** 1,100 gp; **Weight** –

DESCRIPTION

The *ring of the shepherd* is carved from a piece of hard wood to resemble a shepherd's crook curved around the finger. With the action of raising the hand on which this ring is worn into the air and speaking the command word, a beam of white light shoots into the air above you. The beam will remain in place even if you lower your hand. Only creatures you consider allies will be able to see the light. You can use the effect of the ring up to three times per day.

CONSTRUCTION

Requirements Forge Ring, *calling the flock home*; **Cost** 550 gp

RODS

SCEPTER OF TRIBULUS

Aura moderate enchantment; **CL** 11th

Slot none; **Price** 13,000 gp; **Weight** 5 lbs.

DESCRIPTION

This slender iron rod is about 2 feet long and is decorated with swirls of black and white enamel, and a large multi-faceted chunk of smoky quartz at each end. When in the possession of someone of a non-good alignment, the rod allows its wielder to constantly cause all creatures within 120 feet to be frightened as long as they remain in range (Will save DC 16 to be only shaken). The wielder can also use the rod to cast *phobia* (see sidebar below) three times per day, affecting all creatures within 30 feet, giving them horrible visions of their existing fears or inducing a new fear. Those who have suffered the effects of the scepter of Tribulus describe the visions as waking nightmares. Good-aligned creatures who attempt to pick up the rod will suffer 2d6 points of damage as

the rod burns them, and will see a brief but horrible vision as a warning to keep their hands off the holy item.

CONSTRUCTION

Requirements Craft Rod, *cause fear, phobia*; **Cost** 7,500 gp

PHOBIA

School enchantment (compulsion) [fear, mind-affecting]; **Level** bard 3, sorcerer/wizard 4

Casting Time 1 standard action

Components V, S, M (a dead spider)

Range close (25 ft. + 5 ft./2 levels)

Target one creature

Duration 1 min./level

Saving Throw Will partial; see text; **Spell**

Resistance yes

The target suddenly develops a phobia of a creature or object of your choice from the list provided.

Whenever presented with the source of her phobia, the target must make a Will save or be frightened as long as the phobia-inducer is within visual range (with a successful save, she will only be shaken). A frightened target will try to get as far away from the source of her phobia as possible. If the source of her phobia moves within 5 feet of the target, even in a non-threatening manner, the target must make another Will save or be left cowering (with a successful save, she will only be frightened) as long as the source remains in that close proximity.

Aichmophobia (fear of knives and other sharp objects)

Ailurophobia (fear of cats and other felines)

Anthropophobia (fear of people)

Arachnophobia (fear of spiders)

Arsonphobia (fear of fire)

Bogyphobia (fear of goblinoids)

Dracophobia (fear of dragons)

Equinophobia (fear of horses)

Metallophobia (fear of metal)

Rhabdophobia (fear of magic and specifically spellcasters)

A targeted *dispel magic* or *remove curse* will end the effects of *phobia*.

STAVES

STAFF OF BAYV

Aura strong evocation; **CL** 15th

Slot none; **Price** 80,900 gp; **Weight** 5 lbs.

DESCRIPTION

The *staff of Bayv* is a twisted and cracked length of glossy black wood. It allows the use of the following spells:

- *Red rain* (1 charge)
- *Entropic sphere* (2 charges)
- *Bayv's wrath* (3 charges)

CONSTRUCTION

Requirements Craft Staff, *red rain, entropic sphere, Bayv's wrath*; **Cost** 40,450 gp

STAFF OF BELENUS

Aura moderate evocation; **CL** 11th

Slot none; **Price** 36,000 gp; **Weight** 5 lbs.

DESCRIPTION

Crafted from cherry wood and ornately carved to resemble a column of flame, this staff allows the use of the following spells:

- *Flaming sphere* (1 charge)
- *Fire path* (2 charges)
- *Fire of renewal* (3 charges)

CONSTRUCTION

Requirements Craft Staff, *flaming sphere, fire path, fire of renewal*; **Cost** 18,000 gp

WONDROUS ITEMS

BLEED NO MORE BANDAGE

Aura faint conjuration; **CL** 3rd

Slot none; **Price** 270 gp; **Weight** –

DESCRIPTION

When applied to a bleeding wound (with a DC 10 Heal check), the magic of this thick, 3-foot-long gauze bandage will cause all open wounds on the target creature to stop bleeding. If the target was suffering from a Bleed, no more damage will be taken due to bleeding. The bandage does not restore any lost hp due to bleeding or otherwise.

CONSTRUCTION

Requirements Craft Wondrous Item, *bleed no more*; **Cost** 135 gp

BOOTS OF CUSHIONING

Aura faint transmutation; **CL** 1st

Slot feet; **Price** 2,000 gp; **Weight** 1 lb.

DESCRIPTION

These high, soft leather boots have much thicker soles than normal boots. They will absorb the impact of a fall over a short distance, and let the wearer always land on their feet. Their magic will automatically

activate if the wearer falls more than five feet. For a fall over a distance of 15 feet or less, the wearer suffers no falling damage. For a fall of 16 to 50 feet, the wearer suffers only half the normal falling damage. The boots provide no benefits for falls over 50 feet.

CONSTRUCTION

Requirements Craft Wondrous Item, *land on your feet*; **Cost** 1,000 gp

DEPILATORY OIL

Aura faint transmutation; **CL** 1st
Slot none; **Price** 25 gp; **Weight** 1/2 lb.

DESCRIPTION

Handy for any situation where razors and mirrors are either unavailable or impractical, *depilatory oil* will easily and completely remove hair from selected areas of the body when massaged onto the skin. Hair removed with *depilatory oil* will not start growing back for 24 hours.

CONSTRUCTION

Requirements Craft Potion, *depilatory*; **Cost** 13 gp

DREAMCATCHER

Aura faint abjuration; **CL** 3rd
Slot none; **Price** 4,500 gp; **Weight** –

DESCRIPTION

Crafted from a willow branch bent into a hoop with sinew or waxed thread woven into a web upon it, a *dreamcatcher* protects a sleeper from influenced dreams, whether of mundane or magic origin. It prevents the effects of *dreamwalker*, *night horrors*, *nightmare*, the dream haunting of a night hag, and similar sleep disturbances. It will also prevent natural nightmares from occurring. The *dreamcatcher* must be hung within 3 feet of the head of the sleeper's bed or bedroll. If there is nowhere available to hang the *dreamcatcher* it may be placed beneath the sleeper's pillow, but there is a 25% chance it will not work if it is not hanging.

CONSTRUCTION

Requirements Craft Wondrous Item, *pleasant dreams*; **Cost** 2,250 gp

DRY CAMP NETTING

Aura faint evocation; **CL** 3rd
Slot none; **Price** 5,400 gp; **Weight** 10 lbs.

DESCRIPTION

This lightweight silk netting comes with the stakes and poles to set it up as a 15-foot radius dome. The netting allows free movement of air, but repels all rain and snow, keeping all creatures and objects in the dome dry. The door-flap in the dome must not be opened more than 5 minutes at a time, or creatures or objects near the doorway will get wet.

CONSTRUCTION

Requirements Craft Wondrous Item, *dry camp*;
Cost 2,700 gp

GLOVES OF GHOST TOUCH

Aura moderate transmutation; **CL** 7th
Slot hands; **Price** 56,000 gp; **Weight** –

DESCRIPTION

These soft gray gloves are decorated with swirls of silver embroidery. When worn, they allow an unarmed strike to deal damage normally against incorporeal creatures, negating their normal 50% chance of avoiding damage. However, the gloves of ghost touch can also be picked up and used by an incorporeal creature; a ghost can use them against corporeal foes. The gloves count as either corporeal or incorporeal at any given time, whichever is more beneficial to the wearer, just as a weapon with the ghost touch ability.

CONSTRUCTION

Requirements Craft Wondrous Item, *ghost touch*;
Cost 28,000 gp

GODSTOUCHEd HOLY (OR UNHOLY)

SYMBOL

Aura moderate transmutation; **CL** 7th
Slot neck; **Price** N/A (not available for purchase);
Weight 1 lb.

DESCRIPTION

Appearing no different than a standard holy (or unholy) symbol save for an almost imperceptible glow around its edges, a *godstouched holy (or unholy) symbol* grants its wearer more powerful divine magic than they would normally possess. All channel energy attempts are at maximized healing (or damage), and any spells that require a divine focus as a component are cast as if the wearer were one caster level higher.

Godstouched holy (or unholy) symbols are badges of especially strong dedication to one's deity. These precious symbols are generally crafted by high priests to give to those who they feel have proved themselves worthy of such a gift, through some quest or mission they have undertaken for the church, or for going far above and beyond the call of duty. Even more rarely, the deities themselves will bless the symbols of priests who have greatly pleased them. No priest ever makes one for himself, and no shopkeeper would ever dream of selling such an item.

CONSTRUCTION

Requirements Craft Wondrous Item, *infuse holy (or unholy) symbol*; **Cost** 28,000 gp

TABLE 5-2: WONDROUS ITEMS

Wondrous Item	Market Price
<i>Bleed No More Bandages</i>	270 gp
<i>Boots of Cushioning</i>	2,000 gp
<i>Depilatory Oil</i>	25 gp
<i>Dreamcatcher</i>	4,500 gp
<i>Dry Camp Netting</i>	5,400 gp
<i>Gloves of Ghost Touch</i>	56,000 gp
<i>Godstouched Holy (or Unholy) Symbol</i>	N/A
<i>Headband of Premonition</i>	32,500 gp
<i>Headband of Premonition, Greater</i>	60,000 gp
<i>Landlubbers' Lozenges</i>	3,600 gp
<i>Landlubbers' Lozenges, Extra Strength Formula</i>	39,600 gp
<i>Monocle of Curse Revealing</i>	16,250 gp
<i>Restorative Stone</i>	18,000 gp
<i>Shroud of Safe Burial</i>	750 gp
<i>Spirit Snake in a Basket</i>	23,800 gp
<i>Torq of Njord</i>	48,000 gp
<i>Wardstone of Peace</i>	120,000 gp
<i>Waterproof War Paint Kit</i>	500 gp

HEADBAND OF PREMONITION**Aura** faint divination; **CL** 5th**Slot** headband; **Price** 32,500 gp; **Weight** 1 lb.**DESCRIPTION**

This simple silver headband has a smooth cabochon crystal set in it to rest on the center of the wearer's forehead. With a command word, the wearer gains a split second's insight into the future and for three minutes will not lose their Dexterity bonus to AC while flatfooted, cannot be surprised, and does not provoke Attacks of Opportunity. The wearer will also gain a +2 bonus to Reflex saves and Dexterity checks. The headband can be activated three times per day.

CONSTRUCTION**Requirements** Craft Wondrous Item, *premonition*; **Cost** 16,250 gp**HEADBAND OF PREMONITION, GREATER****Aura** faint divination; **CL** 5th**Slot** headband; **Price** 60,000 gp; **Weight** 1 lb.**DESCRIPTION**

Visually distinguishable from the *headband of premonition* by a more intricately engraved silver band and two additional crystals (set on either side of the central cabochon), the *greater headband of*

premonition grants its wearer all the benefits of its regular counterpart on a continuous basis.

CONSTRUCTION**Requirements** Craft Wondrous Item, *premonition*; **Cost** 30,000 gp**LANDLUBBERS' LOZENGES****Aura** faint transmutation; **CL** 3rd**Slot** none; **Price** 3,600 gp (for one dozen); **Weight** ½ lb.**DESCRIPTION**

Originally created by a kindly ship captain who felt sorry for his seasick passengers, these ginger-flavored lozenges prevent the nausea and illness that so often come with traveling by water. One lozenge provides relief for three hours of sea or river travel. Any creature who takes a lozenge cannot become nauseated or sickened. They also help restore ones sense of balance, giving a +5 bonus to Dexterity-based skill checks involving movement. While it is recommended to allow the lozenge to dissolve on the tongue over the course of one minute, spending one round chewing up the tablet works just as well and brings relief more quickly. *Landlubber's Lozenges* are easily found in communities near waterways, and are sold by the dozen in small water-tight tins.

CONSTRUCTION**Requirements** Craft Wondrous Item, *sea legs*; **Cost** 1,800 gp (for one dozen)**LANDLUBBERS' LOZENGES, EXTRA STRENGTH FORMULA****Aura** moderate transmutation; **CL** 11th**Slot** none; **Price** 39,600 gp (for one dozen); **Weight** ½ lb.**DESCRIPTION**

These extra-potent lozenges are favored by those taking long sea journeys. The effects of one lozenge last for 11 hours. Just like the original, *Landlubber's Lozenges, Extra Strength Formula*, are sold by the dozen in small water-tight tins.

CONSTRUCTION**Requirements** Craft Wondrous Item, *sea legs, mass*; **Cost** 19,800 gp (for one dozen)**MONOCLE OF CURSE REVEALING****Aura** faint divination; **CL** 5th**Slot** eyes; **Price** 16,250 gp; **Weight** –**DESCRIPTION**

This circular glass lens, surrounded by a wire frame, will adjust to fit the eye of its wearer. Three times per day, the wearer can activate the *monocle of curse revealing* to reveal the presence and specific type of curse or curses on or within a creature or object. In addition, you learn what spells or actions are

necessary to remove the curse or curses. Any spell effect or other effect caused by possessing a cursed item is also revealed to you.

CONSTRUCTION

Requirements Craft Wondrous Item, *reveal curse*;
Cost 8,125 gp

RESTORATIVE STONE

Aura faint conjuration; **CL** 5th

Slot none; **Price** 18,000 gp; **Weight** –

DESCRIPTION

A *restorative stone* is a piece of smooth river rock, any sharp edges long worn away by years of water and sand erosion. When placed upon a creature's skin, the stone removes 2 points of temporary ability damage (either of the same ability or two different abilities). Only one restorative stone can be placed on a creature at any one time. The stone can be used three times per day.

CONSTRUCTION

Requirements Craft Wondrous Item, *healing stones*,
greater; **Cost** 9,000 gp

SHROUD OF SAFE BURIAL

Aura faint abjuration; **CL** 5th

Slot none; **Price** 750 gp; **Weight** 5 lb.

DESCRIPTION

The *shroud of safe burial* is a long length of cotton, wool, or linen, painted or embroidered with symbols of the faith. A deceased body that is wrapped in the shroud and buried within 72 hours of death will be protected in its grave or tomb for five weeks. For those five weeks, the body cannot rise as any form of undead. Anyone attempting to loot, destroy, or otherwise disturb the body must make a Will save (DC 15) or stop their actions, turn and walk straight away for 5 minutes.

CONSTRUCTION

Requirements Craft Wondrous Item, *safe burial*;
Cost 375 gp

SPIRIT SNAKE IN A BASKET

Aura moderate evocation; **CL** 11th

Slot none; **Price** 23,800 gp; **Weight** 1 lb.

DESCRIPTION

On first glance, this item appears to be nothing more than a small covered basket, similar to the type a lady might use for her sewing supplies. Once per day, when the lid is removed and the command word is spoken, a 10-foot long force snake slithers forth from the basket to attack at your command. It attacks as a constrictor snake with a BAB of +13, and deals 1d8+10 points of damage with both its bite and its constriction. The snake has AC 22, 63 hp, and can move up to 80 feet away from its basket. When the snake takes 63 hp of damage, or after 11 rounds, whichever happens first,

it will dissipate and retreat to the basket. The snake needs 24 hours to re-coalesce before it can be released again.

CONSTRUCTION

Requirements Craft Wondrous Item, *spirit snake*,
greater; **Cost** 11,900 gp

TORQ OF NJORD

Aura faint transmutation; **CL** 5th

Slot neck; **Price** 48,000 gp; **Weight** 1 lb.

DESCRIPTION

The wearer of this shiny copper neck ring, wrought to resemble a series of white-capped waves with a dolphin at each end, is at home on or in the water. For as long as the torq is worn, the wearer cannot become nauseated or sickened when traveling by boat, and receives a +5 bonus to Dexterity-based skill checks associated with movement while aboard a sailing vessel. In addition, the wearer of the torq gains a +10 bonus to Swim checks, and can hold their hold breath twice as long as normal (4 times their Constitution score).

CONSTRUCTION

Requirements Craft Wondrous Item, *Njord's blessing*, *sea legs*; **Cost** 24,000 gp

WARDSTONE OF PEACE

Aura strong abjuration; **CL** 15th

Slot none; **Price** 120,000 gp; **Weight** ½ lb.

DESCRIPTION

This smoothly polished fist-sized ball of pink granite pulses with a soothing magical power. The wardstone exudes an aura that calms the nerves and emotions of all who are within a 40-foot radius of it, protecting that area from violence. Any creature attempting to strike or otherwise attack anyone within the warded area (including attacks with targeted spells) takes 15d6 points of force damage (DC 22 Will save for half damage – any creature with the Evil subtype suffers a -4 penalty to its saving throw). *Wardstones of peace* are often placed in temple chapels, courtrooms and council halls, and are occasionally even carried in the belt pouches of political leaders.

CONSTRUCTION

Requirements Craft Wondrous Item, *peace aura*;
Cost 60,000 gp

WATERPROOF WAR PAINT KIT

Aura faint transmutation; **CL** 1st

Slot none; **Price** 500 gp; **Weight** 1 lb.

DESCRIPTION

This long, narrow tin is divided into sections for five different colors of face paint. Included in each kit are black, white, red, green, and blue. The paint is specially enhanced to give the wearer a fierce

appearance. All non-allies who fail their Will saves upon seeing a creature wearing the paint will be shaken for 1 round (but will not be shaken again by seeing the same creatures for 24 hours). Superior to home-made paints, the pigments in this kit are waterproof, and will not easily wear off. Unless purposefully be removed with soap and water or animal fat, the paint will not wear off for a full 24 hours, regardless of how wet it gets. The kit contains enough paint for ten uses.

CONSTRUCTION

Requirements Craft Wondrous Item, *war paint*;

Cost 250 gp

RELICS

Relics – sometimes also called reliquaries – are sacred magic items. Relics are objects (or they contain objects) that were somehow connected to a saint or other important religious figure. Sometimes the reliquary is an object – such as a sword, staff, or amulet – that was used by the saint. Other times, the relic contains or is made of pieces of clothing the saint wore, pieces of a chair the saint sat in, pieces of a burial shroud the saint was covered with, and sometimes even the bones, hair or teeth of the saint herself. On rare occasions, a relic is a piece of artwork – called an icon – that depicts the saint.

Reliquaries are in many ways similar to artifacts. They are unique and one cannot create a duplicate short of using a carefully worded *wish* spell (even then, odds are very, very low that the duplicate would actually function in the same manner as the original). Unlike artifacts, or other magic items, relics are not created. Relics gain their divine power either through the will of the saint they were part of or belonged to, through the will of the faithful who direct prayers toward the relic, or through the direct divine intervention of the deity the relic is sacred to. Reliquaries are never found in random treasure hoards and are never offered for sale by anyone but the most unscrupulous of fences. Most reliquaries are in the possession of a priest or temple and are jealously guarded at all times.

Some reliquaries were already magic items before becoming a relic. For example, the *staff of the repentant avenger* was a normal, but magical, *staff of the polymorpher*, before Kovagi Tor rose to sainthood. After his ascension, however, the staff took on sacred, divine status and became a relic of the faith, guarded carefully by the priests of Bast and used by trusted priests only during the most extreme times of need.

Other relics were normal, non-magical items before achieving sacred status. The process of becoming a relic – which is mysterious and not entirely understood by scholars and sages – infused the item with magical energy.

RELIQUARY TRAITS

All reliquaries share certain traits and powers. Beyond these basic powers, each reliquary has powers unique to the specific item. Some reliquaries are far more powerful than others. It is not the actual power of the item that makes it sacred to the faith; it is the fact that it was used by a long-ago saint, or was part of the saint himself.

All relics share the following traits:

Aura – a reliquary sacred to a chaotic, evil, good or lawful deity’s faith radiates a powerful aura corresponding to the alignment of the deity. See the detect evil spell description in the Spells chapter of the *Pathfinder Roleplaying Game Core Rulebook*. Note: In the stat block at the start of each reliquary, the “Aura” stat refers to the arcane aura the item radiates when using *detect magic*.

Positive/Negative Energy Conduit – a reliquary serves as a conduit for positive or negative energy. This conduit of energy manifests as a *bane* or *bless* effect that can be activated as a standard action by the bearer of the relic. The effect fills a 50-foot burst area

CREATING A RELIC

It was intentional on our part to leave the creation process for a relic vague, much in the same way that there are no hard and fast rules for creating artifacts. As these items should never be found as random treasure, should never be available for purchase in shops, and should only be used as story elements, the game mechanics for creating one are not overly necessary. Relics are, in truth, priceless and as such the gp-value of one would be far higher than the gp-value of a similar, non-sacred magic item.

If a GM wants to create her own relics, follow these suggestions.

If the relic was a mundane (non-magical) item before becoming a relic it should have:

- 2 or 3 skill bonuses of +5 (+10 for specific applications), or...
- 1 or 2 save bonuses of +5, or...
- An armor/shield/natural armor bonus of +2 to +4, or...
- An attack and/or damage bonus of +2 to +4, or...
- 1 or 2 ability score bonuses of +2 to +4, or...
- 1 or 2 spell-like abilities, or...
- Any combination of 2 or 3 of the above powers, limiting the total number of powers to 2 or 3

The bonuses gained might last only a round or two, or they might be constant.

If the relic was already a magic item before becoming a relic it should only rarely have more than 1 or possibly 2 powers from the list above.

centered on the bearer of the relic and lasts for 1 minute per character level of the bearer.

A good character bearing a relic sacred to a good or neutral deity can open a conduit of positive energy and activate the *bless* effect.

An evil character bearing a relic sacred to an evil or neutral deity can open a conduit of negative energy and activate the *bane* effect.

A neutral character bearing a relic sacred to a good deity can open a conduit of positive energy and activate the *bless* effect.

A neutral character bearing a relic sacred to an evil deity can open a conduit of negative energy and activate the *bane* effect.

A neutral character bearing a relic sacred to a neutral deity can choose to open a conduit of either positive or negative energy to activate either the *bane* or *bless* effect. The decision must be made at the beginning of each day whether the conduit will be of either positive or negative energy and cannot be changed until the next day. However, a neutral cleric bearing a relic sacred to a neutral deity can only open a conduit to the type of energy they have chosen to channel at 1st cleric level.

In addition to the *bane/bless* effect that any character can activate, a cleric or paladin can use the positive/negative energy conduit to channel energy two extra times per day, as if they had the Extra Channel feat. If the cleric or paladin already has the Extra Channel feat they can use the relic to gain one extra channel energy per day.

Alignment Restriction – a reliquary sacred to an evil deity cannot be safely handled with bare hands by a good character. Likewise, a reliquary sacred to a good deity cannot be safely handled with bare hands by an evil character. Relics sacred to neutral deities cannot be safely handled with bare hands by good or evil characters, unless the character is a follower of the deity.

A character of the wrong alignment that attempts to handle a relic barehanded suffers from one permanent negative level for as long as the relic is held. The negative level remains so long as the relic is held barehanded but vanishes if the relic is put down or held in some way other than barehanded.

The only way to safely handle a relic of an alignment different from a character's own alignment is to do so while wearing gloves, or to wrap the relic in cloth, leather or some other material. Holding a relic in such a manner does not allow the bearer to activate any of the typical reliquary traits (Aura or Positive/Negative Energy Conduit), but the bearer can still activate any other powers of the relic.

Compulsion – because of the nature of the sacredness and divinity of a reliquary, the bearer of a reliquary will feel the compulsion to perform deeds or

acts of a type that matches not only the faith that holds the item sacred, but also matches the personality and deeds of the individual to whom the item once belonged.

A character of the correct alignment that touches a relic barehanded must make a DC 21 Will save in order to resist the compulsion of the relic. If the compulsion is resisted, the character must save again the next time the relic is touched barehanded. If the character fails the save, he is compelled to act as described in the individual relic entries below. A character suffering from a compulsion is allowed a new save every month. If the save is successful the compulsion is broken, though if the character again touches the relic barehanded another save is required.

RELIQUARIES

BOX OF NIGHTMARES

Aura strong enchantment & illusion; **CL** 18th
Slot none; **Weight** 5 lbs.

DESCRIPTION

The *box of nightmares* is an oddity among all holy relics, as it is not the result of some great saint or hero passing along a legacy, but rather seems to have existed since time immemorial. Some say that the *box of nightmares* was here before the world was even created and that the twin gods Tribulus and Orphean were released from within it the first time it was opened.

Through the millennia, various individuals have come to possess the *box of nightmares*, most of them being the faithful of Tribulus. It is said that the box contains every nightmare that any living creature has ever had or will ever have, and that opening it releases some of those nightmares to affect individuals nearby.

One thousand years ago, the box was in the hands of a powerful Sherani pasha who would invite his rivals to dine with him, then open the box in their presence. The nightmares released from the box would mentally cripple his opponents and allow him to murder them, seizing their lands and fortune for himself.

The *box of nightmares* vanished soon after the pasha was finally assassinated and did not turn up again for nearly 700 years, when it was reported that a priestess of Tribulus somewhere in Moorbund was using it, but this was never confirmed. Today, rumors abound that a cleric of Tribulus in Halland has the box and intends to use it in a quest to fulfill several ancient prophecies.

POWERS

Opening the *box of nightmares* causes one of three spell effects of the bearer's choosing – *phantasmal killer*, *mass cause fear**, or *crushing despair*. All spells are treated as if cast by an 18th level sorcerer

with a Charisma of 18. The box can only release one spell at a time, and can release no more than six spells per day. The bearer is unaffected by the released nightmares, though she will be able to see the nightmares others suffer.

COMPULSION

The bearer of the *box of nightmares* may be compelled to spread the nightmares everywhere she goes, opening the box in inns, crowded markets, or even in random dungeon rooms. The nightmares released affect everyone except the bearer, including her companions.

THE COUNCILOR'S GEMSTONE

Aura strong evocation & transmutation; **CL** 15th

Slot none; **Weight** –

DESCRIPTION

Many years ago in the nation of Grale there lived a cleric of Stoppan who served on the council of a local guild of coin changers and jewelers. The cleric was known for his fairness and ability to get everyone to agree on an equitable trade. The councilor used a large, clear gemstone as both his holy symbol and as a symbol of his position in the guild, and he would set the gem on a small wooden stand before his seat at the table during council meetings.

He had acquired the gem from another jeweler who had been going to toss the gem in a rubbish pile because of a flaw deep inside it. When the councilor held the gem up at the right angle, he gasped in awe and began to pray. The flaw looked for all the world like the dark cloak holy symbol of his god, Stoppan. When the councilor eventually passed on to be at Stoppan's side, he left the gemstone to his successor, who used it as the councilor had, and then passed it on himself. Over the centuries, the *councilor's gemstone* has passed through the hands of numerous gnomes (and a handful of other races) and all have used it as their holy symbol and a symbol of their station, just as the councilor did.

Somewhere along the way, one of the councilor's successors found that the gemstone could act as a *gem of brightness*, and that it also had other powers as well. The stone has been the object of many theft and assassination attempts over the years, but has always remained in the hands of a member of the church of Stoppan. Today, the *councilor's gemstone* is carried by Louminy Greenstone, a bard and cleric of Stoppan.

POWERS

The *councilor's gemstone* acts as a *gem of brightness* with no limit on charges. In addition, the bearer gains a +10 bonus to all Diplomacy checks and to any Appraise, Craft, Knowledge or Profession checks related to gems or jewelry.

COMPULSION

The bearer of the *councilor's gemstone* may feel an overwhelming compulsion to preside over all negotiations and agreements her companions take part in. The bearer may also feel strongly compelled to protect children and small animals.

THE CRYSTAL BALL OF THE PROPHET OF ASTORAN

Aura strong divination; **CL** 18th

Slot none; **Weight** 2 lbs.

DESCRIPTION

More than any religion except perhaps the faith of Tribulus, the faith of Orphean produces frequent prophets. One of the most renowned of the Orphite prophets was Zandibar, the Prophet of Astoran, who resided in Astoran – the capital city of Felland – a millennium ago.

During his brief but well-documented life, Zandibar produced over 100 pages of one-line prophecies about events that would take place in the world over the next two millennia. In addition to his one-line prophecies, Zandibar also produced a series of 75 short, rhyming prophetic poems. In the millennium since his death, roughly half of Zandibar's total prophecies have come to pass, though experts sometimes argue over a handful, with some claiming they have not yet transpired.

Five hundred years ago, a young cleric of Orphean was lead by dreams and visions to a ruin in the city of Astoran. Four feet underground, beneath the ruins, the woman found a rotting chest, inside of which was a velvet bag containing a crystal ball with a brass stand. Crumbling documents buried with the ball were evidence it had once belonged to the great Prophet of Astoran.

The young priestess quickly discovered that in addition to functioning as a typical crystal ball, it also allowed her to occasionally catch brief glimpses of what could only be the future. When word got out what the cleric had found, she became the object of much attention as kings and emperors sought her out. The woman fled all the attention, taking the crystal ball with her. One hundred years ago the crystal ball turned up again, this time in the hands of a priest of Tribulus, but a coven of good witches assaulted the priest and took the ball. No one has seen the crystal ball since.

POWERS

The *crystal ball of the Prophet of Astoran* functions as a normal crystal ball with *telepathy* and *true seeing*. In addition, the crystal ball allows the user to cast any Divination spell known and prepared through it to whatever area is being viewed. The ball also gives occasional glimpses of the future to the user (no more than once per week), though a DC 21 Intelligence check

is required to correctly interpret the visions. A failed Intelligence check means the user simply does not understand the meaning behind the visions. It is up to the GM to determine what the vision of the future is and whether or not the vision comes to pass.

COMPULSION

The bearer of the *crystal ball of the Prophet of Astoran* may feel compelled to seek out people who attempt to unduly affect the future, particularly by changing the fate or destiny of other people, and stop them. Tampering with fate other than your own is anathema to Orphean, after all.

DELITA, THE SWORD OF MARCAO

Aura strong enchantment & transmutation; **CL** 15th
Slot none; **Weight** 4 lbs.

DESCRIPTION

Marcao the Chevalier was a half-orc who was the offspring of love, not rape. It is not recorded which parent was orcish, and both were killed in a pogrom by human purists while Marcao was still a child. After the death of his parents, Marcao was raised by halflings, where he learned that being stronger than someone did not make him a better person. His upbringing taught him to use his strength for constructive purposes.

As an adult, Marcao was a teamster until he was hired by a rather inept but destructive team of adventurers. Since he was pure of heart, and strong enough to not be pushed around, Marcao soon became a valued member of the party and earned his spurs as a knight many times over by not allowing the fighter and wizard to violate magical barriers holding back unspeakable evil. Eventually Marcao joined a different group of adventurers. While he never faced a great and powerful evil bent on mass destruction, Marcao became an example of opposing the evils of hate and racism. He was killed by a lynch mob, defending an innocent wizard accused of slaying a corrupt mayor.

His only sword was a plain, but fine longsword named *Delita* after his adopted halfling mother, claiming it was so she would always be at his side. After Marcao's death, the sword was returned to his home village, where it was enshrined as a monument to the ideal of peace. Within 20 years, however, the village was attacked by bandits. The young priest who tended the monument took up the sword to allow his friends and neighbors to escape. During the melee, the young man found the sword guiding his hand and allowing him to subdue the attackers without killing them.

The blade passed down in his family for generations until a descendant brought the blade to the Order of the Holy Blade. He claimed to have been guided by Marcao himself in dreams while he carried the blade.

Delita was enshrined in a reliquary, and young acolytes are charged with maintaining and polishing the sword.

POWERS

Delita is also known as the "Blade of Peace" due to its unusual powers and unique history. When used by a champion of good, the sword imbues the owner with +5 to Diplomacy (+10 when attempting to calm down a mob), and an attack bonus of +2. It's most unique power, however, is that when the wielder is acting in the defense of the innocent, or attempting to quell a riot, being struck by the flat of the blade has an effect like the spell *pacifist*. In such a way, the champion can pacify his assailants long enough for the conflict to be quelled, rather than drowned in blood.

COMPULSION

Wielders of *Delita* may feel compelled to intercede in conflicts they witness. They will attempt to physically separate brawling parties and often seek a non-violent solution. This includes using the pacifying attempts of their blade if need be. The character so compelled will not necessarily wade into a full-fledged brawl. The character may, however, try and isolate the ringleaders of it, or quell the issue by summoning the guards.

PACIFIST

School enchantment (compulsion) [mind-affecting]; **Level** bard 1, sorcerer/wizard 1
Casting Time 1 standard action
Components V, S
Range close (25 ft. + 5 ft./2 levels)
Target one living creature
Duration 10 min./level
Saving Throw Will resists; **Spell Resistance** yes

The target is suddenly convinced that killing is wrong and will avoid combat whenever possible. If forced into combat, the target will do her best to deliver only non-lethal damage and will cast only spells that do not do physical damage.

DROKSAR'S BEAR CLAW NECKLACE

Aura strong enchantment & abjuration; **CL** 15th
Slot neck; **Weight** 1 lb.

DESCRIPTION

There are no saints in the faith of Brun, but there are heroes. The heroes of the faith are regarded in the same manner that other faiths regard saints, and as such the relics of the faith of Brun are just as potent and powerful. About 400 years ago, a ranger of Brun named Droksar began a practice of carving himself a bear claw from wood for every battle he took part in. Droksar wore the carved claws on a leather thong around his neck, and over the years the number of claws increased.

Droksar was in his 40s when Nornish forces first invaded his homeland. He organized not only his village, but several other nearby villages into a cohesive fighting force and marched into the mountains to confront the invaders. Droksar picked a spot known as Ten Bears Rock for an ambush and set his force in place. Despite being outnumbered, the determined Belar people fought viciously and drove the Nornish army from their territory. The cost, though, was high, as Droksar was slain during the battle.

Droksar's body was placed in a rock cleft above the battle site and prayers were said for his safe journey to join Brun. Soon afterwards, pilgrims from various Belar villages began making their way to the site of Droksar's burial to leave offerings and say prayers. During one such visit, a young ranger rested silently on her knees, offering prayers before the entrance to the shallow cleft where Droksar's remains rested. When she looked up, a young bear was sitting before the opening, watching her. The bear turned and went into the cleft, exiting moments later with Droksar's necklace in its jaws. The bear laid the necklace at the ranger's feet, then wandered away.

The ranger took up the necklace and placed it around her neck, and she could feel the power of the hero Droksar and her god Brun fill her body and soul. She wore the necklace until her death, and it was passed to her son after that. Since then, the necklace has passed among numerous rangers, druids and adepts of Brun, always aiding them in battle and inspiring in them the courage of heroes.

POWERS

Droksar's bear claw necklace bestows upon the wearer a +5 bonus to Will saves, +4 bonus to attack rolls and it also inspires courage (as the bardic ability) in all the wearer's companions within 30 feet, providing allies and companions with a +2 bonus to attack rolls and a +2 bonus to saves versus fear spells and effects.

COMPULSION

Wearing *Droksar's bear claw necklace* can leave a character compelled to see that the wild places of the world remain wild, that animals are hunted for survival and not for trophies, that bears of all types remain wild and free, and that homelands are defended from invaders.

HARLAND'S HAMMER

Aura strong abjuration; **CL** 18th

Slot none; **Weight** 5 lbs.

DESCRIPTION

The faith of Brokk also has no saints but, like Brun's, it has many heroes. One of those heroes was Harland Hammerfoe, a paladin who perished while single-handedly holding off 100 rampaging goblins while the old ones and children of his clan escaped to safety.

Harland was entombed in a clan temple, but his armor and weapons were encased in clear rock crystal and displayed in the chapel. The people of the clan would often pay their respects when passing by the armor and weapon and within a few years the priests were treating the items with greater reverence than normal.

Five decades after Harland's death, the clan was again besieged, this time by kobolds led by a tiefling sorceress. A young paladin at the temple was at the altar, praying for strength before heading into battle, when he heard an ear-splitting crack. Looking in the direction of the noise he saw that the rock crystal case had broken open and that Harland's hammer was glowing with a soft blue light. Taking this as a sign, the dwarven paladin took the hammer from the case and used in defense of his clan. Unlike the hero whose weapon he wielded, this paladin lived to tell his tale.

The church allowed him to keep the hammer and wield it in service of Brokk, and the paladin eventually passed on to another. Since then, the hammer has been passed from paladin to priest, on down to the present day. It is currently wielded by Vedren Stoneshield, a cleric of Brokk and adventurer.

POWERS

Harland's hammer is an adamantite warhammer. As such it has a +1 bonus on all attack rolls and ignores hardness of less than 20 (see the Special Materials entry in the Equipment chapter of the *Pathfinder Roleplaying Game Core Rulebook*). In addition to the bonuses granted due to the warhammer's construction, *Harland's hammer* also grants the wielder a +4 bonus to attack and damage when fighting in defense of others (the +4 attack bonus supersedes the normal +1 attack bonus; it does not stack with it) and a +4 deflection bonus to armor class whenever it is in the wielder's bare hands. Finally, whenever the hammer is in the wielder's bare hands, the wielder benefits from the Endurance feat.

COMPULSION

Whenever *Harland's hammer* is held in the wielder's bare hands, the wielder feels a compulsion to protect the innocent, the sick, the weak, and anyone incapable of defending themselves. While the compulsion does not lead the wielder to throw his own life away recklessly, the wielder will fight to the death in defense of others if he is reasonably sure that doing so will allow others to prevail.

THE HEALING TORCH OF ST. KERIWYN

Aura strong conjuration & necromancy; **CL** 15th

Slot none; **Weight** 1 lb.

DESCRIPTION

Three thousand years ago a young fire elf named Keriwyn first took the message of Belenus from the fire elven homeland of Andor to the other races of

the mainland. On the mainland, Belenus was mostly unheard of, and the few that had heard of him usually misunderstood his teachings.

Keriwyn taught that fire was not evil, nor was Belenus. It was the intent behind the use of fire that was often evil. Fire itself was a part of nature, and that natural fires caused by lightning, volcanic eruptions, or spontaneous combustion were nature's way of clearing the land and renewing it. When used properly, the people, too, could use fire to clear the land so they could plant new crops, draw in new game animals, or even build homes and villages.

One of the tools that Keriwyn used in her teachings was an everburning torch. The torch had a flame that shed no heat and could not burn, but she would not tell people this initially. Instead, the crafty priestess would tell potential followers that if they did not fear the flame it would not burn them, and she would ask them to put their hand in the flame. Those that swallowed their fear became some of her most devout converted. Keriwyn did worry that her minor bit of trickery would embolden people too much, so she always warned them that this only worked with her torch "because it was sacred to Belenus."

After Keriwyn's death nearly 2,000 years ago, her torch was placed in the chapel of a large temple of Belenus in Felland, and it remains there today. Centuries ago, a young priest discovered that placing a hand within the torch actually healed a person of their physical wounds. As word spread of this miracle, people arrived for healing. Soon after it was discovered that if one had evil intentions or if one did not truly overcome a fear of the flame, instead of healing the torch would instead burn.

POWERS

The *healing torch of St. Keriwyn* can produce a *cure critical wounds* effect upon most who place a bare hand within the everburning flame. However, if one has malicious intentions (such as intending to steal the torch, or harm a priest in the temple), or if one fails to overcome a fear of the flame (DC 15 Will, but only those who profess to fear flame need make the save, and if the save is failed the character can opt to not place a hand in the flame) the effect is instead that of a *cause light wounds* spell. To access the conduit of Positive/Negative energy a character can either place a bare hand in the flame or grasp the torch handle with a bare hand.

COMPULSION

A character compelled by the *healing torch of St. Keriwyn* (potentially including anyone simply healed by the flame) feels the need to bring healing flame (not the torch itself) to communities and people everywhere. Towns suffering from plague, fields suffering from blight, forests choked with deadfall and thick undergrowth are all potential areas the character

would feel the need to cleanse. A character is never compelled to break local laws or spitefully ignore the wishes of local area inhabitants in order to fulfill their compulsion.

THE HILT OF ERINGOLD

Aura strong conjuration and transmutation; **CL** 17th **Slot** none; **Weight** 1 lb.

DESCRIPTION

In an age past when humans and halflings were beginning to leave their initial barbarism and form city-states, there lived the legendary elven hero, Mirahna. Mirahna wielded a powerful magical sword she called *Eringold* as she defended the elven lands from threats and invaders.

During one of the wars that exploded out of the chaos left in the wake of the Dark Times, Mirahna led a force of moon, sun and sea elves against an invading force of orcs. Mirahna herself faced off against a brutal orc warrior that some say was an avatar of the chief god of the orcs, Hundar. The battle lasted through the night and into the next morning and when the sun finally rose, the surviving elves found the orcs had fled the field. Searching for Mirahna, the elves found the orc leader dead with the blade of *Eringold* sticking out of his chest. Nearby lay Mirahna, the hilt of her sword still clutched in her own hand. She had just enough wind left in her lungs to whisper, "Take the hilt. It will aid you in times of trouble," before she, too, died.

The elves bore Mirahna's body home, where she was entombed in honor. The hilt of her sword was taken to the temple of Niniane and displayed in the chapel in a clear crystal case. Centuries later, during the moon elf schism, those moon elves who would become known as the ice elves stole the hilt when they left their ancient homeland for the frozen steppes of the far south.

Over the centuries, other elves attempted to reclaim the *hilt of Eringold*, but none have ever succeeded. The ice elves claim that they are the only true adherents to the faith of Niniane (with the exception of the drow, which is another story altogether). They even claim that Niniane herself has grown soft and weak, which is why they abandoned her. Today, the *hilt of Eringold* is held within a massive, fortress-like temple deep in the heart of ice elf territory. Though the ice elves cannot use the relic's full powers, they are content to keep it from the other elves, and use it to remember the true lessons of the Dark Times.

POWERS

The *hilt of Eringold* sheds bright light in a 60-foot radius when held. This light – the equivalent of sunlight – hinders the vision of goblins and other creatures that love the dark. The hilt also *inspires courage* (as the bardic ability) in everyone within 60 feet, granting each person a +4 bonus to attack, damage and Will saves versus fear spells and effects.

COMPULSION

Anyone grasping the *hilt of Eringold* may feel an overwhelming compulsion to attempt to take the hilt back to the moon, sun or sea elves. The compulsion is not so strong that the character would act in an overly reckless manner, as being slain would not produce the desired result.

THE ICON OF ST. SEBASTIAN

Aura strong conjuration; **CL** 18th

Slot none; **Weight** 80 lbs. (if removed from the temple)

DESCRIPTION

Nearly 1,000 years ago, a priest named Sebastian brought the faith of Ambur to the Dar people in the land of Moorbund. The Dars were related to, but subjugated by the Moor people who ruled the land. The Dars were poor farmers and laborers who often could not afford proper healing. Disease struck most villages of the Dar every year, and many died.

Sebastian came to the Dars with a message of healing and well-being, and with the aid of two loyal acolytes began curing diseases, binding wounds and healing not only the physical wounds of the Dars but also the mental wounds as well. Over time conditions improved for the Dars and they rose above the lowly state they had once been in. Long after Sebastian's death the Dars would break from their subjugators to form their own neighboring nation of Darbund.

Fifty years ago a young priest in a shrine of Ambur in Darbund noticed that a centuries-old fresco depicting St. Sebastian appeared to be crying. Days later, the priest noticed that when an old, crippled woman walked past the fresco and said a prayer and touched it reverently – a common practice for the people coming to the temple – her back straightened and her legs healed. He brought this apparent miracle to the attention of his superiors who were astounded as the fresco continued to heal individual after individual.

The fresco, now known as the *icon of St. Sebastian*, remains in place today, and continues to cry and to heal. There have been numerous attempts by other faiths and powers to take the temple and gain the power of the icon, but all have failed. The church of Ambur and the nation of Darbund both consider the icon extremely important and as such the temple it is in is one of the most heavily guarded temples in all of the lands.

POWERS

Anyone who touches the *icon of St. Sebastian* benefits from a *heal* spell. This power benefits all who touch the relic, no matter their alignment (though evil characters still suffer from 1 negative level for as long as they touch the icon). This power can affect a

character only once in a lifetime (someone who dies and is *raised*, *resurrected*, *reincarnated* or otherwise returned to life can benefit from the healing power of the icon again).

Anyone of the correct alignment can also touch the icon to access the Positive Energy conduit and activate the *bless* effect or boost their own channeling ability.

COMPULSION

Touching the *icon of St. Sebastian* can result in the character being compelled to spread the word of Ambur, to take healing to the downtrodden, and to provide aid and comfort to all with such needs, regardless of their alignment, religion or political alliances. The character so compelled does not feel a need to aid those who clearly do not want their aid nor those who are openly disdainful of their aid. The character so compelled also does not change previously held opinions or animosities, but does feel that even their enemy deserves to be treated with kindness.

ADVENTURE IDEA

The *icon of St. Sebastian* has ceased crying and healing. What happened to end the wondrous healing power that has endured for the past five decades? Did a follower of Bayv damage the fresco and destroy the power? Was there a mysterious source of the tears that has dried up, ending the power? Or did the high priestess at the shrine commit some great sin against Ambur, resulting in St. Sebastian withholding his healing power? Only the adventurers can uncover the cause!

THE JAR OF BONES

Aura strong necromancy; **CL** 18th

Slot none; **Weight** 3 lbs.

DESCRIPTION

Bayv is one of the few gods who has neither saints nor heroes. Still, there are relics of the faith that have power because of the attention given them by the faithful of Bayv and the prayers said over them by priests every day for decades or centuries. Once such relic is the *jar of bones*.

No one remembers the name of the priest who first began collecting bone shards and keeping them in the jar, but the style of pottery and the faded frescoes depicting gruesome scenes of murder and destruction attest to the jar being several centuries old. It is full of bone shards from hundreds – maybe thousands – of victims and over the centuries many more priests have added to the collection. Some of the bone shards are so old they are crumbling to dust.

The jar has been passed among the most faithful – and thus the most destructive and murderous – of Bayv's priesthood since it was first handed down to an acolyte by the priest who began the jar. It is always

held closely and guarded, both from other priests of the faith who covet it and from those who seek to destroy it, such as members of the Order of the Holy Blade.

The *jar of bones* is currently believed to be in the possession of a priest of Bayv by the name of Restu. Restu is a particularly violent individual who seeks out peaceful, idyllic locales and rains destruction upon crops, buildings, animals and most especially people. Restu is currently being sought by followers of the Order of the Holy Blade, Ambur and Bast, as well as local authorities throughout Edlith and Edlis.

POWERS

The bearer of the *jar of bones* can use the spell *fear* (18 rounds, DC 18 Will partial) 5 times per day and *harm* (150 points of damage, DC 20 Will half) once per day. The bearer must be touching the jar with bare hands in order to use these powers.

COMPULSION

The *jar of bones* compels the bearer to spread as much physical destruction as possible. Destroying crops, killing livestock, razing buildings and murdering people are all ways of spreading destruction. The bearer is not compelled to act recklessly, for dying too soon does not keep the destruction going.

THE MONSTRANCE OF WYNDEMERE

Aura strong abjuration and evocation; **CL** 18th

Slot none; **Weight** 15 lbs.

DESCRIPTION

Few faiths have more martyrs and saints than do the faiths of the halflings. The small folk have been the victims of numerous assaults and rampages from various other races, from goblins to humans, since time began, and hundreds of brave halfling men and women have given their lives for the sake of their people.

In Wyndemere, a small mostly-halfling village in southern Edlis, stands Lady Luck's Hearth, a grand temple of Korrigan, and within the temple is the *monstrance of Wyndemere*. The monstrance is a gem-encrusted, gold vessel 18 inches tall, with clear glass on two sides. Atop the vessel is a gem-encrusted gold lid. Within the vessel are pieces of the holy remains of no less than 15 halfling saints and heroes, the most recent of whom died around 400 years ago.

The *monstrance of Wyndemere* holds, among others, the remains of St. Livia the Bold, St. Nevin the Curious, St. Treatha the Happy, and the heroes Faldin Padfoot and Brickburn "the Rockchuck" Rockel. Reciting all the names of the saints and heroes collected within the monstrance is like reading a history book of important halfling personages.

Not only because of the power of the monstrance, but also because of the value of the gold and gemstones it is constructed from the vessel is coveted by many

others. More than once the halflings have had to take up arms and defend the temple against looters and invaders. Nearly 40 years ago, the high priestess at the time worked out a long-term contract with a troupe of trustworthy human warriors to provide extra protection for the temple.

POWERS

The *monstrance of Wyndemere* can, when touched with a bare hand, create spell effects identical to the *consecrate* and *protection from evil* spells. The monstrance can create these effects 3 times per day each. Also, everyone within 30 feet of the monstrance receives a +5 bonus to all saving throws.

COMPULSION

Anyone touching the *monstrance of Wyndemere* may feel compelled to provide protection for halfling folk everywhere. This desire to protect the halfling people can border on obsession and if the compelled character is not a halfling, others will most likely begin to believe the character more than a little odd.

THE MULTI-COLORED KALEIDOSCOPE

Aura strong divination; **CL** 15th

Slot none; **Weight** 1 lb.

DESCRIPTION

Followers of the Trickster are always playing harmless practical jokes on others – their friends, their enemies, even complete strangers. A few hundred years ago a cleric of the Trickster carried around a simple kaleidoscope which he would show to others and tell them that if they looked at things long enough through the kaleidoscope they would see "secrets". Those that looked through the kaleidoscope would frustratingly attempt to find the truth of things they looked out, and when they finally pulled the toy away from their eye everyone else would laugh at the black ring around their eye left by the kaleidoscope.

For over a decade the cleric pulled the harmless practical joke on many people until he tricked a surly half-orc with the kaleidoscope. The half-orc was not particularly happy with being the butt of a joke and killed the cleric, and took the kaleidoscope. Decades passed and the kaleidoscope turned up far to the south, where a sage correctly identified it for the adventurer that had found it in an old ruin. The kaleidoscope seemed to no longer leave a black ring around the viewer's eye, but the sage was certain of what the adventurer had found.

What no one expected, however, was that when someone looked through the kaleidoscope in the direction of hidden things, those things were revealed with clarity. Secret or concealed doors became visible, invisible creatures and objects could be seen, and traps could be found.

The *multi-colored kaleidoscope* has since passed through the hands of numerous adventurers, many

of who were devout followers of the Trickster. The kaleidoscope is believed today to be in the possession of a roguish cleric of the Trickster by the name of Zephram Zaze.

POWERS

When looking through the kaleidoscope in the direction of anything other than hidden items, the viewer only sees multi-colored, changing patterns caused by the glass crystals between the lenses. However, if the bearer of the *multi-colored kaleidoscope* looks through the device in the direction of hidden, concealed or secret doors or invisible creatures or objects, those things are revealed as if the bearer were using a *gem of seeing*. In addition, using the kaleidoscope to look for traps gives the bearer a +10 bonus to all Perception checks to find traps.

COMPULSION

The bearer of the *multi-colored kaleidoscope* may be compelled to play harmless practical jokes on just about everyone from their best friends to complete strangers. The jokes should not cause any real harm to most folks, but some particularly cruel and nasty individuals may deserve a more hurtful joke.

THE PHILATORY OF ST. ANZIK

Aura strong transmutation; **CL** 15th

Slot neck; **Weight** –

DESCRIPTION

St. Anzik was a gnome inventor and devout follower of Hephaestus who lived around 500 years ago. Though not a cleric, Anzik was very vocal in his faith and all of his letters to friends and colleagues in some way expressed gratitude for the gift that Hephaestus had blessed him with. His inventions, as well, were all of ingenious design, well-received by the public, and provided Anzik and his family with a very comfortable lifestyle. The church often had Anzik make speeches in various temples, and whenever he would appear the number of people attending services that day would usually increase dramatically, sometimes even doubling.

When the city of Vanguard was threatened by a horde of mountain trolls, the nobles of the city commissioned Anzik to build a device that could be used to combat the trolls from a distance. Anzik produced what he called a “flame-thrower”, which consisted of a massive brass tank holding gallons of alchemist’s fire, a series of pumps and copper tubing, and a large brass nozzle shaped like a roaring dragon. The flame-thrower was mounted on the walls of the city and the nozzle pointed down at the trolls, who looked on in dumb curiosity. Anzik bid everyone to stand back, as he did not know how the untested device would work, and then he aimed the nozzle and released the fire.

The result was a massive explosion that killed Anzik and tore a hole in part of the city wall. It did, however, slay every troll on the field below, and the ones in the distance fled back into the mountains. When Anzik’s apprentices finally made it to the remains of the flame-thrower, they found nothing left of the inventor’s body but a small pile of ashes. The ashes were swept up and placed inside a glass vial, which was taken to the local temple and honored before being sent home with his family.

No one remembers who it was that discovered it, or when it happened, but some time after the vial of ashes was sent home by the temple, it was found that wearing the vial on a thong around the neck gave one insights into mechanics and engineering, and that inventions and repairs became easier. The vial – or philatory – has since been passed from inventor to inventor – some priests, some not – until today the vial is around the neck of Greble Harkin, a half-elven priest of Hephaestus who is in the employ of the king of Vitonia.

POWERS

Wearing the *philatory of St. Anzik* around the neck bestows a +5 bonus to all Craft, Knowledge and Profession checks made while in the process of inventing, constructing or repairing some mechanical or alchemical item.

COMPULSION

The wearer of the *philatory of St. Anzik* may feel compelled to build, tinker and repair at all times, often ignoring all other pursuits in favor of constructing new and unique items. The bearer of the relic will not ignore food, but will eat only when absolutely necessary, so as to spend as much time as possible inventing.

ST. NITHIA’S GOWN

Aura strong transmutation; **CL** 19th

Slot body; **Weight** 1 lb.

DESCRIPTION

St. Nithia was perhaps the most celebrated and most important high priestess in the faith of Bebhinn to ever live. She is celebrated by the faith as the individual who brought the worship of Bebhinn out of the shadows it had been relegated to and into the light, where the joy of the Songstress could be felt by all.

Nithia oversaw the construction of numerous temples, in small towns and in large cities, and she personally took the message of the Lady of Pleasure to the masses, teaching that, contrary to popular belief, Bebhinn was not simply a goddess of carnal pleasures (though that certainly is one of her portfolios) but of all sorts of joy and pleasure, including song, dance, laughter, fine wine and good food.

Over the years, Nithia used various spells and magic items to sometimes take actual years off her life and

sometimes to simply make herself appear younger than she actually was. Thus, when she finally died at the age of 233, she appeared to be no older than about 40 years of age. The faithful were distraught, and feared that without Nithia's guiding hand the faith of Bebhinn would again be relegated to back alleys and shadowy inns. In order to remind the temples and shrines to strive to match Nithia's tireless zeal, many of her belongings were sent to them, with the thought that a part of Nithia would still be with them.

A few temples were particularly devout and strong, maintaining the combination of zeal and diplomacy Nithia was famous for. At one of those temples, one of Nithia's evening gowns – mid-thigh length, of sheer white silk trimmed in winter mink – was kept in a glass case in the chapel. At some point, the temple was sacked and the gown stolen by marauders, but it was eventually recovered by adventurers. It was then that the adventuring priestess of Bebhinn with the party discovered that wearing St. Nithia's gown granted one certain powers. The gown has since been passed from one priestess to another instead of remaining locked in a case in a temple. The gown's current whereabouts are unknown.

POWERS

St. Nithia's gown grants the wearer a +4 bonus to Charisma, +4 natural armor bonus and causes the wearer to appear half as old as she really is (to a minimum of 17 years old, or the approximate equivalent for other races).

COMPULSION

Wearing *St. Nithia's gown* can leave a character compelled to spread joy and happiness to everyone she meets. The wearer's own morals do not change, so the wearer will not become a wanton harlot if she was not already inclined, but she will begin to see that there are many types of joy that people can enjoy and she will endeavor to "sing a song of happiness" (as the saying amongst the priesthood of Bebhinn goes) wherever she may go.

ST. RUNDIMERE'S DECK

Aura strong transmutation; **CL** 15th

Slot none; **Weight** 1 lb.

DESCRIPTION

Rundimere was a bard and a cleric of Amaethon who lived centuries ago. He was a bit of a scoundrel and rogue, though he was far from evil. Rundimere liked wine, women, song and gambling, and was loved by many ladies. Rundimere was also respected within the church, for he never pushed his luck too far, and when things would sometimes go against him he used it as an opportunity to tell others that Amaethon often took away luck from those who relied too much on it.

Rundimere was slain by the agents of an evil nobleman when he was discovered to be the one responsible

for robbing the count's taxmen, and then distributing the gold amongst the poor. A companion of Rundimere's turned on him, accepting an offer of 100 gold coins to turn the priest in. Rundimere was hanged in the town square and it is said that he was singing a jaunty song about a man whose luck had run out when the executioner dropped the trapdoor on the platform.

Rundimere's body was left hanging in the square as a warning to all, but over the course of several nights local folk spirited away many of his belongings as well as scraps of cloth. Many of those items became relics when the church – decades later – canonized Rundimere.

One such item is *St. Rundimere's deck*, a deck of hand-painted, ivory playing cards. The cards are stored within a small, gem-encrusted box made of gold. A clasp holds the hinged lid closed. Originally, there were 52 cards in the deck, but over the centuries some became lost. Today there are only 30 cards remaining in the deck (it is said that the missing 22 cards are the cards that make up *a deck of many things*). *St. Rundimere's deck* has been guarded by several temples of Amaethon over the centuries, and has been carried about by no less than three different priests as well. The deck vanished several years ago when the temple guarding it was overrun by a horde of orcs. The current location of the deck is unknown.

POWERS

The bearer of *St. Rundimere's deck* benefits from a constant +5 luck bonus to all Bluff, Diplomacy and Sense Motive checks. The bonus increases to +10 if the bearer is engaged in some form of gambling or game-playing. The bearer also benefits from a +5 luck bonus to all Stealth checks.

The deck does not need to be held in hand at all times for the powers to work, but the bearer must touch the box containing the deck with a bare hand or finger as a standard action once every two rounds for the effects to continue.

COMPULSION

The bearer of *St. Rundimere's deck* is compelled to seek out tyrants and use subterfuge to counter them. Most specifically, the bearer feels compelled to somehow steal the tyrant's wealth and spread it amongst the poor folk of the land. The bearer is not compelled to recklessly risk their own life in the process, however.

SELENE'S SILVER SICKLE

Aura strong transmutation; **CL** 15th

Slot none; **Weight** 2 lbs.

DESCRIPTION

Selene's silver sickle once belonged to the high priestess Selene, who led a circle of druids and witches in Citalia, long ago when that island nation was young and mostly uncivilized. At that time it was a normal

silvered sickle, which Selene used to combat the evil lycanthropes – werewolves and wereboars, mostly – that threatened the security of her people.

As an old woman, Selene passed her sickle on to an apprentice, asking only that it continue to be passed on to worthy apprentices. Over time, the number of evil lycanthropes in the surrounding lands lessened and the people stopped fearing them. Selene's sickle was eventually forgotten about after decades of not being used.

Around 200 years ago there was a resurgence in the werewolf population of Citalia and the people begged the druids and witches to help them. A young witch who believed she was a descendant of Selene herself quested around Citalia until she finally found her ancestor's sickle locked in a rotting chest inside a long-abandoned hovel. She marveled at the sickle as she unwrapped it, for despite years of being ignored the blade was still bright and shiny.

Using the sickle as both a symbol and a weapon, the young witch led the people in defending their homes, families and livestock from the lycanthropes, and eventually drove the evil creatures from the land once again. She promised that the sickle would never again be forgotten, and it remains a symbol of strength and defense for the circle to this day.

POWERS

Selene's silver sickle is a silvered sickle, which provides it with the ability to ignore the DR of many lycanthropes (see the Special Materials entry of the Equipment section of the *Pathfinder Roleplaying Game Core Rulebook*). In addition, the sickle grants the wielder a +4 attack and damage bonus when the sickle is used against evil lycanthropes, and the wielder is immune to lycanthropy of any type so long as the sickle is held in a bare hand.

COMPULSION

Wielding *Selene's silver sickle* can leave a character with a strong compulsion to seek out and destroy evil lycanthropes (good and neutral lycanthropes are fine, and may even be allies). The wielder will not hunt lycanthropes recklessly, but will be very adamant about making the hunting of such creatures a primary task.

SEXTANT OF ST. NOLAN

Aura strong enchantment; **CL** 15th

Slot none; **Weight** 3 lbs.

DESCRIPTION

One of the most well-known saints of a faith by people outside of that faith is St. Nolan of Njord. Nolan was a legendary sea captain, merchant and cleric of Njord, who sailed the seas some 500 years ago. He charted new territory, both figuratively and literally, as he established sea-based trade routes, founded coastal towns and villages, and brokered peace treaties.

After plying the seas of the Known World for several decades, Nolan found documents referring to a mysterious land of strange people far to the west across the vast open ocean. He made preparations to sail for this new land, commissioning a new ship, hiring a large, competent crew, and stocking the ship with supplies. Just before setting sail, Nolan gave his trusty brass sextant to his acolyte, who was now a captain in his own right. The two ships set sail at the same time, Nolan for the new world and his acolyte for Urnauld, but Nolan was never heard from again.

Over the next few years, Nolan's acolyte discovered that the sextant Nolan presented him with had special powers. In addition to granting extra channeling whenever he grasped the sextant, it also gave him insight into the nature of the seas and oceans, into trade and trade routes and into politics and diplomatic situations.

He used the sextant successfully on numerous occasions to aid him and became almost as legendary as his predecessor before passing the sextant on to his own acolyte. Over the centuries, numerous followers of Njord have possessed and used the *sextant of St. Nolan*. Today, the holy relic is held by Captain Radney Gilyard of *The Shining Mermaid*, himself a wizard, but an ardent follower of Njord.

POWERS

The bearer of the *sextant of St. Nolan* gains a +5 bonus to all Diplomacy checks and a +10 bonus to all Knowledge and Profession checks that are related to the sea, ships, traveling by sea, sea creatures, or history of the sea and coastal areas. The bearer also never suffers from nausea or sickness while at sea, even if the cause is not directly related to the sea.

COMPULSION

The bearer of the *sextant of St. Nolan* may be compelled to sail the seas, looking for new trade routes to establish, new treaties to broker and new lands to discover. This compulsion might border on obsession with some characters.

SHIELD OF THE WARLORD

Aura strong abjuration; **CL** 15th

Slot shield; **Weight** 6 lbs.

DESCRIPTION

For the faith of Perun, the title of Warlord is not synonymous with warmonger, but is rather a title reserved for those individuals who actually understand battles, tactics and strategy. Warlords follow Perun's teachings to the letter, and prosecute swift, decisive and often devastating wars.

One of the greatest of Perun's warlords was Kanoroc the Bold, a paladin who lived some 900 years ago in Elsith, when that kingdom was still known as Caledonia. Several times during his life, Kanoroc led armies against invaders from the south – Norns,

Moors, orcs, goblins, gnolls and more. In almost every instance, Kanoroc's own army was outnumbered by at least 2 to 1 but each and every time the warlord's superior grasp of strategy and tactics secured victory for the forces of good.

When Kanoroc was eventually called to Perun's side, his armor, shield and weapons were exhibited within a glass case inside a large temple of Perun along the southern border that Kanoroc had so many times defended. Five hundred years ago, the temple was overrun by an orc horde and sacked, and the armor, weapons and shield of Kanoroc – now considered a saint by the church – were taken.

Three hundred years ago the *shield of the warlord* turned up in the hands of a cleric of Perun, who found it in a horde guarded by a lich he helped defeat. He used the shield in several successful adventures before passing it on to a young paladin of the faith. The paladin was slain two decades later as he defended a village from a horde of gnolls and the shield once again vanished, and hasn't been seen since.

POWERS

The *shield of the warlord* functions as a +2 *light steel shield*. In addition, the shield also grants the bearer a +2 bonus to Dexterity, a +4 bonus to Charisma and a +10 bonus to any Knowledge check related to war, battles, strategy or tactics so long as the shield is grasped.

COMPULSION

Bearing the *shield of the warlord* can leave a character compelled to take up arms in some just cause, to fight for what is right, and to uphold the laws of the land. A character so compelled will often begin to follow a code not unlike the code many knights follow.

STAFF OF THE REPENTANT AVENGER

Aura strong transmutation; **CL** 17th

Slot none; **Weight** 5 lbs.

DESCRIPTION

Two hundred eighty years ago a half-elf transmuter by name of Kovagi Tor created one of the few *staves of the polymorpher* known to exist (for details on the *staff of the polymorpher*, see *The Book of Arcane Magic*). Kovagi had been born and raised in Andor, home of the sun and fire elves. His mother was a sun elf priestess of Bast and his father a human sailor. Kovagi never had too much interest in Bast, or any religion, much to the disappointment of his mother, preferring to make his own way in the world. He believed that the only reason people fell victim to religious disputes and wars was because they placed too much faith in the gods and not enough faith in themselves.

When Kovagi was 28 years old, an orcish warship full of marauders of Hundar landed near his mother's village. The raiders slew nearly everyone in the village, including his mother. When Kovagi received word of

what had happened, he went on a rampage of violent and deadly revenge, slaying every orc and half-orc he came across, regardless of their connection to the marauders that killed his mother.

Nearly a decade later, Kovagi was in a small village of mostly humans somewhere along the coast of Elsith, when a young half-orc child of no more than 10 years of age entered the common room of an inn Kovagi was taking a meal in. The child walked up to the wizard and said to him, "I don't know why you killed my mother, but I want you to know that I forgive you. May the gods forgive you as well."

Overcome with the emotion brought on by the half-orc child's forgiveness, Kovagi fell to his knees in the middle of the inn and asked Bast to forgive his sins. He saw that what he had become was no better than the orcs that slew his mother had been, and religion had not been the cause. From that moment until his last days of life, Kovagi used his magic to aid others, and to seek justice, not blind vengeance. When he died, he left his worldly possessions to Bast's House in Andor. His staff, one of the primary tools he used in his work for the Goddess, became revered as a relic and is guarded by the temple still.

POWERS

The *staff of the repentant avenger* has all the powers of a *staff of the polymorpher* (*polymorph, greater* 1 charge; *polymorph any object* 2 charges; *shapechange* 3 charges). In addition, the staff grants the bearer a +5 bonus to all saving throws made against mind-affecting spells and affects and a +5 bonus to all Intimidate skill checks.

COMPULSION

Failing their Will save, the bearer of the *staff of the repentant avenger* is compelled to seek out wrongs to put right. Justice is sought, even if that justice is outside the laws of the land. The bearer must have good reason, with evidence of wrong-doing to seek out justice. Blind vengeance is never sought; the bearer will confirm stories and investigate the situation before avenging the wronged party. The bearer is not compelled to recklessly risk their own life in the pursuit of justice.

THE TOME OF TRUTH

Aura strong divination; **CL** 18th

Slot none; **Weight** 5 lbs.

DESCRIPTION

Long ago, a wizard and cleric of Mimir by the name of Yael began to keep a journal of her travels, listing the 'truths' of the world as she learned them, where she learned them. Yael spent most of her life wandering the Known World, seeking out secrets and penning within her tome the truth she learned. Many were the secrets that Yael uncovered, though she was discreet in the process. Still, she made enemies almost

everywhere she went, and everyone from priests of various faiths to leaders of nations feared that Yael would trade her 'truths' for coin with their enemies.

In Yael's golden years, a coalition of nobles and priests who feared the secrets her book held banded together and raised an army to assault the temple of Mimir where the elderly priestess resided, to steal her book and destroy it before their secrets would be revealed.

Yael's temple heard of the impending assault with barely enough time to prepare. Her book of secrets was itself secreted out of the temple, to a ship bound for a far away land. When the army arrived Yael met it, carrying a different, altogether harmless book. She surrendered to the leaders of the army, and as they took her book she 'cursed' the book so that if it were opened while the enemy stood on land not their own they would die. The curse was a ruse, but it had the effect Yael desired. The nobles slew Yael and fled to their own lands, not knowing until they returned home months later that the book was a fake. The nobles fell to fighting each other at that point, and the book was never again sought.

One hundred years ago the *tome of truth* turned up in a hoard recovered from a red dragon's lair. By fate or fortune there was among the adventurers that slew the dragon a priest of Mimir who recognized the book at once and bore it back to his home temple in Gerland. There, the tome resides today, though it is used quite often by the clergy to help them learn secrets and divine the truth.

POWERS

Once per day, the *tome of truth* allows the bearer to cast *zone of truth*, *detect chaos/evil/good/law*, *legend lore* and *true seeing*.

COMPULSION

One who touches the Tome of Truth barehanded may be compelled to seek out those who attempt to censor knowledge and hide the truth, and expose them for the despots they are. One so compelled will not act in a reckless nature, for to die before achieving success would only further the cause of those who keep knowledge from others.

VARKIMUND'S CROSSBOW

Aura strong enchantment & transmutation; **CL** 15th
Slot none; **Weight** 8 lbs.

DESCRIPTION

It is generally known and accepted that it was an orc that invented the crossbow hundreds of years ago, but it is not well known outside of orcish society that the individual who invented the weapon was Varkimund Bonebreaker. The crossbow was deadlier at short range than the longbow or shortbow, and gave the orcs a decided advantage over their human, elven and

dwarven enemies, and it eventually allowed some orcs to claw their way out of barbarism and form their own nation-state.

Because of his achievement, and what it meant for the modern nation of Hundar (named for their chief god), Varkimund is hailed as the most important hero of orcish society (at least those orcs who live in Hundar). In some areas he is even worshipped as a god himself, though he has not achieved godhood.

Amazingly, Varkimund's original crossbow has survived the tests of time, being handed down from orcish warrior, to priest, to anti-paladins all the way to the modern day. Orcs have slain each other to gain possession of the crossbow, and gone to war with elves, humans and dwarves to recover it after it was stolen or lost in battle.

The crossbow is today in the possession of Grogmeal Elfschalper, a particularly brutal orcish anti-paladin. Grogmeal is a very vocal opponent of peace with humans, elves and dwarves, and is leading a political movement to oppose official ties between Hundar and the "weaklings". Grogmeal points to the crossbow he carries when making his passionate speeches to other orcs, claiming that both Hundar and the hero Varkimund favor his position by virtue of bestowing upon him *Varkimund's Crossbow*.

POWERS

Varkimund's crossbow is a masterwork heavy crossbow, granting anyone who uses it a +1 bonus to attack rolls. In addition, the crossbow also grants the bearer a +4 bonus to Charisma, a +5 bonus to Intimidate checks and a +2 bonus to attacks and damage versus dwarves, elves and humans (this bonus supersedes the masterwork +1 bonus of the crossbow; it does not stack with that bonus).

COMPULSION

Bearing *Varkimund's crossbow* can drive one to an extreme desire to eradicate the world of all dwarves, elves and humans. The desire to see those races defeated and destroyed is strong, almost overpowering, but the bearer will not risk his life in the process of doing so (though he might be very fanatical in ordering others to risk their lives in the process!).

APPENDIX - BOOK OF DIVINE MAGIC

SPELLS FOR ARCANES CASTERS

Some of the new spells in this book would just as easily work for bards, sorcerers and wizards as they do for divine casters. The following list of spells contains our suggestions. GMs are free to add to this list, or subtract from it, as they see fit for their campaign.

Also, if you own *The Book of Arcane Magic*, be sure to check out its appendix for arcane spells that would also be suitable for divine casters.

BARD SPELLS

0-LEVEL BARD SPELLS

Ball of Air
Card Trick
Depilatory

1ST-LEVEL BARD SPELLS

Deceitful
Even Odds
Silver Tongue

2ND-LEVEL BARD SPELLS

Mantle of Love
Melodious Joy
Silent and Unseen

3RD-LEVEL BARD SPELLS

Eidetic Memory

4TH-LEVEL BARD SPELLS

Beauty of Youth
Phantom Ambush

5TH-LEVEL BARD SPELLS

Music of the Spheres

6TH-LEVEL BARD SPELLS

Child of Ill Fortune

SORCERER/WIZARD SPELLS

0-LEVEL SORCERER/WIZARD SPELLS

Ball of Air
Ball of Smoke
Blowing Dust
Depilatory

1ST-LEVEL SORCERER/WIZARD SPELLS

Even Odds
Silver Tongue

2ND-LEVEL SORCERER/WIZARD SPELLS

Pleasant Dreams

3RD-LEVEL SORCERER/WIZARD SPELLS

Eidetic Memory

4TH-LEVEL SORCERER/WIZARD SPELLS

Beauty of Youth
Dogs of War
Ghost Touch
Phantom Ambush

5TH-LEVEL SORCERER/WIZARD SPELLS

Warmonger

6TH-LEVEL SORCERER/WIZARD SPELLS

Poisoned Blood

7TH-LEVEL SORCERER/WIZARD SPELLS

Entropic Sphere

8TH-LEVEL SORCERER/WIZARD SPELLS

Dreamwalker

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THE BOOK OF DIVINE MAGIC

A Sourcebook for Clerics, Druids, Paladins & Rangers

Let The Power of The Gods Run Through You

Magic is not limited to the arcane castings of wizards. Divine magic is just as important, if not more so, in fantasy gaming. No adventuring party lasts long in battle without the healing powers of their clerics and the holy might of their paladins, or makes it far through the wilderness without the skills of their druids and rangers. And have you ever noticed how the most vile villains follow even more vile deities?

The Book of Divine Magic provides many new ways to define your divine spell-casters. Twenty-one new deities – good, evil, and neutral – are introduced, complete with dogmas, portfolios and domains. Along with the new domains, you'll find over 100 new spells, from minor orisons to fate-changing 9th-level spells. Several major houses of worship are detailed, to act as important places in a character's past, a destination for their future, or even a home base. For years, druids and rangers have had their animal companions, and paladins their warhorses – now clerics can have divine animal companions too! Dozens of new magic items are revealed, from handy adventuring aids to the holiest of relics.

Both players and Game Masters will find *The Book of Divine Magic* an indispensable tool for creating unique characters and exciting plotlines.

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