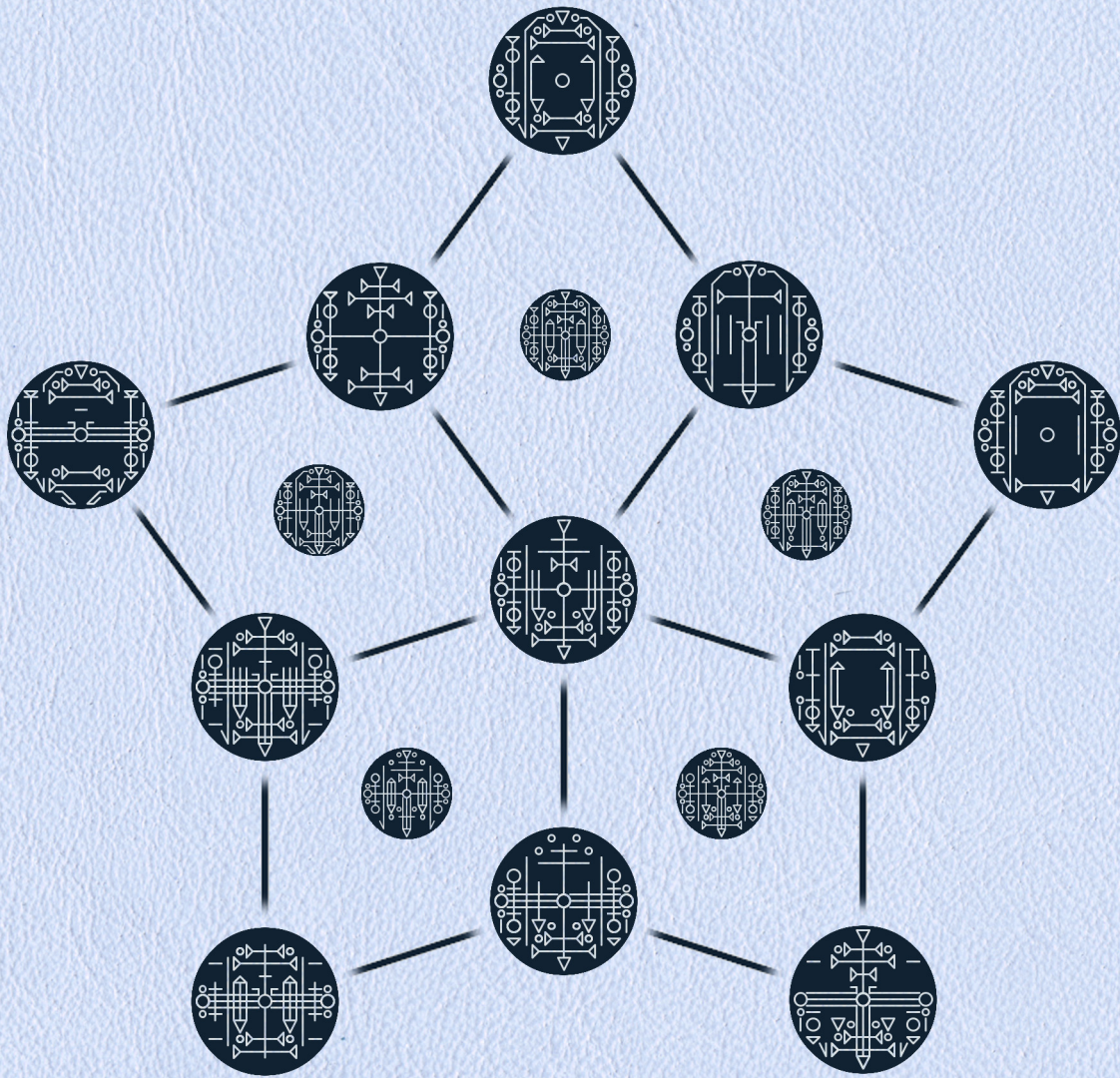


# Polyhedral Pantheons

By Keith Davies



## Open Gaming License Declarations

**Product Identity** The following items are hereby identified as Product Identity, as defined in the Open Game License 1.0a, Section 1(e), and are not Open Content: All trademarks, registered trademarks, proper names (characters, deities, etc.), dialogue, plots, storylines, locations, characters, artworks (including diagrams), and trade dress. (Elements that have previously been designated as Open Game Content are not included in this declaration.)

**Open Content** Except for material designated as Product Identity (see above), the game mechanics of this Echelon Game Design game product are Open Game Content, as defined in the Open Game License version 1.0a Section 1(d). No portion of this work other than the material designated as Open Game Content may be reproduced in any form without written permission.

## Pathfinder Compatibility License Declarations

Compatibility with the Pathfinder Roleplaying Game requires the Pathfinder Roleplaying Game from Paizo Inc. See <http://paizo.com/pathfinderRPG> for more information on the Pathfinder Roleplaying Game. Paizo Inc. does not guarantee compatibility, and does not endorse this product. Pathfinder is a registered trademark of Paizo Inc., and the Pathfinder Roleplaying Game and the Pathfinder Roleplaying Game Compatibility Logo are trademarks of Paizo Inc., and are used under the Pathfinder Roleplaying Game Compatibility License. See <http://paizo.com/pathfinderRPG/compatibility> for more information on the compatibility license.



---

# Contents

<b>Contents</b>	<b>i</b>
<b>1 Introduction</b>	<b>1</b>
<b>2 Creating the Pantheon</b>	<b>2</b>
<b>3 World Building</b>	<b>5</b>
<b>4 Example Polyhedral Pantheons</b>	<b>7</b>
<b>Open Game License</b>	<b>35</b>



---

# Introduction

Some twenty years ago I read the *Rose of the Prophet* trilogy by Margaret Weis and Tracy Hickman. While the story was entertaining, my biggest memory is how they defined the pantheon.

There were twenty-one deities. Sul was ‘the Truth’ and represented everything, and was the center of a crystalline icosahedron. This crystal had twenty facets, and a different value assigned to each of the twelve points. Each facet of the crystal represented a different deity, a different facet of Sul, ‘the Truth’.

Each pair of opposing points held opposing values:

- Good and Evil
- Law and Chaos
- Mercy and Intolerance
- Faith and Reality
- Charity and Greed
- Patience and Impatience

There are five good deities with Good and two of (Law, Mercy, Faith, Charity, and Patience) as their values. There are five evil deities with Evil and two of (Chaos, Mercy, Intolerance, Reality, and Greed) as their values. There are ten neutral gods: five with one of the ‘good’ values and two of the ‘evil’ values, and five with two of the ‘good’ values and one of the ‘evil’ values.

While I don’t remember many details of the story, that bit of world building struck me as brilliant. The good deities are all about ‘good things’ and the evil deities are all about ‘evil things’. Neutral deities are an uneven mix of good and evil values, rather than trying to define values that are themselves neutral.

In the Pathfinder Roleplaying Game, domains represent the interests of and the powers provided by a deity. Published deities usually have four to six domains, and each domain is often assigned to many deities.

Domains align quite well with the ‘values’ used in *Rose of the Prophet* and can replace values for this purpose.

This book expands on the polyhedral mechanism described in the *Rose of the Prophet*. Domains replace the values used in *Rose of the Prophet*, and there are more polyhedrons used than just the icosahedron.

## Glossary

The following terms are used throughout the book

*Point* a corner of the polyhedron, found at the end of each edge and in the corners of each face. The formal name is ‘vertex’, but I find ‘point’ simpler.

*Face* a flat surface of a polyhedron (on a die this has a number, picture, or pips).

*Edge* the fold between two adjacent faces, connecting two adjacent points.

*Site* a point, edge, or face; it may have a domain assigned to it and may represent a deity.

*Adjacent Site* A site that touches the site being examined. Each point of a d20 (icosahedron) has five adjacent faces, and each face has three adjacent points.

*Neighboring Site* A site that is near but not touching the site being examined, reached by following or crossing an edge. Each point of a d20 (icosahedron) has five neighboring points, and each face has three neighboring faces.

*Primary Domain* the most important domain of a deity, assigned to the site representing that deity.

*Secondary Domain* a domain less important to a deity, assigned to a site adjacent to the site representing the deity.

*Face Deity* a deity associated with a face of the polyhedron, having the face domain as primary domain and the adjacent point domains as secondary domains.

*Point Deity* a deity associated with a point of the polyhedron, having the point domain as primary domain and the adjacent face domains as secondary domains.

# Creating the Pantheon

At its base, the process is quite simple.

1. Choose a polyhedron.
2. Assign a domain to each point and face.
3. Group domains for each deity.
4. Identify the 'chosen weapon' of each deity.

This provides a number of deities, their domains, their alignments (based on alignment domains assigned), and their chosen weapons. This is basically the minimum needed in order to have 'deities' for clerics to choose from.

## Choose a Polyhedron

Most role players are familiar with at least six polyhedra, and likely have all six in their dice bags. For the rest of this document I will refer to the polyhedra by their informal 'dice name'.

The table below includes a variant octahedron, a 'tetragonal trapezohedron' that is like a d10 with two fewer sides. I have never seen a die with this shape, but the polyhedron has properties that make it a useful option to consider.

In choosing a polyhedron there are three primary considerations.

- How many domains do you want to assign?
- How many deities do you want to have?
- Are there other relationships between the domains and deities?

The Polyhedral Pantheons process is applied in much the same way regardless of polyhedron chosen, but the different polyhedra are not just bigger or smaller. The following pages describe some of the differences between the polyhedra and how they affect the results.

## Assign a Domain to Each Point and Face

Domains can be assigned randomly, deliberately (each domain is specifically placed), or using a mix of random and deliberate selection.

Random assignment is straightforward. For each point and face, randomly choose a domain and assign. It's fast, it's easy, and the unpredictability provides some wonderful imagination fodder. There may be some manual intervention needed when conflicts

Polyhedron Characteristics

Die	Polyhedron Name	Sites	Points	Faces	Domain Breakdown
d20	Icosahedron	32	12	20	12×6 domains, 20×4 domains
d12	Regular dodecahedron	32	20	12	12×6 domains, 20×4 domains
d10	Pentagonal trapezohedron	22	12	10	2×6 domains, 10×5 domains, 10×4 domains
d8	Regular octahedron	14	6	8	6×5 domains, 8×4 domains
Variant d8	Tetragonal trapezohedron	18	10	8	10×5 domains, 8×4 domains
d6	Cube (regular hexahedron)	14	8	6	6×5 domains, 8×4 domains
d4	Regular tetrahedron	8	4	4	8×4 domains

occur (deities with alignment conflicts) but it is usually possible to reconcile even the strangest combinations.

Deliberate assignment is more time consuming but

can work better when you have a clear direction you want to implement. You will likely still end up with a few odd combinations where there are unplanned in-

### Domains, Subdomains, and Chosen Weapons

PRD d%	SRD d%	Domain	Subdomains	Suggested Chosen Weapon
1-3	1-4	Air	Cloud, Wind	Spear, Bow, or Blowgun
4-6	5-8	Animal	Feather, Fur	Bow or Kukri
7-9	—	Artifice	Construct, Toil	Hammer, Crossbow, or Pistol
10-12	9-12	Chaos	Azata, Demon, Protean	Flail
13-15	—	Charm	Love, Lust	Lasso
16-18	—	Community	Family, Home	Club
19-21	—	Darkness	Loss, Night	Spear
22-24	13-16	Death	Murder, Undead	Scythe or Sickle
25-27	17-20	Destruction	Catastrophe, Rage	Mace or Flail
28-30	21-24	Earth	Caves, Metal	Pick
31-33	25-28	Evil	Daemon, Demon, Devil	Dagger
34-36	29-32	Fire	Ash, Smoke	Battle Axe or Hand Axe
37-39	—	Glory	Heroism, Honor	Longsword
40-42	33-36	Good	Agathion, Archon, Azata	Longsword
43-45	37-40	Healing	Restoration, Resurrection	Lasso or Net
46-48	41-44	Knowledge	Memory, Thought	Staff
49-51	45-48	Law	Archon, Devil, Inevitable	Mace
52-54	—	Liberation	Freedom, Revolution	Spear or Bow
55-57	49-52	Luck	Curse, Fate	Dagger or Rapier
58-60	—	Madness	Insanity, Nightmare	Double Weapon
61-63	53-56	Magic	Arcane, Divine	Staff or Dagger
64-66	—	Nobility	Leadership, Martyr	Mace
67-69	57-60	Plant	Decay, Growth	Staff, Scythe, or Sickle
70-72	61-64	Protection	Defense, Purity	Staff
73-75	—	Repose	Ancestors, Souls	Mace
76-78	—	Rune	Language, Wards	Club (short, light staff)
79-81	65-68	Strength	Ferocity, Resolve	Great Weapon (Greatsword, etc.)
82-84	69-72	Sun	Day, Light	Mace or Morningstar (spiked club)
85-87	73-76	Travel	Exploration, Trade	Staff
88-90	77-80	Trickery	Deception, Thievery	Dagger or Rapier
91-93	81-84	War	Blood, Tactics	Any Martial (often sword)
94-96	85-88	Water	Ice, Oceans	Trident
97-99	—	Weather	Seasons, Storms	Spear or Bow
100	89-100	Reroll		

teractions, but these can help avoid cliché.

You can also mix the two, assigning some domains randomly and some deliberately. For instance, you might assign specific combinations you want present in the pantheon and randomly assign the rest, or you might randomly assign some and set some specifically because you see a pattern you like.

## Group Domains for Each Deity

Each site (point or face) represents a deity. The domain assigned to a site is the primary domain of the deity represented by the site, and the domains of the adjacent sites (the ones that touch directly, not those connected by edges) are the secondary domains of that deity.

Identify the 'domain-based' alignments at this time. A deity with the Chaos domain will be chaotic and a deity with the Good domain will be good, so a deity with the Chaos and Good domains will be chaotic good.

Mechanically there is little difference between primary and second domains. All clerics can choose two of their deity's domains for normal effect.

If I am expanding on the development of the pantheon and its deities I treat the primary domains a bit differently:

- A primary domain is unlikely to have a subdomain or be replaced by a hybrid domain.
- A primary domain is likely to be eligible for selection as an exalted domain.
- NPC clerics are likely to have the primary domain as one of their chosen domains.

**Exalted domains** are described in several books from Rogue Genius Games. Each exalted domain expands on a base domain or subdomain by making one granted power more powerful and adding another, higher-level granted power.

**Hybrid domains** replace subdomains. These domains combine elements of two normal domains and count as either or both for prerequisite purposes. For instance, the Guardian hybrid domain combines and counts as the Protection and War domains, and the Abyss hybrid domain combines and counts as the Chaos and Evil subdomains. Hybrid domains will be expanded on in another document.

## Identify the 'Chosen Weapon' of Each Deity

Clerics gain proficiency with their deity's chosen weapon. Assign one to the deity. The domains table suggests some weapons for the various domains if you want some guidance, but there is no need to stick to those suggestions.

## A Note on Duals

The d20 and the d12 are duals: the faces and points of the d20 hold the same special relationship as the points and faces of the d12. The d6 and d8 are also duals. This makes them functionally equivalent.

Despite this, people find a distinction between the polyhedra. It seems points and faces occupy different places in peoples' minds, and people end up applying the polyhedra differently. The following polyhedron descriptions ignore the existence of duals and focus on how each polyhedron might be used.



---

# World Building

The previous chapter described how to generate the game-critical components. Each deity now has domains, alignment, and chosen weapon. This is necessary for game reasons, but does little to describe how each deity relates to the world.

This chapter describes how to expand the deity definitions. The deity definitions change from ‘useful for play’ to ‘interesting setting information’. This is an important part of world building. Deities and their followers work best when they reflect each others’ nature.

Only develop to the degree you need, or feel compelled to. A setting might describe ‘PC deities’ in great detail, but summarize ‘monster deities’. For example, you might only need ‘the sahuagin god of war’, with no further detail.

Start with the least needed or that interests you. As you refine the detail you can expect things to change as your perception of each deity changes.

Always consider what your decisions mean about the culture following each deity or pantheon. The culture and the divinities they worship should reflect each other. There can be exceptions, but they should stand out.

## First Pass: Simple Description

At a minimum, try to identify the following. These are basically point form.

- Name and/or epithets
- Portfolios (optional; domains can suffice for first pass)
- Domains
- Alignment
- Chosen weapon
- Symbol

The name and any epithets should reflect the nature of the deity. ‘Baalshamoth the Ravager’ is likely a poor name for a goddess of healing.

The portfolios represent the deity’s primary interests or areas of power. These are optional in the first pass, but offer greater nuance to the deity’s power.

Domains are the mechanical implementation of the deity’s interests. These often reflect the portfolios, but not all portfolios have matching domains.

You can find the deity’s initial alignment using the deity’s domains. If the deity has an alignment domain the deity has the matching alignment component. That is, deities with the Law domain will be lawful, and deities with the Good domain will be good. Deities with both Good and Law domains will be lawful good. A deity with no alignment domains will be neutral.

The deity’s symbol should reflect the nature of the deity, the deity’s domains, or the deity’s portfolios. Symbols usually work best when they can be simply described.

## Second Pass: Setting Information

The next bit gives the deities identity, something beyond basic labels to remember them by. At this level each of these points can be as little as a sentence or two.

- Deity’s relationships with other entities (deities or other).
- Deity’s temples and holy grounds.
- Deity’s rituals and prayers.
- Deity’s priests and servants.
- Deity’s manifestation in the world.

Identify how the deity relates to other deities, important groups, and important places. This need not be exhaustive; you can get by with only one or two for deities of minor interest. More than five or so can start to lose coherence and focus. For significant deities aim for one or two allies, one or two enemies, and up to two ‘neutral or conflicted’ that aren’t reliably ally or enemy.

Describe the entity’s temples and holy places. This can be in general terms, or you might name specific

locations. The Resources appendix contains several sources that can be helpful or inspire ideas based on the deity's domains or portfolios.

Identify some prayers and rituals, reasons or ways worshippers will entreat (or propitiate) their deity. These might be regular (daily, weekly, or monthly) events, or for specific reasons or circumstances.

Describe the deity's priests and worshippers. There will often be at least a title or honorific, and there may be external markers such as dress or observable behavior. This can be a good place to include some dogma or specific instruction or goals of the followers (*Paladin Codes* from chaotic shiny, listed in the Resources appendix, is useful here).

Describe how the deity has manifested in the world. This might be a literal visit by the deity, or some less-provable indication of the deity's interest.

### Third Pass: Fine Details

At this point you have quite a bit to work with and to incorporate the deity into your setting. More information can be helpful, but at this point further development can be time-consuming. For example, researching heralds and allies can involve deep delving into monster books.

Sometimes you can know these things ahead of time. Because of the work involved it is often worth waiting until there is an actual need for the information. I only start the third pass when it looks like it will be relevant in play or I have an idea I don't want to lose.

- Heralds and allies
- Religions, expanded
- Notable deity and church actions
- Channeling options, favored magic, alternate classes

Heralds are a deity's hands in the mortal world, when it is not enough to guide followers to act. These are powerful (CR 18 or higher) creatures who take a direct hand on behalf of the deity. Allies are somewhat weaker; worshippers call them using the *planar ally* spells. Heralds and allies are usually outsiders, either by innate creature type or applied template. There is an immense number of creatures to pick from for these roles.

Many settings assume a more or less homogeneous religion for each deity. In Earth history this is far from the norm, with many faiths arising from a single base religion. Each pantheon or deity might have a primary religion, but identify some branch cults.

The second pass of world building describes temples and holy grounds in abstract terms. In the third pass, expand on these descriptions. Identify specific temples and the hierarchy that governs it. Describe schisms of the faith and tell stories of their involvement in historical events. Identify some notable actions or events that involve the deity. These might be legends of the deity's actions, or current plans and goals. It is not necessary to explain what the actions are, an evocative name can be enough.

Deities often favor certain effects tied to their domains and portfolios. In addition to the domain spells and powers, this is a good place and time to identify variant channeling options, commonly prepared spells, and magic items common to the deity's followers.

- How do priests of this deity channel divine energy?
- Are there magic items or spells that are more or less common than the norm?
- Are there archetypes or alternate classes that particularly suit the religion?

---

## Example Polyhedral Pantheons

It's now time to show how the process works in practice. Here are four pantheons created using the guidelines above.

### Shu-shi Pantheon

Halflings gravitate to ordered, predictable lives and distrust upheaval. The Shu-shi culture is like that of a fantasy medieval China. Most Shu-shi seek to live their lives in peaceful serenity. Their deities are benign, but some are uncanny and skirt the edges of comfort for the Shu-shi.

- The Jixiang Shen are auspicious deities, and celebrated by the Shu-shi.
- The Zhengchan Shen are common deities, welcomed by the Shu-shi.
- The Bukeishiyi Shen are uncanny deities, and unnerve the Shu-shi.

### Goblin Pantheon

Goblins live a hard life, and their deities reflect that. There is no kindness or gentleness in this pantheon. Each goblin tribe follows different deities within the pantheon. The three groups of deities have different characteristics.

- The vorubec deities are insular, as are the vorubec themselves. They prefer to keep others from intruding on them or their followers.

- The jhesiri deities all represent aspects of destruction. Jhesiri show this well, spoiling and ruining all they find.
- The kouzelnik deities embrace madness and seek 'jatemst', as do their followers. Each seeks jatemst in a different way, though none know what it is, and nobody knows why they want it.

### Elemental Tetratheon

The Osнови nations worship the Elemental Tetratheon. Each nation favors a different element.

- The Sretan follow the deities of Fire in an age of enlightenment.
- The Kamen are the latest to thrive under the deities of Earth.
- The Moreplovias explore and fight with the guidance of the deities of Water.
- The Ostechen, what few remain, wish the deities of Air would once again be whole.

The pantheons below have are complete through the second stage of world building. All deities presented have their stat block complete and about 100-150 words describing them.

# Shu-shi Pantheon

In many settings, halflings are often depicted as staid homebodies. They can be brave when protecting their homes, and even fierce, but are rarely adventurous.

There are halfling adventurers, but they are often presented as unusual specimens rather than ‘normal folk’.

The Shu-shi are a halfling culture modeled after a fantastic medieval China. They share the western halfling desire for orderly lives. For the most part they wish to live their lives in peaceful serenity.

Most of their gods reflect this attitude and desire.

## Jixiang Shen

The Jixiang Shen are seen as auspicious deities and form the Celestial Court. Led by Huanghou, the empress of heaven, they are a welcome part of halfling life.

### Huanghou

**Domains** Nobility, Community, Law, Earth, Good

**Alignment** Lawful Good

**Chosen Weapon** Guan Dao (naginata or glaive)

**Symbol** Bronze goblet

Huanghou is the empress of heaven, and the Jixiang Shen are her court. She represents proper order within society and with the land

Her shrines can be found in every village and town. They are public centres of each settlement, where official notices and activities take place. These shrines are open on all sides, so what happens within can be seen.

The floors are stone only in towns; in villages the floors are more often clay or packed earth.

Daily offerings are made at dawn, before beginning the day’s work.

Her followers are called Chaochen, ‘courtiers’. They most often dress in good cotton, reserving finery for formal ceremonies and rituals. Chaochen’s primary responsibility is to ensure the spiritual obligations to the Jixiang Shen are met, and to act as intermediaries to the Court as a whole.

Huanghou appears as a majestically serene Shu-shi dressed in fine silks of sedate color.

### Xingyun

**Domains** Luck, Community, Water, Air, Animal

**Alignment** Neutral Good

**Chosen Weapon** Bolas

**Symbol** Mandarin duck

Xingyun is the god of good fortune and community, of secure bonds and strong relationships.

His shrines are located at the edge of groves near shallow fresh water, often near a rice paddy. Weddings and other commitment ceremonies take place at these shrines.

Many Shu-shi make offerings at dawn, scattering grain for the ducks that are Xingyun’s symbol. These ducks are a symbol of marital fidelity and conjugal affection, attracting them is auspicious.

His followers are often referred to as Yuanyang, ‘ducks’, out of affection. They are noted for loyalty and the consistent good fortune that comes of it.

## Jixiang Shen — Auspicious Deities

Deity	Sex	Alignment	Domains	Chosen Weapon
Huanghou	F	Lawful Good	Nobility, Community, Law, Earth, Good	Guan Dao
Xingyun	M	Neutral Good	Luck, Community, Water, Air, Animal	Bolas
Xiao Ling	F	Lawful Neutral	Healing, Community, Earth, Water, Plant	Sai
Chengshi	F	Neutral	Community, Nobility, Luck, Repose, Healing, Knowledge	Spear
Zhongli	M	Lawful Neutral	Law, Nobility, Protection, Knowledge	Fighting Fan
Jingcai	M	Neutral Good	Good, Nobility, Rune, Protection	Bo Staff

## Face Deities

Face	Opp.	Primary	Secondary Domains
1	8	<i>Nobility</i>	<i>Community, Law, Earth, Good</i>
2	7	<i>Chaos</i>	<i>Liberation, Trickery, Travel, Weather</i>
3	6	<i>Luck</i>	<i>Community, Water, Air, Animal</i>
4	5	<i>Rune</i>	<i>Earth, Good, Plant, Weather</i>
5	4	<i>Repose</i>	<i>Community, Liberation, Air, Travel</i>
6	3	<i>Protection</i>	<i>Law, Good, Trickery, Weather</i>
7	2	<i>Healing</i>	<i>Community, Earth, Water, Plant</i>
8	1	<i>Sun</i>	<i>Air, Travel, Animal, Weather</i>
9	0	<i>Knowledge</i>	<i>Community, Law, Liberation, Trickery</i>
0	9	<i>Strength</i>	<i>Water, Plant, Animal, Weather</i>

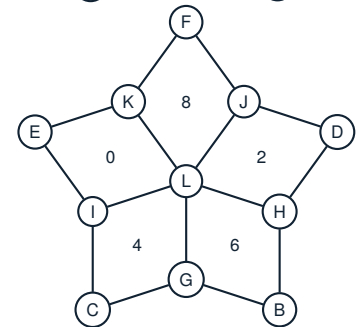
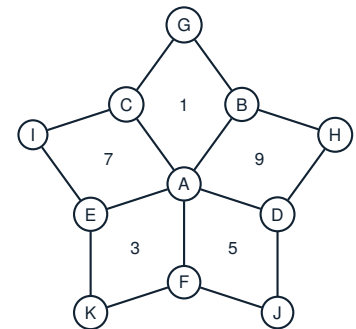
## Point Deities

Point	Opp.	Primary	Secondary Domains
A	L	<i>Community</i>	<i>Nobility, Luck, Repose, Healing, Knowledge</i>
B	K	<i>Law</i>	<i>Nobility, Protection, Knowledge</i>
C	J	<i>Earth</i>	<i>Nobility, Rune, Healing</i>
D	I	<i>Liberation</i>	<i>Chaos, Repose, Knowledge</i>
E	H	<i>Water</i>	<i>Luck, Healing, Strength</i>
F	G	<i>Air</i>	<i>Luck, Repose, Sun</i>
G	F	<i>Good</i>	<i>Nobility, Rune, Protection</i>
H	E	<i>Trickery</i>	<i>Chaos, Protection, Knowledge</i>
I	D	<i>Plant</i>	<i>Rune, Healing, Strength</i>
J	C	<i>Travel</i>	<i>Chaos, Repose, Sun</i>
K	B	<i>Animal</i>	<i>Luck, Sun, Strength</i>
L	A	<i>Weather</i>	<i>Chaos, Rune, Protection, Sun, Strength</i>

## d10 Pantheon

**Points** 12  
**Faces** 10  
**Sites** 22

Useful for reasonably broad pantheons using 22 domains. Aligns with the *System Reference Document* domain set.



All nine alignments can be available by using these assignments:

**A** Law  
**B** Good  
**K** Evil  
**L** Chaos

This gives

Align	Deity Sites
LG	1, 9
NG	B
CG	6
LN	5, 7, A
TN	C, D, E, F, G, H, I, J
CN	2, 4, L
LE	3
NE	K
CE	8, 0

Xingyun manifests as an amiable middle-aged Shu-shi, willing to lend an ear and listen to troubles. He rarely offers advice or direction, but will ask questions that will help someone clarify thoughts.

### Xiao Ling

**Domains** Healing, Community, Earth, Water, Plant  
**Alignment** Lawful Neutral  
**Chosen Weapon** Sai  
**Symbol** Five stalks of bamboo

Xiao Ling is the goddess of healing, not only of the body but of social order.

Her shrines are restful places, near healthy soil and soothing, gently-running water. They are usually well-shaded by bamboo groves, often upstream of Xingyun's shrines.

Xiao Ling's followers, Zhonjianren ('mediators') pray and meditate at dusk. It is time to contemplate the day before, and to consider the day to come.

Zhonjianren heal the body, of course, but also mediate disputes and adjudicate disagreements.

Xiao Ling manifests as a stern old Shu-shi, wrinkled and weathered but keen-eyed and sharp-eared. She will always help, but the help granted will be the help deserved and not always the help requested.

### Chengshi

**Domains** Community, Nobility, Luck, Repose, Healing, Knowledge  
**Alignment** Neutral  
**Chosen Weapon** Spear  
**Symbol** Open scroll marked with a seal

Chengshi is the goddess of administrators. Huangou is the empress, Xiao Ling is the mediator, Zhongli is the magistrate, but Chengshi is the one who keeps things working.

Her shrines are always located near Huanghou's. They have secure areas to store official records (and collected taxes, before pick up).

Chengshi's followers, Daoyan ('directors') offer prayers at midday. This is as much to force a break in work and allow some rest as for any other reason.

Daoyan maintain solid relationships with followers of the other Jixiang Shen. They also work with Daoyan of other towns and villages. Finally, they coordinate the activities of the settlement to ensure the villagers and townsfolk meet the local lord's requirements.

Chengshi manifests as an older, experienced- and competent-looking Shu-shi. She has no patience for fools.

### Zhongli

**Domains** Law, Nobility, Protection, Knowledge  
**Alignment** Lawful Neutral  
**Chosen Weapon** Fighting Fan  
**Symbol** Furled scroll, sealed and tied with a red ribbon

Zhongli is magistrate of the Shu-shi pantheon. He adjudicates disagreements when mediation cannot resolve them. When asked, he is an unimpeachable witness.

His shrines serve as courtrooms when needed, though this is uncommon. Shu-shi have important agreements notarized and stored in the shrines, making major conflicts rare.

Zhongli's followers, Jiansheng ('witnesses', for their most common duty) offer daily prayers at noon. They also open formal activities such as oath taking and contract notarizing with brief prayers.

Zhongli manifests as patient, attentive middle-aged Shu-shi wearing black robes. When acting as magistrate he wears robes trimmed in red. When acting as witness he wears robes trimmed in blue. The Jianshen dress the same way when performing the same services.

### Jingcai

**Domains** Good, Nobility, Rune, Protection  
**Alignment** Neutral Good  
**Chosen Weapon** Bo Staff  
**Symbol** Shu-shi bowing over a staff

Jingcai is the Shu-shi god of righteous guardians. He protects against those who would harm his people. His student Shouwei exceeds his fighting skill but lacks Jingcai's ability to put people at ease.

His shrines are training grounds for warrior monks who provide protection for the settlements. They echo with the sound of martial training and chants used to develop mental strength.

Jingcai's followers, Jianhuren ('guardians', for their commitment to protect others) offer prayers at dawn.

Jingcai manifests as a spry old Shu-shi, in the worn and outdated finery of a former courtier, and bears a bo staff.

## Zhengchang Shen

These are deities that are neither particularly auspicious nor particularly uncanny.

### Diao Wen

**Domains** Rune, Earth, Good, Plant, Weather  
**Alignment** Neutral Good  
**Chosen Weapon** Iron brush  
**Symbol** Empty plaque with a brush poised to write

Daio Wen is the god of runes and mystic writing, and the closest the Shu-shi have to a god of magic. Many deities of magic represent the spectacle and mystery and grandeur of magic. Daio Wen focuses on more subtle and practical, pragmatic effects.

His shrines are best placed on rocky mounds in forests and bamboo groves and are open to the weather. There are sigils of tranquility and protection carved on the pillars holding the roof. The pillars have places to hang plaques with more sigils.

Daio Wen's followers, Tuzhi ('drawings', symbols of the world's thoughts) offer prayers at dawn. Each morning Tuzhi perform a calligraphy ritual. At the end of the ritual the completed sigils animate and disappear. This leaves the surface clean for the next day's calligraphy.

Diao Wen manifests as a middle-aged Shu-shi with calloused hands and ink-stained sleeves. He is by preference quite peaceable, but is frightfully adept with his iron brush. At need his drawings will come to life to serve him.

### Shouwei

**Domains** Protection, Law, Good, Trickery, Weather  
**Alignment** Lawful Good  
**Chosen Weapon** Sansetsukon (three-section staff)  
**Symbol** Square jade plaque with the glyph for 'safety' in gold

Shouwei is so devoted to protecting the Shu-shi that many basic needs and desires are no longer relevant. Shouwei is always polite and gracious, and is fair of face and temperament, but has severed most ties to others. Shouwei is now more or less asexual, and is close only to Jingcai as mentor and student.

Shouwei's shrines are refuges accessible to those in danger, offering succor to those enter in peace. Any who would try to enter with bad intention get met in kind.

Baohuzhe ('protectors'), the followers of Shouwei, pray and train with Jingcai's followers, the Jianhuren. They pray at dawn, and their devotions include vigorous physical and mental training.

Baohuzhe are often beautiful. It is not a requirement, but they believe a well-formed body indicates a well-formed mind and spirit. As much as is practicable without distracting from their duties, they are to do the best they can.

Shouwei manifests as a beautiful androgynous Shu-shi. Shouwei wears flowing silks, cut to not inhibit movement in battle, and wields a sansetsukon.

## Zhengchang Shen — Common Deities

Deity	Sex	Alignment	Domains	Chosen Weapon
Diao Wen	M	Neutral Good	Rune, Earth, Good, Plant, Weather	Iron Brush
Shouwei	A	Lawful Good	Protection, Law, Good, Trickery, Weather	Sansetsukon
Jiaohua	M	Lawful Neutral	Knowledge, Community, Law, Liberation, Trickery	Jutte
Taiyang	F	Neutral	Sun, Air, Travel, Animal, Weather	Longbow
Qiangda	F	Neutral	Strength, Water, Plant, Animal, Weather	Tetsubo
Piao Li	F	Neutral	Earth, Nobility, Rune, Knowledge	Dan Bong
Haiyang	M	Neutral	Water, Luck, Healing, Strength	Net
Weifeng	F	Neutral	Air, Luck, Repose, Sun	Monk's Spade
Liangshi	M	Neutral	Plant, Rune, Healing, Strength	Flail
Jiachu	M	Neutral	Animal, Luck, Sun, Strength	Spear

## Jiaohua

**Domains** Knowledge, Community, Law, Liberation, Trickery

**Alignment** Lawful Neutral

**Chosen Weapon** Jutte

**Symbol** Scroll, with brush poised to write

Most see Jiaohua as a protégé of Zhongli, because he investigates mysteries for his patron. Few know that he is also the god of spies, those who seek to learn secrets others wish to hide. As an adjunct to Zhongli he gets less respect than the Jixiang. This also insulates him from the discomfort that would reduce him to Bukeishiyi.

His shrines seem to be simple libraries archiving official but unimportant or non-sensitive information. They usually have covert entrances and exits, cunningly hidden spyholes and listening posts.

Jiaohua's followers, Zhentan ('detectives', for their investigative skills), offer daily prayers in midafternoon. These prayers are after Zhongli's followers complete their prayers. This serves two purposes. It reinforces the perception of their relationship, and it frees the Zhentan to snoop during lunch.

Jiaohua manifests as a nondescript Shu-shi with ordinary, unremarkable features. Few remember him being present if they do not interact with him.

## Taiyang

**Domains** Sun, Air, Travel, Animal, Weather

**Alignment** Neutral

**Chosen Weapon** Longbow

**Symbol** Golden phoenix

This goddess of the sun is the daughter of Huanghou and heir presumptive. Lovely to look upon, well-mannered, but not yet mature enough to start rising to her inheritance. Qiangda is her mentor and lover, though presumably Taiyang will find another to assist when it is time for her to birth her heir.

Her shrines are always in open areas, exposed to sun and wind and weather. There are no actual structures; symbols on the ground empower and limit the shrines.

Taiyan's followers, Guangmin ('brights' or 'lights') offer daily prayers at noon, when the sun is highest and brightest. As they grow in service to Taiyang, their skin color, and later hair, lighten toward their goddess' golden colors.

Taiyang manifests as a beautiful young Shu-shi with golden hair, skin, and eyes. Her alternate manifestation as a golden phoenix is even more noticeable.

## Qiangda

**Domains** Strength, Water, Plant, Animal, Weather

**Alignment** Neutral

**Chosen Weapon** Tetsubo

**Symbol** Sea dragon

This goddess of strength and of the ocean is Taiyang's mentor. She trains Taiyang, grooming her to become the next Empress of Heaven. Despite this role, Qiangda could not resist Taiyang's beauty and spirit, and they became lovers.

Her shrines are located on the shore, and better yet on islands somewhat offshore. They are robust structures built of stone to withstand the weather and fierce waves of the sea.

Langchao ('tidal waves', for their great strength and indefatigable spirit) pray at dawn. They petition Qiangda for strength and endurance for the day, and foresight of unavoidable things to come.

Qiangda manifests as a middle-aged Shu-shi with blue-black hair and a determined mien. She also manifests as an immense and sinuous grey-blue sea dragon.

## Piao Li

**Domains** Earth, Nobility, Rune, Knowledge

**Alignment** Neutral

**Chosen Weapon** Dan Bong

**Symbol** Faceted gem embedded in raw stone

Piao Li is the goddess of spirit of the land, and all the secrets it holds. When approached with respect, she may be willing to share those secrets for the betterment of the land.

Her shrines are most often caves underground, where one with great patience can listen to the earth and gain its wisdom.

Piao Li's followers, Baoshi ('gems', small stones that are great treasures) pray after sundown while in contact with her. Barefoot on natural stone is best, but barefoot in the cool earth will suffice. Prayers offered on worked stone or wood are only rarely heard, and only in great need.

Piao Li manifests as a Shu-shi with iron-grey hair and earth-brown skin, or as an earth elemental.



## Haiyang

**Domains** Water, Luck, Healing, Strength

**Alignment** Neutral

**Chosen Weapon** Net

**Symbol** Fishing boat or carp

Haiyang is a river god, always happy to be moving within his limits, bringing clean and fresh water where needed.

His shrines are over streams or near pools of clear flowing water, never ponds or other relative stagnant water. Many choose to bathe at the shrine for the cleanliness of the water.

Haiyang's followers, Liyu ('carp') pray at dawn, while fetching the day's water. Many legends surround the carp, associating it with strength, persistence, and profit, favorable outcomes. Praying while working reflects the fact that these benefits come most often to those who work for them.

At need Haiyang will allow people to fetch water for irrigation. He does not countenance more permanent irrigation methods such as channels that draw fresh water from his home. Anyone polluting his rivers and streams will anger him.

Haiyan manifests as a young Shu-shi with wet hair and a large smile, as a carp when wishing someone good fortune, and as a river dragon when enraged.

## Weifeng

**Domains** Air, Luck, Repose, Sun

**Alignment** Neutral

**Chosen Weapon** Monk's Spade

**Symbol** White fan, or a fan with auspicious glyphs

Weifeng is a goddess of purification and serendipity, and of hard work and exhaustion. As her husband Liangshi has learned, she shows her favored aspects only when one has worked for them.

Shu-shi build Weifeng's shrines anywhere they work. The shrines provide places where exhausted Shu-shi can rest. Many shrines have incense burning to chase away unfavorable spirits and to lift the mind before the Shu-shi return to work.

Shu-shi offer prayers to Weifeng at dusk, at the end of a day of work. Prayers offered to Weifeng are often shared with Liangshi, as they share all things as husband and wife should.

Weifeng's followers, Fendouzhe ('strivers') always try to achieve more. Most often this hard work pays off.

She manifests as an older Shu-shi when granting ease. She manifests as a younger Shu-shi when celebrating a serendipitous result.

## Liangshi

**Domains** Plant, Rune, Healing, Strength

**Alignment** Neutral

**Chosen Weapon** Flail

**Symbol** Basket of rice

Liangshi is a god of farmers and those who work long before their reward. As with his wife Weifeng, reward comes after work, and work well done is its own reward.

His shrines are always located near fields and paddies, where farmers work. They are simple affairs, stone markers where a farmer can offer brief prayers on his way to and from his work.

Shu-shi offer prayers at dusk, just as they do to Weifeng. These prayers thank Weifeng and Liangshi together for the opportunity to work and improve and earn.

Liangshi's followers, Nongmin ('farmers', whether they sow and reap or not) make long plans. The plans take much time and much work to bring to fruition, but Nongmin epitomize the willingness to work and wait.

Liangshi manifests as an older, sun-browned and weathered Shu-shi with gnarly muscle and calloused hands.

## Jiachu

**Domains** Animal, Luck, Sun, Strength

**Alignment** Neutral

**Chosen Weapon** Spear

**Symbol** Bull's horns

Jiachu is the god of livestock and animal husbandry. Shu-shi usually do not eat a lot of meat, their diet being mostly grain and vegetables and fish. Meat is usually reserved for celebrations and major events.

Jiachu's followers, Muren ('herders') build his shrines well away from residences. The shrines are always downstream of where Shu-shi live, or far enough away from water to avoid contamination. Jiachu is a practical god. Shrines include animal shelters such as chicken houses and barns. The altars serve not only for ceremonial purposes but for butchering.

Muren offer prayers to Jiachu before dawn, while doing early morning chores to care for his stock. They spend much of their time ensuring their animals are well cared for and healthy.

Jiachu manifests as a Shu-shi, clad in leather rather than cotton or other cloth like most Shu-shi. Unless inappropriate he is likely mounted on a pony and holding a goad such as he might use to herd animals.

## Bukeishiyi Shen

There are no evil deities in the halfling pantheon, but these ones make the halflings feel distinctly uncomfortable. Most Shu-shi are poorly-constituted for dealing with disorder, and while Jingshen is not chaotic her presence is often associated with unexpected and unwelcome changes.

## Hunluan

**Domains** Chaos, Liberation, Trickery, Travel, Weather  
**Alignment** Chaotic Neutral  
**Chosen Weapon** Double-chained Kama  
**Symbol** Four cracked chain links

Hunluan is the deity of almost everything that makes the Shu-shi uncomfortable. He represents freedom from social constraint, deception, wandering and homelessness, and the uncontrollable elements.

His followers, Kuanrong, build his shrines well away from those of the Jixiang Shen. The shrines appear disreputable compared to their neighbors, somewhat shabby and untidy. The Shu-shi would do something about it but the extreme unease they feel prevents it. This does not seem to displease Hunluan.

Kuanrong ('tolerant') can withstand the disruption attributed to their patron. They offer prayers at dusk, identifying the mishaps and uncontrolled events of the day. It is not clear if this is to propitiate Hunluan so the next day will be better, or just to acknowledge his influence.

Hunluan manifests as a Shu-shi. The manifestation changes each time, but his untidiness and lack of orderliness makes him easy to identify.

## Jingshen

**Domains** Repose, Community, Liberation, Air, Travel  
**Alignment** Neutral  
**Chosen Weapon** Blowgun  
**Symbol** Hollow reed, glowing from within

Jingshen is the goddess of peaceful repose and the great cycle. She can be compassionate, but is implacable against those who would try to avoid her.

Her holy places are groves sheltered from the great winds. Breezes cause the soul reeds hung there to brush against each other with a constant gentle knocking sound. This eternal wind chime purifies the souls within until they are ready to pass into their next lives.

Shu-shi make daily offerings to their ancestors. They only call on the Zhidao, Jingshen's followers, when death is imminent or already present.

The Zhidao travel the land and gather soul reeds from those who have died. They take the reeds to Jingshen's groves to begin the process of renewal and rebirth.

Jingshen manifests as a Shu-shi woman of indeterminate age, dressed in faded white cotton and whitened face.

## Jiefang

**Domains** Liberation, Chaos, Repose, Knowledge  
**Alignment** Chaotic Neutral  
**Chosen Weapon** Kusarigama  
**Symbol** Open book

Jiefang is the god of freedom of thought and of the open mind that entertains ideas counter to social order. He considers the disruption these things can cause to be valuable for a culture's growth.

### Bukeishiyi Shen — Uncanny Deities

Deity	Sex	Alignment	Domains	Chosen Weapon
Hunluan	M	Chaotic Neutral	Chaos, Liberation, Trickery, Travel, Weather	Double-chained Kama
Jingshen	F	Neutral	Repose, Community, Liberation, Air, Travel	Blowgun
Jiefang	M	Chaotic Neutral	Liberation, Chaos, Repose, Knowledge	Kusarigama
Pianju	A	Chaotic Neutral	Trickery, Chaos, Protection, Knowledge	Urumi (whip sword)
Liulang Zhe	M	Chaotic Neutral	Travel, Chaos, Repose, Sun	Rope Dart
Fengbao	F	Chaotic Neutral	Weather, Chaos, Rune, Protection, Sun, Strength	Meteor Hammer

His followers, Zhexuejia ('philosophers') build his shrines in ports and towns near border crossings. These shrines are well-stocked with unusual artifacts, art, and texts from other lands. Foreigners with alien beliefs and attitudes are welcome in these shrines, if nowhere else.

Zhexuejia offers prayers at noon, the one time they are all likely to be awake. Study and meeting with foreigners can have them up at all hours. Integrating foreign ideas into Shu-shi belief is a taxing job.

Jiefang manifests as a callow young Shu-shi, poking his nose into anything that looks of interest and asking 'why?'

### Pianju

**Domains** Trickery, Chaos, Protection, Knowledge

**Alignment** Chaotic Neutral

**Chosen Weapon** Urumi

**Symbol** Two-faced Shu-shi

Pianju chooses to be a confusing entity and delights in confounding everyone. Beyond this perversity, Pianju loves to learn secrets. No one knows what Pianju does with them.

This deity's shrines are confusing places, often hidden in unsuspected locations. They usually contain mazes, riddles, and traps. The nature of the challenges reflect the trap designer. Many are harmless, but some can be dangerous, even deadly. Nobody who does not follow Pianju has reported what lies at the center of the greater Pianju shrines.

Pianrende and Pianzi ('deceptives' and 'tricksters') offer prayers at irregular times. Followers of Pianju love to make their prayers in public, disguised as something else. This might be as a song, haggling between a merchant and a customer, and so on.

Pianju manifests in whatever form seems likely to be useful or fun. Male or female, Shu-shi or other, this deity has so many shapes that none know what the true one is, if it even still exists.

### Liulang Zhe

**Domains** Travel, Chaos, Repose, Sun

**Alignment** Chaotic Neutral

**Chosen Weapon** Rope Dart

**Symbol** Sandal with a broken thong

Liulang Zhe is an explorer, a wanderer who follows the

sun to see what is beyond the next hill.

His shrines are small but common, found at almost every road leading out of a town or village. They are usually well-stocked with tokens of personal value in the hope that he will lead a traveler home.

Travelers offer prayers to Liulang Zhe at dawn, on setting out on a day's journey. For many, these might be a fervent wish to return home or a quiet request for guidance to a goal.

For Tanxian, 'explorers', the prayers are more often an excited request for something new today. Tanxian are Liulang Zhe's most favored followers, and are often reliable messengers.

Liulang Zhe manifests as a jaunty Shu-shi, well-weathered by travels. He often carries some oddities he is trying to figure out.

### Fengbao

**Domains** Weather, Chaos, Rune, Protection, Sun, Strength

**Alignment** Chaotic Neutral

**Chosen Weapon** Meteor hammer

**Symbol** Lightning bolt

Fengbao is the goddess of rain and storms. She usually is not a threat, but she is fickle and temperamental.

Shu-shi build her shrines at the top of hills, exposed to her view. Not by accident, these are well away from most houses and cultivated land.

Shu-shi offer her prayers at dusk to thank her for good weather and acknowledge her power. The prayers usually include requests for favorable weather the next day – if that's what she wants to do, that is.

Her followers, Leisheng ('thunder') are loud and boisterous (for Shu-shi). They are usually easy to get along with unless angered.

Fengbao manifests as a muscular Shu-shi wielding a meteor hammer. She does not manifest often, but if she shows up in person she is most likely angry about something. More often she uses subtle manifestations: unexpected favorable weather, shelter from a storm, or as something lost that is found because of the weather.

# Goblin Pantheon

The goblin culture is heavily fractured. Despite sharing their deities, there are several tribes with deep cultural divides and differences in values.

Their deities reflect these divisions and exhibit very different attitudes toward their followers. Goblins tend to propitiate their deities to avoid their displeasure, rather than celebrate them. Only the vorubec deities are relatively benign, the jhesiri and kouzelnik deities are almost as dangerous to their tribes as they are to outsiders.

## Vorubec Deities

Vorubec are the least nomadic goblins. The jhesiri are rampaging marauders that invade other lands. The kouzelnik live an itinerant, gypsy-like existence and are always seeking.

The vorubec are happy to keep to themselves in the forested hills of the borderlands, moving from time to time to avoid discovery. Vorubec do not share the jhesiri dread of magic, nor the kouzelnik obsession with maddening secrets.

### Kamenych

**Domains** Rune, Fire, Earth, Community, Magic

**Alignment** Neutral

**Chosen Weapon** Staff

**Symbol** Burning runestone

This goddess of runes is the leader of the vorubec deities. Her will binds them together for their safety, and her uncanny powers provide guidance and protection.

Her shrines are dolmen-like structures, around which the vorubec build their villages.

Kamenych's followers, Nocvolaj ('nightcallers') perform midnight ceremonies atop the dolmen. Bonfires are lit at each 'leg', providing an eerie, flickering 'underlighting' to the event.

She manifests as a rune-covered stone golem, often formed from her dolmen.

### Mocny

**Domains** Strength, Chaos, Animal, War

**Alignment** Chaotic Neutral

**Chosen Weapon** Battleaxe if mounted, greataxe if not.

**Symbol** Bear paw

This god of strength is the older brother of Oblazek and Stvoren, and a fierce warrior. He lacks the disci-

Vorubec Deities

Deity	Sex	Alignment	Domains	Chosen Weapon
Kamenych	F	Neutral	Rune, Fire, Earth, Community, Magic	Staff
Mocny	M	Chaotic Neutral	Strength, Chaos, Animal, War	Battleaxe or Greataxe
Stetsi	F	Neutral	Luck, Trickery, Darkness, Water, Magic	Shortspear
Mazany	A	Chaotic Neutral	Trickery, Chaos, Luck, Weather	Nunchaku or Flail
Kapalin	M	Lawful Neutral	Water, Luck, Weather, Law	Hammer
Oblazek	M	Neutral	Earth, Rune, Animal, War	Kukri
Stvoren	M	Neutral	Animal, Strength, Darkness, Earth, Magic	Longbow
Chema	F	Chaotic Neutral	Darkness, Chaos, Luck, Animal	Rapier

## Face Deities

Face	Opp.	Primary	Secondary Domains
1	8	CHAOS	DESTRUCTION, STRENGTH, TRICKERY, DARKNESS
2	7	RUNE	FIRE, EARTH, COMMUNITY, MAGIC
3	6	EVIL	DESTRUCTION, AIR, DEATH, KNOWLEDGE
4	5	LUCK	TRICKERY, DARKNESS, WATER, MAGIC
5	4	TRAVEL	DESTRUCTION, FIRE, DEATH, COMMUNITY
6	3	ANIMAL	STRENGTH, DARKNESS, EARTH, MAGIC
7	2	WEATHER	DESTRUCTION, TRICKERY, AIR, WATER
8	1	MADNESS	DEATH, COMMUNITY, KNOWLEDGE, MAGIC
9	0	WAR	DESTRUCTION, STRENGTH, FIRE, EARTH
0	9	LAW	AIR, WATER, KNOWLEDGE, MAGIC

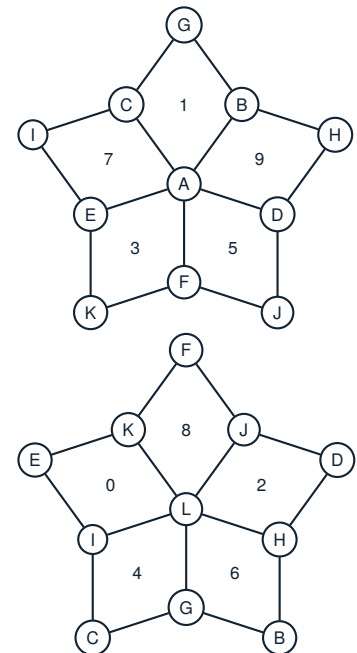
## Point Deities

Point	Opp.	Primary	Secondary Domains
A	L	DESTRUCTION	CHAOS, EVIL, TRAVEL, WEATHER, WAR
B	K	STRENGTH	CHAOS, ANIMAL, WAR
C	J	TRICKERY	CHAOS, LUCK, WEATHER
D	I	FIRE	RUNE, TRAVEL, WAR
E	H	AIR	EVIL, WEATHER, LAW
F	G	DEATH	EVIL, TRAVEL, MADNESS
G	F	DARKNESS	CHAOS, LUCK, ANIMAL
H	E	EARTH	RUNE, ANIMAL, WAR
I	D	WATER	LUCK, WEATHER, LAW
J	C	COMMUNITY	RUNE, TRAVEL, MADNESS
K	B	KNOWLEDGE	EVIL, MADNESS, LAW
L	A	MAGIC	RUNE, LUCK, ANIMAL, MADNESS, LAW

## d10 Pantheon

Points 12  
Faces 10  
Sites 22

Useful for reasonably broad pantheons using 22 domains. Aligns with the *System Reference Document* domain set.



All nine alignments can be available by using these assignments:

A Law  
B Good  
K Evil  
L Chaos

This gives

Align	Deity Sites
LG	1, 9
NG	B
CG	6
LN	5, 7, A
TN	C, D, E, F, G, H, I, J
CN	2, 4, L
LE	3
NE	K
CE	8, 0

YER SHEET ARE TO SMALL, OOMAN!

pline and patience of his younger brothers, but is quite formidable when he joins the fray.

Mocny's followers, Lednived ('bears'), build rough shrines in bear caves. When in use the shrines are smoky and rank with the gamy smell of large animals.

Lednived offer prayers at dawn, the beginning of the typical bear's waking period.

Mocny manifests as a human-sized vorubec barbarian wielding a battleaxe (if mounted on a dire bear) or a greataxe if on foot.

### Stetsi

**Domains** Luck, Trickery, Darkness, Water, Magic

**Alignment** Neutral

**Chosen Weapon** Shortspear

**Symbol** An empty cloak

This goddess of luck and trickery is the most popular of the vorubec deities. She lacks the caprice and unpredictable nature of her sibling Mazany. Her cleverness and cunning are sought after by almost all vorubec.

Steti's followers, Nocnistin ('night shadows'), offer prayers at nightfall at temporary shrines. Nocnistin craft these shrines on ponds and still pools in moving water using deadfall and other materials at hand. The shrines last until the motion of the water pulls them apart, usually a matter of hours.

She manifests most often as a dark-cloaked vorubec rogue seen just in the corner of your eye. How this is true when many are present is a mystery.

### Mazany

**Domains** Trickery, Chaos, Luck, Weather

**Alignment** Chaotic Neutral

**Chosen Weapon** Nunchaku (light flail)

**Symbol** Lightning bolt

Mazany is the enigmatic sibling of Stetsi and Kapalin, and represents the fickle nature of life. Some gods of trickery are malicious, and others are pranksters. Mazany is a force of the universe related to unpredictable and unavoidable events.

Mazany's shrines are haphazard collections of objects that form an altar or other focus of power. You are as likely to stumble on such a shrine as you are to discover it through conscious consideration of 'where it would be'.

Most refer to Mazany's followers as Prasteny ('lunatics'). Individual followers might demand that others call them any number of things, and it changes from day to day.

Prasteny offer prayers whenever they want to. Or not today, but two or three times yesterday and tomorrow. Whatever.

Mazany manifests in many ways, never repeating a manifestation, and always doing something strange. Whatever Mazany does works somehow, for coincidental reasons no one sane could have predicted. Sometimes the best thing you can do is follow along.

### Kapalin

**Domains** Water, Luck, Weather, Law

**Alignment** Lawful Neutral

**Chosen Weapon** Hammer

**Symbol** A sack of tools

Kapalin is the third of the vorubec deities of luck. Unlike his siblings Stetsi and Mazany he represents 'making your own luck'. Many of the things that appear to be 'good fortune' are the result of careful planning and preparation, often 'just in case'.

His shrines are almost always near water and make use of it in some fashion. There might be a waterwheel, a wharf or boathouse, or a weir or two to capture fish or anything else that floats by.

Kapalin's followers, Bobri ('beavers'), offer prayers at noon. This provides a brief break from work well done, before they go back to work.

Kapalin manifests as a serious-looking vorubec. He is always looking around to find opportunities, threats, and advantages.

### Oblazek

**Domains** Earth, Rune, Animal, War

**Alignment** Neutral

**Chosen Weapon** Kukri

**Symbol** Badger paw with the vorubec rune for war engraved

This god of earth is a patient and ruthless protector of the vorubec. Unlike his older brother Mocny, he is quite patient. Unlike his younger brother Stvoren he rarely seeks out threats. He is fond of ambush from underground and can wait until the perfect moment to strike and obliterate his enemies.

His shrines are dens dug into hills, breeding and training grounds for the dire badgers used by his followers.

Oblazek's followers, Jezevec ('badgers') are uncommon, but rarely are more than a few needed. They are fierce protectors of their villages.

Jezevec offer prayers at dusk, the beginning of the nocturnal badgers' waking time.

He manifests as a vorubec warrior mounted on a dire badger. They often have soil still falling from him after emerging from the ground below.

**Stvoren**

**Domains** Animal, Strength, Darkness, Earth, Magic  
**Alignment** Neutral  
**Chosen Weapon** Longbow  
**Symbol** A black arrow

Stvoren is the vorubec god of hunting. His brother Mocny will fight for when called upon or for pleasure. Oblazek will pragmatically and viciously protect his people. Stvoren seeks out threats and dispatches them.

Stvoren's mortal servants, Zimije ('vipers', for their quick and deadly strike) build well-concealed shrines. Each shrine contains caches of weapons and other supplies. They always have many entrances and exits. This makes it difficult to capture his followers, and to even track their coming and going.

Zimije offer prayers quietly at dusk, while preparing for whatever tasks lie ahead this night.

He manifests as a vorubec druid, dark-clothed as many vorubec are, and moves in near silence.

**Cherna**

**Domains** Darkness, Chaos, Luck, Animal  
**Alignment** Chaotic Neutral  
**Chosen Weapon** Rapier  
**Symbol** Bat silhouette

This goddess of the night lives on the fringe of vorubec communities. She has the wanderlust more than other vorubec. Cherna spends much of her time exploring

the forest and other lands around their homes. She is often the first to discover threats and opportunities.

Cherna's followers, Netopyr ('bats', of course) build her shrines high in trees, or in caves. They are all easy to access... at least by those who can climb well, or fly.

The Netopyr offer prayers at dusk, when her allies the bats awaken and take flight.

Cherna manifests as a large bat, often bearing an item of importance to the one she manifests for, or as a vorubec ranger mounted on a dire bat.

**Jhesiri Deities**

The jhesiri are a violent, nomadic tribe of goblins that ranges the countryside. They raid and pillage pretty much any settlement they think they can get away with. They remain in a single place only a short time, until it falls apart too much or becomes too filthy with their refuse for even them to stand.

Their primary deity is Zinicit, a bloodthirsty being who exults in the destruction of other races. Two of her aspects also embrace willful destruction, though not in direct physical ways. Neplatny works to return the world to amorphia, primal chaos. Vydirani drives victims mad. The others not so malicious. They represent other destructive things: war, fire, weather, and dreadful, regrettable necessity.

Jhesiri Deities				
Deity	Sex	Alignment	Domains	Chosen Weapon
Zinicit	A	Chaotic Evil	Destruction, Chaos, Evil, Travel, Weather, War	Greatflail
Neplatny	M	Chaotic Neutral	Chaos, Destruction, Strength, Trickery, Darkness	Shortsword
Vydirani	A	Neutral Evil	Evil, Destruction, Air, Death, Knowledge	Poisoned Dagger
Potreba	F	Neutral	Travel, Destruction, Fire, Death, Community	Spear
Hurikan	M	Neutral	Weather, Destruction, Trickery, Air, Water	Chakram
Valceni	F	Neutral	War, Destruction, Strength, Fire, Earth	Greatclub
Pozarni	F	Neutral	Fire, Rune, Travel, War	Longbow

## Zinicit

**Domains** Destruction, Chaos, Evil, Travel, Weather, War  
**Alignment** Chaotic Evil  
**Chosen Weapon** Greatflail  
**Symbol** Six-headed flail, each head representing one of Zinicit's aspects

Most believe this deity of destruction was female to start, but none know for sure. Zinicit tears her aspects from her body at need, so the composition of her body changes over time. There is literally no way to know who, or what, is in Zinicit's pants.

Zinicit has no shrines. When her followers need a shrine or temple they just destroy one belong to another deity and repurpose it. Zinicit's 'holy places' are all desecrated and defiled remains of other deities' holy places.

All jhesiri are Zinicit's followers, even when they have closer ties to one of her other aspects. In the end, all belong to Zinicit.

Jhesiri offer prayers to Zinicit at the end of the day. These either dedicate that day's destruction to her, or sacrifice something of personal value. Those who fail to do one or the other will raise her ire, and she will demand and collect a greater cost.

Zinicit most often manifests in the form of one of the deity's aspects. Her own form appears as a multi-headed jhesiri. The number and identity of the heads depend on what aspects are present.

## Neplatny

**Domains** Chaos, Destruction, Strength, Trickery, Darkness  
**Alignment** Chaotic Neutral  
**Chosen Weapon** Shortsword  
**Symbol** Black shortsword dripping purple stars

This god of chaos wishes to and works to reduce everything to primal chaos. Where Zinicit is malicious and enjoys the pain of others. Neplatny embraces and finds pleasure only the unending, roiling change found in amorphia.

Neplatny's shrines are always in places of extreme weather. Storm-blasted heaths are a favorite, as are wave-torn coastlines. What altar is present is almost always well-worn and without ornamentation. Best are the remains of holy places associated with other deities.

Neplatny's followers, Prazdny ('the Empty'), offer prayers at midnight, the change of one day to the next. Midnight is also a convenient time to make sacrifices when rational beings are sleeping in safe places.

Almost all Prazdny exhibit some degree of nihilism and strange detachment.

This deity manifests as a dead-eyed jhesiri dressed in dark purple and bearing a black blade.

## Vydirani

**Domains** Evil, Destruction, Air, Death, Knowledge  
**Alignment** Neutral Evil  
**Chosen Weapon** Poisoned dagger  
**Symbol** A severed hand holding a scroll bound with a black ribbon

Zinicit's sex is not known because of how the deity changes. None have had an opportunity to observe well enough to discover Vydirani's sex.

This is the most subtle of the jhesiri deities. Zinicit wants everything to smash. Neplatny wishes all to reduce to formless chaos. Muceni rampages about the world and leaves victims in anguish. Vydirani finds ways to cause his victims to torment themselves. This deity blackmails targets with secrets and manipulates using vicious lies. If all goes well, the victims shrivel in despair before they suicide.

There are few shrines dedicated to Vydirani. Followers of Vydirani, Chamtivucho, insinuate themselves and infiltrate the holy places of other deities. This allows them to better spy on the unwitting followers of these other deities.

Chamtivucho ('greedy ears') offer prayers daily before sleeping. These prayers consist of whispered (or written and concealed) secrets learned that day. The prayers usually also include the Chamtivucho might use these secrets.

This deity rarely takes physical form. Instead, Vydirani manifests as an unwelcome whisper of a secret the hearer does not want shared. This deity might also manifest as a message written in sand or water that blows away or dries up.

## Potreba

**Domains** Travel, Destruction, Fire, Death, Community  
**Alignment** Neutral  
**Chosen Weapon** Spear  
**Symbol** Bloody sack hanging from a spear

Potreba is the goddess of regrettable necessity. The perception of jhesiri as bloodthirsty marauders is a little misplaced. They lack the resources (physical, mental, or emotional) to settle down as more civilized races might. The closest the jhesiri get is to group together as pack hunters. They prey on the most concentrated sources of what they need: other communities.



This deity does not have permanent shrines of her own. Her followers, Sberac ('gatherers'), desecrate captured shrines as needed. They spill the blood of their former users and paint the shrines with it, using the shrines before moving on.

Sberac offer prayers at dusk and recount the deeds of the day. If the Sberac shed no other blood that day, the prayers include blood offering.

This deity manifests as a female jhesiri bearing a spear and a bloodstained sack with unpleasant contents.

### Hurikan

**Domains** Weather, Destruction, Trickery, Air, Water  
**Alignment** Neutral  
**Chosen Weapon** Chakram  
**Symbol** Six-armed spiral

This god of storms is not at all subtle, but at least is not malicious. Hurikan represents the sheer devastating force of the weather.

Hurikan's followers, Vichrice ('the winds'), build shrines of light materials. They do not dare defy the deity's power by building shrines that can stand up to his storms. It also makes it easier for the Vichrice to rebuild the shrines after a storm.

Vichrice offer prayers at dawn to greet the day and all the wind and rain and waves that will come.

Hurikan manifests as a wind-swept jhesiri, or as an unexpected wind.

### Valceni

**Domains** War, Destruction, Strength, Fire, Earth  
**Alignment** Neutral  
**Chosen Weapon** Greatclub  
**Symbol** Fiery stone-headed greatclub

This goddess of war is not malicious. She represents the violence and destruction inherent in warfare.

Her shrines are the remains of pyres and the gathered, shattered arms and armor of the fallen.

Valceni's followers, Vojak ('soldiers') offer prayers at dawn, before facing that day's challenges. These prayers are an acceptance of the trials and possible harm suffered that day.

Vojak are hard-bitten and stoic, too worn down by constant warfare to embrace anything but their goals.

Valceni manifests as a hard-used jhesiri with world-weary eyes and worn but well-maintained gear.

### Pozarni

**Domains** Fire, Rune, Travel, War  
**Alignment** Neutral  
**Chosen Weapon** Longbow  
**Symbol** Three arrows crossed, flaming

This goddess of fire and war is Valceni's sister. She represents the dual nature of fire as useful tool, and devastating hazard. She also represents the need for military movement at both the strategic and tactical level.

Pozarni's followers, Strelek ('archers') offer prayers at dawn, looking for direction for the day. Strelek all learn to improvise temporary shrines at need by carving the marks on stone and setting fire over it. Pozarni is not offended if they use the fire for a brew up or to cook breakfast at the same time. As an old soldier she knows how often that can be a luxury.

Pozarni manifests as a lean, weathered jhesiri in mottled brown and green bearing a longbow and fiery arrows.

### Kouzelnik Deities

Goblins are often described as being wary or fearful of magic, viewing it with trepidation at best.

The kouzelnik are a large part of the reason. Even the destructive jhesiri realize that anything mentally corrosive enough to create the kouzelnik is too dangerous to treat casually.

Like the jhesiri, the kouzelnik are itinerant, wandering the land looking for 'jatemst'. The kouzelnik claim they will know it when they find it, but have never been able to articulate what it is to anyone else. Most descriptions of jatemst appear to be contradictory.

### Selinsi

**Domains** Madness, Death, Community, Knowledge, Magic  
**Alignment** Neutral  
**Chosen Weapon** Shovel (treat as handaxe)  
**Symbol** Magic staff (complete with knob on the end) with a shovel blade on the other end.

This deranged god is perhaps the most moderate of the kouzelnik deities. This might explain his position as nominal leader. Many think that since the other deities cannot find a way to compromise or agree on where to look for jatemst they might as well follow a drunkard's walk.

Like all kouzelnik shrines, Selinsi's are at least nominally portable. Hauling a stone altar full of scrolls typically requires a cart.

Selinsi's followers, Azyl ('seekers') offer prayers at dusk, or when the caravan stops moving for the day.

He manifests as a grubby kouzelnik with dirt-encrusted nails and muddy streaks on his face.

### Zakon

**Domains** Law, Air, Water, Knowledge, Magic

**Alignment** Lawful Neutral

**Chosen Weapon** Flail

**Symbol** Balance with measures of different-colored liquids on each side.

Zakon is Selinsi's son, and while not as obviously mad as his father is very, very organized and precise in all his works. He would have the kouzelnik seek jatemst by measuring and observing all fluids (including the wind and water), sifting them for their elusive target. And keep records of everything, in case they find a clue and need to go back and check something again, or to hopefully avoid that.

His shrines would be lighter than Selinsi's because they are made of wood rather than stone, but bound books are rather denser than scrolls. Zakon's portable shrines are at least as hard to haul as Selinsi's.

Daily prayers are offered at dawn, while examining a mug of tisane for any clues to what the day may bring.

Zakon's followers are called Myslitel, 'thinkers'.

He manifests as a tidy kouzelnik with clean clothing, orderly hair, and a distracted look in his gleaming eyes.

### Panovity

**Domains** Air, Evil, Weather, Law

**Alignment** Lawful Evil

**Chosen Weapon** Javelin

**Symbol** Lightning bolt

This goddess of storms follows orders to the letter, especially when it means she gets to compel others to obey or suffer. She has no particular interest in jatemst, but since the others seek it and she gets to oppress people, she goes along.

Her shrines are much lighter than Selinsi's or Zakon's. Each is still carried in a wagon, identifiable by the metal rod sticking up and the trailing chains. In severe weather kouzelnik try to keep the other wagons and carts from being too close.

Panovity's followers, Jiskra ('sparks') offer prayers at dusk, hoping for a sudden storm overnight.

She manifests as a kouzelnik with a corona of hair and flickering eyes.

### Umiraj

**Domains** Death, Evil, Travel, Madness

**Alignment** Neutral Evil

**Chosen Weapon** Blowgun

**Symbol** Dart with a bead of poison on the tip

This goddess of death encourages her followers to embrace covert murder and assassination.

Her shrines are much more portable than most of the others, made of wood with many hollows. Almost all contain secret drawers and the like loaded with tools useful to assassins and thieves.

### Kouzelnik Deities

Deity	Sex	Alignment	Domains	Chosen Weapon
Selinsi	M	Neutral	Madness, Death, Community, Knowledge, Magic	Shovel (Handaxe)
Zakon	M	Lawful Neutral	Law, Air, Water, Knowledge, Magic	Flail
Panovity	F	Lawful Evil	Air, Evil, Weather, Law	Javelin
Umiraj	F	Neutral Evil	Death, Evil, Travel, Madness	Blowgun
Osada	A	Neutral	Community, Rune, Travel, Madness	Staff
Znalost	M	Lawful Evil	Knowledge, Evil, Madness, Law	Dagger
Carodej	M	Lawful Neutral	Magic, Rune, Luck, Animal, Madness, Law	Heavy Stone Pestle (Light Mace)

Umiraj's followers, Komari ('mosquitoes'), offer prayers at dusk. These prayers are often offered before setting out on night missions.

The Komari got their name from their ability to inflict death and pain while causing only small wounds. They make frequent use of various poisons.

The Zimije, Stvoren's followers, dislike and distrust the Komari because of their indiscriminate murders. Neither groups is aggressive about it, the Zimije because it is not a direct thought to the vorubec, the Komari because they are not paid to.

Umiraj manifests as a slender female kouzelnik dressed in dark colors. She has no visible weapons and yet still exudes a sense of subtle threat.

### Osada

**Domains** Community, Rune, Travel, Madness

**Alignment** Neutral

**Chosen Weapon** Staff

**Symbol** Colorful, ribbon-strewn wagon wheel

Osada is another of the mad deities of the kouzelnik, caught between the need to settle and build a community, and the need to travel. This deity seems confused about sexual identity as well, switching back and forth on an irregular basis.

Osada's followers, Osadnik ('settlers') build their shrines of carved wood with rune-carved stone panels. They can disassemble the shrines and use the pieces to build temporary structures at each camp that will last for more than a few days. Even then they rarely stay so assembled for more than a week.

Osadnik offer prayers at noon, during a rest break in travel or, by preference, a break in the work day while encamped. They would be ideal candidates for building permanent settlements, but no kouzelnik can. Osadnik feel compelled to wander and seek jatemst as other kouzelnik do. Instead, the kouzelnik depend on the vorubec to provide things only settlements can provide.

Osada manifests as a colorfully-dressed kouzelnik (male or female varying by day). Osada often wears a frustrated look caused by unresolved dichotomies.

### Znalost

**Domains** Knowledge, Evil, Madness, Law

**Alignment** Lawful Evil

**Chosen Weapon** Dagger

**Symbol** Scroll dripping blood

This god of knowledge and madness has delved too

deep into forbidden lore in his quest for jatemst.

Znalost's followers, Odpadlik ('apostates'), have turned away from anything that is holy. Instead they have turned to darker powers to gain forbidden knowledge.

Odpadlik build their shrines of wood and paint them with the blood of their sacrifices. The shrines contain scrolls written in this blood. The scrolls are often made of human skin. Goblin skin would be more convenient, but is too rough to make a good writing surface. Elven skin would be even better but is much too hard to get.

Odpadlik pray at dusk. Midnight would be a better time but there are usually other things to do then.

Znalost manifests as a male kouzelnik with ink- and blood-stained fingers. He stares into the distance at and reacts to things no mortal should see.

### Carodej

**Domains** Magic, Rune, Luck, Animal, Madness, Law

**Alignment** Lawful Neutral

**Chosen Weapon** Light mace (heavy stone pestle)

**Symbol** Crow

This deity of magic has broader interests than the other kouzelnik deities, and could have led them. Carodej does not because he is so buried in study and experimentation that he tends to ignore or forget other things. He delves into the mysteries as deeply as Znalost, but thankfully in a direction that has not polluted his mind. The knowledge has perhaps damaged it, and he is monomaniacal, but he is not willing to embrace atrocity to reach his goals.

Carodej's followers, Badatel ('investigators') build their shrines of rune-carved wood. Experimental mishaps scar the shrines with fire and acid. Badatel offer prayers as they study, binding their discoveries to their prayers as a mnemonic.

Carodej manifests as a kouzelnik of indeterminate sex. He pays little to no attention to appearance or personal grooming. The only concern about 'male clothing' vs. 'female clothing' is cleanliness and utility. He ignores male and female mannerisms except where one conveys information better than the other.

# Elemental Tetratheon

Fire, Earth, Water, Air... four pillars of reality, and four greater gods standing atop them.

The Elemental Tetratheon is a pantheon grouped by elemental affinity. Four nations venerate the Tetratheon, and each nation worships the deities of one element above all others.

## Fire Deities

Fire, sun, light... all warming and pleasant things, and the basis of civilization.

The Sretan people are fortunate enough to live in warm, arable land with ready access to water and other resources. The relative ease of supporting themselves from the land led to a more enlightened culture. Where other cultures might struggle to gain what they need, the Sretan have not had to. This has allowed them to expand into less immediate concerns such as art, knowledge, and artifice.

### Spaljivan

**Domains** Fire, Sun, Knowledge, Nobility  
**Alignment** Neutral  
**Chosen Weapon** Battle axe  
**Symbol** Flaming crown

This god of fire represents the basis of civilization, the ability to harness and use fire. He is present in almost all homes and workplaces, providing the means for his people to thrive.

His holy places are always warm. In the cold lands they are well-heated with fires and braziers. In warmer lands large windows allow the passage of light and warmth.

Spaljivan's followers, Brands (the mark of their god) offer prayers at dusk, when fires are lit for light and warmth.

He manifests as a man with black hair and burning eyes, or as a fire elemental, a man wreathed in flame.

### Sjajan

**Domains** Sun, Fire, Glory, Artifice, Good, Luck  
**Alignment** Neutral Good  
**Chosen Weapon** Pistol  
**Symbol** Parasol

This goddess of the sun brings joy and industry and good fortune to those who know her.

Her holy places are well-lit and warm. Crafters of all sorts, especially smiths and inventors, work on new devices.

Sjajan's followers, Sunlights, pray at noon. They often exhibit irrepressible cheerful personalities.

She manifests as a female paladin with golden hair and golden armor, or as a work-marked engineer or crafter.

Fire Deities of the Elemental Tetratheon

Deity	Sex	Alignment	Domains	Chosen Weapon
Spaljivan	M	Neutral	Fire, Sun, Knowledge, Nobility	Battle Axe
Sjajan	F	Neutral Good	Sun, Fire, Glory, Artifice, Good, Luck	Pistol
Syvetlos	A	Lawful Neutral	Knowledge, Fire, Law, Artifice, Healing, Rune	Staff
Gespedi	M	Chaotic Neutral	Nobility, Fire, Chaos, Magic, Healing, Luck	Light Mace
Vestina	F	Lawful Good	Artifice, Sun, Knowledge, Animal	Longbow
Ravneza	F	Neutral	Healing, Knowledge, Nobility, Death	Spear
Namaram	M	Chaotic Good	Luck, Sun, Nobility, Trickery	Rapier

## Face Deities

Face	Opp.	Primary	Secondary Domains
1	12	Sun	Fire, Glory, Artifice, Good, Luck
2	11	Knowledge	Fire, Law, Artifice, Healing, Rune
3	10	Nobility	Fire, Chaos, Magic, Healing, Luck
4	9	Animal	Artifice, Community, Earth, Rune, Good
5	8	Trickery	Glory, Weather, Chaos, Water, Luck
6	7	Protection	Glory, War, Community, Water, Good
7	6	Death	Air, Law, Magic, Healing, Repose
8	5	Plant	Strength, Law, Magic, Healing, Repose
9	4	Liberation	Air, Weather, Chaos, Magic, Travel
10	3	Destruction	Strength, War, Community, Earth, Evil
11	2	Darkness	Weather, War, Travel, Water, Evil
12	1	Madness	Strength, Air, Travel, Repose, Evil

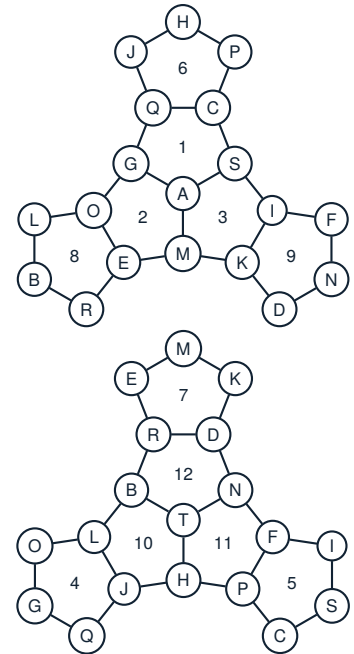
## Point Deities

Point	Opp.	Primary	Secondary Domains
A	T	Fire	Sun, Knowledge, Nobility
B	S	Strength	Plant, Destruction, Madness
C	R	Glory	Sun, Trickery, Protection
D	Q	Air	Death, Liberation, Madness
E	P	Law	Knowledge, Death, Plant
F	O	Weather	Trickery, Liberation, Darkness
G	N	Artifice	Sun, Knowledge, Animal
H	M	War	Protection, Destruction, Darkness
I	L	Chaos	Nobility, Trickery, Liberation
J	K	Community	Animal, Plant, Destruction
K	J	Magic	Nobility, Death, Liberation
L	I	Earth	Animal, Plant, Destruction
M	H	Healing	Knowledge, Nobility, Death
N	G	Travel	Liberation, Darkness, Madness
O	F	Rune	Knowledge, Animal, Plant
P	E	Water	Trickery, Protection, Darkness
Q	D	Good	Sun, Animal, Protection
R	C	Repose	Death, Plant, Madness
S	B	Luck	Sun, Nobility, Trickery
T	A	Evil	Destruction, Darkness, Madness

## d12 Pantheon

**Points** 20  
**Faces** 12  
**Sites** 32

Useful for well-rounded pantheons using 32 domains.



All nine alignments can be available by using these assignments:

**A** Law  
**E** Good  
**I** Evil  
**N** Chaos

This gives

Align	Deity Sites
LG	3
NG	8, E
CG	7
LN	1, A
TN	4, 5, 6, 10, 11, B, C, D, F, G, H, J, K, L, M, O, P, Q, R, S, T
CN	12, N
LE	2
NE	5, I
CE	9

## Syvetlos

**Domains** Knowledge, Fire, Law, Artifice, Healing, Rune  
**Alignment** Lawful Neutral  
**Chosen Weapon** Staff  
**Symbol** Lens, magnifying glass, or spyglass

The need for knowledge consumes this androgynous deity. Syvetlos is always looking for means to learn more.

Syvetlos' followers, Seekers, spend all their time seeking out knowledge and exploring new ideas. They build shrines and fill them with knowledge and the means for sharing knowledge. Many shrines serve also as schools. Other shrines serve those who explore the spirit, and have rune-carved meditation chambers. Yet others have research laboratories and contain experimental devices.

Each Seeker prays at a regular time, but this time varies from Seeker to Seeker. Prayers take the form of a litany used as a mnemonic, associating new information with the teachings of Syvetlos. This helps the Seeker learn the material and share it with the deity.

Syvetlos most often manifests as a smooth-faced youth of indeterminate sex, always asking questions.

## Gespedi

**Domains** Nobility, Fire, Chaos, Magic, Healing, Luck  
**Alignment** Chaotic Neutral  
**Chosen Weapon** Light mace  
**Symbol** Spilled wineglass

This god is a good example of Sretan nobility. He is a wizard with little discipline, focused on his own interests and leaving the tedious bits to others. In spite of this, things tend to work out well. This might be because so few have enough ambition to try to overpower everyone else.

Gespedi's holy places are comfortable and well-furnished, and rarely at all organized. Religious rites more often resemble parties and galas than formal ceremonies.

Gespedi's followers, Revelers, pray at irregular times. Sometimes they pray when they remember to do it. Often they pray on waking, when they wish the room would stop spinning and their eyes would return to their normal size.

Revelers are consistent and fervent in their religious duties, despite how they feel in the morning.

Gespedi might often show up at his religious rites, but it would be hard to prove. There is no consistent description of what he looks like, nor are there reliable witnesses in any case.

## Vestina

**Domains** Artifice, Sun, Knowledge, Animal  
**Alignment** Lawful Good  
**Chosen Weapon** Longbow  
**Symbol** Crossed scroll and builder's hammer

Vestina is a lesser aspect of Spaljivan and a close associate of Sjaman. She shares Sjaman's passion for technology (and other, more personal passions). Sjaman favors experimentation for the sake of invention. Vestina delves into deeper understanding of devices and how to use them to greater effect.

Vestina's followers, Architects and Engineers, find practical purpose for inventions to the greater good. They often share quarters and shrines with Sjaman's Brights, and work together to invent and find uses for new devices.

Architects and Engineers pray at noon for pragmatic reasons, often sharing services with Brights.

Vestina manifests as a female paladin with silver hair and silver armor, bearing a silver bow. She also appears as an architect or builder, not as dramatic in appearance but often much more useful.

## Ravneza

**Domains** Healing, Knowledge, Nobility, Death  
**Alignment** Neutral  
**Chosen Weapon** Spear  
**Symbol** Spear surrounded by lilies

This goddess of healing is a long-suffering companion to Gespedi. Many nobility delegate the administration of their demesnes and holdings to trusted seneschals. Gespedi dumps most of his work on Ravneza.

Most Sretan noble houses have Ravnezan shrines. Administrators and their staff use the shrines, most of the nobility and their families ignore the shrines. The shrines are havens for the sick and injured, and for the dying, and are available to all who need their services.

Ravneza's mortal servants, Seneschals, offer prayers at dawn to prepare for a new day's service.

Ravneza manifests as a capable servant meeting otherwise unaddressed or anticipated needs. She also manifests as a nurse offering healing or easing passage of the dying.

## Namaran

**Domains** Luck, Sun, Nobility, Trickery  
**Alignment** Chaotic Good  
**Chosen Weapon** Rapier  
**Symbol** Dice or other gambling implements

This god of luck is Ravneza's brother. He irritates her somewhat because he encourages, abets, and amplifies Gespedi's behavior. Even in their debauchery, Namaran steers Gespedi away from more consequences of his revels. He also distracts Gespedi from being too interested in things he's not qualified to deal with.

Most of Naraman's shrines are casinos adjunct to Gespedi's shrines. The games are fair, it appears to be impossible to cheat. Somehow, though, they seem to favor players who take bigger chances.

Namaran's followers, Daredevils, offer prayers at dusk. Most prayers ask for or promise exciting events. Daredevils are aptly named for the risks they take and the attention they draw.

Namaran manifests with Gespedi, taking the form of a dashing rake wearing flamboyant clothes. He usually seeks to disarm violent situations with humor and with because of the greater social cachet. After all, with his grace, skill, and good luck, there would be no challenge and thus nothing to gain by defeating someone in a duel.

## Earth Deities

The cycle of civilization is inescapable. As long as mortals exist, cities and nations will rise and flourish before declining and fading away. New civilizations rise to replace those that have fallen.

The Kamen are only the latest of the civilizations to grow under the eye of the earth deities. The remains of previous civilizations litter their forests, shrouded in mystery. Someday, the forests will swallow their cities as well. It is what will be.

## Povratak

**Domains** Earth, Animal, Plant, Destruction  
**Alignment** Neutral  
**Chosen Weapon** Greatclub  
**Symbol** Crumbling stone tower

This goddess of earth encourages the growth of all animals and plants, without any particular regard for civilization. In the end all will return to nature, civilization is only a temporary matter, and she can wait.

She is said to be found on the great Mount Suma, where all manner of beast and wood can be seen.

Her holy places are in the wild, all located on hill-tops affording views of the forest around them and where the beasts can come and go as they please.

Daily prayers are offered at dawn, the bane of civilized men. Major rites are performed at the dark of the moon.

Mortal servants of Povratak are known as Patient Hands.

She most often manifests as one of her aspects: Stvari, Saranti, or Buntovnik.

### Earth Deities of the Elemental Tetratheon

Deity	Sex	Alignment	Domains	Chosen Weapon
Povratak	F	Neutral	Fire, Sun, Knowledge, Nobility	Greatclub
Stvari	F	Neutral Good	Animal, Artifice, Community, Earth, Rune, Good	Hammer
Saranti	M	Lawful Neutral	Plant, Strength, Law, Earth, Rune, Repose	Heavy Mace
Buntovnik	M	Neutral Evil	Destruction, Strength, War, Community, Earth, Evil	Heavy Flail
Glavni	F	Lawful Evil	Strength, Plant, Destruction, Madness	Greataxe
Gajivak	M	Neutral	Community, Animal, Protection, Destruction	Lance
Valjida	M	Lawful Good	Rune, Knowledge, Animal, Plant	Staff

## Stvari

**Domains** Animal, Artifice, Community, Earth, Rune, Good  
**Alignment** Neutral Good  
**Chosen Weapon** Hammer  
**Symbol** Ox head or hammer

Stvari is an aspect of Povratak and is the goddess of domestication. She is the maker of tools, the scribe, and the teacher. It is through her acts that mortals have learned to build and for civilization to flourish, for the time allotted to it.

Her shrines are found on farms and in smithies, places of industry where people work to improve matters for their neighbors.

Daily prayers are offered at noon, taken as a time of rest from toil, before returning to work.

Mortal servants of Stvari are known as Industrious Hands.

She has been known to manifest as a familiar but unknown shepherd, farmer, or crafter who offers just the right advice needed to advance the work being done. More subtle manifestations might include unexpectedly finding exactly the right animal or tool at hand.

## Saranti

**Domains** Plant, Strength, Law, Earth, Rune, Repose  
**Alignment** Lawful Neutral  
**Chosen Weapon** Heavy mace  
**Symbol** Well-grown tree or rune stone.

Saranti is another aspect of Povratak, the goddess of remembrance. While civilization will wax and wane repeatedly through history, the lessons learned and peoples born need not be forgotten.

Her holy grounds are memorial groves that surround and protect places of lost civilization. At the heart of each such shrine can be found lore or artifacts of a former age that might be granted to those who are worthy.

Daily prayers are offered at dusk, the decline of the mortal day, in preparation for the return of a new day.

Mortal servants of Stvari are known as Remembering Hands.

Saranti has not been known to openly manifest, but discovering previously unknown groves and lost ruins is often taken as a sign of her favor.

## Buntovnik

**Domains** Destruction, Strength, War, Community, Earth, Evil  
**Alignment** Neutral Evil  
**Chosen Weapon** Heavy flail  
**Symbol** Crossed flail and whip

Buntovnik is a male aspect of Povratak, the dark aspect of destruction. Mortals are their own worst enemies, and he is not above manipulating that in order to bring about their destruction and the re-ascendance of nature faster.

His shrines are often found in military locations, fortresses, and anywhere you can find organized attempts to forcibly subjugate people.

Daily prayers are offered at dawn, pledges of commitment to the brotherhood of soldiers.

Mortal servants of Buntovnik are known as Conquering Hands.

He is believed to manifest as a commander (or even sergeant) who gives orders to those who need direction on the battlefield or who lack certainty in their purpose.

## Glavni

**Domains** Strength, Plant, Destruction, Madness  
**Alignment** Lawful Evil  
**Chosen Weapon** Greataxe  
**Symbol** Gallows tree

Glavni is Buntovnik's left hand in the forest, bringing devastation to civilized lands while he stirs conflict among mortals.

Her holy grounds are tangled, overgrown places without purpose beyond hiding the ruins within. Where Saranti protects elements of lost civilizations, Glavni wishes only to have the forest tear them down.

Daily prayers are offered at dawn, as the forest awakens and the plants stir.

Mortal servants of Glavni are known as Razing Hands.

She is believed to manifest as a hoary, twisted treant who directs hordes of brambings to swarm civilized places and tear them down.



## Gajivak

**Domains** Community, Animal, Protection, Destruction

**Alignment** Neutral

**Chosen Weapon** Lance

**Symbol** Horse head (color differs by association), bullmastiff

Gajivak is the champion of civilization, temporary though it may be. He is an ally of Stvari, the patron of those would breed powerful animals to guard communities and serve in war.

His shrines are often found in breeding and training grounds for animals such as warhorses and dogs (war hounds, bullmastiffs, and even hunting dogs).

Daily prayers are offered at dusk, at the end of a long day's work.

Mortal servants of Gajivak are known as Warding (or Warring) Hands.

He has been known to manifest as a fearsome warhorse at the need of a mighty warrior, or as a vicious dog who violently protects against invaders.

## Valjida

**Domains** Rune, Knowledge, Animal, Plant

**Alignment** Lawful Good

**Chosen Weapon** Staff

**Symbol** Raven or runestaff

Valjida is an ally of Saranti and Stvari. Where Stvari would teach, and Saranti would remember, Valjida is the one who would learn and discover.

His shrines are found in the wild, where those who have the wit and wisdom to see can learn from the natural world. There is almost invariably a sense of peace in such places, but the only explicit sign is usually a

runestaff with a topic to be considered and perhaps learned of at the shrine.

Daily prayers are most often offered at dusk, in thanks for the lessons learned that day or for the lessons to be learned that night.

Valjida's followers are known as Teaching Hands.

He has been known to manifest as an aged man who asks guiding questions, and his influence can be found in the grain and knots of a staff or branch that form runes.

## Water Deities

Crashing waves, stinging spray, and the howling wind of the storm. The trackless ocean hides order deep within it, but the Moreplovos people have no time to dive that deep.

The Moreplovos live on the shores and surface of the sea. A vigorous culture of explorers... and of pirates and raiders, and those who would fight pirates and raiders. Their lives revolve around the sea and its excitement and danger.

## Vodenjak

**Domains** Water, Trickery, Protection, Darkness

**Alignment** Neutral

**Chosen Weapon** Spear

**Symbol** Pelican bearing a sextant

This goddess of water is at the core of all the Moreplovos experience. She epitomizes the secrets of the ocean and the dangers of not knowing or respecting those secrets well enough. Those who take the opportunity to learn can gain her protection and some safety from

### Water Deities of the Elemental Tetratheon

Deity	Sex	Alignment	Domains	Chosen Weapon
Vodenjak	F	Neutral	Water, Trickery, Protection, Darkness	Spear
Izvodac	M	Chaotic Neutral	Trickery, Glory, Weather, Chaos, Water, Luck	Rapier
Staratel	A	Neutral Good	Protection, Glory, War, Community, Water, Good	Trident
Ponoc	F	Neutral Evil	Darkness, Weather, War, Travel, Water, Evil	Cutlass and Pistol
Valican	M	Chaotic Good	Glory, Sun, Trickery, Protection	Longsword
Jurisati	F	Chaotic Evil	Weather, Trickery, Liberation, Darkness	Shortsword
Ubojni	F	Neutral	War, Protection, Destruction, Darkness	Battleaxe

harm, while those who do not learn or who are unlucky may end in the dark depths of her embrace.

Temples to Vodenjak are found in all Moreplovas towns and cities, with shrines in smaller settlements. They are ready sources of charts and information about local waters, and the dangers to be found at sea. They are also an excellent place to find pilots and navigators, and many sailors find it useful to study there.

Daily prayers are offered at full nightfall, and when at sea usually involve taking measurements and determining position using celestial navigation.

Vodenjak's followers are called Pilots, for their commonly-assigned duties aboard ships.

She has been known to manifest as a deep blue-grey pelican, and as a small, sleek woman wearing only a feathered cloak and bearing a spear with a shaft made of reeds.

### Izvodac

**Domains** Trickery, Glory, Weather, Chaos, Water, Luck

**Alignment** Chaotic Neutral

**Chosen Weapon** Rapier

**Symbol** Flamboyant feathered hat

This trickster god is an intrepid explorer and revels in going to sea during storms to go where the storm takes him. It is never known where he will be, and while his presence on board a ship may be a good sign the ship will not sink, the sheer uncertainty of the destination that will be reached quite reduces his welcome. It is said that sometimes ships end up in places that should be impossible to reach in the time traveled, or even the space traveled.

Shrines to Izvodac are most often found in harbors, near the docks, where sailors can make offerings in hopes of returning safely, or in hopes of discovering new lands previously unseen by those who don't already live there.

Daily prayers are offered at noon, when the sun is highest and a navigator has a chance to learn where the ship is.

Followers are known as Explorers. They spend much of their time at sea serving aboard ships, ideally seeking out new places.

Izvodac sometimes manifests as a grandiosely (and inappropriately for the job) dressed member of the gentry, wearing (his vision of) a dashing uniform suited for a sailing officer or well-tailored and pressed explorer's outfit. His influence might be seen in a serendipitous discovery of a life-saving resource such as food that isn't full of weevils, or a barrel of fresh water.

### Staratel

**Domains** Protection, Glory, War, Community, Water, Good

**Alignment** Neutral Good

**Chosen Weapon** Trident

**Symbol** Clasped hand and fin, as a handshake

Staratel is a guardian deity working to improve the relationship between land dwellers and the shallow-sea locathah, for the betterment of both. Just as locathah exhibit sequential hermaphroditism (i.e. switch back and forth between male and female), Staratel may be male or female, or in-between, at any given time.

Shrines to this deity are located on the shore and made of driftwood bound in kelp found only at depths difficult for humans to harvest. The need for the shrines to be periodically rebuilt is a repeated opportunity for the land dwellers and the locathah to work together.

Prayers are offered at one of the daily low tides, with each follower choosing which one based on personal schedules of responsibilities and duties.

This deity's followers are called Seawardens.

Staratel manifests as a seven-foot tall locathah wearing glistening scale mail and wielding a vicious trident.

### Osvajac

**Domains** Darkness, Weather, War, Travel, Water, Evil

**Alignment** Neutral Evil

**Chosen Weapon** Cutlass and pistol

**Symbol** Skull above crossed cutlass and pistol

This goddess is the patron of pirates, raiders, buccaneers, and privateers. Whether sanctioned by a letter of marque and thus sanctioned by some governments, or merely out for plunder and slaughter, all fall under her bailiwick.

Shrines to Osvajac are always hidden from public view, and often are accessible only by boat (and small boats at that). They are often in grottos that are partially flooded at high tide, or on forbidding uninhabited islands. Even in a pirate town you are unlikely to find a true shrine to Osvajac. The shrines accumulate mounds of treasure, offerings from her followers in exchange for her boons, and dire curses await anyone foolhardy enough to try to steal from them.

Prayers are offered on first waking, since later in the day is likely to be busy with work and possibly with raiding.

Followers of this deity are known by many unsavory terms including Pirates or Privateers.

Osvajac most often manifests as a bloodthirsty pirate queen, lightly armed and armored, and possibly

drenched with sea water and blood. She might be suspected when raiders 'get lucky': sentries fall sleep or are drunk, gates are unlocked, or powder stores of the enemy are damp.

### Velican

**Domains** Glory, Sun, Trickery, Protection  
**Alignment** Chaotic Good  
**Chosen Weapon** Longsword  
**Symbol** Lighthouse

This god of glory and protection is a beacon to his people. Weathered by his time on the water, crafty enough to see through attempts to mislead, and cunning enough to draw invaders into his traps. He is a sworn foe of Osvajac, pledged to stand in her way.

Velican's shrines are lighthouses, towers with powerful search lights to seek out attacking ships (and to a lesser extent, ships attempting a clandestine landing). It is not uncommon to find them surrounded by trophies taken from defeated pirates – the torn, burned, and bloody flags from their ships, the transoms with the ships' names, and so on.

Prayers are offered to Velican at noon, when attack is least likely and the sun is highest in the sky.

The most prominent followers of this god are called Bright Sentries, always on watch and prepared to fight for their god and protect the city in their care. Little spoken of are the more covert followers, known to few, who gather information from less savory sources and in less obvious ways.

Velican almost always manifests as a mighty warrior clad in white ship's uniform and wearing a gleaming mail shirt, bearing a long sword. At need, however, he might appear as a disreputable longshoreman or dock rat, such as to pass on a secret message or trick information out of someone. His influence might be suspected in a lucky break – the gleam of light reflecting from a blackened weapon, sound that carries over water, or a timely wind that blows an attacker's ship out of position.

### Jurisati

**Domains** Weather, Trickery, Liberation, Darkness  
**Alignment** Chaotic Evil  
**Chosen Weapon** Shortsword  
**Symbol** Sinking ship

This goddess of storms delights in jailbreaks and in capricious weather sinking ships. She can be found in the darkness of the stormy night, and among the black-greased pirates swimming ashore to rescue their mates.

Jurisati's shrines are durably built and well-concealed. They are often surprisingly close to coastal fortresses and towns that might be worth raiding, whether for riches, for ships, or for prisoners.

Prayers to this goddess are offered at dusk, when night's work begins.

Her followers are called Saboteurs, well-trained in infiltration techniques and how to scuttle ships.

Jurisati manifests as a slender woman clad in tight black leather (suede, to reduce reflections) wielding a wickedly-curved shortsword.

### Ubojni

**Domains** War, Protection, Destruction, Darkness  
**Alignment** Neutral  
**Chosen Weapon** Battleaxe  
**Symbol** Bag of gold over an axe

This goddess of war embraces her role as a mercenary. Conquest, raiding, guarding a target, it is all the same to her. She favors shipboard combat and marine assault when possible, but the job is where the job is.

Ubojni's shrines are training grounds for mercenary soldiers of all types. Open grounds for formation work, and more confined spaces for urban assault training. Depending on local terrain there might be access to ships for marine training, mountains for alpine training, and so on. Ubojni-trained soldiers are well-regarded for their capability, and demand commensurate pay.

Prayers are offered daily at dusk, after the daily work is done and before night training.

Her followers are called Sellswords because of their common profession.

Ubojni manifests as a muscular, scarred woman wearing light armor, with a previously-broken nose and wielding a battleaxe.

## Air Deities

The wind howls, maddening those who hear it. The goddess of the wind herself screams in tormented anguish, distraught at the evil done by her hand.

The Ostechen people were once slaves. Povjetara's champions defeated the emperor that had enslaved them, only to find that he had been the one to hold back the demons. A foul demonic miasma swept the land, killing Ostechen people by the thousands and leaving the land barren.

### Povjetara

**Epithet** The Anguished Wind

**Domains** Air, Death, Liberation, Madness

**Alignment** Neutral

**Chosen Weapon** Heavy mace (actually a twisted battleaxe)

**Symbol** Broken skull with shards of a crown embedded

This goddess of winds was once seen as a loving deity, but the consequences of trying to free her people broke her mind. The inescapable vision of the droves of Ostechen slain by her misjudgment still torments her.

Povjetara's shrines are tall, open places exposed to the wind. Her followers still gather, but there is a feeling of stillness, of absence.

Prayers are offered to this goddess at evening, when changing temperatures cause the wind to shift.

Her followers are called Vagabonds, and wander without direction until they find a quest that might reduce Povjetara's anguish.

This goddess has not openly manifested in centuries. From time to time it is thought she might manifest indirectly as a surprising patch of dead air where

a wind would be expected, or as an unexpected wind bearing a stench of death.

### Promijena

**Domains** Death, Air, Law, Magic, Healing, Repose

**Alignment** Lawful Neutral

**Chosen Weapon** Dagger

**Symbol** Balance with a cheerful face and a skull on the pans

This god of eternity acts as a breeze that clears away debris and stale air, guiding and enforcing the incontrovertible cycle of life and death. Separated from Povjetara when her mind shattered, his power is her fervent hope that all things end so that new things may begin, and the harm done to her people will ultimately be undone. Undead are anathema in his sight, and he countenances the creation of undead only as a punishment, to remove an offender from the great cycle.

Promijena's temples are well-ordered places, clean and well-aired. Those who suffer injury or disease can come here, certain that one way or the other the problem will end. Life and health, or a death no worse than it must be, are the likely outcomes.

Prayers to this god are offered at midnight, as one day becomes the next.

His followers are called Guides, because they escort the unwell to health or to their next lives.

Promijena manifests as an ordinary-looking man dressed in brown, possibly wearing a bloodstained apron and bearing a small, very sharp knife (scalpel).

### Air Deities of the Elemental Tetratheon

Deity	Sex	Alignment	Domains	Chosen Weapon
Povjetara	F	Neutral	Air, Death, Liberation, Madness	Heavy Mace
Promijena	M	Lawful Neutral	Death, Air, Law, Magic, Healing, Repose	Dagger
Nesmetan	M	Chaotic Neutral	Liberation, Air, Weather, Chaos, Magic, Travel	Staff
Razuma	F	Neutral Evil	Madness, Strength, Air, Travel, Repose, Evil	Flail
Charolija	M	Chaotic Neutral	Magic, Nobility, Death, Liberation	Longsword
Putovanja	A	Chaotic Evil	Travel, Liberation, Darkness, Madness	Hammer
Pokonici	F	Lawful Evil	Repose, Death, Plant, Madness	Sickle

## Nesmetan

**Domains** Liberation, Air, Weather, Chaos, Magic, Travel

**Alignment** Chaotic Neutral

**Chosen Weapon** Staff

**Symbol** Battered hat, or a ragged fan

The god of freedom was torn from Povjetara in the moment her mind shattered. He goes where the wind blows him, satisfied with the consequences of the deadly wind because “at least they died free”. It is thought that if Povjetara does regain her mind that he will seek to evade her and fight returning to her.

Nesmetan has no shrines, they could ultimately be a way to find and capture him when Povjetara is restored. However, given how much and how quickly he travels, any prayer offered to the wind can reach him.

Prayers are offered to the wind as much as possible, at no set time. The greater the wind the more likely it is Nesmetan will receive the prayers, and many followers have used fans (or their hats) to try to create or increase wind and increase the success of their prayers.

His followers are known as the Unfettered, seeking always to avoid entanglement and commitment.

Nesmetan manifests as a disheveled, wind-blown man with a furtive look, bearing a curiously-carved staff.

## Razuma

**Domains** Madness, Strength, Air, Travel, Repose, Evil

**Alignment** Neutral Evil

**Chosen Weapon** Flail

**Symbol** Face with eyes torn out

This amorphous being is the projection of the mind of a mad goddess. Povjetara’s anguish is so great it has expanded beyond her immortal body to spread among mortals. Razuma wanders the world and causes situations to drive others mad. Where Vydirani strives to torment mortals into suicide, Razuma stretches them to the breaking point and keeps them there indefinitely.

All shrines to Razuma are constructed by those who have been broken by this mad deity, and they vary in form. Each is strewn with the remnants and mementos of what the broken one has lost.

Prayers are offered to Razuma at midnight, in the depth of the night when there is no one else to hear.

Razuma’s followers are known as the Broken, the shattered remnants of people who were once healthy and strong.

This deity rarely manifests openly, instead appearing as disturbing images to the one being attacked. These images might be unpleasant lies, even more

unpleasant lies, or painful reminders. All are formed specifically to drive the viewer to madness.

## Charolija

**Domains** Magic, Nobility, Death, Liberation

**Alignment** Neutral

**Chosen Weapon** Longsword

**Symbol** Steel mask with fiery eyes

This god of magic grants people the freedom they deserve. Charolija is an unusual god of justice that is less concerned about order than returning to people what they have given. Those who give weal or woe will be rewarded in kind... and Charolija’s burning eyes can see all.

Shrines to Charolija always take the form of a court, with a raised throne where a ruler might give judgment. A steel mask rests on the throne, and during ceremonies rises with flaming eyes to accept obeisance.

Prayers are offered at noon, when mortals come closest to seeing as well as Charolija.

This god’s followers are called Magistrates, as they make all effort to ensure balance as does their patron.

Charolija manifests as a majestic wizard with rich robes and wearing a polished steel mask. His eyes can be seen burning through the holes in the mask, and nothing can be hidden from his sight.

## Putovanja

**Domains** Travel, Liberation, Darkness, Madness

**Alignment** Chaotic Evil

**Chosen Weapon** Hammer

**Symbol** Broken shackles made of gold

This deity is a further extension of Razuma, and similarly amorphous. Putovanja is a cloud of darkness that breaks people from the doldrums of a secure life. This deity delights in disruption and the breaking of social contracts.

Shrines to Putovanja are light and portable. Most often a shrine is little more than a brazier.

Prayers are offered at midnight, consisting of burning a litany of grievance and hatred, stained with the blood of the petitioner, so the ashes can be blown into the night and received by Putvanja.

This deity’s followers are called Solicitors, as they seek out those who wish to call on Putovanja.

Putovanja manifests as a cloud of darkness, full of smoke and the ashes of petitions received. This deity might be suspected present when people seem to suddenly change personality or break commitments, throwing away what they have worked for.

## Pokonici

**Domains** Repose, Death, Plant, Madness

**Alignment** Lawful Evil

**Chosen Weapon** Sickle

**Symbol** Bloody hand with dirty fingernails

This goddess of death is a dark reflection of Promijena. One of the consequences of the deadly winds that cross the lands were many people and animals died, providing fertilization for the soil. Trees and other plants grew wildly, in some cases overgrowing parts of settlements, to the point that some have been entirely lost. Where Promijena is the cycle of life and death, Pokonici ag-

gressively works to see that more people die so the rest of the land can return to forest.

Her shrines are all untended groves and thickets of well-grown plants and trees, fertilized by those who died in the deadly winds.

Prayers are offered just several hours before dawn, when sane people sleep and will not see the offerings being buried.

Followers are called Planters, and they spend much of their time spread seeds and planting seedlings in 'surprisingly fertile soil'.

Pokonici manifests as a farmer with vines and small plants growing from her clothes and hair, and bloody hands with dirt under her fingernails.

# Open Game License

## OPEN GAME LICENSE Version 1.0a

The following text is the property of Wizards of the Coast, Inc. and is Copyright 2000 Wizards of the Coast, Inc ("Wizards"). All Rights Reserved.

1. Definitions: (a) "Contributors" means the copyright and/or trademark owners who have contributed Open Game Content; (b) "Derivative Material" means copyrighted material including derivative works and translations (including into other computer languages), potation, modification, correction, addition, extension, upgrade, improvement, compilation, abridgment or other form in which an existing work may be recast, transformed or adapted; (c) "Distribute" means to reproduce, license, rent, lease, sell, broadcast, publicly display, transmit or otherwise distribute; (d) "Open Game Content" means the game mechanic and includes the methods, procedures, processes and routines to the extent such content does not embody the Product Identity and is an enhancement over the prior art and any additional content clearly identified as Open Game Content by the Contributor, and means any work covered by this License, including translations and derivative works under copyright law, but specifically excludes Product Identity. (e) "Product Identity" means product and product line names, logos and identifying marks including trade dress; artifacts; creatures characters; stories, storylines, plots, thematic elements, dialogue, incidents, language, artwork, symbols, designs, depictions, likenesses, formats, poses, concepts, themes and graphic, photographic and other visual or audio representations; names and descriptions of characters, spells, enchantments, personalities, teams, personas, likenesses and special abilities; places, locations, environments, creatures, equipment, magical or supernatural abilities or effects, logos, symbols, or graphic designs; and any other trademark or registered trademark clearly identified as Product identity by the owner of the Product Identity, and which specifically excludes the Open Game Content; (f ) "Trademark" means the logos, names, mark, sign, motto, designs that are used by a Contributor to identify itself or its products or the associated products contributed to the Open Game License by the Contributor (g) "Use", "Used" or "Using" means to use, Distribute, copy, edit, format, modify,

translate and otherwise create Derivative Material of Open Game Content. (h) "You" or "Your" means the licensee in terms of this agreement.

2. The License: This License applies to any Open Game Content that contains a notice indicating that the Open Game Content may only be Used under and in terms of this License. You must affix such a notice to any Open Game Content that you Use. No terms may be added to or subtracted from this License except as described by the License itself. No other terms or conditions may be applied to any Open Game Content distributed using this License.
3. Offer and Acceptance: By Using the Open Game Content You indicate Your acceptance of the terms of this License.
4. Grant and Consideration: In consideration for agreeing to use this License, the Contributors grant You a perpetual, worldwide, royaltyfree, non-exclusive license with the exact terms of this License to Use, the Open Game Content.
5. Representation of Authority to Contribute: If You are contributing original material as Open Game Content, You represent that Your Contributions are Your original creation and/or You have sufficient rights to grant the rights conveyed by this License.
6. Notice of License Copyright: You must update the COPYRIGHT NOTICE portion of this License to include the exact text of the COPYRIGHT NOTICE of any Open Game Content You are copying, modifying or distributing, and You must add the title, the copyright date, and the copyright holder's name to the COPYRIGHT NOTICE of any original Open Game Content you Distribute.
7. Use of Product Identity: You agree not to Use any Product Identity, including as an indication as to compatibility, except as expressly licensed in another, independent Agreement with the owner of each element of that Product Identity. You agree not to indicate compatibility or co-adaptability with any Trademark or Registered Trademark in conjunction with a work containing Open Game Content except as expressly licensed in another, independent Agreement with the owner of such Trademark or Registered Trademark. The use of any Product Identity in Open Game Content does not

constitute a challenge to the ownership of that Product Identity. The owner of any Product Identity used in Open Game Content shall retain all rights, title and interest in and to that Product Identity.

8. Identification: If you distribute Open Game Content You must clearly indicate which portions of the work that you are distributing are Open Game Content.
9. Updating the License: Wizards or its designated Agents may publish updated versions of this License. You may use any authorized version of this License to copy, modify and distribute any Open Game Content originally distributed under any version of this License.
10. Copy of this License: You MUST include a copy of this License with every copy of the Open Game Content You Distribute.
11. Use of Contributor Credits: You may not market or advertise the Open Game Content using the name of any Contributor unless You have written permission from the Contributor to do so.
12. Inability to Comply: If it is impossible for You to comply with any of the terms of this License with respect to some or all of the Open Game Content due to statute, judicial order, or governmental regulation then You may not Use any Open Game Material so affected.
13. Termination: This License will terminate automatically if You fail to comply with all terms herein and fail to cure such breach within 30 days of becoming aware

of the breach. All sublicenses shall survive the termination of this License.

14. Reformation: If any provision of this License is held to be unenforceable, such provision shall be reformed only to the extent necessary to make it enforceable.

#### 15. COPYRIGHT NOTICE

*Echelon Explorations: Polyhedral Pantheons*

Copyright 2014, Echelon Game Design. Author: Keith Davies

*Open Game License v 1.0a* Copyright 2000, Wizards of the Coast, Inc.

*Pathfinder RPG Core Rulebook* Copyright 2009, Paizo Publishing, LLC; Author: Jason Bulmahn, based on material by Jonathan Tweet, Monte Cook, and Skip Williams.

*System Reference Document* Copyright 2000, Wizards of the Coast, Inc.; Authors Jonathan Tweet, Monte Cook, Skip Williams, based on material by E. Gary Gygax and Dave Arneson.

*The Book of Experimental Might* Copyright 2008, Monte J. Cook. All rights reserved.

*Tome of Horrors* Copyright 2002, Necromancer Games, Inc.; Authors: Scott Greene, with Clark Peterson, Erica Balsley, Kevin Baase, Casey Christofferson, Lance Hawvermale, Travis Hawvermale, Patrick Lawinger, and Bill Webb; Based on original content from TSR.







ECHELON GAME DESIGN

## Echelon Explorations

# Polyhedral Pantheons

### **The gods create the world... and you create the gods.**

Whether you need only a small pantheon with a few deities, or a larger pantheon with dozens of deities, Polyhedral Pantheons gives you tools to make pantheon creation easy. This book also contains three pantheons and over seventy deities as examples you can use in your game.

- The Shu-shi Pantheon, venerated by Chinese halflings who seek a life of peace and serenity.
- The Goblin Pantheon, propitiated by goblins who live hard lives defined by isolation, destruction, and madness.
- The Elemental Tetratheon, shared by a four nations and divided by element.